

# The Shining Ones

Christian and Barbara Joy O'Brien

DIANTHUS PUBLISHING LIMITED



**T**he *Shining Ones* brings together a lifetime of research and scholarship in presenting evidence of the activities of a group of culturally and technically advanced people, who dominated human progress for several thousand years.

Establishing agriculture in a mountain valley in the Near East around 8,500 BC, these sages founded the Garden of Eden, and set the stage for the diffusion of the Indo-European peoples throughout the world. They were deified and are still remembered as gods.

We can follow their story within the recently translated Sumerian Kharsag Epics and the deliberately concealed Chronicles of Enoch, with added support from an alternative translation of the later compilation of the Book of Genesis. This book follows their footsteps and influence throughout the world.

We now realise that they surveyed and mapped the stars and the earth with great precision. Their brilliant mixed and balanced farming and wildlife management methods still survive in some areas today. Their megalithic and sophisticated building skills still astonish and puzzle experts. Their arts, crafts and sciences, preserved in areas such as China, excel modern equivalents in many ways.

Their administrative excellence, through kingship and self-contained city states, provides many surprising solutions for today's troubled world. Their common laws, customs and practical philosophies, corrupted, if not destroyed, by priests and politicians, still offer hope for all of us, to create a better world.

... cont'd on back flap

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Their ordered and efficient role-societies survived for thousands of years, but were unable to cope with the often predicted episodic catastrophes, inflicted by cosmic radiation, cometary debris and volcanic activity, which brought in their wake fire, flood, drought or climate change.

In their previous book *The Genius of the Few* the authors promised to address the question - From where did these Shining Ones come? They have therefore woven into the text a wealth of additional evidence from the ancient records, to support the popular concept of a spiritual dimension and a spiritual influence.

As an outstanding exploration geologist, Christian O'Brien presents his thesis and survey of the ocean floor to support the former existence of the Island of Atlantis in the region of the Azores.

This book, along with other past scholarship on the activities and technology of our ancestor gods, provides the links to establish their full story. Ancient myths are now shown to be realities. The re-discovery of a Golden Age is within reach.

**Edmund Marriage** - The Golden Age Project

**Christian O'Brien** read Natural Sciences at Christ's College, Cambridge and spent many years as an exploration geologist in Iran, in Canada, and in other remote areas of the world. In 1936 he was involved in the discovery of the Tchoga Zambil Ziggurat in Southern Iran. In 1970 he retired as head of the Iranian Oil Operating Companies to devote all his time to researching the many enigmas of prehistory. He died in February 2001.



**Barbara Joy O'Brien** still plays a full part in these researches and is a poet with several publications and awards to her credit.

Once upon a time the Gods divided up the Earth between them - not in the course of a quarrel; for it would be quite wrong to think that the Gods do not know what is appropriate to them, or that, knowing it, they would want to annex what property belongs to others. Each gladly received his just allocation, and settled his territories; and having done so they proceeded to look after us, their creatures and children, as shepherds look after their flocks. They did not use physical means of control like shepherds who direct their flocks with blows, but brought their influence to bear on the creature's most sensitive part, using persuasion as a steersman uses the helm, to direct the mind as they saw fit and so guide the whole moral creature. The various Gods, then, administered the various regions which had been allotted to them. But Hephaestos and Athene, who shared as brother and sister a common character, and pursued the same ends in their love of knowledge and skill, were allotted this land of ours as their joint sphere and as a suitable and natural home for excellence and wisdom. They produced a native race of good men and gave them suitable political arrangements. Their names have been preserved but what they did has been forgotten because of the destruction of their successors and the long lapse of time. For as we said before, the survivors of this destruction were an unlettered mountain race who had just heard the names of the rulers of the land but knew little of their achievements. They were glad enough to give their names to their own children, but they knew nothing of the virtues and institutions of their predecessors, except for a few hazy reports; for many generations they and their children were short of bare necessities, and their minds and thoughts were occupied with providing for them, to the neglect of their earlier history and tradition. For an interest in the past and historical research came only when communities had leisure and when men were already provided with the necessities of life. That is how the names but not the achievements of these early generations came to be preserved.

From Plato's dialogue *The Critias* c. 355 BC.

*The Ancient Masters were subtle,  
mysterious, profound, responsive.  
The depth of their knowledge is unfathomable.  
Because it is unfathomable,  
all we can do is so describe their appearance.  
Watchful, like men crossing a winter stream.  
Alert, like men aware of danger.  
Courteous, like visiting guests.  
Yielding like ice about to melt.  
Simple, like uncarved blocks of wood.*

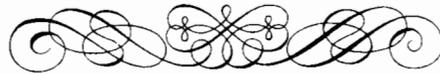
From Lao Tzu's *Tao Te Ching* (Chapter 15) c. 540 BC.

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# The Shining Ones

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An Account of the Development of Early Civilizations  
through the Direct Assistance of  
Powers incarnated on Earth from the Materio-Spiritual Planes of  
the Astral and Causal Regions



A Philosophical Discussion  
based on  
Ancient Mystical and Secular Documents from the  
Mythologies of all Races, and on the  
Personal Experiences of Saints of many Persuasions

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**THE BASIC SCRIPTURAL AUTHORITY  
FOR THE MAIN THEME OF THIS WORK.**

**Letter 368** : ... "It is not possible to comprehend these mysteries of creation till we have crossed the frontiers of mind and maya (the two lower spiritual regions), and one should leave them alone.

"Yes, souls who are permanent denizens of these regions (the two lower ones) sometimes incarnate themselves in this world *in accordance with the scheme of creation* and, after doing their work, go back to their place."

"Other souls also, who for one reason or another are staying in these regions, do from time to time incarnate here primarily for speeding their progress or seeking higher initiations in order to reach Sat Desh (the highest spiritual region).

*Light on Sant Mat*  
**Huzur Maharaj Charan Singh Ji**  
p.357.

The 'Shining Ones', described here, were such incarnations working on Earth within the framework of the overall Creation structure.

THE ANGELS

They found a place where high lands met the low  
and planted there a garden ripe with grain:  
the Shining Ones established their domain  
among the mountains, by the winter snow.

They came from nowhere to make orchards grow,  
to plough, to cultivate a lake-bed plain  
and leave the story of that lush Eden.  
The people drank from ditches, caught the flow

of storm-water, before the Angels launched  
a programmed teaching course to demonstrate  
the arts of living -- glowingly they brought

their knowledge, and light-heartedly they danced;  
they introduced the flute and pipes. Those great  
resplendent leaders settled down and taught.

*Barbara Joy O'Brien*

# DEDICATION

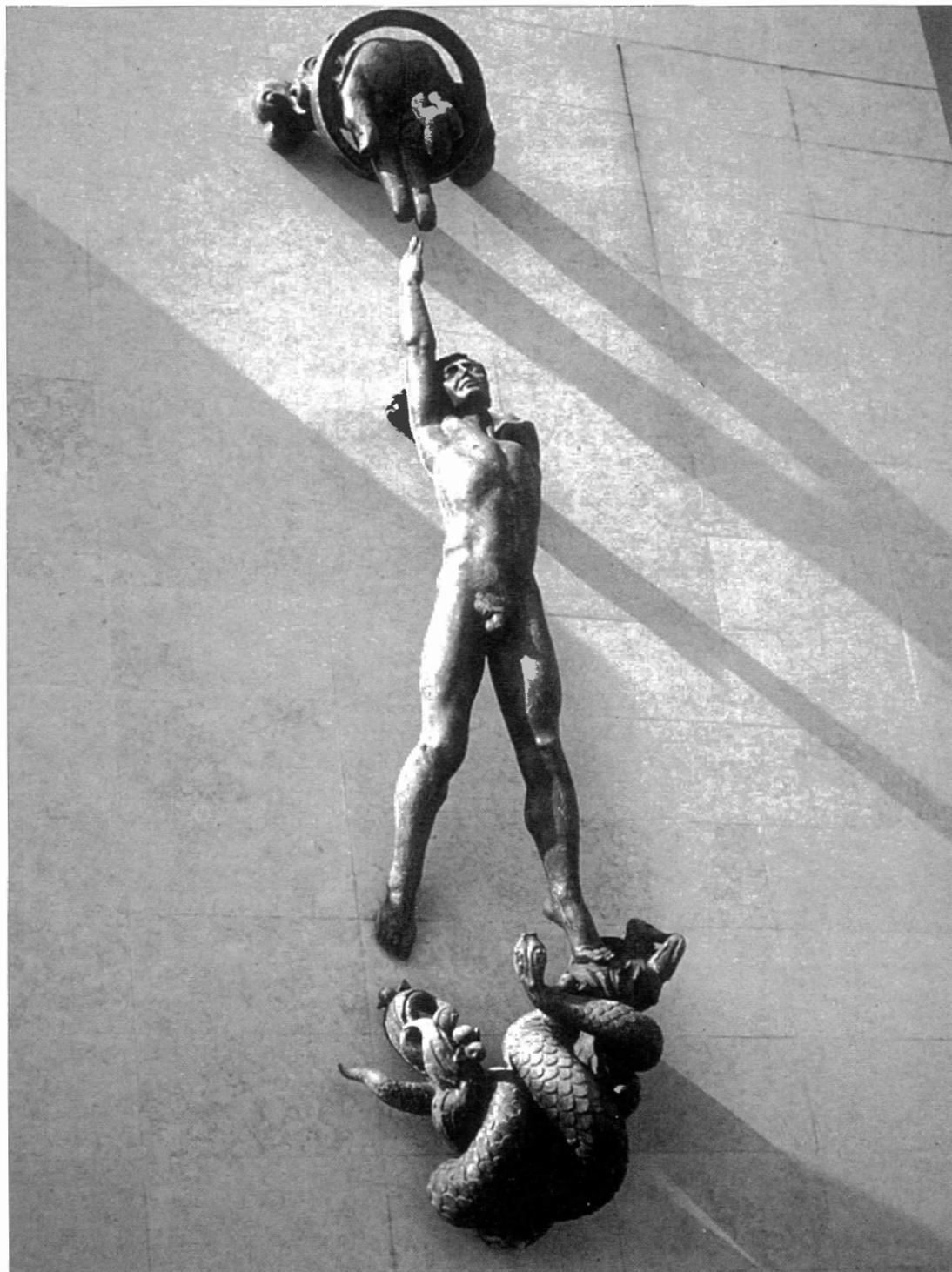
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## DEDICATION

With Grateful Thanks to our Beloved Master

**Huzur Maharaj Charan Singh Ji**

Who has provided the Inspiration and the Direction  
for this Work;

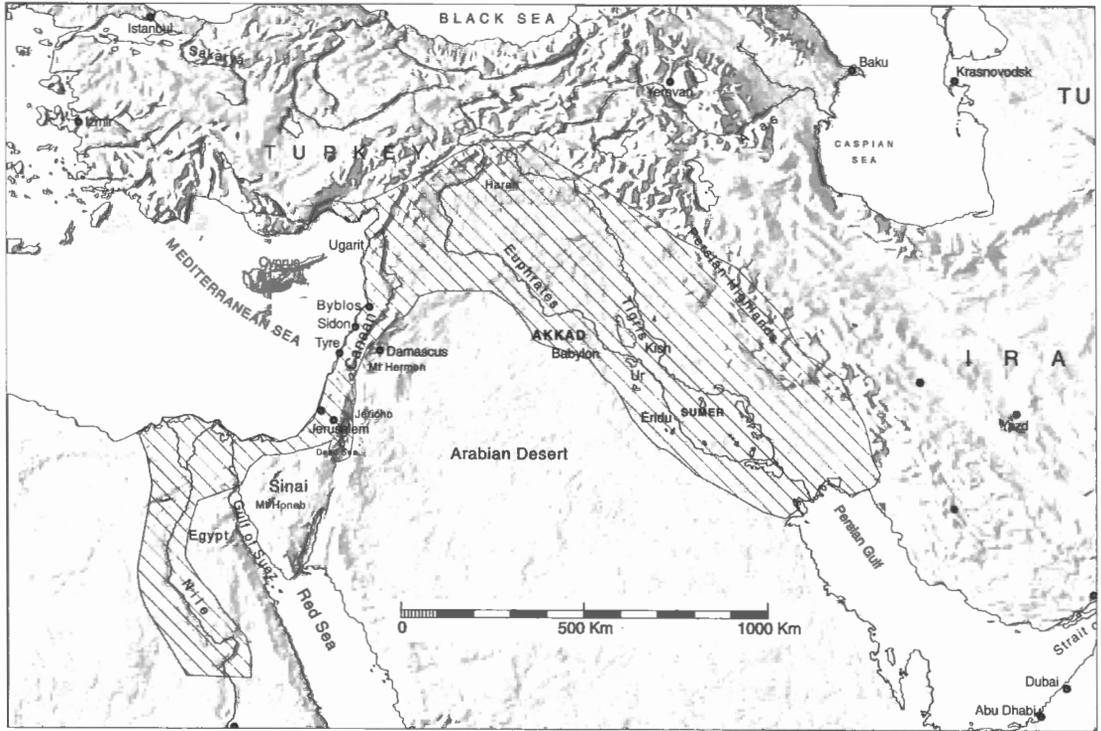


*Frontispiece: God reaching down to assist Mankind - House of Justice, San Miguel, Azores*

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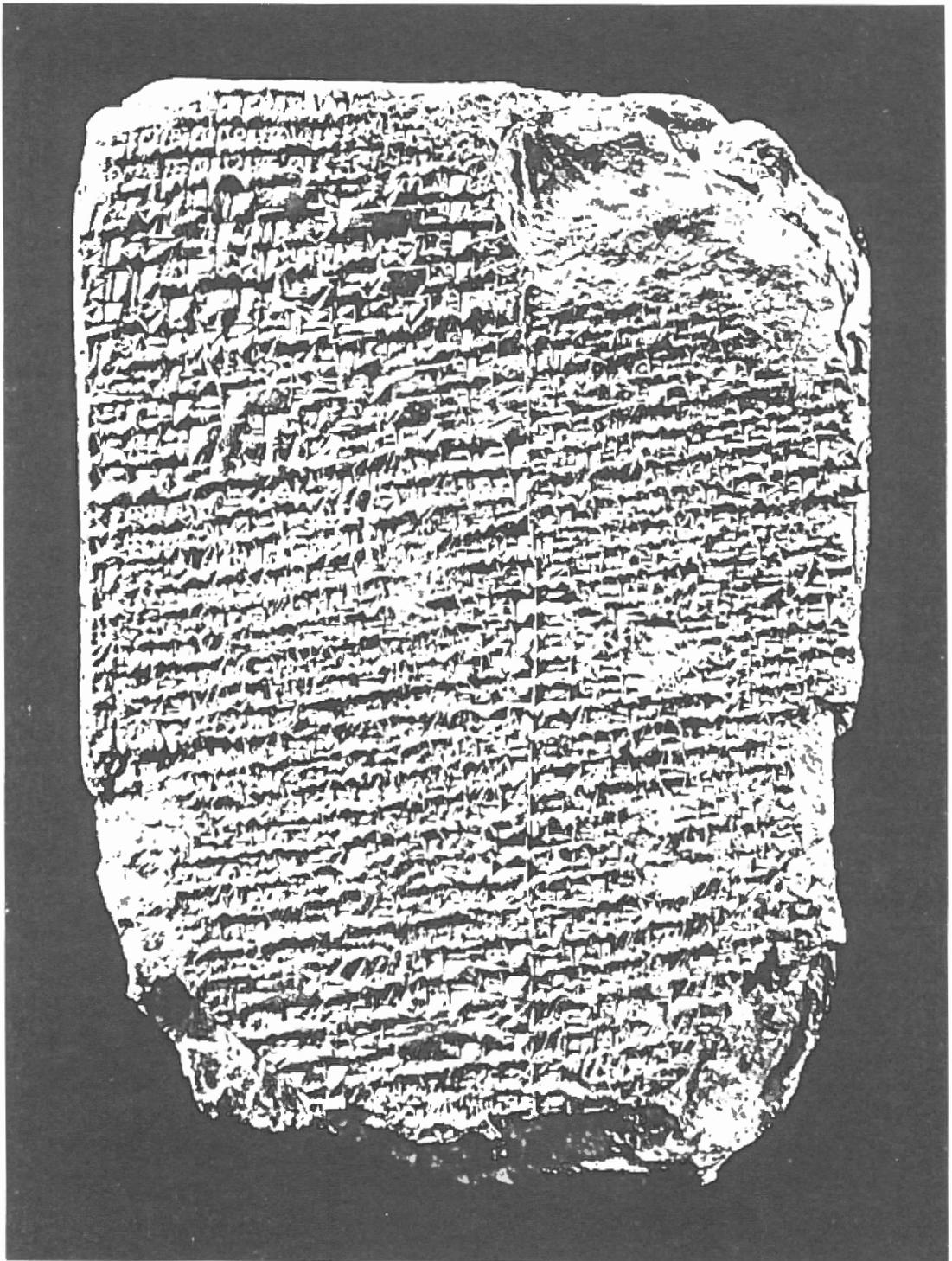


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**LIST OF ABBREVIATIONS****1. Kharsag Epics**

OB	obverse side of a tablet
RV	reverse side of a tablet
(ii)	column number

**2. Old Testament**

GEN	Genesis
EX	Exodus
LEV	Leviticus
NUM	Numbers
DEUT	Deuteronomy
SAM	Samuel
KIN	Kings
JOB	Job
IS	Isaiah
EZ	Ezekiel
DAN	Daniel

**3. New Testament**

MAT	Matthew
MK	Mark
LK	Luke
JN	John
AC	Acts

**4. Bible Versions**

TH	Jewish Torah
JB	Jerusalem Bible
KJ	King James
AV	Authorised Version

**5. Non-Canonical Works**

EN	Book of Enoch :1 Enoch
EN(E)	Ethiopic version
EN(Gs)	Greek version – Syncelles fragment
EN(Gg)	Greek version – Akkhim fragment

**6. Akkadian Works**

AH	Atra-hāsis
LM	Lambert and Millard

## 7. Miscellaneous

VB	Verbatim
PP	Paraphrased
B.P.	Before Present
B.C.	Before Christ
A.D.	Anno Domini
A.A.	After Adam

### CHRONOLOGY OF THE ACTIVITIES OF THE SHINING ONES

Approximate Years before the Birth of Christ (B.C.)	Event	Approximate Years after the Birth of Adam (A.A.)
<b>Stage I</b>		
40 000	Possible First Visit by the Anannage	
<b>Stage II</b>		
8 200	Arrival in Kharsag/Eden area	
8 197	Decision to Settle at Kharsag	
8 196	Creation of the <i>Lullu</i>	
	Birth of Adam and Eve (Chawwah)	0 000
8 066	Birth of Seth – son of Adam	0 130
7 961	Birth of Enosh – son of Seth	0 235
7 871	Birth of Kenan – son of Enosh	0 325
7 801	Birth of Mahalalel –son of Kenan	0 395
7 736	Birth of Jared – son of Mahalalel	0 460
7 574	Birth of Enoch – son of Jared	0 622
7 570	Arrival of the Watchers – on Mount Hermon	0 626
7 509	Birth of Methusalah – son of Enoch	0 687
7 322	Birth of Lamech – son of Methusaleh	0 874
7 266	Death of Adam	0 930
7 209	Summons of Enoch to Eden/Kharsag	0 987
7 209	Arrest of Apostate Watchers	0 987
7 154	Death of Seth	1 042
7 140	Birth of Noah – son of Lamech	1 056
7 056	Death of Enoch	1140
6 961	Death of Kenan	1 235
6 906	Death of Mahalalel	1 290
6 774	Death of Jared	1 422
6 640	Birth of Shem – son of Noah	1 556
6 545	Death of Lamech	1 651
6 540	Death of Methusaleh	1 656
6 540	Destruction in the Rift Valley by THE FLOOD	1 656
6 538	Birth of Arpachshad – son of Shem	1 658
6 190	Death of Noah	2 006

**Stage III**

- 6 000-5 000 At some time in this interval, there occurred the Destruction of Kharsag/Eden by tempest, fire and flooding. A possible date is around 5 500 BC.
- 5 500 The First Diaspora of the Anannage – followed by Settlement in dispersed areas of the Mesopotamian Valley.
- 5 000 Founding of the Sumerian City – States: each under an Anannage Leader.
- 3 000 Incursions of Semitic Tribes (Amorites) into Sumer from the Syrian Highlands.
- 2 700 The second Diaspora of the Anannage with stays in Greece, Norway, Scotland, Ireland, Wales, England, Danmonia (Devon and Cornwall), Brittany – and many other parts of the World.

N.B. Patriarchal Dates have been calculated from the Record in *Genesis*

Table 1 *Chronology of the Activities of the Shining Ones*

Other Works by the authors of this book:

*Salztektonik in Südpersien*

Stuttgart, 1953

*Salt Diapirism in South Persia*

C.A.E. O'Brien

London and Amsterdam, 1957

*The Structural Geology of the Boule and Bosche Ranges in the Canadian Rocky Mountains*

C.A.E. O'Brien

London, 1960

*Dreaming in Darrous*

Barbara Joy O'Brien

Teheran, 1968

*The Wandlebury-Hatfield Heath Astronomical Complex*

Christian O'Brien

Thaxted, 1975

*A Megalithic Odyssey*

Christian O'Brien,

Wellingborough, 1983

*The Genius of the Few*

Christian O'Brien,

with Barbara Joy O'Brien

Wellingborough, 1985

*The Path of Light*

Christian O'Brien

The Dera, Beas, India, 1996

## THE AUTHORITIES

In 1983 and 1985, the authors of this volume published two specific works on the subject of this study, under the titles *The Megalithic Odyssey* and *The Genius of the Few*. At that time, among the principal authorities consulted were the following:

*Kharsag Epics Nos. 1-9* taken from the University of Philadelphia Museum (Sumerian) Tablets Nos. 8 383, 14 005, 9 205, 11 065, 8 322, 8 384, 8 310, 8 317, 19 751+, 2 204+, 2 270+, and also 2 302.  
(Ed. and tr.) O'Brien from texts taken from *Babylonian Inscriptions* by George A. Barton.

*The Book of Enoch (1 Enoch)*, Charles, R.H. (ed.).  
*The Book of the Secrets of Enoch (2 Enoch)*, Charles, R.H. (ed.) and Morfill, W.R. (tr.).  
*3 Enoch*, Odeburg, Hugo (tr.).

*Atra-Hāsis*, Lambert, W G., and Millard, A.R. (tr.).

*The Book of Jubilees*, Charles, R.H. (ed.)

*The Book of Genesis: Critical Edition of the Hebrew Text*, Ball, C.J.

*The Jerusalem Bible.*

*The Torah: the Five Books of Moses.*

These works, combined with others given in the *Bibliography*, enabled the fundamental principles of the reality of Kharsag (= Garden in Eden) to be established. They also established the reality of the Shining Ones (the An a-nan-na-ge) who played such a commanding role in the development of Early Man in Lebanon; but they left undecided the two questions which every reader of *The Genius of the Few* seems to have asked – often by pressing letters to the authors.

*“Who were the An a-nan-na-ge?” and  
“Where did they come from?”*

There were no immediately satisfactory answers to these questions, but the authors promised a follow-up book to address these fundamental problems. Seven years have passed, and a mountain of study; but, at last, research into little known (or little understood) ancient works has yielded unsuspected rewards.

In particular, two outstandingly important documents were found to have a direct bearing on the two problems. The first, and more voluminous of the two, has been known for over two hundred years as the *Askew Codex*. It was first brought to scholarly attention in England, in A.D. 1771, following its purchase from an unknown bookseller by Dr. A. Askew, a well-known antiquarian of his time. After his death, the *Codex* was authenticated, and then bought from his executors, by the British Museum where it is still housed.

The *Askew Codex* comprises a collection of 365 quarto sheets of vellum, on which the writing is in Greek uncials, in the now extinct Coptic dialect of Upper Egypt.

The second collection of documents is known as the *Bruce Codex*. It was brought to England, in about 1769, by the Scottish traveller James Bruce, and bequeathed into the care of the Bodleian Library in Oxford where it remains today. It is written on papyrus, in book-form, and comprises 78 leaves. The script is in Greek cursive characters and, like the *Askew Codex*, is composed in the Upper Egypt, Coptic dialect. Unfortunately, and in contrast to the *Askew Codex*, it is in a very bad state of disorder and dilapidation. Nevertheless, sufficient is available to determine that, together with the *Askew Codex*, it comprises a large part of an important Gnostic *Corpus*, possibly compiled from earlier material, in the Valentinian School at Alexandria in the late first, or early second, century A.D.

In a *Coda* at the end of the *Askew Codex* (probably added by the Gnostic School responsible for its formulation), the writer refers to the larger Gnostic *Corpus* as *The Books of the Saviour*, stating that:

*They (the Apostles) came forth three by three [from] the four Regions of the Heavens<sup>(1)</sup>  
They preached the Gospel of the Kingdom in the whole World<sup>(2)</sup>, while Christ worked  
with them through the word of confirmation, and the signs and marvels which followed  
them. In this way, the Kingdom of God (became) known over the whole earth, and the  
whole World of Israel, as a witness to all peoples which exist – from the places of the East  
to the places of the West.*

OYMEROS NNTEYXOS MPSWTHR

(meaning) – 'PART OF THE BOOKS OF THE SAVIOUR'.

In relatively modern times (1905), both Codices were admirably edited and translated in Germany, by Carl Schmidt; and, more recently, retranslated from Schmidt's text by Violet MacDermot for *The Coptic Gnostic Library* of Cairo. MacDermot acknowledges that her translation closely follows that of Schmidt and his Redactor, W.Till.

The present authors have also attempted a translation of both Codices which, too, owes much to Carl Schmidt and Violet MacDermot – particularly with respect to the more subtle intricacies of the Coptic language in which they are recognised experts.

Also the present authors are much indebted to the Publishers, E.J.Brill of Leiden in The Netherlands, for their permission to undertake this third translation. This has been incorporated into a limited edition of a book, so far unpublished, entitled *The Path of Light*.

The major difference between this latest translation and its august predecessors lies in its Mystical interpretation. The earlier translators adopted an ecclesiastical, or academic, Christian interpretation which largely overlooked its Gnostic antecedents; and this orthodox approach led to many unintelligible passages with limited spiritual value. Carl Schmidt's so-described, 'unacceptable treatment', inspired G.R.S. Mead to write his scholarly commentary in *Fragments of a Faith Forgotten*; but, even he was unable to penetrate completely through the mist of Gnostic terminology that obscures so many Gnostic spiritual documents.

(1) *The apostles had been conducted, by their Master, through the Spiritual Regions in preparation for the start of their preaching missions.*

(2) *'The whole World' implies the then known, Roman-administered, world.*

When this mist is penetrated, the two Codices, attested to in *The Path of Light*, can be seen as a single treatise on Spiritual Truths, consonant with the tenets of the Indian spiritual science of *Surat Shabd Yoga* <sup>(1)</sup>; and as revealing the narrator, Jesus of Nazareth, as the Perfect Living Master of his time. On the Mount of Olives, in the weeks after his Crucifixion, Jesus was preparing for his final departure from this World. He had selected twelve men, and a number of women, to form his Inner Circle of Disciples. These Apostles, as they became known, had to be taught the Spiritual Truths in the greatest detail, and had to be shown the secrets of the Higher Spiritual Planes, so that they could be deemed 'Saints'<sup>(2)</sup> (in the spiritual, not the ecclesiastical, meaning of the title), and could be capable of continuing his work on Earth, after his return to the Spiritual Regions.

This detailed, esoteric knowledge, the substance of the Master's Teachings, is stated to have been taken down, word by word, by three disciple-scribes – Philip, Thomas and Matthew – presumably in shorthand, a skill that was not uncommon in Rome, and the Near East, at that time. Jesus stated:

*Listen Philip, you Blessed One. It is to you that I have said these words, because you and Thomas and Matthew are the hands to which it is given – by the authority of the Supreme Being – to write down all the words that I shall speak, together with all the things that I shall do; and everything that you will see.*

*Up till now, the set number of words which you have to write down is not yet completed. When it is completed, you shall come forward and speak as you please. For the present, it is you three who have to write down every word that I say, together with the things that I do – and I shall check them, and you shall bear witness to all things appertaining to the Kingdom of Heaven.*

Askew Codex: *The Path of Light*, pp.54-5.

The compiler of the Askew codex has taken great pains to establish the authenticity of the writing – and this is of great importance to this study. He stresses that Jesus has provided three witnesses who wrote down everything, at each teaching session. This is in keeping with the canon of Hebraic Law:

Deuteronomy 19:15 AV VB (attributed to Moses): *One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

The use of Philip, Thomas and Matthew as scribal witnesses would have been accepted as proof of authenticity among the early Gnostic readers of these Mystical Discourses. It also gives credence to the claim, by the present authors, that these Discourses are the basis of the true Gnostic 'New Testament' – recorded some six decades before the first Synoptic Gospel.

The fierce opposition to the Mystical Gnostic Teachings in about the penultimate decade of the second century A. D., led by Bishop Irenaeus of Lyons in Gaul, led to the ultimate suppression of this important record and the consequent destruction of much of the documentary writing.

But we must remind readers that this writing is a record of discourses given by Jesus of Nazareth to a very special Inner Circle of disciples who were to continue his teachings after he had left this Earth for his Spiritual Home. They have very little connection with Jesus' preaching

(1) Surat Shabd Yoga means 'the joining of the Soul to the Shabd, or 'Holy Spirit'.

(2) In Indian spiritual parlance, Saints are devotees of a Perfect Living Master who have reached the highest Spiritual Region, under his tuition and guidance.

to the ordinary people which is the essence of the Synoptic Gospels.

Additionally, the writings of medieval Sufi Saints, and more modern Sikh Saints have all given closely similar accounts of five Spiritual Regions 'above' the Phenomenal Universe starting with the Astral Region and rising through planes increasingly spiritual in content (and decreasingly material), until *Sach Khand* is reached – a Region of sublimity in which the Supreme Being, *Sat Purush*, has His headquarters.

In the Prologue which follows, we shall discuss the hierarchy and organisation of the two lower Spiritual Regions (the Astral and Causal Regions) as revealed by these works. But a very strong caveat must be imposed to prevent a wrong impression gaining substance. These writings are not supposititious; they are not hearsay; they are not culled from more ancient, less authoritative works; they have not been passed on by word of mouth.

They are the explicit personal experiences of Saints who have made it a practice to travel, daily, in these Higher Regions; and to record what they saw, and did, for the benefit of their disciples who were, and are, encouraged to follow the same Path, 'hand-in-hand' with their Saintly Guides. Modern devotees of the current Perfect Living Master, of which the present authors are privileged to be members, receive His descriptions of the Heavenly regions, from His own experiences, in similar terms to those expressed by such earlier Masters as Hafez, Maulana Rum, Guru Nanak, and Kabir Sahib, centuries ago.

It is these personalised accounts of travels, and sojourns, through and in the Lower Spiritual Regions that present an opportunity to look more closely into the nature and ambience of the heroes of our earlier books – the AN A-NAN-NA-GE and the TUATHA DE DANNAN the 'GREAT SONS OF HEAVEN'; or 'PEOPLE OF THE GOD OF LIGHT' – and place them in their rightful position in the hierarchy of those regions.

In making this placement in a universal context, it may be helpful to readers to have before them an extract from the writings of Dr. Julian P. Johnson<sup>(1)</sup> who studied the Science of Spirituality for six years while living in close proximity to the Great Master, Huzur Baba Sawan Singh Maharaj, in India, in the nineteen-thirties:

*What is the Grand Hierarchy? It is that grand galaxy of lords, rulers, creators, governors of all of the heavenly spheres. We have spoken of the four grand divisions of creation, and brief mention has been made of the many subdivisions. Now, in every subdivision, sphere or plane, from the highest down to the lowest, there is a lord or ruler or governor. These lords, rulers, and governors are great souls who have been appointed by the Supreme One to discharge the duties assigned to them in their several regions. They are each endowed with certain god-like powers and prerogatives among which is the power of creation.*

*To obtain a better understanding of the whole scheme, let us sketch very briefly the creative process as it is taught [explained] by the Masters. When the Supreme One wished to bring the universe into being, his move was to create the first focus of action, which may be regarded as one step downwards toward the negative pole. This was done, of course, after the initial concentration of all pre-creation materials at the positive pole and the resultant lesser degree of concentration at the negative pole. This first focus of*

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(1) The Path of the Masters, written with the permission and authority of the Great Master, Huzur Sawan Singh Maharaj.

action was called *Agam Lok*, and its Lord *Agam Purush*, who was brought into existence at the same time, was the first individual manifestation of the Supreme One. All subsequent creation was now carried on through this first individual manifestation. The Supreme creative energy now working through him brought into existence the next region below him which the Saints have named *Alakh Lok*, and its Lord, named *Alakh Purush*. Then working through him, the fourth subdivision and its Lord are created. This region the Saints call *Sach Khand* and its Governor they call *Sat Purush* or *Sat Nam*. *Sat Purush* is now to carry on all creative activity below him. In precisely the same manner, every region comes into existence, and at the same time the Lord of each region is created and assumes charge of his station. This process goes on until the last sub-station is reached just above the physical universe. This is *Anda* [the Astral Region] as we have already seen. The Lord of that region, *Kal Niranjana*, now exercising the powers assigned to him, brings into existence the entire physical universe, and the whole creative process is complete.

But the program of creation was not so simple as it may appear from the above statement. It was extremely complicated. Not only a few grand divisions were created, but numberless subdivisions and zones and subzones, region after region, plane after plane, each differing from the rest, and each one ruled over by a Lord or Governor appointed by the Creator, each with powers in proportion to the duties assigned to him. For example, there is not only one *Brahm Lok*, the region so prominently spoken of in the Hindu scriptures, and believed by them to be the highest plane of spiritual existence, but there are numberless *Brahm Lokas*, each with its *Brahm* ruling over it. There are great numbers of subordinate worlds, each one revolving about a higher plane or world much as planets revolve about the sun. Each sphere has its ruler.

There is not only one physical universe but countless physical universes, and each one of them has its own Governor. There is not only one world like this, but, as you may suspect, numberless such worlds, revolving about their respective suns, and each one has its own spiritual ruler. The number of planets so inhabited is so great that no mathematician could count them in a thousand lifetimes, even if he could see them.

Thus it will be seen that from the highest subdivision of all creation down to the last and smallest planet or planetoid, which may be inhabitable, floating among the countless stars, there are lords and rulers appointed by the Supreme One through his hierarchy of subordinates. The duty of each of these is to carry out the will and purposes of the Supreme. They are all his executives, his viceroys, his duly appointed governors.

Our purpose in quoting the above passage is to demonstrate that there is no shortage of assistants available to carry out the instructions of the Supreme One; and that the personalities that appear in the pages that follow, are but a minuscule proportion of those available to assist in the development of burgeoning pre-civilizations.

# PROLOGUE

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## FIRST PART

“The Shining Ones said, ‘Let us  
make Man in *our* image  
– in the likeness of *ourselves*.”

*Genesis 1:26*

The present work is primarily a substantial expansion of the two earlier books – *The Megalithic Odyssey* and *The Genius of the Few* – designed to include a world-wide study of the mystical heritages of diverse races and cultures rather than confining it to the Near and Middle East. It aims to trace the influence, and physical traces, of *The Shining Ones*, in places as widely separated as Ireland and Japan, and Mongolia and Australasia.

But a further intention, in distinction to *The Genius of the Few*, is to delve more deeply into the nature and origins of these extraordinary alien Sages, and to judge the possibilities of their still being able to move among us today, and to influence our daily lives; as well as to carry out research into their prehistoric activities in the cultural development of Early Mankind.

The first book in this series – *The Megalithic Odyssey* – drew attention to a complex of remarkably accurate astronomical alignments between Stone Circles and Giant Granite Cairns on Bodmin Moor, in Cornwall, England, established close to the middle of the third millennium B.C. – ostensibly used by the early farmers of the area as annual calendars, for timing the sowing of crops and moving their livestock into sheltered quarters before the onset of wintry weather. The scientific expertise demonstrated in these astronomical designs, and the enormous work required in quarrying, transporting, and building nearly a hundred of the Giant Cairns (the larger of which must have contained over 10,000 tons of roughly shaped stone), went far beyond what could have been achieved by the Stone Age peasants of this period.

The second book – *The Genius of the Few* – carried the demonstration several stages further, and was able to establish firm links between the alien Sages and the so-called *gods* of the Sumerians, and also with the equivalent Beings described by Hebrew writers as *angels* in the *Garden in Eden*. By concentrating on evidence from little known, or little understood, documents ‘buried’ in ancient Sumerian tablets and in early Hebraic literature, a much deeper insight into the nature and activities of the teaching groups was obtained; prior to the presentation of a global view of the subject.

The current work is intended fully to redress the earlier shortcoming by expanding the research to cover the mystical mythologies and legends of major cultures of the world; and by extending the study of the phenomenal universe upwards to include the two lower spiritual/material regions of the Creation – the Astral and Causal Planes. This broader view will allow a clear statement to be made on the origins of the Shining Ones.

Of course, the usual dilemma implicit in a series of works on a common subject, cannot be avoided. There is a patent necessity for balancing the tiresome repetition of material from the first two books, against the need to extend a helping hand to new readers who would otherwise flounder in a morass of unintelligible writing because the fundamental themes, developed in the



Plate 1. *Assyrian Art. Kalakh (Nimrud)*. Winged, Human-headed 'Genius' holding Pinecone and Situla. 8th century B.C. Louvre. Gypseous alabaster, height 10 feet. (Tel-Vigneau)

earlier books, have not been adequately explained to them.

To address this dilemma, it is proposed to include – as Book One – a recapitulation and refinement of themes from the first two books. It is to be hoped, then, that familiar readers will be content to refresh their memories, and that new readers will be comfortable with conclusions that have been substantiated in previous discussions – particularly from *The Genius of the Few* – but which are treated in later chapters, here, as fully manifested.

One of these themes requiring clarification is developed from the biblical quotation at the head of page thirty; a theme that is fully documented in Chapter Seven of *The Genius of the Few*, from an account carried in the Akkadian work, *Atra-Hāsis*.

In the Akkadian work, a brief, but cogent reference is made to an earlier event in which the An a-nan-na-ge were involved in the designing of an Earlier Man. However, there is no elaboration, there – and verification has to be sought from standard anthropological determinations.

It is because it is considered that the earlier event was of far greater import in the development of Early Man than the later ‘creation’ referred to in Genesis 1:26, that it is necessary to include here, as Chapter Six, a recapitulation of *The Making of Man* from *The Genius of the Few* so that direct implications can be drawn from it for the earlier age.

As a declaration of origins, the concept of Man made in the image of a ‘Higher being’ has played a world-wide role in the traditions of ancient peoples. The Sumerians, the Babylonians, the Egyptians, the Hebrews, the Greeks, the Teutons, the Asian and American Indians, and many others, all passed down – through their generations – accounts of the ‘Creation of Man’ in the image of those whom they termed ‘the gods’ ... but who are recorded here as the *Shining Ones* – and, in Hebrew records, as the *Elohim*.

### THE ELOHIM

As already stated, these elusive strangers were known to the ancient Sumerians, in short, as the *An a-nan-na-ge*. Their full title occurs, less frequently, as *Dingir An a-nan-na-ge* where *dingir* is a determinative indicating ‘shining characteristics’, and *An* represents either ‘Heaven’ or ‘Anu’ (their Supreme Commander).

They were, therefore, the Shining, Great Sons of Heaven (or of Anu), and had an exalted niche in the annals of the Hebrews as the *Angels* of the *Book of Genesis* in the biblical Old Testament and in the *Books of Enoch*.

In Genesis, the quintessence of the first five chapters may be summarised in four well-known quotations:

1:1 *In the Beginning, God created the heavens and the earth.*

1:26 *God said, ‘Let us make Man in our image — in the likeness of ourselves.’*

2:8 *Yahweh God planted a Garden in Eden which is in the east.*

5:24 *Enoch walked with God. Then he vanished because God took him.*

These four quotations are taken from the Jerusalem Bible, first published in 1966 from deeply

researched and modernized translations by the Dominican School in Jerusalem. This magnificent work is considered to be the most authoritative and scholarly of all modern translations – and yet these simple, and seemingly straightforward extracts, which hold the fundamentals of present-day Jewish and Christian teaching, are beset with traps of which the average Church, or Synagogue, member knows nothing – but which form the basis of the doubts expressed in *The Genius of the Few*.

In the first three quoted verses, the English term ‘God’ has been taken from the Hebrew term *elohim*; while, in the fourth verse, this term is expanded into *ha’elohim*, in which *ha* is the Hebrew equivalent of ‘the’. But the definite article, ‘the’, has been dropped in the English translation.

*Elohim*, itself is a plural form, of which the singular is *el*. And, if *el* originally meant ‘god’, then *elohim* should have meant ‘gods’; and *ha’elohim* should have meant ‘the gods’.

This plurality is emphasized in GEN 1:26 in which the English singular and plural are strangely mixed. The Jerusalem Bible is well aware of this, and attempts to extricate itself from a difficult situation in an appended footnote:

*It is possible that this plural form implies a discussion between God and his heavenly court (the angels) ...*

*Alternatively, the plural expresses the majesty and fullness of God’s being: the common name for God in Hebrew is Elohim, a plural form. Thus the way is prepared for the interpretation of the Fathers who saw in this text a hint of the Trinity.*

In this statement, there is a remarkably inverted, even specious, piece of reasoning. In essence, what the editors are saying is: “The common name for the English ‘God’ is *ELOHIM* – a plural form;” whereas, what they really mean – but do not wish to express – is: “The common name for the Hebrew *ELOHIM*, in English, is ‘God’ – a singular form.”

Quite openly, they have sought to make the English singular translation more authoritative than the original Hebrew – and this cannot be accepted. It is surely imperative to choose the Hebrew original as the more likely solution, rather than the later translation into English.

It is true that, elsewhere in the first chapter of *Genesis*, the pronouns referring to the Deities are singular, but this is common practice in early Middle Eastern languages where the plural is frequently implied. With the odd exceptions, in *Genesis*, where it is necessary to refer to specific entities such as *El Shaddai* (‘the Mountain God’) and *El Elyon* (‘God of Gods’), the noun is invariably written in the plural – *Elohim*; and there are more than thirty examples of this, which the Jerusalem Bible ignores.

In the early, definitive chapters of *Genesis*, as given in biblical form – **something is clearly wrong.**

The singular form – *EL* – is a very ancient word with a long etymological history; and it has a common origin with many other ancient words in other languages – all with a common, and significant, meaning. The correlations between these words are quite unequivocal.

<i>The Sumerian</i>	<i>EL</i>	meant <i>brightness or shining</i> ;
<i>the Akkadian</i>	<i>ILU</i>	meant <i>the bright one</i> ;
<i>the Babylonian</i>	<i>ELLU</i>	meant <i>the shining one</i> ;
<i>the Old Welsh</i>	<i>ELLYL</i>	meant <i>a shining being</i> ;
<i>the Old Irish</i>	<i>AILLIL</i>	meant <i>shining</i> ;
<i>the Old Cornish</i>	<i>EL</i>	meant <i>an angel</i> ;
<i>the English</i>	<i>ELF</i>	meant <i>a shining being – from ..</i>
<i>.. the Anglo-Saxon</i>	<i>AELF</i>	
<i>the Inca</i>	<i>ILLA</i>	<i>meant brightness or shining.</i>

All these terms – and there are many other, world-wide, cognate forms – imply SHINING or BRIGHTNESS. Consequently, it is a thesis of this book that the Hebrew *EL* should be translated, not as ‘God’, but as THE SHINING ONE. And the far more frequent, plural *ELOHIM* – as a contraction of *HA ELOHIM* – responsible for so much activity in the early part of *Genesis*, requires translation as

## THE SHINING ONES.

If this modified translation is applied to the four quintessential quotations from *Genesis*, they become:

- 1:1 *In the Beginning, the Shining Ones created the heavens and the earth.*
- 1:26 *The Shining Ones said, ‘Let us make [a] man in our image, in the likeness of ourselves.’*
- 2:8 *Yahweh [the Leader of] the Shining Ones planted a Garden in Eden which is in the east ...*
- 5:24 *Enoch walked with the Shining Ones. Then he disappeared because the Shining Ones took him away.*

And the whole concept of the early chapters of *Genesis* is transformed.

Those who were closest to the tradition of ‘Man in the image of the *Shining Ones*’ – namely, the Sumerian peoples and their Semitic cousins, the Amorites – carried the most complete account of the series of extraordinary events that gave rise to the concept.

This account will be fully discussed in a later chapter, but the task now is to establish the reality of these Shining Ones who dominated the opening chapter of *Genesis*.

## SECOND PART

*Then, as the flood of light came down upon Jesus,  
and surrounded him completely – little by little,  
he rose into the air and ascended.*

Askew Codex: *The Path of Light*, p.22.

If we could have been birds of the air nestling among the branches of a great olive tree, a little after dawn on a Summer morning some two thousand years ago, we might have seen small groups of people crossing the brook Hebron and moving surreptitiously up the goat-tracks that criss-crossed the dusty Mount of Olives, from the Valley of Jehoshaphat, on the east side of Jerusalem. They would have left their homes at first light, partly to avoid the heat of a Summer's day, and partly so as not to draw attention to themselves from the Roman sentries, or any of the civic authorities who might be early abroad.

At the top of the Mount of Olives, resting on a favourite stone, they would have found the Man called Jesus of Nazareth – to the authorities, a renegade and escaped criminal; to them, the greatest Living Master of all time, God in the flesh made Man. After prostrating themselves at his feet, and giving the peace greeting of *Shalom*, they would have treated him with great reverence and solicitation as one recovering from the torments and traumas of his still-recent Crucifixion. One who had, in the view of the present authors, probably *bypassed* death by withdrawing his Soul and leaving his body hanging, seemingly lifeless, on the cross – until it was taken down and laid out in a rocky tomb in a garden below. Such an action would have been a daily exercise for a Mystic Master. Three days later, (again probably), he returned to his body from the Spiritual Regions and set off for Galilee to meet his astounded disciples at a pre-arranged rendezvous on a mountain, there. [Commentary: *The Path of Light*, pp.1-3.]

On the Mount of Olives, there were gathered fourteen of his disciples; eleven men, namely, Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James<sup>(1)</sup> Of the women, there were Mary, the Mother of Jesus; Mary of Magdala (called Magdalene); Salome; and, possibly, one or two more, including Mary, the Mother of James:

These had been chosen by Jesus to form his Inner Circle of Disciples; a group who were to preach the *Kingdom of Heaven* to the whole world [i.e. the Roman world], after their Master had returned to his Home in the Spiritual Regions. To this end, they had to be instructed and trained in all aspects of Jesus's Teachings, and to be made familiar with the Astral and Causal (Trikuti) Regions, and with the entities who inhabit them.

A few days before, they had witnessed the extraordinary sight of Jesus ascending into the Heavens in a shaft of brilliant light, and had welcomed his return thirty hours later in even greater glory – a light so intense that they had to beg him to reduce it as they could not bear its brightness. Askew Codex: *The Path of Light*, p. 24.

(1) See Acts of the Apostles 1:13

## THE AUTHORITY OF THE NEW BEGINNING

Once seated around Jesus, the disciples listened to an explanation for his excursion from them. He had been recalled to the Astral Region to quell a rebellion among the Negative Powers of the Left Hand Path; he visited the 'First Sphere', the 'Second Sphere (the Flashing Sphere)', and the 'Twelve Aeons' where he reduced the powers of the culprits by three-quarters, and set them to tasks of reformation. Then he said to the disciples:

*Rejoice and, from this hour, be glad – because I have been to the places from which I originally came. This is a new beginning; I may now speak freely to you. I shall speak frankly of the Truth until its completion; and I shall speak directly to you, and not in parables.*

*From this moment, I shall not conceal anything from you concerning the Heavenly Regions and the Places of Forgetfulness (Oblivion)<sup>(1)</sup>*

*For, by the Grace of the Royal, Ineffable one, I have been given authority to speak to you of the earliest Mystery of Mysteries – from the very Beginning until the establishment of the Pleroma<sup>(2)</sup>*

Askew Codex: *The Path of Light*, p.24.

Once the disciples had expressed their joy at this concession, Jesus began his discussion on the Heavenly Regions, mentioning many things of which they had never heard. Mary Magdalene was particularly insistent on understanding every word.

When she had received encouragement from the Saviour, she rejoiced with a great joy. She said to Jesus:

*My Lord and Saviour, what kind of Beings are the twenty-four Invisible Ones? <sup>(3)</sup> Of what form are they? Or what form does their light take?*

Jesus answered and said to Mary:

*What is there in this World that resembles them? Or even, what place is there in this World which can be compared with the Spiritual Regions?*

*How can I compare them? What shall I say concerning them? There is nothing in this World that has the form of things in the Heights.*

*Truly, I say to you, the light of each one of the Invisible Ones is nine times greater than that of the Heaven and the Sphere below it –including the Twelve Aeons about which I told you on another occasion.*

*In this World, there is no light superior to the light of the Sun. But, truly I say to you, the twenty-four Invisible Ones are ten thousand times more luminous than the light of the Sun in this World.*

*For the light of the Sun, in its true form, is not seen here because its light passes through a multitude of 'veils' <sup>(4)</sup> And the light of the Maiden of the Light is ten thousand times more luminous than the twenty-four Invisible Ones, and the great Invisible, Original One [probably Jeu] –and also the great Triple-powered God(s).*

*Mary, there is nothing in this World, neither in light nor in form, which can be com-*

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(1) All ordinary Souls, about to return to the Earthly plane to take up another incarnation, have first to undergo a 'course of forgetfulness' so as to ensure that, on Earth they are oblivious of all memories of the Spiritual Regions – and of their previous lives. This is supervised by the 'God of Oblivion', Kal Niranjan.

(2) The term Pleroma here refers to the whole complex of Material and Immaterial Universes; namely the totality of all emanations (or creations) from the Supreme Being

(3) For unfamiliar names, please consult the Glossary.

(4) This is an astronomical fact which could not have been known to the compilers of the Askew Codex. The interior temperature of our Sun is of the order of 5 million degrees centigrade, but the encasing envelope has many layers with varying temperatures. The photosphere, which is the visible section of the Sun, is considerably cooler – being only a little hotter than 6 000 degrees centigrade.

*pared with the twenty-four Invisible Ones. There is just nothing with which I can compare them; but, in a little while, I shall take you – with your Brothers, your fellow disciples — to all the places of the Heights. I shall take you to the three Planes (1) of the Highest Spiritual Region – with the exception only of the places of the Ineffable One (2) The Supreme Being. –and you shall see all their forms.*

*And as a result of their exceeding great glory, you will consider this World before you as the darkest darkness.*

## THE STRUCTURE OF CREATION

An authoritative Mystical interpretation of the structure of the Creation is given by Huzur Maharaj Sawan Singh<sup>(3)</sup>. In keeping with the foregoing paragraphs by Jesus of Nazareth, Sawan Singh states:

*.. Actually the higher realms are such that no sort of understanding can be conveyed to human intelligence. Only as one travels upward with his Master from plane to plane can their nature and extent be comprehended.*

*The lowest division is called Pinda. It is the region of gross physical matter, with a limited admixture of spirit which is necessary to life. All of the untold millions of universes [galaxies] known to our astronomers are but a very small portion of the grand total of the Pinda Region. And Pinda is but a speck floating in the Brahmand Region.*

*Brahmand is the next higher division, It is divided into four Regions with gradually increasing intensity of spirit. The first of these spiritual regions is called Sahansdal Kanwal, meaning 'Thousand-Petalled Lotus'. It is the region known as the Astral Plane and is the 'Heaven' of most worldly religions. It is here that one first meets the Radiant Form of one's Master ...*

*There is then another man hidden inside of this physical man, a much finer body, called by the Masters the astral body, or light body. It is so called because when seen, it appears to sparkle with millions of radiant particles resembling star dust. It is much lighter and finer than the physical body.*

*This astral body every person possesses and uses here and now, although he may be entirely unconscious of it; and it is through and by means of this finer body that the mind and soul are able to make contacts with the physical body and the outside world. This finer body takes shape and colours in harmony with the character of the individual. On the astral plane, where we function in the astral body, no deception is possible. Everyone is just as he is, for the astral body reveals his true nature. The astral body has its five senses, just as has the physical body. When the physical body dies, this finer body remains as the instrument of expression in that higher realm of life called the Astral Plane.*

*The second spiritual region is called Trikuti, meaning 'Three Prominences' or three mountains. It is known as the Mental or Causal region and is the region of the Universal mind ... ..*

(1) It is not clear whether these Planes are the three divisions of the Regions of Pure Spirit, known to Indian Mystics as *Daswan Dwar*, *Bhanwar Gupha* and *Sach Khand* or the three divisions of the very highest Region (called *Sat Desh*), namely, *Alakh Lok* ('the Inconceivable Region'), *Agam lok* ('the Inaccessible Region') and *Anami Lok* ('the Nameless Region') the Home of *Radha Soami*, 'Lord of the Soul' – the Supreme Creator.

(2) The Supreme Being.

(3) See *Philosophy of the Masters (Abridged): Chapter 2.*

*Inside of the astral body, and quite distinct from it, there is still another body, much finer and more subtle than the astral. It is called by the Masters the causal body, and is so named because stored in it are the real causes, or seeds, of all that is ever to take place in one's life. The causal body is as much finer than the astral as the astral is finer than the physical.*

*In this body, a perfect record is left of every experience of the individual, running through all the countless ages of his existence. Out of all these experiences character is formed, and from that character all actions flow. If one is able to read these records, as the Master and many others can do, he can see exactly what that man has done, or had done to him, during his entire past. Also what he is going to do in the future. It is all there, the past in a visible record, and the future in seed form.*

*After the physical, astral and causal bodies, the mind is the fourth unit in the total constitution of man. The mind is finer than the causal body, more subtle, and in closer proximity to the soul. If we are on the physical plane, we must have the physical body, the astral body, the causal body, and the mind. If we are to manifest in the Astral Region, we must temporarily leave the physical body. If we go higher to the Second Region, Trikuti, we leave the astral body behind, and function with the causal body and the mind. When we leave Trikuti on the upward journey, we discard both the causal body and the mind, leaving them behind in Trikuti. We do this because we no longer need them in the regions above Trikuti ...*

*The next higher, or third spiritual region, is called Daswan Dwar, meaning the land beyond the 'Tenth Gate'. It is here that the returning soul bathes in Mansarova or the pool of Immortality, removing forever the ties to the lower regions. Between Daswan Dwar and the next region is Maha Sunn, an area of intense darkness which the soul can only cross with the help and the light of the Master.*

*The fourth spiritual region is called Bhanwar Gupha which literally means 'revolving cave'. When the soul meets the lord of this region it recognizes its (own) true grandeur.*

*This is the top region of the Division of Brahmand. Both Pinda and Brahmand are subject to dissolutions. One, called the simple dissolution involves all regions up through Trikuti. This occurs only after many millions of years.*

*The second, the grand dissolution, occurs after immeasurably long periods of time and includes the physical universe and all four regions of Brahmand. After a period of darkness, a new creation takes place.*

[Many astronomers, possibly, will associate this dissolution with the ultimate collapse of the physical universe if excess gravity, beyond a critical figure, draws it back to a singularity for the start of a new 'Big Bang'.]

*The highest of the three grand divisions is Sat Desh. It is the only perfectly pure region. It is the realm of pure spirit and is the region of Truth, or Ultimate Reality. It knows neither death, nor dissolution, nor change, nor any imperfection. It is the great centre about which all other worlds revolve. It is the grand capital of all creation, the abode of the Supreme Creator – Lord of all. No sort of understanding of it can be conveyed to human intelligence.*

*From the centre of light, life and power, the Great Creative Current, the Shabd or Word<sup>(1)</sup>, flows to create, govern and sustain, all other regions. Surat (Soul) and Shabd (Sound) are both of the essence of the Lord. God himself is both Shabd as well as Surat. They are an inseparable three-in-one. The Sound is in reality God-in-Action. He projects himself into everything and revels in this play. He is the worshipper as well as the worshipped.*

*The Grand Division of Sat Desh is divided into four distinct regions, but the difference between these subdivisions is very slight. The returning spirit [soul] comes first to Sach Khand, the fifth spiritual region. The True Home of the Soul. The father's House, from which long ago we descended to seek experiences in the lower worlds. It is the Home to which the Great Masters take their disciples and it is where the Master's responsibility ends. By attaining this state, the soul enters into communion with the Lord. The devotee and the Lord become one and never separate again. The ruler of this region is Sat Punush. He takes over the responsibility of guiding the soul to the end of the journey.*

*The sixth spiritual region is Alakh Lok, meaning the Inconceivable Region. The next highest is Agam Lok, meaning the Inaccessible Region.*

*The Highest region is called Anami Lok, or Nameless Region. Home of Radha Soami, Lord of the Soul – Supreme Creator. Although the name Radha Soami (Lord of the Soul) may be ascribed to the Supreme Creator, it is fully recognised that no name can describe Him. No thought can embrace Him. No language can tell of Him. He is the formless, all-embracing ONE. He is the impersonal, infinite Ocean of Love. From Him flows all life and spirituality, all truth, all reality. He is all Wisdom and Love and Power.*

## A PARTIAL OUTLINE OF THE GEOGRAPHY OF THE SPIRITUAL REGIONS

The *Bruce Codex* records that there are at least fourteen districts in the combined Astral and Causal Regions which they refer to as *Aeons*, each administered by an *Archon* – a Greek term borrowed from that of the Chief Magistrates of Athens<sup>(2)</sup>. Unfortunately, the *Bruce Codex* ends at this point, the remainder of its pages being missing. However, it is possible to read into the text that the Twelve Aeons, quoted as a unit, comprise the Astral Region; and that the Thirteenth and Fourteenth are part of the Causal Region.

In the *Askew Codex*, Jesus is recorded as saying:

*When you see the gate of the City of the Great Light<sup>(3)</sup> which opens into the Thirteenth Aeon – to the left – when that Gate is opened, the three periods will be completed.*

Dr. Julian Johnson, who lived for seven years with one of the Greatest of Living Masters – Huzur Maharaj Sawan Singh (quoted earlier) – during the nineteen-thirties, makes a passing comment<sup>(4)</sup>:

### 5. ANDA, THE LOWEST OF THE HEAVENS

*It lies nearest to the physical universe. Its capital is called Sahasra dal Kanwal, meaning 'a thousand petalled lotus'. Its name is taken from the great cluster of lights which constitute the most attractive sight when one is approaching that world. This great group of lights is the actual 'Powerhouse' of the physical universe. Out of that powerhouse flows the power that has created and now sustains all*

(1) In Christian terms, this Creative Current is the Holy Spirit, or Holy Ghost.

(2) The Chief Magistrates of Athens, nine in number, were referred to as Archontes. The term was also used for 'a ruler', 'commander', 'chief' and 'captain', according to Herodotus.

(3) Usually described as the 'City of Light'.

(4) *The Path of the Masters*, pp. 266-7.

*worlds in our group. Each of these lights has a different shade of tint and they constitute the most gorgeous spectacle as one enters that magnificent city of light. In that city of splendours may be seen also many other interesting and beautiful things. Also, here may be seen millions of earth's most renowned people of all ages of our history. Many of them are today residents of this great city and country.*

A little earlier in his book, Johnson states:

*Anda is also much more vast in extent than the physical universe. The central portion of that universe [Anda] makes up what is commonly spoken of as the Astral Plane. Its capital or governing centre is named Sahasra Dal Kanwal by the Saints. In that grand division lie many sub-planes [Aeons], so-called heavens and purgatories or reformatories, all abounding in an endless variety of life – numberless continents, rivers, mountains, oceans, cities and peoples. All of them are of a higher order than anything known on earth, more luminous, and more beautiful, except the reformatory portions, which have been specially designed and set apart for that purpose. They are both schools and purgatories intended in every case to rebuild character. To these schools many of earth's people pass at the time of their deaths here.*

*Of course, all these are invisible to the physical eye because of their higher vibrations. They do not, therefore, come within the range of our vision. In terms of the solar spectrum, they lie above and beyond the ultra-violet of science. But the students of the Master develop a higher instrument of vision<sup>(1)</sup> by means of which they see those regions as plainly as they see this world with the physical eyes.*

The geographical features mentioned by Johnson are paralleled in many writings by the Saints. A brief extract of such writings follows:

The Persian Mystic, Maulana Rum, wrote:

*In the inner regions there are countless oceans, rivers, forests and mountains; but man is ignorant of them, he cannot even imagine their majesty and expanse. In comparison with that inner world, this entire [physical] world is like a piece of string in a vast ocean.*

Another Persian Mystic, Sanai, said:

*In this foreign land there are many skies [Sethi translates this as 'regions'], and many are they who govern and rule them [Archons]; in the path of the Soul, there are great steeps [cliffs], mighty mountains and vast oceans.*

Describing the Higher Regions, Huzur Soami Ji Maharaj wrote <sup>(2)</sup> :

*In the fifth region [Sach Khand] there is a fort-like place wherein is situated the throne of the King of kings. You should know him as the true king. The Soul now advances to a great and wonderful field or park, the scenery of which is absolutely indescribable. There is also a great reservoir, from below which flow abundant streams of most delicious nectar, and this nectar flows out through large canals to supply distant regions. Golden palaces are set in open fields of silvery light. But the landscape is indescribable, and the beauty of the hansas (souls) living there is incomprehensible, the brilliance of each one being equal to the combined light of sixteen suns and moons.*

*The soul then passes on up to the real entrance. The watchers by the gates are the*

(1) This higher instrument of vision is 'the eyes of the soul' which has similar sense organs to those of the body, but which are greatly refined.

(2) Taken from a quoted description in *The Dawn of Light* by Huzur Sawan Singh Maharaj.

hansas. Here the souls of that region ask your soul: 'How have you managed to reach this region?' As the newcomer, you reply: 'I came across a Saint and he gave me knowledge of this region.' Saying this, your soul then pushes on to the delight in the darshan<sup>(1)</sup> of Sat Nam, and is enraptured with exceeding great joy.

A voice then emanates from within the lotus, saying: 'Who are you, and what purpose or object brings you here?' You answer, 'I met the Satguru and he gave me full instructions. Through his kindness I now have the privilege of your darshan.' From this darshan the soul derives immense pleasure. Sat Purush then speaks of the mysteries of Alakh Lok, and with his own powers and love he aids the soul to make further advance toward the still higher regions.

The beauty of Alakh Lok is utterly incomprehensible. Your soul, unable to describe those regions, goes on up and sees the Alakh Purush, the Agam Purush, and the monarch of all, Radha Soami. From one step to another the soul beholds strange things which cannot be described in human language. Every region and everything is utterly beyond words. What beauty and glory! How can I describe them? There is nothing here to convey the idea. I am helpless.

Your soul has now seen the three regions above Sach Khand, and the ruling Purush in each one. You have seen them and united your own being with them. All you can say is that here in these holy regions,

Love plays the supreme part.

It is all love.

So says Radha Soami.

#### THE HIERARCHY OF THE LOWER SPIRITUAL REGIONS (See pp 49-51)

The Material Universe and the two immediately higher regions, the Astral and the Causal are ruled, and administered by the Negative Power – *Kal Niranjana*, under a mandate from the Supreme Being. According to the Saints (Perfect Living Masters) this mandate, when it was first established, allowed *Kal* three boons:

1. That Saints should not persuade people of this world to follow their teachings by the use of miraculous or supernatural powers.
2. That nobody in this world should know anything about his previous lives. If a person knew what sins had been committed in a previous life, for which he was being punished in this life, then that person naturally would not repeat them again. And it is *Kal's* strategy to cause such sins to be committed over and over again so as to build up *karmas* and confine Souls to this material world.
3. That wherever a Soul might be placed, it should feel contented in that condition, and not be compelled to seek for spiritual advancement. Krishna advanced the example of pigs that lived in filth but were perfectly contented with their lot.

(1) V.K. Sethi explains this Indian expression as: "Implies looking intently at the Master with a deep feeling of respect and devotion and with open-pointed attention".

While he cannot prevent a determined Soul from contacting a Perfect living Master, and obtaining spiritual liberation, the Negative Power, nevertheless, serves the important function of 'spiritual filtration'. It is his task, allotted to him by the Supreme Lord, to ensure that no soul gets past a given point in the spiritual ascent without first having attained the proper degree of purification. To this end, he is permitted to trick and mislead the unfortunate soul in order to keep it trapped in the endless cycle of transmigration.

Although *Kal* is the creator of the Material Universe – under the direction of the Supreme Being – 'he is not the creator of the Soul. He can neither create nor destroy a soul. It is only the body that belongs to him. He assigns a body according to individual karmas and takes it back after the allotted span is over. [In the long term], he has no control over the Soul, because souls are the children of *Sat Purush* [the Supreme Being] and are immortal.<sup>(1)</sup>

In this discussion of the ruling Negative Power, it is instructive to read the further comments of Dr. Julian Johnson, issued with the full authority of the Great Master, Huzur Maharaj Sawan Singh Maharaj<sup>(2)</sup>:

*In the meantime, while we sojourn in this dark region of matter, we have to deal with the Negative Power. With him we must contend in our struggles for spiritual freedom. It is his duty to try to hold us here, while it is our duty to try to escape. The resulting struggle purges us and makes us strong, and fits us for the homeward journey. This ever lasting fight, this struggle in a welter of pain and blood and heart cries, is designed by the Supreme Father to purge us and make us clean, ready for our homeward ascent. Let us never be discouraged. All of this is designed by the Father for our benefit. It is much as if one enters a gymnasium to take exercise. If we meet these difficulties in the right spirit, we shall greatly profit by them. The idea of pain and struggle is to purge us and inspire in us a longing to rise above the regions of pain and shadow.*

*At the present time we are sojourners in the country of the Negative Power and our first duty is to find our way back to our own home. While here, we are subject to the laws of this country. It is to these laws of the Negative Power we refer when we speak of the 'Laws of Nature'. For he is the creator and lord of the physical universe. He is the Lord God of the Bible, the Jehovah [Yahweh] of the Jews and Christians, the Allah of the Mohammedans. He is the Brahm of the Vedantists, the god of practically all religions. None but the Saints and their students know of any other God; yet this Negative Power, so exalted and so universally worshipped as the supreme Lord God, is in fact only a subordinate power in the Grand Hierarchy of the Universe.*

...

*Subordinate to the great Negative Power, there are three others whose names must be mentioned here. They are the famous Hindu trinity – Brahma, Vishnu and Shiva. These are called sons of Kal Niranjan.*

Dr. J. Stanley White writes that:

*Kal often enters the creation in the form of an avatar, or incarnation. As Swami Ji*

(1) *After Philosophy of the Masters (Abridged)*, pp. 17-8 by Huzur Maharaj Sawan Singh.

(2) *See Path of the Masters*, 306-7.

*explained, his purpose is to mislead souls. He appears as a prophet or holy person and gives out teachings that lead to limited inner progress. No doubt those persons who follow these lofty teachings attain inner ascent. But Kal cannot take them higher than his own region [Trikuti], and very few who follow his incarnations get even that far.<sup>(1)</sup>*

And it is clear that lesser entities, from time to time, take human form for express purpose of doing the bidding of *Kal Niranjana* in this World.

We shall return to this subject in Volume Two, Chapter Twenty-Five, with authoritative quotes from Professor Lekh Raj Puri.

In the two pages at the end of this Second Prologue an attempt has been made to outline a tentative Hierarchy out of the limited information supplied by the two ancient Coptic documents – the *Askew* and the *Bruce Codices*. The fact that it is impossible for any earth-bound creature to understand the ramifications of the Spiritual Regions is, in this case, not an impediment to understanding this book.

It is the intention of the authors not to define, but to draw attention to the fact that certain groups and individuals, mentioned in the *Codices*, are mentioned by other, ancient authors, as being present in this World at a much earlier period.

The first such group are five *Archons* (*Zeus, Cronus, Ares, Hermes and Aphrodite*) whose names were very familiar to the Classical Greeks. In comment, the *Askew Codex* states – quoting Jesus of Nazareth:

*When the Archons (under) Adamas rebelled, they attracted to themselves (other) Archons and Archangels, and Assistants and Decans, because they continued to practise sexual intercourse.*

*Then Jeu, the Master of my Master,<sup>(2)</sup> came over from the Place of the Right and banished them to the Flashing Sphere. There were twelve regions (on the Astral Plane) – Sabaoth the Adamas ruled as Head Archon over six of them, while his colleague, Jabraoth, ruled over the other six. When Jabraoth came to believe in the Initiation of the Light, together with his Archons, he abandoned the practice of sexual intercourse.*

*But Sabaoth the Adamas continued to be involved with sexual matters. And when Jeu, the Master of my Master, saw that Jabraoth believed, he carried him (up) with all the Archons who had believed with him, and received him in the Sphere. He took him to a place of pure air where the Sun shone between the Places of the Middle and those of the Invisible God (Kal Niranjana).*

*He established Jabraoth, there, with the Archons who had believed in him. And he carried off Sabaoth the Adamas, with his Archons who did not practise the Mysteries of the Initiation of the Light – but continued to practise sexual intercourse in the Mysteries.<sup>(3)</sup> He (then) appointed eighteen hundred Archons in each Aeon, and he placed three hundred and sixty over them. He appointed five other Arch-archons to rule over the three hundred and sixty, and over all the Archons which he appointed.*

*In all the World of Mankind, these five Arch-archons are known by the following names. The first is called Cronus. And (then) he drew a power out of Ipsantashoun-*

(1) See *Liberation of the Soul*, p. 118 by Dr. J. Stanley White, Ph.D.

(2) If this interpretation of 'Master' is accepted for the ancient Coptic term *eiuw* (which, as well as 'father', also meant 'Abbot' and 'Head of a Congregation'), then it follows that Jeu had incarnated on Earth as the Master of John the Baptist (supposedly Jesus's Master), in order to help prepare the ground for Jesus of Nazareth. This would also imply that he had incarnated as the mysterious, but spiritually-powerful, Essene "Teacher of Righteousness (Truth)" – whose eventual departure from Earth is shrouded in mystery. *The Path of Light*, p. 5.

(3) The reference to 'equal intercourse in the Mysteries' clarifies much. Such Mysteries were widely practised on Earth (and still are) in "Satanic rites" and "Black Magic ceremonies". It would appear that the Adamas was an adept of the Left Hand (or Negative) Path.

chainchoucheoch who is one of the three Triple-powered gods,<sup>(1)</sup> and bound it into Ares. And he drew a power out of Bainchooch who is also one of the three Triple-powered gods, and bound it into Hermes. Then, again, he drew a power out of the Pistis Sophia, the 'daughter of Barbelo,'<sup>(2)</sup> and bound it into Aphrodite.

Furthermore, Jeu saw that the five needed a 'rudder', in order to guide the World as well as the Regions of the Sphere, lest they be destroyed by the wickedness (of the Negative powers). So he went into the (Place of the) Middle and drew out a power from Sabaoth the Good, and he bound it into Zeus because he was good — so that he might guide the others with his goodness. —Askew Codex: *The Path of Light*, pp.6-7.

These five Archons have been included in the Hierarchy layout under the heading of "Administration" with the Positive Powers, because they appear to have been given a constructive task in the World. This will be discussed in the Section covering Greece and Crete.

Under the heading of 'Instruction' are included seven well-known Archangels. These seven have been chosen from the greater number in the Materio-Spiritual Regions because they are discussed in the Chronicles of Enoch (Chapter Five), as having a major role in the creation of the Garden in Eden — or Kharsag, as it was known to the Sumerians.

*After I had seen all this, these men said: Enoch, we have only been told to accompany you this far. Then they left me, and I saw them no more. I was left alone outside the Haven [the Great House of Enlil] and I was afraid and fell on my face, saying to myself, 'Whatever has happened to me?' Then the Lord [Enlil] sent one of his great Archangels, Gabri-el, out to fetch me, and he said to me: 'Enoch, do not be afraid; stand up and come with me — and keep standing up when you are in front of the Lord.' ...*

*Then Gabri-el whisked me away like a leaf carried by the wind, and he took me in to the Lord. (Despite what I had been told) I fell prostrate in front of the Lord and he spoke to me: 'Do not be afraid, Enoch; get up and, in future, always stand up when you are with me.' Then Micha-el, who was the chief captain, raised me up ...*

*Then the Lord called one of his Archangels named Uri-el, who was the most learned of them all, and said: 'Bring out the books from my library, and give Enoch a pen for speedy writing, and tell him what the books are about.'"*

Secrets of Enoch, XXI:2 – XXII:12.

Further evidence that Archangels and Angels were involved in "instruction" in the Earthly Garden in Eden is shown in the following extract:

*After this, the men brought me to the Sixth Haven [the Building of Knowledge], and there I saw seven groups of Angels, very bright and wonderful with their faces shining brighter than the Sun. They were brilliant, and all dressed alike and looked alike.*

*Some of these Angels study the movement of the Stars, the Sun and the Moon, and record the peaceful order of the World. Other Angels, there, undertake teaching and give instruction in clear and melodious voices ...*

Secrets of Enoch, XIX:1-3.

That the origin of these 'teaching Angels' was in the hierarchy of the Materio-Spiritual Regions

(1) The three 'Triple-powered gods are also named as Sabaoth the Adamas [not to be confused with Sabaoth the Good], the Authades, and Bainchooch.

(2) Barbelo was a name given to Jesus of Nazareth in the Higher Regions; and the term "daughter" for the Pistis Sophia implies that she was an assistant, or possibly a protégée, of Jesus in those regions. Such would explain his concern for her plight under the harassment by the Authades, and his efforts to free her from the Abyss, as described so vividly in the Askew Codex.

is confirmed in the account of the harassment of the *Pistis Sophia* by the Negative forces of the *Authades*, related in the *Askew Codex*. Her rescue was achieved by Jesus of Nazareth with the help of two Archangels – as related by Jesus:

*So, once again, when the Pistis Sophia [one of the Invisible Ones] had made this appeal – after receiving a command from my Father – I sent Gabri-el and Micha-el, with a great flood of light, to help her.*

*I instructed Gabri-el and Micha-el to take up the Pistis Sophia in their hands, in case her feet should touch the Darkness below. And I instructed them to guide her carefully through the places of the Abyss from which they had to bring her out.*

*When these Angels went down into the Abyss, again – they and the flood of light – all the hunters [Negative Powers under the command of the Authades] saw the light shining so brightly that there was no measure to it, and were afraid and released the Pistis Sophia.*  
Askew Codex: The Path of Light, p.78.

The only other ‘known’ (to us) inhabitants of the Materio-Spiritual Regions who are recorded as having had connections with the World (at this time), are the Watchers – Angels with craft and teaching skills – who arrived in the Garden in Eden as reinforcements. Their subsequent behaviour in seducing, and ‘marrying’, the ‘daughters of men’ was to cause chaos; and their resultant punishments of incarceration in active volcanic ravines bear a close relationship to punishments described in the *Askew Codex* as being normal practice in the Materio-Spiritual Regions.

*And they were in all two hundred, who descended in the days of Jared on the summit of Mount Hermon [Lebanon].*

Book of Enoch, VI:6 (Greek version).

This translation is confirmed by the Ethiopic text:

*And they descended on Ardis which is the summit of Mount Hermon.*

The Genius of the Few, p.73.

*Now when the tribes of men had increased in numbers, they had beautiful and attractive daughters, and the Watchers saw them, and lusted after them. So the Watchers said one to another: ‘Come let us choose wives from these daughters of men, and have children by them.*

*And Shemjaza, who was their leader, said to them: ‘I hope that you will not decide to do this, because I, alone, will be held responsible for this wrong.’*

Book of Enoch, VI:1-4.

*And I saw a deep rift in the earth with columns of flame and smoke; the fires rose to a great height and fell again into the depths. Beyond the rift, I saw a place where no sky could be seen above, and which had no firm ground below. There was no water on it, and no birds – it was a desolate and terrible place ...*

*(And) Uri-el said to me: ‘This is the place where the Angels who have cohabited with women will be imprisoned; those who, in many different ways, are corrupting Mankind,*

*and leading men astray into making sacrifices to demons. They shall remain here until they come to trial; and the women of the Angels who went astray shall become sirens.'*

Book of Enoch, XVIII:11-12 and XIX:1-2.

Comparison with the punishment areas of the Materio-Spiritual Regions may be made from the following quotation:

*The Saviour [Jesus of Nazareth] replied and said to Mary (Magdalene):*

*'Truly I say to you, the fire which is in Amente [Hell] is nine times hotter than the fire which is among Mankind. And the fire which is in the punishments of the Great Abyss is nine times fiercer than that which is in Amente. And the fire which is in the judgements of the Archons, which are on the Path of the Middle, is nine times fiercer than the fire of the punishments which are in the Great Abyss.'*

Askew Codex: The Path of Light, p.159.

In Biblical terms, the Watchers are first mentioned, as such, in the Book of Daniel:

*Next a Watcher, a holy one came down from heaven. Daniel 4:10.*

There can be no question but that the Watcher-Angels were a rebellious and destructive force both in the Astral Region, where they caused chaos on the Paths through the Region by giving wrong directions, and switching guiding signposts [see *Askew Codex: The Path of Light*, Chapter Two – The Rebellions and Reformations of the *Archons* and their Angels]; and, on Earth, by their rebellions against the edicts of the *Anannage* [Archangel] Council.

*As they [travelling Souls] travel on the Left Hand Path [having been diverted by the rebellious Watcher-Angels], they will find that place names are different from those used on the Right Hand Path; and when they call on the Archons to direct them onto the Right Hand Path, the Archons will not speak the truth – but will make boastful promises and threats of punishments.*

*Those who are not familiar with the features of the Right Hand Path, with their triangles and their quadrangles, and all their various [directing] signs, will find nothing right. They will be embarrassed with a great confusion, and will become involved in much wandering about, because the directions that they took at the time when they were diverted onto the Left Hand Path – that is, from the quadrangles and triangles, and the figures of eight – were directions due to the persistence of the Watcher Angels in making them turn onto the Left Hand Path.*

Askew Codex: The Path of Light, p.38.

1. *The Watchers had upset the genetic balance which the Lord of Spirits and the Most High were trying to achieve for Man; they had brought an anomalous and destructive element into the descent of the Patriarchal families.*

2. *They had passed much information to their wives and children which had caused*

*great concern in Eden. It would be idle to speculate on the nature of this knowledge, but we can assume that Man was insufficiently developed to be able to use it properly.*

3. *They taught men how to find and process metals, thus diverting them from tilling, sowing and reaping which, at that time, was to have been their sole concern. And, worst of all, they had taught men to make offensive weapons, and had encouraged them to use these against one another. This was why Azazel was particularly singled out for punishment.*  
The Genius of the Few, pp. 114-5.

The Negative, and Left Hand Path, Watcher-Angels were a rebellious and destructive force in the early stages of the development of Mankind into a civilized order [and perhaps they still are!] But together with the Positive, and Right Hand, Archangels, they form the cornerstone of the hypothesis that the *Shining Ones* had their roots and origins in the lower Materio-Spiritual Regions, the Positive forces being under the direction of Jeu; and the Negative forces under one of the three Triple-powered henchmen of *Kal Niranjan* – recorded as ‘the *Authades*’, ‘the *Adamas*’, and ‘*Bainchooch*’.

In the main body of this book, the narrative will follow the *Shining Ones* through all the major cultures of the World; hopefully to give a consistent view of the intervention of Positive and Negative Forces from the Higher Regions into the affairs of Mankind. In the view of the authors, much of the troubled state of the modern, World disorder can be better understood from this expanded viewpoint.

However, the statements made in this Prologue cannot stand on their own merits. The hypotheses must be tested against a far wider background than had been possible in the first seminal work. The *Shining Ones* had been found to be painted boldly on the ancient canvases of the Middle East, where they could hardly be overlooked; and, as reported in *The Megalithic Odyssey*, traces of their passing may be found in Ireland and in Cornwall, both in the mythological traditions and in the megalithic monuments that comprised their signatures there. But, would the *Shining Ones* be as easily detectable behind the prehistoric veils of other cultures – as yet unresearched?

To answer that question, an investigation was required that would take the whole World as its field. It needed, too, an eclectic approach to the selection of material evidence that would be *anathema* to many scientific purists; and yet the evidence that had been accumulated so far – and formulated into *The Genius of the Few* – was too strong for any compromise to be made in this selection.

Indeed, the purpose of follow-up volumes would need to be a demonstration that the conclusions reached in the first two had a far wider geographical, and cultural, application than was to be found in the comparatively narrow confines of the Middle East and Cornwall.

Furthermore, they would need to establish more firmly the answers to the basic questions which have been addressed in this Prologue – *Who* were the ancient *Shining Ones*? – *Where* were their roots and origins? – and are *they* still in contact with us?

It soon became obvious that there was no problem in producing evidence from the mytholog-

ical record. It was the sheer volume of that evidence that provided the first difficulties. If the mythologies of Europe were researched, it made no sense not to continue with North America – then South America – then the Asian Cultures of Iran, India, China and Japan followed by Oceania, Easter Island and New Zealand. As the volume of evidence grew, so the embryonic book grew with it, until it out-stretched the bounds of a single volume.

Moreover, it became obvious that new readers would be lost without references to the first two volumes – and these were out of print. It soon became clear that to be able to follow the new volume, it would be necessary to incorporate essential chapters of *The Genius of the Few* into *The Shining Ones*, making one omnibus corpus – and this has been done in the main body of this book.

And, here, it is necessary to confess that, although the present authors have diverse interests covering many disciplines, and access to a number of languages, they make no claim to be experts in the world-wide mythologies of ancient peoples. Consequently, for the basic research, it has been necessary to rely on the resources of two outstanding works in this field, supplemented by forays into the voluminous bibliographies which they provide. The two works are:

*The Mythology of all Races* (13 volumes): edited by Dr. Louis Herbert Grey and the *Larousse – World Mythology*: edited by Professor Pierre Grimal.

It is with the greatest pleasure that acknowledgement is made of the indebtedness owed to the Publishers of these two outstanding works; and, even more so, to the individual Authors of the separate parts and volumes — though, in the case of *The Mythology of All Races* few, if any, of the distinguished contributors can still be alive, today.

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**HIERACHICAL DEFINITIONS****A. POSITIVE ENTITIES (OR POWERS) – SYMPATHETIC**

These are entities who are aware of higher spiritual regions than the Causal (*Trikuti*) — and who recognise the authority of the Supreme Deity, *Sat Purush*. Many long to be incarnated (or re-incarnated) into human bodies in the World, so that they may have the opportunity of meeting a Perfect Living Master and receiving Initiation. This is the only way that they can make spiritual progress.

**B. NEGATIVE ENTITIES (OR POWERS) – APATHETIC**

These are entities who are unaware of, or do not recognise, any authority above their own Master – *Kal Niranjan*. Most are unconscious of any spiritual region above the Causal Region of *Trikuti*.

*Askew Codex: The Path of Light*  
*Heaven and Hell, Emanuel Swedenborg:101,102.*

A TENTATIVE HIERARCHY IN THE HEAVENLY REGIONS

(Deduced from the *Askew* and *Bruce Codices* and Supplemented by *Philosophy of the Masters*)

SAT PURUSH  
(The Supreme Lord of the Fifth Spiritual Region)

The Lord of the Fourth Spiritual Region

The Lord of the Third Spiritual Region

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THE POSITIVE POWERS

JEU  
MELCHISEDEK

ADMINISTRATION

ARCH-ARCHONS

Jabraoth  
Sabaoth the Good .

ARCHONS

Zeus (Chonbal)  
Cronus (Orimuth)  
Ares (Munichunaphor)  
Hermes (Tarpetanuph)  
Aphrodite (Chosi)

INSTRUCTION

ARCH-ANGELS

Micha-el  
Gabri-el  
Uri-el  
Ragu-el  
Rapha-el  
Sari-el  
Rami-el etc.

ANGELS

JUSTICE

Maiden of the Light  
Seven Assistant  
Maidens  
*Erinaioi*  
*Paralemptai*

Entropon  
Astrapa  
Tespfoiode  
Sinetos  
Ontonius  
Lachon  
Poditanios Opakis  
Opakis  
Odontaichos  
Diaktios  
Dromos  
Euideu?os  
Polypaidos

THE NEGATIVE POWERS

KAL NIRANJAN

ADMINISTRATION

ARCH-ARCHONS

Sabaoth the Adamas  
The Authades  
Bainchooch

ARCHONS (by Aeons)

1st Prote(th), Persom-  
phon, Chus

2nd Chuncheoch

3rd Jaldabaoth, Chucho

4th Samaelo, Chochochucha

5th Jaltho, Aiocha, Isaol

6th Zozaocha, Chosoaza,  
Obaoth

7th Chozoazacho, Jazo

8th Jao, Asacho, Aoeio

9th Bozeoth, Ozai, Ezanatha

10th Obathoi, Oosao(th)

11th Ageone, Zoteoz, Zeseon

12th Charbyotho, Zazazaoth

13th Twenty-four Invisible  
Ones – Guardians of  
the City of Light  
(See Security)

PUNISHMENT

ARCHONS

Paraplex  
Ariuth

Hecate

Parhedron

Jachthanabes

(Jack-a-napes) According to  
Brewer's Dictionary: "a pert,  
vulgar, apish, little fellow".

**Outer Darkness  
(Reformatory Enclosures)**

1. Enchthonin

2. Charachar

3. Archaroch

4. Achrochar

5. Marchur

6. Lamchanor

7. Luchar

8. Laraoch

9. Archeoch

10. Zarmaroch

11. Rochar

12. Chremaor

SECURITY

INVISIBLE ONES

The Twenty-four paired  
*Syzygy* are the internal  
Guardians of the  
City of Light.

**Watcher-Angels**

Nine Watchers  
are Sentinels on the  
three external Gates  
of the City of Light.

Other Watchers guard  
the Paths through the  
Astral Region. They  
attempt to mislead  
travelling Souls who  
are trying to reach the  
Higher Spiritual Regions.

# CHAPTER ONE

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## *An Introduction to Doubt*

OR

## *The Search for an Alternative to Commonly-held Religious Beliefs*

*Cogito ergo sum* –René Descartes

*I think, therefore I am.* A comforting thought – but Descartes was a doubter first, and a thinker second. Like many inductively-thinking people, he found that the intuitive flash of doubt was very often father to the thought; and he might equally well have phrased his aphorism as: “I doubt, therefore I am”.

Descartes lived, and studied, nearly four hundred years ago. And, seeing what he considered to be the errors and inconsistencies in which his fellow philosophers had involved themselves, he determined to build a system anew by divesting himself, first of all, of the beliefs that he had acquired by education or otherwise; and, then, he resolved to accept as true only what could stand the test of reason. Proceeding in this manner, he found that the one thing that he could not doubt was the existence of himself as a thinking being. And this ultimate certainty he expressed in his celebrated maxim – *Cogito ergo sum*.

Encapsulated in this notion, he believed that he had found the test of truth. Whatever he saw to be true, with as much certainty as he felt over his own existence, was to be accepted as worthy of belief; and whatever could not withstand that test was to be rejected.

These were difficult precepts by which to live; and almost impossible to follow to the letter. But, as guidelines to scientific thinking, they have a certain simplistic discipline that can prove invaluable. The great majority of scientific hypotheses with which the academic world is bombarded in these days, however confidently conceived, are ultimately discarded and replaced by alternatives. This is because all hypotheses, even those based on deductive reasoning, begin as a flight of conjecture – and this inception can have no validity until it has been tested and tried within some such framework as that proposed by Descartes. And it is in the nature of conjectures that few can pass so searching an examination.

It is from this standpoint that scientists appear to divide into two categories – one that hails each new approach with enthusiasm, and one that regards each new approach with suspicion and doubt. And it is right that this dichotomy should rule. Without the encouragement of the former group, there would be little progress; and without the restraints of the latter, there would be too much probing into unproductive byways. Enthusiasm serves to stimulate scientific progress; but the discipline of doubt ensures that it is orientated into worthwhile channels.

It is when we step outside the mainstream of science, into disciplines that cannot be falsified by repeated experimentation, and those which march closely with the arts and humanities, that the discipline of doubt becomes of paramount importance. One such discipline is archaeology the members of which, after a great deal of arduous and painstaking work in uncovering the secrets of ancient sites, rely for progress largely on comparison and interpretation. In this sphere, one small, undetected error can become self-perpetuating and mar the whole fabric of the inter-

pretation. And, even worse, one small error in interpretation attractive to the operator, or even self-satisfying, can set up a chain reaction that can lead to whole histories being wrongly conceived.

It is because of this weakness that such intellectual, iconoclastic attacks as those mounted by Immanuel Velikovsky and T.C. Lethbridge, in their time, received such popular support. These were doubters in the tradition of Descartes, but neither received the penetrating consideration that their work deserved. Some of it was possibly wildly in error, but they raised questions that needed to be answered; questions which, in many cases still need to be answered. But they were smothered by the pundits in a public pillory that gave no heed to the necessity for explicit discrimination between those ideas that could be *shown* to be wrong – and those uncomfortable, and critical, areas that were obvious targets for further and more broadly based study.

During more than sixty years of involvement in the interpretation of scientific data, the senior author instigated more challenges to theories that appeared to be unsoundly based, than he cares to remember. In many cases, he was ultimately proved to be wrong but, occasionally, he struck gold. In his younger days, these forays were concentrated in the field of structural geology; and his persistence in challenging the accepted theories of salt tectonics and mountain-building in both the Zagros Mountains of Southern Iran and the Front Ranges of the Rocky Mountains of Western Canada, must have been the bane of his superiors, and an irritation to the traditionalists among his colleagues.

And such was his involvement in the field of doubt that it would be unfair to continue to hide behind the screen of writing in the *third person*. It is with no sense of *egotism* (I hope) that I feel I should continue for a short stretch in a more personal mode.

To find the origins of my inherent necessity to doubt, we must go back in time and watch a young man, just starting his career as an exploration geologist, climb a green hill in the Mesopotamian Valley in order to watch the Sun rise over the distant mountains.

Mountains have thrilled me ever since I climbed Snowdon as a schoolboy, and it was purely on their account that, in 1936, I applied to join the geological staff of the Anglo-Iranian Oil Company (now The British Petroleum Company – BP). Within three weeks of being accepted, I was posted to that ancient and, to me, mysterious land of Persia. But, in my first survey season – to my immense chagrin – I was despatched to the rocky Plains in the southwest, where my only contact with the mountains for which I yearned, was the occasional glimpse of the snow-capped peaks of the Zagros Ranges far to the north and east.

However, in the Middle East, there are compensations – even on the Plains of Persia. In that vast area, in which numerous decaying mounds from ancient civilizations struggle for space with scattered outcrops of rock, I was fortunate in being placed under the tutelage of a remarkably knowledgeable man – Victor Boileau. During the previous season, he had discovered a previously unrecorded, but particularly impressive, mound that rose out of the Plain like Silbury Hill in Wiltshire; and, within a few days of starting our exploration, we made a detour from our planned route so that we could camp for a night at its foot.

We were in the country of the ancient Elamites, a sturdy independent people who stoutly

resisted the dominance of the Babylonians in the last two millennia before the birth of Christ; and who bore in their name the etymological reminder of the *Elohim* – the *Shining Ones*. To my impressionable youth, their presence lay like a lingering scent, heavily on the ground. The next morning, after a long night of listening to my mentor, Boileau, expand on the glories of the past, I climbed to the top of the grass-covered mound to view the distant Bakhtiari mountains where I thought my heart lay. Once the Sun had risen, I turned to watch the shadows recede across patchwork fields that had once experienced the splendours of one of the greatest civilizations of the past – Sumer.

Though sensing something of the wonder of that scene, I did not yet realise that the alchemy had begun to work and that, before many years had passed, I should crave that dusty, rock-pocked country more than the Himalayas themselves. Nor did I then know that I was standing on the ruined summit of the now archaeologically-famous Ziggurat of Tchoga Zambil – the pride of the ancient city of Dur Untash, and of its king Untash-gal (Untash the Great).

Nor could I possibly have foreseen that thirty years later, I would be presented with a copy of the monumental tome of the French Archaeological Mission's publication on its excavation. It was autographed by Professor Roman Girshman, himself – but incorrectly inscribed:

Pour Monsieur C.A.E O'Brien  
*inventeur* de la ziggurat de Tchoga Zambil  
cordial et très reconnaissant homage.

That I should dearly love to have been able to claim that honour goes without saying — but the discovery of Tchoga Zambil belongs to Boileau, alone; a man who had the knowledge to recognise what he saw, and the enthusiasm to ride fifty miles on horseback, to place a cuneiform-inscribed brick before the Archaeological Mission at Shush.

The Ziggurat (Tower to the Sky) was then a grass-covered mound about a hundred feet in height, with the occasional cuneiform-inscribed brick sticking out of the muddy runnels formed by the recent rains. When I saw it last, in 1969, it stood proudly -partially-restored – brick-tier upon brick-tier, a magnificent monument to the skills and spiritual aspirations of a people who lived over three thousand years ago.

Now – who knows? Uncovered and exposed to the violent winter rains; having been surrounded by the ravages of a savage war; and hostage to the Ayahtollah's uncaring regime, since it predates the critical birth of Islam by two thousand years and, therefore, probably has little relevance in a fundamentalist country, the remainder of its life may now be short. It will probably collapse into the same chaotic jumble of bricks and mud as shaped its form sixty years ago. The grass will grow, again, on its rain-smoothed slopes; and it will sink, once more, into a limbo of neglect until its memory is only kept alive by the literature that describes its past glories.

My enthusiasm for the cultural achievements of the early civilizations of the Mesopotamian Valley was born in the sunrise of that November morning, fifty-six years ago. And, augmented by the sensitive interest of my wife who, later, learned to love Iran and its people as I did, that enthu-

siasm has grown steadily with the passing years.

It was to be the spur that urged me, over fifty years later, to attempt reconstruct the past from the Sumerian, Kharsag tablets.

Because of this, I am happy to honour the sentiments of André Parrot who worked long hours among these widespread, but prolific, ruins, and helped to uncover many of their treasures – including the beautiful Mari statue of *Ninkharsag* (Great Lady of *Kharsag*), who will play a major role in the early chapters of this work. In his book – *Sumer: the Dawn of Art* – Parrot pondered on the remarkable advances in civilization that had been made in that valley by the third millennium B.C., and wrote the following memorable lines:

*Now that we can view the Mesopotamian Basin in all its splendour, it is becoming clear that this flame which blazed up so suddenly in the Middle East, and shed so wide a light, was kindled at several points, each with its own nuance and distinctive lustre. Susa, Lagash, Ur, Uruk, Ashnunnak, Nineveh, Mari – all alike where centres whose civilization advanced from strength to strength until, at last, thanks to the genius of the few and the boldness of many, there was wrought forth, as in an alchemist's crucible, a prodigious, many-sided art.*

We shall hope to demonstrate – out of the writings of the Sumerians, themselves – that those *few* were the *Shining Ones* whose *genius* was not of this Earth.

One of the problems still faced by students of prehistory in the Mesopotamian Valley is to determine the origins of the Sumerians who ruled supreme from at least the fourth millennium B.C. (and probably the fifth) until the rise of the Agade Dynasty under the domination of the Semitic king, Sargon I, in the middle of the third millennium.

There is no archaeological evidence for the immigration of any recognizable race or nation to explain the sudden rise of the culture of the indigenous people to a blossoming civilization. The Sumerians, themselves, are not considered by scholars to have contributed to an acceptable solution because their writings attributed all progress to their 'gods'. Strangely, to our way of thinking, this attribution – made over and over again in paeans of unmistakeable praise – is still not acceptable to these scholarly pundits.

And yet, as is established in the first part of our Prologue, the early Hebrews, also, attributed their achievements to their 'gods' – the *Elohim* (*Shining Ones*); and so did the Old Irish and the Teutonic races, as well as the ancestors of the Amerindians, the Asian Indian peoples, the Persians, the Chinese, the Japanese, and many other cultures – to demonstrate which is the purpose of this world-wide study.

The question has to be addressed – had these 'gods' really existed? Had they assisted in the development of Mankind – unsuspected, and unhonoured, by modern prehistorians and scholars?

In this quest, we found that we needed fresh skills in order to study this arcane influence. So we turned to languages such as Sumerian, Hebrew, Greek, and even Gaelic where it was required.

We studied ancient tablets from Nippur that had not been touched in a hundred years; and unearthed Hebrew books that, until a few years ago, had not been available for study for more than fifteen centuries. Gradually, like Descartes, our doubts crystallized – we were not sure that we were right – but *we were as sure as we were of our own existence* that scholars, over many millennia, had gone very wrong.

In taking the path that they had, scholars had established concepts, as truths, that should never have been placed in the receptive minds of uncritical men.

### *Eastward in Eden*

... *this perfect Edin has abundant water.*

Ninkharsag: *Kharsag* Epic No.1.

All modern concepts of the *Garden in Eden* stem from a few verses in the biblical *Book of Genesis*, none of which is entirely free from ambiguity. The ancient Hebrew documents, from which the early part of the Book was compiled, contained simple and basic writing with very few vowels, and none of the modifying inflections that, later, gave flexibility to the language. The absence of vowels led to much of this ambiguity; which is why, even today after millennia of scholarship, no one knows how the name of the Hebrew God was pronounced. As a result, our churches vary in their interpretation of the original name YHWH (Yod He Vov He) between the sounds of YAHWEH and those of JEHOVAH – and these are only two of the many possibilities.

Another source of ambiguity lies in the fact that early Middle Eastern languages leaned heavily on *paronomasia* to give variety to simple phrases – a form of ‘punning’ which allowed several different meanings to be given to a single set of characters. In speech, it is probable that slight inflections of tone differentiated between meanings, but in the written word there is no such indication to assist the translator. Modern students of such languages, like their predecessors, have to guess at the meanings of many words, and phrases, from the angle of their own preconceived notions of the context.

As a result, in all three basic, ancient Middle Eastern languages – Hebrew, Sumerian and Akkadian/Babylonian – a scholar with a secular bias is likely to produce a different translation of the same text from that produced by a scholar with a religious interest. This was evident in the discussion in the Prologue from which it is apparent that the simple term *Elohim* means ‘God’ to the religious scholar, but the *Shining Ones* to those of a secular persuasion.

The Old Testament does not specify who, or what, these *Shining Ones* were; but, fortunately, the ancient Sumerian records do. And, certain alternative Hebrew documents which are not well understood by biblical scholars, provide confirmatory evidence of a remarkable kind.

Another trap which must be mentioned here, lies in the Hebrew word which scholars have translated as ‘the Heavens’. This was *ha’shemim*, a plural form indicating ‘the skies’. Like the Sumerian term *an*, which was used for ‘skies’, or for ‘high places’, the Hebrew term could also mean ‘the heights’. But *SHM* was also the root of a word meaning ‘plant’ or ‘vegetation’. In the context of the *Garden in Eden*, and the descriptions of this place which will follow, it is likely that *ha’shemim* originally meant ‘the Highlands’ and, acknowledging paronomasia, ‘the planted Highlands’ in particular.

In similar manner, *ha’ares* which the Jerusalem Bible translates as ‘the earth’, is capable of translation as ‘the ground’ or ‘the land’. In contradistinction to *ha’shemim*, *ha’ares*, originally, probably meant ‘the Lowlands’.

The most important problem in these translations of terms in *Genesis* – after the elucidation of *elohim* – occurs in the Hebrew word *bara* which is translated by biblical scholars as ‘created’.

There would be no reason to challenge this interpretation if it were not for the parallel Sumerian, and alternative Hebrew, versions which are available. The term *bara* was only used, biblically, in the sense of a creation by God. Otherwise, commonly, it could mean such disparate things as 'cut down timber', 'clear ground' or 'fatten oneself'<sup>(1)</sup>

It follows that the first verse of the first chapter of *Genesis* should not, necessarily, be translated as:

*In the beginning God created the heaven and the earth;*

but, instead, as:

*In the beginning the Shining Ones cleared the ground (or felled timber) in the Highlands and the Lowlands*

because, according to the Sumerian record, that is exactly what the *Shining Ones* did in *Kharsag* – in the Garden in Eden. But there is a further alternative which adds another dimension to the account.

In Hebrew, the letter *beta* at the beginning of a word is frequently proclitic – that is, it appears to be an integral part of the word, but is really a form of modifying prefix; the actual word starts at the letter following the initial *beta*. In its power to modify, it can indicate 'pleasure' in verbs of 'perception' or 'seeing' – and *alef-reish* is the root of the Hebrew word 'to see'. Consequently, it would appear to be perfectly justified to transliterate *alef-reish-alef-beta*, not as *bara*, but as *b'ra'a*. The latter would mean 'looked at with pleasure'. Such an interpretation would alter the quotation to:

*In the beginning, the Shining Ones looked [down] with pleasure on the Highlands and the Lowlands.*

If the Sumerian account is to be believed, that is exactly what the *Shining Ones* would have done, because they are recorded as having *descended* onto the summit of a commandingly-high mountain (Hermon) from where they would have been able to view the land in which they were ultimately to settle.

The difference between the two interpretations of *bara* is of no immediate concern because paronomasia would have allowed both to be implied. But the final problem in the Prologue (p.32) statement of quintessential quotations from *Genesis*, lies in the third where the normal *elohim* is elaborated to *Yahweh Elohim*. The term *YHWH* has greatly puzzled Hebrew scholars, and no really satisfactory solution has been found for its meaning. The matter comes to a head in the following passages which precede the *Exodus*.

[EX 3:1-2 TH VB] *Now Moses, tending the flock of his father-in-law Jethro, the Priest of Midian, drove the flock into the wilderness and came to Horeb, the Mountain of God. An angel of the Lord appeared to him in a blazing fire out of a bush.*

The Presence in the bush is described as *malak Yahweh*, literally 'a messenger of Yahweh', or an 'angel of Yahweh'. But the angel is made to describe himself thus:

[EX 3:6] *'I am', he said, 'the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face for he was afraid to look at God.*

In these passages there is a prime example of the difficulties that ensue when the plural term *elohim* is translated as 'God'. This messenger was an *el*, a *Shining One*, an angel who would not have declared himself to be 'God' – that would have been blasphemy. He was saying, in effect, 'I am one of the *Shining Ones* whom your fathers knew – and Abraham, and Isaac, and Jacob, as well.'

The narrative continues with Moses being pressed to accept a mission to rescue the Israelites from the bondage of the Pharaoh in Egypt, which he was greatly reluctant to do.

[EX 3:13-14 TH VB] *Moses said to God, 'When I come to the Israelites and say to them, "The God of your fathers has sent me to you", and they ask me, "What is his name?" what shall I say to them?' And God said to Moses, 'Ehyeh - Asher - Ehyeh'. He continued, 'Thus shall you say to the Israelites, Ehyeh sent me to you.'*

The meaning of the Hebrew phrase *Ehyeh - Asher - Ehyeh* is generally accepted to be uncertain; and had been variously translated as 'I am that I am'; 'I am who I am'; 'I will be what I will be'. By itself, *Ehyeh* is thought to have meant 'I am' or 'I will be'; and, further, that in the third person, *Ehyeh* changes to *Yahweh* – or 'he is'. But this is scholarly speculation.

One alternative, which should be put forward, is that the equivocal term *asher* did not mean 'who' or 'that', but was associated with the Sumerian *ash* meaning 'one', 'first' or 'perfect'. Then the full phrase would have meant 'I am the perfect one' – or perhaps more likely – 'I am the first [of the *Elohim*]'. This would be compatible with later claims of 'I am Alpha and Omega – the first and the last'. The term *Yahweh* may then have stated, simply, 'I am (or he is) the Leader'.

Under this interpretation, which is the one that seems best to fit the Sumerian and alternative Hebraic evidence, there would have been a group of Beings on Earth whose physical characteristics were such that men of two cultures – Semitic and Sumerian -referred to them as the *Shining Ones*; and the chief among the group, in Hebraic terms, was *Yahweh* – the Leader or Lord. In Sumerian terms – in the third millennium B.C. – the chief was *Shamash*, a name which implied the *perfect light*; in course of time he became the Babylonian Sun-God, but, originally, he was *Ugmash* meaning 'Sun Wisdom'.

The emphasis with which it has been necessary to invest the term *elohim* arises from the realisation that to place 'God' (an expression defining the Supreme Deity) in a cultivated plantation, or garden, and to have Him supervising a man in his ploughing, must in the lowest degree be *lése majesté*, and in the highest – pure blasphemy. And yet this is what the Churches have done for centuries. But to record that a group of 'shining beings', who appeared to the indigenous people to have 'god-like' qualities, who were responsible for making plantations, for teaching the basic concepts of horticulture, and for recruiting local men to do the labouring work, brings a far more rational atmosphere into an emotive arena - *once the reality of the presence of the Shining Ones has been established*.

The evidence for this reality, in biblical terms, is circumstantial, and there would be no justification for bringing it into serious discussion if the interpretation rested solely on the *Genesis* text. Fortunately, it is fully supported, in far greater detail, in both ancient Sumerian literature and in little known, parallel Hebraic writings.

*The Garden in Eden* was an irrigated area of cultivation containing grain fields and orchards; and trees to shade the crops from the hot sun. Its nature is reinforced by the reference to the need for it to be tilled, or ploughed. It should be borne in mind that the Garden was not 'of Eden' – a phrase that has been euphemistically adopted – but 'in Eden', and located in the eastern part of Eden. It was possible, therefore, for a river to issue from Eden to water the Garden; and, on reaching its boundary, to divide into four branches for the purpose of irrigation. The allegorical allusion to names such as Pison, Gehon, Hiddekel and Euphrates<sup>(1)</sup>, and the countries through which each ran, can safely be taken to be a later embellishment. It is not improbable that, for management purposes, the *Shining Ones* named the four branches of its irrigation system, and that the names were later used in other parts of the Middle East.

Eden, itself, was that broad district of the Near East in which the Garden was located: the Jerusalem Bible states that "Eden is a geographical name but the place cannot be identified." As far as the *Book of Genesis* is concerned, that statement is true; but other sources are more specific and, later, a location will be suggested on alternative evidence – and a village in Lebanon that still bears the name of *Ehdin* will be pointed out.

For now, the laconic passages of *Genesis* will be set aside, and the spotlight will be turned onto the far more rewarding, alternative, accounts that are able to bring the Garden in Eden to life – together with the *Shining Ones* who constructed it. A start will be made, in this enterprise of discovery, with the Sumerian epics.



Plate 2. *Mesopotamian Art. Diyala Region. Tell Asmar. The Lord Enlil, (detail). First half 3rd millenium B.C. Baghdad Museum. Veined gypsum, hair and beard in gypsum, eyes made of shell inlaid with black stone and ringed with bitumen. Height 283/8 inches. (Oriental Institute, Chicago).*

### *Where Heaven and Earth Met*

*With this Settlement will come prosperity;  
an enclosed Reservoir – a water trap –  
should be established.*

*The good land is full of water; because of  
the water, food will be plentiful.*

Ninkharsag; Kharsag Epic No.2.

The biblical story of the *Garden in Eden* has had many counterparts; but their documentary evidence is often little known outside specialist circles. And, even within these circles, few have recognised them for what they are, as they tend to be obscured by apocryphal overtones. But one, fortunately for our thesis, was written in clear and secular terms, unmarred by those deification processes which were later to bring the account into disrepute (although its original translation, by early students of Sumerian, was made in an adopted religious mode, with disastrous results for the truth.)

That counterpart was inscribed on clay tablets in Sumer – *doyen* of the civilizations born in the Mesopotamian Valley – where a whole series of tablets was issued over a period covering the third millennium B.C. They give the impression of being coveted library possessions that were copied in many places, and over many centuries, in sequential ‘reprintings’.

The copies from which the account in this chapter is taken, were buried under the destruction of war, and were not brought to light until American archaeologists excavated at Nippur (a Sumerian city some eighty kilometres southeast of Babylon) at the beginning of our century, nearly five thousand years after they had been inscribed.

### PROBLEMS IN LINGUISTICS

For some years, these ancient tablets lay in the basement of the Museum of the University of Philadelphia. Ultimately, a selection was studied by Professor George A. Barton of Bryn Mawr College, Philadelphia, and a translation by him was published in 1918, under the title of *Miscellaneous Babylonian Inscriptions*. Professor Barton was under no illusions, and stated in his *Introductory Note*:

*It need hardly be added that the first interpretation of any uni-lingual Sumerian text is, necessarily, in the present state of our knowledge, largely tentative.*

And, over forty years later, Professor Samuel Noah Kramer was to write of the oldest of Barton’s literary pieces:

*Although copied and published by the late George Barton as early as 1918, its contents, which center about the Sumerian air-god Enlil and the goddess Ninhursag [Ninkharsag], are still largely unintelligible.*

In Sumerian, the many phonetic values assignable to each ideogram, and the large number of meanings attributable to each of these values, provide the translator with a wide choice of interpretations – and particularly so, if the broad nature of the subject matter is open to speculation.

Sumerian scholars like Barton, in the early part of this century, viewed Sumerian literature in three parts – commercial, religious and historical; and it was generally assumed that historical texts were rare. For translation, they relied, wherever possible, upon parallel Semitic, Akkadian texts of a later vintage, inscribed after the Babylonian infiltrators had adopted the Sumerian language of *eme-ku* for their own purposes. But the Babylonians were inveterate deifiers of archaic personalities and, under the influence of this practice – and of the pantheistic and ritualistic nature of their developing religious susceptibilities – much literature that was basically historical received a religious veneer.

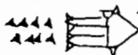
In the confusion caused by these veneers, turn-of-the-century European and American translators, who, themselves, had an innate religious bias, often failed to realise the historical value of what lay underneath.

From his eleven tablets and cylinders, Barton produced a series of incantations, hymns, and ritualistic writings which bear little resemblance to their more probable original meanings. But, by adopting an historical, and almost documentary, approach to these texts, and by adhering to two simplifying constraints, it has proved possible to obtain a consistent and connected narrative from nine of the tablets *which has no religious overtones whatsoever*.

The first constraint was to accept that the proliferation of meanings assignable to each idiographic symbol was a function of the development of the language with time and to assume that, within each list of meanings, there was a relatively small number that could be ascribed to ideograms from the first half of the third millennium B.C. Doubts over which these were could be largely resolved by reference to the archaic, pictorial representations from which the ideograms had evolved.

This approach is well illustrated by the ideogram  which had principal phonetic values of *gub* and *li*, and twenty-four separate meanings in the sign lists. The archaic sign from which the ideogram had evolved was simply  – a picture of a plant in a pot<sup>(1)</sup>. Of the many later meanings, there was only one that could be represented by the early pictogram, and that was *li* meaning ‘cultivation’.

In the poetic narrative that follows, here, the central figure is *Enlil*, inscribed as:

     
dingir      en      –      lil      –      li

and transliterated as *dingir en-lil-li* in which the determinative word *dingir*, assumed by scholars to indicate an aristocratic, or theocratic, category of person, actually indicated a member of the group of Shining Ones. These contemporary scholars translate *dingir en-lil-li* as ‘God of the Wind’, and pronounce *Enlil* to be an ‘Air God’. It is taken for granted that the syllable *lil* = ‘wind’, and that *li* was simply a euphonic augment that could be ignored in translation. But the older phonetic rendering of  was not *lil* but *ge* – the genitive ‘of’.

(1) See *The Origin and Development of Babylonian Writing* by Geo. A. Barton: Sign No. 58.

Consequently, under the first constraint, the phrase transliterates to *dingir en-ge-li*, and is translated as 'Lord of Cultivation'.

This realisation changed the whole concept of the background to the Epics. The Epics were not concerned with 'gods', but with 'lords' (for want of a better word); and not with ethereal subjects, but with down-to-earth farming! Moreover, the expression *en-ge-li* has to be accepted as the origin of our term 'angel'; an interpretation that is confirmed by the Hebraic documents comprising the *Secrets of Enoch* which, unequivocally, call the *Shining Ones*, (the *An anannage*) – 'angels'.

The second constraint was concerned with grammatical elements. It was assumed that, in the early stages of writing, the grammatical constructions were simple, and that elements of pre-, and post-positional significance, of verbal force and of euphonic augment, had less emphasis in the language then than they had later. Professor Dynely Prince has stressed this point in his *Materials for a Sumerian Lexicon*:

*No better example than  can be had of the manner in which the original syllabary was treated in the course of centuries. Here we find a sign which primitively meant only 'water', and most probably corresponded to the simple vocable a = 'water', from which meaning, as shown above, were developed: 1) almost every possible conception directly connected with 'water'; 2) a number of ideas suggested by the secondary sense of 'semen' (= 'water'); 3) a word denoting 'effulgence' (= 'shining water', also with the value dur; and 4) the a which was probably an arbitrary value used in grammatical relations, having no connection with 'water'.*

Consequently, in early inscriptions it may be expected that such syllables as *mu* = 'opening'; *na* = 'stone'; *e* or *eku* = 'water-course'; and *a* = 'water' and 'son' – among many others – frequently, but by no means exclusively, have been used as nominal and descriptive terms, with their original meanings illustrated by the archaic symbols, rather than as grammatical elements.

Also, being aware that rigid syntax was a late development in many languages, it was essential to be prepared for variations in accepted word and sentence structure.

These two constraints have been invaluable in obtaining coherent, consistent and intelligible translations.

As already mentioned, the star sign  *dingir*<sup>(1)</sup> was often used in front of apparent personal names to indicate a special group of high-ranking people. In later Sumerian and Babylonian inscriptions it had the connotation of 'god', but this does not appear to have been the intention in earlier times. The word *dingir* was probably a consolidation of *di-in-gir*, the syllables of which have associations with 'plants' and 'irrigation', combined with 'planning' and 'judgements'; and this evidence points to it having determined, originally, a group of people of some importance, who were associated with 'agriculture', but who had shining characteristics and "heavenly" origins.

It will shortly be demonstrated that this "heavenly", 'agricultural' or 'horticultural' group, were known in Sumer, in shortened form, as the Anannage (*a-nan-na-ge*). The term was usually preceded by the "star-sign" which was transliterated both as *dingir* and *an*. The prescriptive *dingir*

was purely for determining the group's outstanding characteristic -refulgence or shiningness; while the prescriptive *an* indicated their origin – the 'Heavens', or their Supreme Commander, *Anu*. Consequently, a standard translation of *An a-nan-na-ge* will be used, here, as

'Shining, Great Sons of Heaven', or alternatively, 'Shining, Great Sons of *Anu*'.

And, as will also be demonstrated later, the parallel ancient Hebraic texts refer to these beings as 'Angels', so giving a remarkable consistency between the two languages.

In the translations that follow, *dingir*, defining a 'refulgent characteristic' will be rendered in English by the term 'Lord', or where necessary by 'Lady'. It is not entirely satisfactory to use such displaced honorifics, but, in the context of a superior race being addressed by inferiors it is probably the most acceptable.

### KHARSAG – THE GARDEN IN EDEN

It will be shown, from three independent sources, that the *An a-nan-na-ge* were responsible for founding the Settlement known as *Kharsag* to the Sumerians, and as the *Garden in Eden* to the later Hebrews; and that they were revered as 'supernatural' benefactors by the local tribespeople among whom they lived and worked.

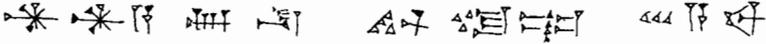
The Settlement of the Anannage was represented in archaic Sumerian ideograms as  which had the phonetic values of *gar(khar)-sag*; and appears to have meant either the 'principal, fenced enclosure' or the 'lofty, fenced enclosure'. Both translations are valid; but of the two Sumerian, phonetic, alternatives, *Kharsag* or *Gar-sag*, the former has been selected and will be used, here.

Many Sumerian syllables form the roots of modern Indo-European words, and it is not surprising, therefore, to find that *gar* lives on in the English 'garden'.

### ARRIVAL OF THE ANANNAGE

In the Sumerian Epics of *Kharsag*, the Anannage are first met in the opening lines of the so-called 'Creation Myth'<sup>(1)</sup> which, for reasons that will become obvious, have been renamed, here, as 'The Arrival of the Anannage'.<sup>(2)</sup> In the Epic, it was stated:

  
 khar – sag an – ki – bi – da – ge erim an – ni  
 Kharsag (where) heaven and earth (met) assembly heavenly

  
 dingir an a – nan – na – (ge) im –tu – ne es – a – zu  
 Lord Anu Great Sons (of) they entered many wise ones

The general sense of these lines is clear, but the detail is open to comment. *A-nan-na-ge* has been prefaced with two star signs (*dingir* and *an*), so it should be assumed that one is the aristo-

(1) Attributed to Geo. A. Barton

(2) See *Kharsag Epic No.1*.

cratic determinative, and the other is either *an* = ‘heaven ‘ or ‘highland’; or (more likely) *anu* = ‘Anu’, the Supreme Commander of the Anannage – possibly, living in Eden, but outside *Kharsag*; but, alternatively, in the Spiritual Regions.

From this approach, the following translation is derived:

*‘At Kharsag, where Heaven and Earth met,  
the Heavenly Assembly, the great sons of Anu,  
arrived – the many Wise Ones.’*

As in all early Sumerian writing, there are a number of possible alternatives but none upsets the main theme. But it has to be remembered that as the Sumerians were accomplished exponents of the ‘pun’, the resulting paronomasia was probably intentional, in order to give several meanings by the use of one economical phrase.

For the precise translation, much turns on the interpretation of  *tu, tur* or *uru*. *Tu* could mean ‘bear’ or ‘beget’ or ‘enter’ – from which ‘entered’ has been chosen and adapted to its equivalent ‘arrived’. Neither *tur* nor *uru* have relevant meanings that would fit naturally into the context. But if the most archaic form of the sign is consulted, this is  : a pictorial representation of a mountain with three down-pointing arrows over it; and the word for mountain, itself, is *kur* with a similar sign without the down-pointing arrows.

These arrows, above the mountain peak, indicate movement from the sky down towards the summit. Now *Kharsag* was situated in a mountainous area, and the name, later, became a synonym for ‘mountain’; it is probable, therefore, that the down-pointing arrows are the definitive markers *and indicate ‘descent’*.

On this evidence, alone, it would not have been wise to use the expression ‘descended on *Kharsag*’, but there is encouragement to do so in a Hebraic record, from the *Book of Enoch*, recounting the arrival of *angel* reinforcements for the Garden in Eden:

[EN VI:6 VB] *Altogether, they were two hundred who descended in the  
days of (the Patriarch) Jared, onto the summit of Mount Hermon.*

To be consistent, in the face of the unequivocal Greek into which Enoch’s comment has been translated, the Sumerian prologue has to be written in English as:

*‘At Kharsag, where Heaven and Earth met,  
the Heavenly Assembly, the Great Sons of Anu,  
descended – the Many Wise Ones.’*

In this context, it should be noted that, in the vernacular of Middle Eastern languages, the terms ‘son’ and ‘father’ do not necessarily imply a blood relationship, but commonly an association of subordinate and leader in a group, or institution.

Another point to note is the exquisite pun in ‘where Heaven and Earth met’. On a high mountain, heaven and earth meet, physically, at the summit. At *Kharsag* the denizens of Heaven – the angels – met the inhabitants of Earth – the tribes-people.

## THE SUMERIAN KHARSAG EPICS

The re-examination of Barton's tablets showed that nine of them referred to a series of overlapping events. These epics were a consistent and intelligible account of developments that were of paramount importance to the local tribesmen among whom the Anannage settled; of such importance, in fact, that the memory of them was carried for several millennia in oral, family traditions before the advent of primitive writing made it possible for them to be recorded.

Eight of the Epics elaborate on individual themes, while the ninth – which opens with the lines discussed above – forms a precise framework within which the other eight fit. The recognition of this framework has allowed many earlier difficulties of meaning to be unravelled; and often seemingly irrational, mythological elements to be moulded into a credible account of a connected series of very distant events.

The geographical area (*Map 1*), with which the epics were concerned, was not the Mesopotamian setting around Nippur (where the tablets were unearthed), but the mountain-girt valleys where modern Lebanon, Syria and Jordan now adjoin – the same area (around Mount Hermon) in which the parallel Hebraic account of Eden is set<sup>(1)</sup>.

In this area, the narrative describes the founding of a mountainous settlement within which agricultural, horticultural and arboricultural operations were carried out in a lofty, inter-montane basin – liberally irrigated at all seasons from a reservoir artificially constructed by the damming of a seasonally-flowing river issuing from a local ravine.

The particular group of Anannage who 'descended' and founded the Settlement of Kharsag was led by 'Father' *Enlil* (Lord of Cultivation)<sup>(2)</sup> and included *Enlil's* wife-to-be, *Ninlil* (Lady of Cultivation) – more frequently referred to as *Ninkharsag* (Lady of *Kharsag*), who appears to have been an agricultural biologist in her own right. The group also included, among their top écheleon, *Enki* (Lord of the Land) who, in modern terms, would be described as the 'Operations Manager'; and *Utu*, or *Ugmash* (Sun wisdom) who was, later, called *Shamash* by the Babylonians, *Ogmios* by the Continental Celts, and *Ogma* by the Old Irish. Being occupied with local surveying, based on observations of the Sun, *Ugmash* (*Shamash*) was ultimately deified by the Babylonians as their Sun-God, and, probably, was the eponymous fore runner of *Apollo* and others.

The Anannage group were democratically organised with a Council of Seven within which all major decisions appear to have been taken; and which assembled, periodically, in a Council Chamber within the original Mountain House in *Kharsag*. Occasionally, their Supreme Commander – *Anu* – joined the others in their deliberations, in the same manner as is reported by the parallel Hebraic record concerning the equivalent *Most High* and the *Council of Seven Archangels*.

In recounting the narrative of the *Kharsag* Epics, it is appropriate that the oldest tablet gives an account of the meetings at which the decision was taken to settle, there. It will be enumerated as Epic 2, but will be preceded by the *Arrival of the Anannage* as Epic No.1, which partly refers to a period before the Anannage arrived.

(1) See Chapter 6.

(2) *Anu*, the Supreme Commander of the Anannage group, was not considered by the Sumerians to have been permanently based on Earth – but was a periodic visitor. *Enoch* refers to a mountain in Eden on which he, periodically, 'landed'.

## KHARSAG EPIC NO.1 : *THE ARRIVAL OF THE ANANNAGE*

In the first attempts at translation, early in this century by American scholars, this Epic was entitled the 'Creation Myth'. It must be concluded, however, that it has nothing to do with 'creation' – other than in an agricultural sense – nor is it a myth. It appears to be a straightforward account of the conditions in the tribal homelands of the Highlands, when the Anannage arrived, and of how they settled-in and set up their farming operations – possibly, initially, for their own survival. Human bodies, even with 'angelic' controls, still needed feeding.

A number of personalities are mentioned which require prior comment. In the experience of the present authors, most *dingir*-prefixed names are appellations descriptive of occupations, or responsibilities; or of mental or physical characteristics. Inability to recognise this has led to much duplication of so-called 'god-names' through the centuries – simply because personalities were multi-skilled, or had more than one responsibility. Already cited as *Enlil*, whose appellation (Lord of Cultivation) was descriptive of his responsibility for an agricultural project; but he was also *en-zu* (Lord of Knowledge). Another to be mentioned is *Ugmash* whose name meant 'Sun-Wisdom'; he was responsible for solar observations in connection with surveying in the Kharsag district.

It follows that many personalities, succeeding to these responsibilities, could have been given the same recorded cognomen. And, in the lines below, a number of such descriptive terms have been absorbed into mythology as 'god-names'. One prime example is *dingir tag-tug*, a personality who should not be addressed as '*Tagtug*', as Langdon does; nor '*Takku*' as read by Barton; or *Uttu*, as recorded by Kramer – but simply as 'Lord of the Breakingdown Implement'. Even the term 'Lord' may be placing too high a significance on the individual, because the Anannage had a three-tiered structure in their hierarchy, the lowest of which did not qualify for ennoblement.

The word *tagtug* divides into *tag* = 'implement' or 'tool', and *tug* = 'break-down'; so that this individual was responsible for making, or operating, a 'breaking-down implement'. In the context of 'turning over the hard earth', which is mentioned below, the implement was almost certainly a 'plough'. The simplistic interpretation of *dingir tag-tug* would be Anannage 'ploughman', but to use such a term would be to lose the sense of awe and gratitude with which the local people viewed their benefactors. To retain the true flavour of the Epic the expression 'Lord of the Plough' will be used.

### OBVERSE

At Kharsag, where Heaven and Earth met, the Heavenly Assembly,  
the Great Sons of Anu, *descended* – the many Wise Ones.

The Lord of the Granary had not yet arrived;  
there, the grass had not yet become green.  
The Lord of the Plough had not yet prepared  
the land and (its) watering;  
for the Lord of the Plough, (that) implement  
had not (yet) turned over the hard earth.

The cattle-shed had not (yet) been given running-water,  
 had not been watered from the overflow.  
 The ass had not (yet) been watered;  
 the seed had not been watered.  
 Then, the well and the irrigation channels  
 had not been dug;  
 then, had not been dug for the ass and the cattle.

Because of the sunny Enclosure, and the Lord of the Granary,  
 [eventually] the harvest would be heavy.

The Anannage, the Great Lords, had not yet arrived.

The *shesh*-grain<sup>(1)</sup> of thirty days did not exist;  
 the shesh-grain of fifty days did not exist ;  
 the small grain, the mountain grain, and the  
 animal fodder did not exist.

The Lord of the Plough had not sown the grain;  
 then, the Enclosure had not been constructed.  
 Together with the Great Lords, the Great Lady  
 had not arrived.

The faithful Lord Ugmash had not (yet) taken observations  
 of the movements of the Sun.

Mankind learned from the Great Shining Ones;  
 they set things in order.

Man had not yet learned how to eat or how to sleep;  
 had not learned how to make clothes, or permanent dwellings.  
 People crawled into their dwellings on all fours;  
 they ate grass with their mouths like sheep;  
 they drank storm-water from the streams.

(Later) after the Lords had planted greenery,  
 its fruit covered the extensive Enclosure;  
 the Lord of the Granary made it beautiful.  
 The Lords rejoiced in the enclosed place –  
 in its food enclosures – in its shady orchards.

Where the Lord of the Granary had planted  
 abundant vegetation,

(1) The term *shesh* is not yet understood. However, it may be significant that, in modern Farsi (Persian), the closely similar term, *shish*, means 'six'; and *shesh* might indicate six grains on either side of the ear of wheat.

the Anannage – in their bright dwellings  
in the spacious Enclosure –  
ate abundantly, but were not content.

Of the excellent milk from the spacious sheepfold,  
the Anannage – in their bright dwellings  
in the spacious Enclosure –  
drank abundantly, but were not content.

Because of the surplus food from the spacious Enclosure,  
they made a favourable decision that Mankind  
(the tribes-people)  
should *share these benefits* <sup>(1)</sup> ... ..

## REVERSE

At that time, the Lord Enki was speaking to the Lord Enlil.

Father Enlil had appointed the Lord of the Granary [Enki]  
to erect that splendid, enclosed dwelling <sup>(2)</sup>  
the splendid dwelling – the bright dwelling – the place  
with lofty [running] water ... ..

The Lord Enki and the Lord Enlil conversed animatedly ...

The Lord of the Granary, from the splendid watercourse  
[had brought water] to the cattle-shed ... ..  
The cattle-shed was surrounded by a wall ... ..  
he [also] covered the stocks of food in a lofty building.

The Lord of the Granary irrigated the fields;  
he made their bright, enclosed places  
and cultivated the fields.

He made firm the wall of the cattle-shed;  
he appointed a herdsman for his abundant cattle.

The Lord of the Granary was made responsible for the building[- work].

Rich pasture-land was established for the abundant, fat cattle;  
its fields were full of lively horns;  
the vigorous young animals raced about the heights.  
The Lord of the Granary, and the Cattle-Shed,  
multiplied the offspring.

(1) *Lit. 'be raised to an equal place.'*

(2) *This dwelling was the splendid, Great House of Enlil over which Anu and Ninkharsag had argued.*

He [Enlil] commanded a Reservoir to be constructed;  
 it was sited on the Heights;  
 in the shining Land, lofty water was established –  
 it was sited on the Heights.  
 The Lord commanded – the Arbiter<sup>(1)</sup> planned it.

In this land – in this *created* place –  
 food was greatly increased for the people.  
 The Arbiter of the Land established shade in it.  
 Where the perched House <sup>(2)</sup> stood, the ground was made shady;  
 and, then, the boundary was fenced-in.

Because the Lord had commanded these things,  
 they were established, there, in the Highlands.

At the place of the Waterfall, the Companions and their wives <sup>(3)</sup>  
 were given a feast.  
 In a shady field, many helped with the serving!

The story told by this Epic is simple, progressive and unequivocal. Like the *Creation Story* in *Genesis*, it has seven parts – and, at the end, those who brought about the *Creation*, rested. The account, unlike *Genesis*, is completely believable once it has been accepted that *Shining Ones* descended from the Astral Region to assist in the development of tribal Mankind to a civilized existence. To summarise the seven parts:

1. A group of alien Sages, referred to as the *Shining Ones*, on account of their refulgent appearance, descended on a mountainous area, close to Mount Hermon, and settled in a fertile, inter-montane valley. They called the general area – Eden; and the place where they lived and worked – Kharsag.
2. When they arrived, the local tribespeople were primitive; they wore skins and furs, and lived in mountain caves; they lived by foraging and, probably, by hunting.
3. The aliens ploughed the land; formed enclosed fields; sowed grain of at least three, if not four, different kinds; planted fruit-trees, and trees for shade; and liberally irrigated it all.
4. They domesticated sheep and cattle, and housed them in permanent buildings with running water.
5. The sheep and cattle prospered, the harvests were good, and much surplus food was produced. The local tribes-people were invited in – as partners and helpers – to share the bounty.

(1) The Arbiter was possibly Ugmash – the Surveyor-Judge of the Anannage. Carefully surveyed levels would have been required. Alternatively, it may have been another name for Enlil.

(2) The French language still recognises this expression, today – *chateau perché*.

(3) In Chapter Six, there is an account of the “creation” of seven pairs of humans, male and female. The biblical Adam and Eve were probably examples of this event. It is also possible that the “Companions and their wives” were examples of this ‘creativity’.

6. A Reservoir was constructed in the higher country to provide the water for irrigation, all the year round.

7. The aliens built houses for themselves of cedar-wood – including one, large, bright, principal dwelling.

When the basic work had been completed, or perhaps when the harvest was in, they all took time off to feast and make merry. And we are told that some had their wives with them – but these were probably only the local tribesmen.

This was an 'Arcadian idyll' – this was the Garden in Eden in its earliest days. This was the perfect, peaceful scene; but we know that it was not to last. From the following Epic, we learn that sickness overtook the Settlement; and from the alternative Hebraic account, it will be learnt that the next reinforcements of angels [the Watchers] were to bring terrible troubles to the Lowlands. In the Epics which follow, further troubles occur – mounting to the final, awful destruction. But, for the present, there is an air of peace, plenty, and good fellowship that inspired the chronicler to heap praise on the alien benefactors.

Towards the end of the last Epic, there occurs this pregnant phrase:

*In this land – in this created place ...*

The emphasis, here, is meant to draw attention to the specific reference to creation. It is from ancient comments of this kind, that the religious concepts of the 'gods', or God, creating Earth, came to be adopted. At Kharsag, the Anannage *did* create the fields, the plantations and the Settlement – before their arrival there were no such amenities – but they *did not* create the land, itself. We still carry the misunderstanding in our language, today, with earth – the soil in which we grow our food – being synonymous with Earth, the planet on which we live.

When it is realised that the Highlands of Eden were referred to as 'heaven' by ancient chroniclers, and the adjacent Lowlands as 'earth', the limited creation of 'heaven' and 'earth' becomes perfectly understandable.

### **KHARSAG EPIC NO.2: THE DECISION TO SETTLE**

This most ancient of the nine narratives was inscribed on a baked-clay cylinder with a diameter of 13 cm and a length of 16 cm. On this small artefact – assembled from eight broken pieces – twenty columns, each of sixteen lines, were legibly inscribed with cuneiform characters in the style of the first half of the third millennium B.C. – certainly not later than 2 500 B.C., and possibly a century or two earlier.<sup>(1)</sup> This was also the era of the building of the Great Pyramid in Egypt; of the earliest excavations and earthwork construction of Avebury, Silbury Hill and Stonehenge in England; as well as the founding of the splendid cities of Harappa and Mohenjodaro in the Indus Valley. But the founding of Kharsag, which these narratives describe, preceded these by more than five millennia.

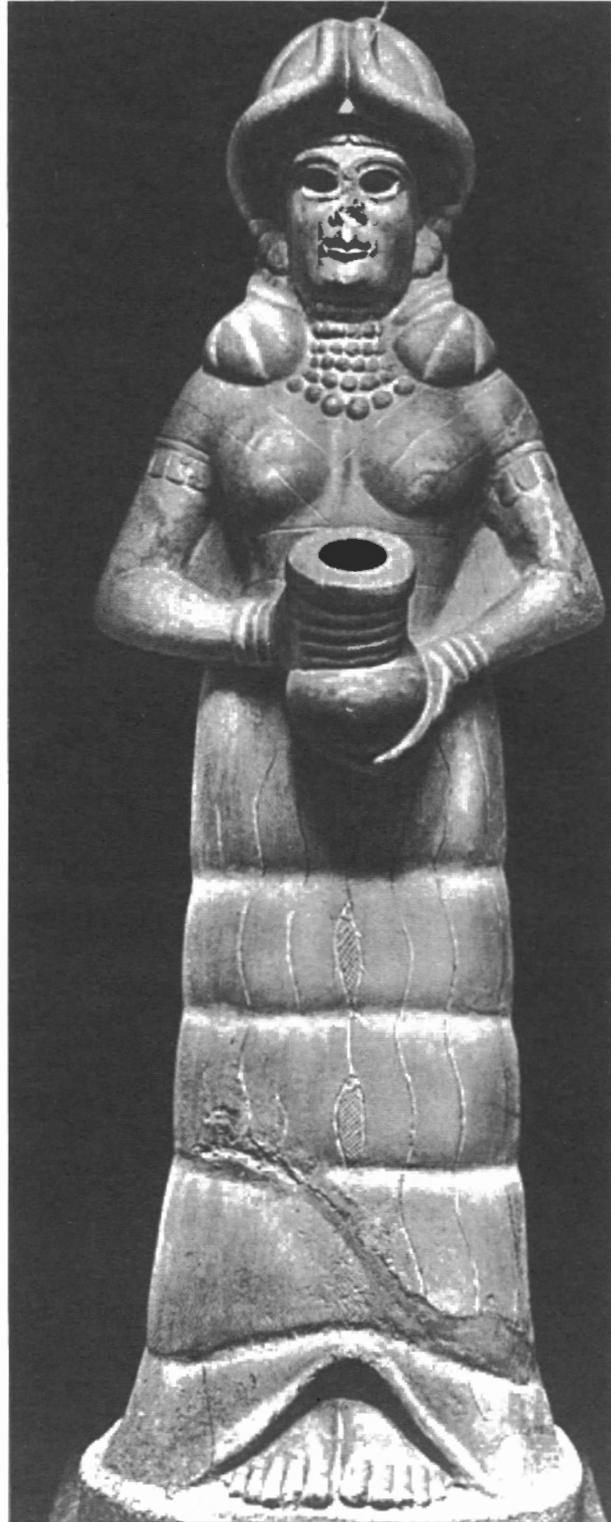


Plate III. *Babylonian Art. Middle Euphrates. Mari* The Lady Ninkharsag in the guise of a Goddess of Irrigation. 18th Century B.C. Aleppo Museum. White Stone, height 4ft 10 5/8 inches. (Schneider - Lengyel)

Even after restoration, the cylinder is still partly broken and defaced, but the greater part of nineteen columns of inscription remain giving some 170 lines capable of intelligible interpretation out of the original 320 lines.

The narrative begins with three speeches by *Ninkharsag* to the Anannage Council in which she was obviously arguing vehemently for what she considered to be right. That she had some self-interest in the outcome of the second argument will be demonstrated later. She had firm opposition from *Anu* over this, but such were the democratic practices of the Anannage that she was able to pursue the argument to good purpose and win her point. Afterwards, she was warmly applauded by her colleagues, but whether this was for her skilful arguments, or for standing up to *Anu*, we are not told. This led her into a flood of emotional tears; and much the same seems to have happened on another occasion when she rushed out into the darkness, presumably to cover her confusion.

There was some reservation over the proposed site for Kharsag, and it appears that *Ninkharsag's* well-argued case was the turning point in the discussion. It was decided to put an experimental pilot-scheme into operation for a limited period; but this scheme was so successful, because of the competence of agricultural-biologist *Ninkharsag*, that a decision was ultimately taken to establish a permanent Settlement.

They all turned around as she stood up to answer.  
She spoke rebelliously – she spoke strongly.

‘With *this* Settlement will come prosperity;  
an enclosed reservoir – a water trap –  
must be constructed.

The good land is full of water;  
because of the water, food will be plentiful.  
This perfect *Eden* is full of water;  
it must be irrigated from a cascading watercourse.  
From its side, a great, protected watercourse  
should gush forth; it would increase production.

**Storm-filled, power could be generated from its pressure<sup>(1)</sup>.**  
This water should flow from the Reservoir.

The good land is full of water; because of the water, food should be plentiful.’

Ninkharsag spoke:  
spoke of building a bright house high up on the rock.  
Anu was strongly opposed to this:  
‘She may say that what is lofty  
would be brightest of all.

(1) This is a remarkable statement for its time. It would be eight millenia before electricity would be used for lighting in the western world. ‘Power’, of course, might not refer to electricity; and yet the general descriptions of Kharsag and its houses suggest that it was in use.

Let us not speak about the brightness –  
 let us speak about the many cedar-wood fires  
 [that would be needed].’

Its lofty situation was *not* overruled!

Two cups of good wine they poured out for her;  
 two large cups they poured out for her – and  
 ordered food which she loved to be brought to her.

The Serpent Lady<sup>(1)</sup> had spoken through tears.

In the first stanza of this Epic, the Sumerian word that has been translated as *Eden* was *edin* meaning a ‘remote, or uncultivated plain’. However, its archaic sign indicated watercourses supplying irrigation, derived from a cascading source. There can be little doubt that there is, in this stanza, the origin of the term *Eden* used in the biblical phrase – the Garden in Eden.

In front of the Great Lord Anu,  
 the Lady of Enlil, the Lady of Kharsag;  
 in front of the Great Sage, Anu,  
 the Lady of Enlil, the Lady of Kharsag,  
 stood up to speak to him:

‘We must burn the cedar-tree pests –  
 there are seven kinds;  
 my receptacle is good for burning,  
 in the middle of the Serpent area.

‘You spoke of high water-channels –  
 a mighty stream of high water.  
 It must be brought to your young plants –  
 and the high water-stream to the trees.  
 ... .. a favourable future.’

She spoke of its Granary;  
 she spoke of its house and garden,  
 of the desirability of its loftily-placed house.  
 Spoke of its irrigated enclosure –  
 of building roads –  
 of a maternity building for mothers –  
 its site high up.

(1) ‘Serpent’ was a totemic classification for scientists among the Anannage. There were two grades – ‘two-eyed serpents’ for senior grades, and ‘one-eyed serpents’ for more junior grades.

She spoke of creating a watered garden  
with tall trees;  
she spoke of testing [lit. 'examining']  
the food soil.  
She spoke of the sunny, watered Settlement;

the sunny, planted Settlement –  
of the future for it;  
the shady, watered Settlement;  
the shady, planted Settlement –  
of the future for it;  
the people of the watered Settlement;  
the people of the planted Settlement –  
and of their future.

The mountainside was bright with  
much overflowing water –  
all was brightness;  
the splendid rain-storms were their protection.

The Lord Enlil whose creativeness  
... ..  
[spoke] of the Lady Ninkharsag;  
[spoke] of the *Building of Life* in the High Place.

She lowered her eyes, bowed down before him,  
and went quickly out of the Sanctuary –  
hurrying into the darkness.

The narrative now shows a time-lapse because, when the next stanza begins, it is clear that the Great House of Enlil, on the High Rock, has been built. Enlil is rejoicing in its brightness, and at the competence of his wife in planning it.

Rejoicing at its brightness, and  
at the competence of its Lady –  
the House of Enlil –  
rejoicing at its brightness, and  
at the competence of its Lady,  
its Lord stood up to speak.

The bronzed Lord spoke –  
at the lofty place, the bronzed Lord  
... ..

[spoke] of the loftily-built tree plantations;  
 spoke of the strong storms flooding  
 the lofty cedar-tree enclosures;  
 [spoke] of destroying all the insects on the vines  
 with a great light before Sunrise.

Anu spoke of the Mother – the Shining Lady –  
 our faithful ‘queen’ [he called her].  
 He said that he would not speak of  
 her brilliant intelligence, or of her wise goodness.  
 He would speak about the woman  
 who had increased the cultivation, so much,  
 by lofty irrigation from divided watercourses;  
 the leader who had increased the harvest from the orchards –  
 our ‘queen’ who had produced a three-fold bearing of fruit.

The decision of the High Council was to settle [permanently]  
 in the small, lofty Sanctuary;  
 and to construct the high, overflowing dam of water.

The second part of the Epic is devoted to troubles which the Settlement encountered in its early days – particularly from a sickness which swept through the whole encampment. In the Settlement, health experts discovered the cause, and Enlil pronounced an edict which must have been repeated thousand of times in Middle Eastern establishments, right up to the present day.

By the time which this second part records, Enlil and Ninlil had a son; and he, too, was to succumb to the sickness.

The stone jars were pressed down with grain<sup>(1)</sup>

The Serpent Lady hurried to the Great Sanctuary.<sup>(2)</sup>

At his home, her man – the Lord Enlil – was  
 stricken with sickness.

The bright dwelling, the home of the Lady Ninlil, was  
 stricken with sickness.

At the Building of Knowledge<sup>(3)</sup>, the Lord Enki was  
 stricken with sickness.

At his home, her man – the Lord Enlil –  
 had eaten rich food;  
 had drunk abundant water.

Now, warm milk was served to him;  
 he could not swallow cooked food.

For food, he took heated milk.

... ..

(1) A way of saying that the harvest had been very good.

(2) The Sanctuary was many places – all places of quiet retirement. In the outside world it was Kharsag; in Kharsag, it was the Great House; in the Great House, it was Enlil's and Ninlil's private apartments.

(3) The Building of Knowledge was a building in which teaching took place; and in which scientific experiments were undertaken. Enki was in charge of the work, there.



Plate IV. The Lady Ninkharsag. *Head Detail from Plate III*

... ..  
 because the Lord Enlil was stricken with sickness:  
 Fate brought it ... Fate took it away.

When the Lady Ninkharsag came out from  
 the Lord Ninurta's nursery,  
 she ordered that, night and day, all light  
 should be shut out –  
 darkness should fall.

... ..  
 'Sickness ... sickness –  
 it spreads all over [the Settlement].  
 Teacher of Life ... Lord of Fertility,  
 Teacher of Life ... Lord of Fertility  
 pour out a double portion of Wisdom;  
 pour out ... .. remove it from the Sanctuary.

'Our splendid Mother – let her be protected –  
 let her not succumb;  
 pour out Wisdom – restore the Mother to strength;  
 do not let our Mother die – the Shining Lady.  
 Give her life – let her be protected from  
 the distress of sickness.

'There is no rest for this Serpent;  
 from sickness to fever ... ..  
 ..... ..

'Sickness ... ..

Four times your [Enlil] fears were aroused by it,  
 when the woman cried out ... cried out.  
 The bronzed Lord of Knowledge [Enlil]  
 ordered a double dose of the medicine.

Where the sickness raged at the High House –  
 where Ninurta lay in a fever,  
 where he cried out in the Sanctuary ...  
 ... ..

The text gives no clue to the author of the above *cri de coeur*, but it is most likely to have been Enoch who, by now, had been brought up from the Patriarchal home in the Lowlands, to act as Scribe (or Secretary) to the Anannage Council.

In the House, she [Lady Ninlil] spoke to the Lord Enlil;  
she declared:

‘The sickness has been repulsed  
from the face of the land –  
protection [? inoculation] has overcome it.’

To the Lord Enlil, burning in his bed<sup>(1)</sup> ,  
[she said]:

‘Protection has overcome it.

‘In Eden, thy cooked food  
must be better cooked.  
In Eden, thy cleaned food  
must be much cleaner.

‘Father, eating meat is the great enemy –  
thy food at the House of Enlil.’

From his bed, he established these wise protections –  
this plan of life.

The bird discovers the sown field <sup>(2)</sup> .  
... ..  
its burning prevented eating,  
where the Lord *prohibited the eating of beef*.  
Many had eaten  
... where the sickness ... ..

To go forth, the watercourse flowed  
from the wall [of the dam].  
When full, the Lord Enlil, prudently,  
used to observe its height.

[From his bed], he cried to the Serpent Lady:  
‘When the water is high, watch the dam!’

... ..

(1) Obviously a euphemism for ‘running a high temperature’.

(2) An aphorism suggesting that all things become clear in the end.

The Lady spoke to them:

‘... the Settlement ...  
do not let it overflow its banks.  
The sides of the watercourses are strong,  
but its swift flow dams up the angry waters;  
this damming could cause the Reservoir  
to overflow in the night.

‘Let the *Shining Ones* watch for the Lord Enlil.’

The sickness was very serious and, presumably the *Shining Ones* in their new incarnations were particularly susceptible to disease. Ninlil, and Ninurta as well, were very ill, but she was still on her feet when Enlil succumbed; but had recovered sufficiently to give instructions to those responsible when Enlil, from his bed, began to worry about the height of the water in the Reservoir.

The parallels between this epic account and the parallel Hebraic account of the garden in Eden are highly convincing. Not only is the term ‘Eden’ mentioned twice, but the reference to the ‘Serpent Lady’ as an epithet for Ninkarsag, and to her ‘Serpent area’ (presumably the area allotted to her work) are clear confirmation of the scientific nature of the research carried out there. This will become clearer as the ‘Serpents’ are studied in more detail in a later chapter; here, it must suffice to state that the Sumerian term *mush* was applied to the scientific officers in Kharsag and, presumably later, it became a nominal term for the snake or serpent. To be strictly correct, Ninkharsag should be referred to as the *Mush Lady* but, in modern terms, Serpent Lady is a more convenient expression as will become clearer as the study unfolds.

It is also significant that Enlil was concerned over the height of the water in the dammed-up Reservoir. When the alternative Hebraic account is reached, the reader will find clear evidence that, in the Garden in Eden, certain angels were responsible for measuring the rainfall, and for controlling the level of the water in the reservoir. That this observation was recognised as critical is shown by the ultimate destruction of the Settlement when the Reservoir **did** overflow – and the dam collapsed.

The mention of the *Building of Knowledge*, which is referred to many times in the Epics which follow, is also part of the alternative Hebraic account which goes into considerable detail in describing the scientific work carried on there.

But perhaps the most important piece of evidence (at this stage) is found in the line:

‘Let the *Shining Ones* watch for the Lord Enlil.’

In this sentence there is direct confirmation that the Anannage are the direct equivalents of the *Elohim* – the Shining Ones.

These parallels, and the many others that occur in this study, are the evidence on which it

becomes possible to postulate that the Sumerian-described Kharsag and the Biblical Garden in Eden were one and the same place – and that the Anannage and the Angels were the same people. And the great virtue of the Kharsag Epics is that they strip away the religious gloss that now surrounds terms such as ‘Angels’ and ‘Heaven’, and allow concentration on the activities of an advanced group of Sages – with distinctly ‘human’ characteristics and frailties.

No matter that, as ‘Angels’, they must have descended from the Spiritual Regions; it is clear that they incarnated in human bodies for their time on Earth – with all the frailties that such a transformation implies. Modern-age Mystical Saints, even Perfect Living Masters such as Jesus of Nazareth, had to endure the indignity, and the vulnerability of the human form.

Quite apart from the building of a Settlement with a dam and a reservoir, and the controlled irrigation of the plantations, the level of sophisticated knowledge available to Ninkharsag and her colleagues (at the beginning of the eighth millennium B.C. – a date which will be established later) is a matter of considerable importance to humans, as well. Such statements as:

*We must burn the cedar-tree pests – there are seven kinds ...*

*... of a maternity building for mothers ...*

*... of destroying all the insects on the vines with  
a great light before sunrise.*

*... thy cooked food must be better cooked.*

*... thy cleaned food must be much cleaner.*

argue a level of scientific knowledge more representative of our modern age than that which have previously ascribed to the prehistoric millennia. For example, it is only in comparatively recent times that entomologists, working in pestilential areas, have used powerful lights in the practice of luring insects into places where they could be destroyed.

The Anannage were, indeed, the ‘many Wise Ones’ – aliens in a primitive society in Eden; an anomaly and an anachronism – that is emphasised even more strongly in the First Epic which steps back in time to ‘The Arrival’, and in the alternative Hebraic chronicles of Enoch which are to follow.

More importantly for Mankind, if the Anannage showed these skills on Earth, they should be present in the Astral and Causal Regions which bodes well for an active ‘Afterlife’.

**KHARSAG EPIC NO. 3: THE ROMANCE OF ENLIL AND NINLIL**

(See Tablet p.12)

In the first Epic, the narrative (apart from a closing reference to watching the level of the Reservoir) stops with sickness in the House, and young Nunurra in a fever. 'Protection has overcome it' was a significant line. The 'protection' (possibly inoculation), which appears to have enabled all the principals to survive, had been provided by sage Angels, called in Sumerian – *gunush* – a word with which the Indian 'guru' must surely be cognate, and have close connections.

Enlil issued instructions on health precautions; and those concerning cooking, and food preparation, were to exercise the Semitic descendants of the local people of Kharsag for millennia, as reference to the Desert activities of the wandering Israelites will amply demonstrate.

At the beginning of the First Epic, Ninlil was probably already pregnant, which may have accounted for her emotional outbursts – and by the end of it she had given birth to a son. This event may have been something of an embarrassment to the Anannage while looking for a place to settle, in which they could found the project which appears to have been their mission.

As far as the narrative reveals, at that time Ninlil was the only woman in the Anannage group (always assuming that the wives mentioned in the penultimate line of Epic No.1 were wives of men working in the plantations); and she was a working biologist in her own right, and a key member of the team. The birth must have put a considerable strain on the early resources of the group, but no hint of recrimination is recorded. That she was successful as a mother is clear; and she was probably remembered as Astarte, Venus and the archetype of all mythological 'Earth-Mothers' and 'Earth-Goddesses'.

The romance of Enlil and Ninlil, which led to her pregnancy, was well-known in Sumerian literature but, without a knowledge of the background of Kharsag and its works, earlier translators were faced with considerable difficulties. The usually quoted text is from an Akkadian translation of the original, but the Philadelphian version was written only in Sumerian. The Babylonians, at a time distance of over five millennia from the original event, were at the same disadvantage as modern translators, and were responsible for many of the fundamental misunderstandings.

The Babylonians assumed that the courtship took place near Enlil's city of Nippur – on the banks of a canal which they called Nunbiirra, but this assessment is an example of the problems that arise from an inadequate knowledge of the context. A pseudo-proper name was used for the canal because the Sumerian expression was considered obscure.



a – id – nun – bi – ir – ra

river great the flowed swiftly.

Thus, the 'canal Nunbiirra', corrected, should be read as 'the great river flowed swiftly' – a phrase which fits quite naturally into the revised context.

The false location, at Nippur, was occasioned by the phrase *en-lil-ki* which has the meaning of 'place of Ninlil'. Millennia later, Nippur was that place of Enlil (or of his memory), but only after the destruction of Kharsag and the abandonment of the mountain home. Long before that, the 'place of Enlil' was Kharsag, and a sizeable river ran close to it, particularly during the seasonal rains.

Current translations refer to the 'rape' or 'seduction' of Ninlil but, in this translation, there is no suggestion of this – only a love story brought to a natural conclusion. Possibly, it is the archetype of all love stories.

(i)

At that time, the dwelling place of the Lord Enlil  
did not exist; they had not established a dwelling;  
the dwelling place of the Lord Enlil, in the Settlement,  
did not exist; they had not established a dwelling.

The wide watercourse, the bright watercourse, did not exist;  
its dam, its stone-walled dykes, did not exist;  
the barrier-dam, the water-retaining dam – its high  
reservoir – did not exist;  
its beneficial, extensive, sweet-water reservoir did not exist.

The great river flowed swiftly, its turbulence not yet tamed;  
by its force, it was tearing-away the lower land –  
its protected approach did not exist.  
The Lord Enlil – the young Teacher, the Lady Ninlil and the  
young Shining One were not there.  
The Great Lady of the Grain Enclosure, the Mother,  
had not made her appearance.

Then, at that splendid place, the Lord's House – its crowning  
(glory) – was constructed in its turn.  
Next in order, the Lady Ninlil, the Great Lady, constructed  
the big, fenced, grain enclosure.

The chronicler of this Epic appears to be the same one who wrote the First Epic, "The Arrival of the Anannage". His style is recognisable; he liked to set a scene before he began the narrative, even if it involved taking a poet's licence with time and the order of events. He now returns to the time before the building of the Lord's House.

Like a necklace, the splendid river, the shining river,  
flowed through the darkness.  
The Lady Ninlil stood on the bank of the strongly-flowing  
river – savouring the darkness.



Plate V. *Mesopotamian Art. Diyala Region. Tell Asmar (Ashnunnak). The Lady Ninkharsag and the Lord Enlil. (Composite Photograph). First half of 3rd millenium B.C. Baghdad Museum. Veined gypsum. Heights: Enlil 28 1/4 inches, Ninkharsag 23 1/4 inches. (Schneider – Lengyel)*

Gazing on it, she was entranced by the water – uplifted  
by the splendour.

The Lordly Father rejoiced on the Great Mountain;  
he gazed and was uplifted by the splendour;  
the Teacher who was responsible for its Destiny,  
gazed on its glory and was captivated by its splendour.

The glorious water flowed strongly.

His excitement increased – in the darkness they kissed.  
The heart of the Woman sang; her heart was completely captivated;  
desiring, she gave herself submissively.  
He threw off his clothes; entering swiftly,  
his erect penis poured out life into her.  
The river was shining – a shining river poured out  
into the Woman.

The Lady Ninlil stood entranced on the river bank –  
captive of her Lord.

The Lord Enlil's eyes were bright; the Lord's eyes were  
shining – he looked tremblingly at her.  
On the Great Mountain, the Father, Lord Enlil of the  
shining eyes, looked at her with trembling eyes;  
her Teacher, who determined the future, he of the  
shining eyes, looked at her with trembling eyes,

His tender woman spoke – she was not ashamed  
to have his life-seed placed in her womb.

The Lady Ninlil said to him: 'Where you have bestowed  
your seed in my womb, new life will be established.'

... ..

(ii)

... ..

She spoke to her Man ... ..

'The place where you lie down shall be the dwelling-  
place of a young son.'

She spoke to her Man – she kissed him.

Time now moves ahead, and the Great House of Enlil has been built.

Radiant, she stood by the Lord Enlil,  
her heart rejoiced in him.  
In the House of the Lord Enlil,  
she stood proudly with him;  
in the House of the Lord Enlil,  
she proudly took his hand.

Something of the urgency, and the passion, that went into Ninkharsag's demand for a bright, high-sited house, can now be understood. This was apparently built during her pregnancy, in the interval between parts (i) and (ii) of this Epic, which continues:

The Great Lords were fifty in number;  
the Lords who took counsel for the Future  
were seven in number.

The Lord Enlil brought prosperity to the Land.  
The Lord Enlil irrigated the tall plants  
in the Settlement.  
The Lady cultivated the Land – the Lord  
Enlil irrigated it.

**The Lord who determined the Destiny of Man,**  
irrigated the shining land.

The Lord Enlil spoke to those at the Great House  
... .. to the Keeper of the Great Gate ...  
who guarded the fenced enclosure:

. 'This is thy Lady, the exalted Lady Ninlil.  
Where water cultivates, she commands in my name.  
In the place of the Waterfall, let her fateful name  
be recognised.'

The Lady Ninlil spoke to the Keeper of the Great Gate  
– the Keeper of the Great Gate  
who guarded the fenced enclosure:

*(Ninlil:)* 'Keeper of the Strong Bolt, when there is trouble,  
protect well the fenced enclosure.'

*(Keeper:)* 'My Lady, when the storms come, the Mountains flood!'

*(Enlil:)* 'Keeper of the fenced enclosure, protect thy Lady.'

(iii)

*(Keeper:)* 'My Lady, when the storms come, the Mountains flood.  
My Lady, when the storms come, protect the House of Knowledge by digging a canal [?an  
overflow channel].

My Lady, at the time when I was made by your hand,<sup>(1)</sup>  
the high waterfall brought the shining water into our midst.'

(1) See Chapter 6.



Plate VI. *Elamite Art. Susa. Mural Decoration of Moulded Bricks. Lord Enlil (in the guise of the Bull God) and the Lady Ninkharsag. Second half of the 2nd millennium B.C. Louvre, Paris. Baked bricks, height 54 inches. (Tél-Vigneau).*

Ninkharsag replied:

‘Father Enlil brought the shining water into our midst.  
My husband, the powerful Lord, subdued the anger  
of the water where the flood poured forth.’

... .. [seventeen lines missing] ... ..  
... ..

(*Keeper*) ‘My Lady, when the storms come, make a large  
number of earthen walls; when ... ..  
My Lady, at the time when – by your hand –  
I was ordered to plough;  
when the Father established the shining water  
in the midst of the Heights ... ..’

(*Ninlil*:) ‘My husband subdued the unrest in the Land;  
he tamed the anger of the waters for the plantations;  
the Lord Enlil, who found the Mountain River  
where he camped on his march.’

This was a curious, and somewhat garbled, conversation between Ninlil (Ninkharsag) and the Keeper of the Gate. There is an impression of an older man of great experience drawing his mistress’s attention to the dangers of uncontrolled flooding after the next mountain storms. And Ninlil seems to have been stressing that her husband had planned the water-system, and knew what he was about. However, she seems to have taken heed of his warnings, as the next stanzas will show. But somewhere in the passage, there must be a hiatus in time. When Enlil introduced her to the Keeper of the Gate, he appeared to be saying that Ninlil, who had now become Ninkharsag through her marriage, was now the Keeper’s mistress; and this implies that it was not long after the Romance. But, at that time, the watercourse was not built and the waters were untamed.

It seems clear that these epics were compiled from a series of fragmented accounts, and that the scribal compilers were not always certain of the order in which they should be placed.

Apart from these relatively unimportant matters there is one of considerable weight. The Keeper said, ‘... when I was made by your hand.’ In Chapter Six, there will be a discussion of an Akkadian account of how the Anannage, and particularly Ninkharsag, constructed hybrids of themselves and the local people, in the laboratory of the Building of Knowledge – in much the same manner as is practised, today, in producing ‘test-tube babies’. This is a highly remarkable account; and it is important to have the confirmation that the Gate Keeper was one of those hybrids.

The Keeper also said, ‘... when, by your hand, I was ordered to plough,’ and this statement confirms the passage in *Genesis* which states:

[GEN 2:13 TH VB] *The Lord took the man [whom he had formed] and placed him in the Garden of Eden, to till it and tend it.*

The Sumerian narrative continues with a mention of the first flood encountered at Kharsag.

(iv)

... .. [seven lines missing] ... ..

The Lady Ninlil banked up the watercourses;  
she spoke in favour of sluices; she had them made.

She spoke of the House, there, to her beloved –  
the very clean House,  
The Lord Enlil spoke favourably of the House to  
his beloved.

The Lady Ninlil watered the plants; the Lord Enlil  
pruned<sup>(1)</sup> the plants.

... [spoke of] enclosing a large area of garden  
– seed-bearing, it would sprout ... ..

When the storms came, the overflow ran over the land;  
the bright, lofty House ... ..

(Keeper:) 'When my Lady, by your hand, I was commanded  
... .. the high waterfall brought the  
shining water into our midst.'

These last four lines seem to be pointing out that, when the storms came, some remembered the warnings of the Gate Keeper. Perhaps, he ventured to say, 'I told you so!'

Born on the Highlands, the Heights gushed forth  
the lofty water;  
they did not need to draw water [from the well].

At the House of the Lord, a woman's Sanctuary  
was separated off;  
the Lady Ninlil rested there – in the private  
quarters of Father Enlil.

Cohabiting, she cared for him – her Lord;  
she kissed him;

cohabiting as one, she cared for him;  
 cohabiting as one, she kissed him.

... ..

The Lord Enlil settled down; the Lady Ninlil rejoiced.

And so the story of the Romance ended – very much in the tradition of ‘... and they lived happily ever afterwards.’

#### KHARSAG EPIC NO. 4: *THE PLANNING OF THE CULTIVATION*

The next Epic in apparent chronological order contains, in its second part, a further report on discussions in the Council, probably at a later time than those of the second Epic – on this occasion without Anu being present. Barton entitled his translation of this Epic as ‘A Hymn to Dungi’, referring it to an invented, mythical king. He took the title from the phrase *sib-dun-gi*.

*sib* = RE’U<sup>(1)</sup> is usually translated as ‘shepherd’, but this term does not fit naturally into the context. The meaning is probably close to ‘teacher’; an interpretation that has biblical authority. *dun* = PITU SANARI, meaning ‘to open, or dig, a canal’. *gi* = GIMRU meaning ‘all’ or ‘totality’.

The phrase *sib-dun-gi* appears to have no connection with a hymn to a mythical king called ‘Dungi’, but is entirely appropriate as a reference to one who ‘taught the art of digging canals’ for irrigation systems; and such an interpretation is compatible with the theme of this Epic. The first part of the Epic is certainly a eulogy – but to the Lords Enlil and Utu (Ugmash).

My Prince – Great Ox of unbridled strength;  
 Splendid Serpent of the shining eyes;  
*Teacher of the digging of all canals;*  
 Great Ox of unbridled strength;  
 Splendid Serpent of the shining eyes;  
 who established pastures for the pregnant ewe,  
 and for the young of the sheep-fold –  
 who built fireplaces in the dwellings.  
 The Teacher who protected all –  
 the high and the low –  
 all have peace in his land<sup>(2)</sup>

The Lord Utu (was) the Sage who decided where  
 food should be grown;  
 where the head of the lofty watercourse should stand;  
 who decided when the Sun indicated the time for eating;  
 where the ox and the ass should be tethered;  
 where the great ram should be penned;  
 (and) in which mountain-dwelling your beard should rest.

(1) Terms in capital letters refer to the Akkadian equivalents of the Sumerian.

(2) This comment is a first suggestion that Enlil was a Positive Power. Later, he will be classified as an Archangel.



Plate VII. *Neo-Sumerian Art. Ur.* Detail of the Stele of Ur-Nammu: the King in discussion with the Lord Nannar (above) and carrying a mason's tools (below)  
22nd century B.C. – University Museum, Philadelphia. (British Museum)

The Princely Leader cultivated all his enclosures;  
 as Overseer, he supervised the digging of all the canals.  
 These deeds brought rejoicing; they restrained the Heights  
 and prevented flooding;  
 the High Prince trapped the overflow.

The harvest was increased by the shining Teachers,  
 the Lord Enlil and the wise Lady Ninlil.

My Prince, who created the waterfall in the midst of the Land,  
 and then irrigated it with strongly-flowing water,  
 with swiftly-flowing water.  
 Who created the waterfall and brought it into the  
 middle of the large tree plantation.

The exalted Mother planned abundant plants  
 and enclosed the fertile land.

(ii)

In this mountain district, the Lord Nannar <sup>(1)</sup> planned to  
 make a wooden sluice to water the land.  
 He spoke of cultivating the Settlement by irrigation;  
 of taming the great wild ox, the enraged wild ox.  
 The sides of the long watercourse were not to be cultivated.

Some *Anean* ('Heavenly') trees could not be cultivated,  
 successfully, in the lofty orchards.

He would build a wooden stable for his ass,  
 and the young asses would go in to rest.

The Lord Enlil spoke of cultivating many enclosures;  
 of creating a strong barrier-dam with strengthened sides;  
 spoke of cultivating with precious, running water;  
 of creating brightness by digging.

The Lady Ninlil – the Great Mother – the Woman of Life,  
 spoke of cultivating with care;  
 of creating a mass of cedar-trees as a wind-break  
 for the plantations;  
 spoke of cultivating well, with trees for shade.

(1) In Plate VII, the Lord Nannar (on the right) is shown in discussion with an unknown king. This records an incident in a much later time, after the dispersal of the Anannage into the Mesopotamian Valley.

My Prince, who created the waterfall and, then,  
the precious, lofty dwelling;  
and, then, captured water for the lofty dwelling;  
and then brought the controlled waterfall into  
the midst of the cedar-wood dwellings.

He spoke to them about the felling axe.  
They must learn that the head was not for killing,  
but should be taken out for cutting [wood];  
they must learn that it was not for the man,  
but to assist all the women.

... ..

The last stanza raises the question of to whom Enlil was speaking. It was surely not to the Anannage Council, but, possibly, to tribesmen working in the Settlement. Perhaps they found the axe a useful weapon in hunting. But it was only to be used by their womenfolk in gathering wood for fuel and cooking.

On the other hand, it is possible that the whole of the second part of the Epic was addressed to the overseers who were responsible for putting the cultivation into operation. Ninlil was particularly careful to stress that cultivation was not a rough and ready process, but one that had to be planned, and executed, with great care.

Certainly the literary style is that of a secretary taking minutes of what was said at a meeting; and, as we know that the Anannage had a scribe called Nusku, we may assume that these were his notes. We learn from the Hebrew record that, much later, the scribal position was held by the Hebrew lowlander, Enoch; and it is informative that the roots of the two names – NSK and NCH – are philologically the same; probably an early term for a scribe that was adopted, in common with other Anannage terms, as a personal name.

**KHARSAG EPIC NO.5: *THE BUILDING OF THE SETTLEMENT***

Although the chronicler was still somewhat concerned with the planning, action to build the Settlement is the subject of this Epic. The Reservoir, and its sluices, are again mentioned, but it is apparent that the semi-pictorial descriptions have caused difficulties in translation. Our modern technical terms, though appropriate to the activities of the Anannage, had no counterparts in the ancient language, and the recording scribe had to make do with the very limited linguistic material available to him.

In this Epic, there is the first occurrence of the sign  which had the value *uṣ*. This appears to be a combination of two signs within an enclosure. The interior addenda are *a* = 'water' and *gar* = ESERU = 'enclose'. The whole sign, therefore, represented an enclosed accumulation of water which, in the context of Kharsag, should be the Reservoir enclosed by the walls of the ravine. Confirmation of this interpretation is given by the value *uṣ* which is more commonly translated as 'womb'; this makes an excellent representation of a water reservoir.

To reinforce this interpretation, column (ii) displays the sign  which is *gal* = 'door'. The archaic sign was  which has generally been accepted as representing a door, or gate. However, the sign also indicates movement, or flow, through the strong basal arrow; and, in view of the association of this *gal* with flowing water in other epics, it should be translated as 'sluice'.

(i)

The great cedar-tree was felled and removed, by road,  
from the mountain forest in the Highlands.

The shining Reservoir was to stand, high-built,  
with a long future.

The Great Lords came to see where the Reservoir  
was to be sited.

... ..

(ii)

The Sun rose brilliantly.

The Lords Enlil and Enki spoke together:

"Where the Lord Enki stands, there is destined to be  
an abundance of water."

The Lord spoke strongly of abundant, overflowing rainfall  
to be trapped in a Reservoir –  
at the High Rock of the Lord of Knowledge.

(iii)

The Lords departed – the High Assembly ended.

In it, the Lord had spoken – at that time –  
in *eme-an*, 'the language of Heaven':

'Let us set up dwellings of cedar-wood.'

The Lord of Knowledge climbed the Heights;  
where he turned back, he made his dwelling.

(iv)

Our perfect Lord, with his heavy beard,  
planned for grain crops like a forest;  
he lived at the Sanctuary.

He built strong houses with cedar-wood,  
dwellings of aromatic wood –  
and the Great House of Enlil.

It is an entertaining thought that these Lords, who in other cultures (both Hebraic and modern) have been worshipped as Archangels, enjoyed an excursion to the planned site of the great Reservoir – like the Board of a modern company viewing the site of its new factory. It is pleasing, too, to think of Enlil climbing up the rocky heights, and then saying to himself: “Here, I shall build that bright and lofty House that Ninlil has set her heart on;” and then turning, and climbing down again to consider the siting of the smaller houses.

Two other points are of interest. First, the chronicler was having a little fun at Enlil’s expense when he, quite unnecessarily, mentioned Enlil’s beard in the same breath as the grain crops. If we are to accept the Sumerian statue depictions, the Anannage seniors, at least, were very heavily bearded – curled and trimmed [see various Plates].

The other point is far more important. The Sumerians had two related languages; *eme-ku*, their ordinary speech; and *eme-sal* which was only used by the women. In the above text, a third is mentioned – *eme-an* – the ‘language of Heaven’, presumably the language spoken by the Anannage. And, here, a comment by Emanuel Swedenborg who was able to travel, freely, in numerous visits to the Astral Region, in the eighteenth century, A.D., is of considerable moment:

*237. Angelic language has nothing in common with human languages except certain words that are the sounds of a specific affection. Yet this is true not of the words themselves but of their sounds; on which subject something will be said in what follows. That angelic language has nothing in common with human languages is evident from the fact that angels are unable to utter a single word of human language. This was tried but they could not do it, because they can utter nothing except what is in entire agreement with their affections; whatever is not in agreement is repugnant to their very life, for life belongs to affection, and their speech is from that. I have been told that the first language of men on our earth was in agreement with angelic language because they had it from heaven; and that the Hebrew language agrees with it in some respects.*

*Heaven and Hell: Emanuel Swedenborg, paragraph - 237.*

[This important matter will be addressed elsewhere, as the authors are able to detect substantial correlations between Heavenly terms and names, as expressed in the *Askew* and *Bruce Codices*, and the earliest forms of the Sumerian language.]

## **KHARSAG EPIC NO. 6: THE GREAT HOUSE OF ENLIL**

The Great House of Enlil must have been one of the wonders of the Prehistoric world; and it was, certainly, of great importance to the Community – a symbol of the excellence, and apparent permanence and stability of their benefactors.

As will be shown later, it stood on a rocky eminence above the Settlement, surrounded by its own gardens. Like the plantations, it was fenced about; and, secluded and guarded, it became

known by a Sumerian term which probably translates, most nearly, to the modern word 'Sanctuary'.

Apart from housing the Enlil family, complete with nursery and Ninlil's private boudoir, it contained the Council Chamber and the Banqueting Room. It was constructed of cedar-wood; was brilliantly illuminated after nightfall; and had running water fed from the Reservoir.

So important was this House, that one tablet is given over, wholly, to a panegyric on its virtues. Lines 3 to 11 and, possibly, 1, 2, 12, and 13, which are somewhat mutilated, all begin with the same term, *e* = BITU, which meant 'house'. In each of these lines, the House is qualified by a suitable epithet such as, line 5, *e-an-ki-bi-da-ge*, meaning 'The House of the Highlands and the Lowlands'. This identified it with Kharsag.

*e-su* = 'Lofty House' in line 3, and *e-kur* = 'Mountain House' in line 7, confirm this location. In line 21, the text indicates that the Council of the Anannage carried out their planning there, which confirms that the House was also *e-nam* = 'House of Destiny', which is mentioned elsewhere in the literature. In line 9, the name of Kharsag occurs, and crystallises the subject matter of this Epic. This is also confirmation that *e-kur* was not an original name in Nippur, but a nostalgic one.

The fenced House was established, and named, by the  
Great Lord, the great Son of Heaven.

The Great Lords blessed this Lofty House with a  
bright future.

The House of the Highlands and the Lowlands was surrounded  
by wooden fencing; its lofty brightness was enclosed.

The House of the Lord stood erect; there,  
the Sanctuary was established.

For the Mountain House [the Lord] planned a massive door;  
and then brought cultivation (up) to it.

The House of the Lady Ninkharsag, Life of the Land,  
who established the plantations.

The Great House of Kharsag protected the well-being of  
the plantations by washing <sup>(1)</sup>

At the House of the Bull Lord <sup>(2)</sup>, the perfect leader had not decided;  
the fields had not yet yielded.

The House ... .. the home of the Lord, was erected amongst  
all the people.

The House of the Fertile Land was conceived; the tree-seeds  
for the garden outside, were chosen.

(1) Possibly, 'washing' was intended to convey 'spraying'.

(2) Some statues of Enlil from the dynastic era of Sumer depict Enlil with "bull feet".

The lord conceived the House; the future of the Land  
was decided [there].  
The brilliant, glowing House was set apart; it was pleasant.  
Where the Lord made the precious Enclosure, he brought  
*the favour of Heaven into the life of Man* <sup>(1)</sup>.  
The Great Lady ordered its lofty positioning; the Life-Mother  
conceived, and planned, its appearance;  
Its Lady – the Great Lady – brought about its inception.  
The Life-Mother directed its outward form.

The House was growing; the Settlement was developing –  
who shall know its limits?  
The House was fenced about where the Settlement was  
developing – who shall know its limits?  
In its midst, the Principal Heroes planned justly;  
the Great Princes enjoyed discussing *their strange Mission*.

The House became a breeder of sheep and cattle.

The building of the Great House of Enlil was the closing of a chapter in the activities of the Anannage. They were now comfortably ensconced in their mountain fastness, and could concentrate on developing it into the remarkable agricultural establishment that it became. How long it survived in peace and calm is difficult to assess because the remaining epics record problems and minor disasters leading up to – as in a mounting crescendo – the ultimate destruction of the whole Settlement. And yet this final dénouement was still two whole millennia ahead.

A later Chapter (Six) carries the account of a rebellion by the craftsmen of the third order of the Anannage, who marched, belligerently, against the Great House. This is mentioned, here, because that account refers to *Belet-ili* ('Birth-Goddess' in Akkadian) but does not indicate who she really was. However, the mystery is solved in the Epic of the Great House because there Ninkharsag is referred to twice as the 'Life-Mother'. The equation of Ninkharsag with Belet-ili fits neatly into the context of the account, because Ninkharsag is mentioned as being present in the Great House at the time of the rebellion.

## **KHARSAG EPIC NO.7: THE GREAT WINTER STORM**

This Epic tells the story of a winter of bitter cold in the high mountain region, and of the steps taken to combat its discomforts. It describes the building of stone fireplaces which, strangely, had been foreseen by the Lord Anu during the first recorded Council Meeting – in Epic No.2. It refers to the comforts of food and strong drink under the harsh conditions.

It should be noted that the period, to which this account refers, was quite close to the end of

the last hiccough of the Ice Age, and exceptionally cold winters were to be expected – even at such moderate latitudes as those of Southern Lebanon. The Epic also speaks of a minor disaster from flooding but, on this occasion, the plantations were not destroyed.

As far as column (ii), line 8, the text is too broken for translation; and columns (iii) and (iv) are in the same condition. By column (v), the text has turned to happier matters as the Anannage Council feast and take counsel for the future – but, by the last four readable lines, the Epic returns to a great storm, and destruction from flooding. It may, then, begin to describe the Storm that destroyed Kharsag – but the last lines, again, are too broken for translation.

(ii)

... ..

The Great Lords decided on a great storm-water course;  
a long, enclosed (water)-way extending from the Heights  
to the plantations.

The demon cold filled the Land; the Storm darkened it;  
in the small households of the Lord Enlil,  
there were many unhappy people.

The House of Destiny was covered over; the House of  
the Lord Enlil disappeared [under the snow].  
The Lady Inninna [Ninlil] cooked food; the Great Lady  
brought in the young lambs.  
She made a plan to share out food and drink in their midst;  
fairly, among the many cold houses at Kharsag.  
She made a joyful feast – two large oxen were roasted –  
the weak became drunk and could not stand.  
The four walls protected the Lord from the raging cold.

The fate of the Granary rested on its thick walls –  
it was preserved from disaster, from the power  
of the storm-water.  
It was protected by its surrounding wall –  
it was not destroyed.

The flood did not destroy the cattle.

Kharsag had a furnace built into it against the cold;  
in many houses, fires were established for comfort.  
[But] many houses were overwhelmed when the storm-water  
broke into them.

... ..

(iv)

... ..

The just Prince [probably Ugmash] spoke to the Lady Nannar <sup>(1)</sup>; he  
praised the Lord Enlil.

Her exalted Lord, the Lord of Knowledge, mighty in power,  
dwelt in the midst of the people.

Bright garments – washed garments – covered him and his wife.

---

The High Assembly were brilliant; they were joyful in their lofty Chamber.

The Anannage refreshed themselves in their lofty Chamber  
– with its splendid fireplace;

at the House of Joy and Life, the bright dwelling,  
where the destiny of Man was established;

the splendid place of flaming brightness where  
the Council planned its abundant, luxurious food.

With the full Reservoir in its midst, where rain was abundant,  
they planned the tree plantations.

The vineyard workers released the deep waters from the sluice  
to irrigate morning and night.

---

But the firm, deep watercourse was destructive;  
its noise was great;

the power of its flowing was frightening.

[The source] of this power – for this might – for this  
strong, increasing water – was the Reservoir.

... .. in the night, many strong houses which  
the Lord had established, were flooded.

... ..

The chroniclers of these Epics refer frequently to the fact that Enlil lived amongst his people. It seems to have occasioned some surprise, as if he would have been expected to live apart in some splendid isolation [as Anu did]. However, it is interesting to find that this tradition was carried down to Mosaic times when Yahweh promised the Israelites that – if they kept his commandments – he would live among them (See Chapter 9). His Tent in the Wilderness was not as comfortable as the Great House of Enlil, but then his situation was impermanent; and he had the 'pillar of cloud' into which he was able to retire at will – and did.

Clearly, this was accepted practice among the Anannage leaders; they continued it when they moved across to the Mesopotamian Valley, and founded their City-States. That move followed the destruction of Kharsag; a pitiful tale of how the best laid plans of Angels and men can crum-

---

ble into dust when the totally unforeseen happens. In this case, the unforeseen was a storm of such severity that one, on that scale, had never been taken into the Anannage calculations – a once-in-a-thousand-years storm, with an appalling piece of misfortune for good measure! The end was total destruction.

And so there is considerable virtue in holding the account for a later chapter; so as not to spoil the current, prosperous scene with descriptions of events that were not to occur for many centuries. Kharsag, at the time we are contemplating, was still in a fully operative condition – and what must concern the authors, now, is to establish confidence in the accounts of Kharsag by demonstrating that near-contemporary, but entirely independent, Hebraic writings fully substantiate the Sumerian descriptions.

### *The Chronicles of Enoch*

*And I looked at myself and I was like one  
of the others; there was no difference and  
all my fear and trembling left me.*

Secrets of Enoch: XXII.

Unquestionably, the most rewarding descriptions of the Garden in Eden (Kharsag) occur in the Hebraic tradition – and not in the Biblical translations, but in the *Books of Enoch* which were translated, or edited, by Dr. R.H. Charles, a Fellow of Merton College, Oxford, in the early years of this century.

His material was comprised of pre-Rabbinic, Palestinian Jewish texts, compiled from fragments of varying ages – all close in content, but occasionally differing in minor detail. There are three principal versions extant: the full Ethiopic version (E); fragments of the Greek versions (Gs) preserved in Syncelles; and a large fragment of the Greek version (Gg), discovered at Akhmim, and deposited in the Gizeh Museum at Cairo.

Charles also discovered a Slavonic edition which has become known as 2 Enoch or the *Secrets of Enoch*, and persuaded his friend Dr. Morfill, the Professor of Slavonic Studies at Oxford at the time, to undertake its translation – and it is from Dr. Morfill's work that we have the clearest accounts of the Garden in Eden.

The author of the early chapters of the three-part book, which are those with which we are primarily concerned, has been shown by Burkitt to have been a Jew who lived in northern Palestine, southwest of the Hermon Range, near to the headwaters of the Jordan River. This is the very area in which much of the action described here, is stated to have taken place. We do not know the source of the original material but it can be said with some confidence that the *Books of Enoch* were produced around the second century B.C. from materials with a much older tradition. That Sumerian tablets did not have any part in this scenario can be assessed from the fact that they had been buried under the ravages of war for many centuries.

Canon Charles was greatly excited by what he found in these Hebraic records, but had to admit that they seemed to contain much of a questionable nature, seemingly apocryphal in character, with passages that were obscure – and even fanciful. Of course, Charles was writing nearly ninety years ago when his own understanding was limited by the level of knowledge, and prejudices, of that period. Then, Man had only just taken to the air – and somewhat unsteadily at that; and intelligence was generally considered to be the sole prerogative of two places in the Universe – Heaven and Planet Earth.

Despite these apparent limitations, Charles placed a great deal of value on the teachings of the *Books of Enoch*, stating:

*Nearly all the writers of the New Testament were familiar with it, and were more or less influenced by it in thought and diction. It is quoted as a genuine production of Enoch by St. Jude, and as scripture by St. Barnabas. The authors of the Book of Jubilees, the Apocalypse of Baruch, and 4 Ezra, laid it under contribution. With the earliest*

*Fathers and Apologists it had all the weight of a canonical book.*

... ..

*The citations of Enoch by the Testaments of the Twelve Patriarchs, and by the Book of Jubilees, show that at the close of the second century B.C., and during the first century B.C., this book was regarded in certain circles as inspired. When we come down to the first century A.D., we find it recognised as scripture by St. Jude.*

But the early popularity of the *Books of Enoch* rested on false premises. It was thought to be a series of prophecies of a Golden Age that would occur in the not too distant future; and the early Fathers of the Church failed to realise that, conversely, they were a consistent account of a Golden Age that had already occurred in the distant past. Had they been more cognizant of Far Eastern philosophies, they might have avoided that misunderstanding.

Around 325 A.D. (conscious that the Golden Age had not materialised), the work was declared to be apocryphal by St. Jerome in his *De Viris illustr.iv*, with the words, '*De libro Enoch qui apocryphus est ...*' Consequently, it fell under a cloud which led to its disuse, and copies must have been destroyed because it was lost to Western scholarship for nearly 1 500 years – until the Ethiopic version was discovered by James Bruce (who also rescued the *Bruce Codex* from obscurity) <sup>(1)</sup> at the beginning of the nineteenth century.

The main *Book of Enoch* contains an autobiographical account of the life of Enoch among the *Elohim* – the *Shining Ones* – in the area known as Eden which, as has already been suggested, can be identified from the text as the northwest corner of the Fertile Crescent, centred on Mount Hermon on the conjunctive borders of modern Lebanon, Syria and Israel <sup>(2)</sup>.

Enoch had much to do with the *Watchers* <sup>(3)</sup>, a large group of craftsmen-teachers who arrived in Eden as reinforcements for the third order of the *Shining Ones*. This association will be the subject of the next chapter. Here, the following quotation must be repeated in support of the geographical contention:

[EN VI:6 VB] *And they were in all two hundred who descended in the days of Jared on the summit of Mount Hermon ...*

This translation is taken from the Greek, but the Ethiopic text confirms it:

*And they descended on Ardis which is the summit of Mount Hermon.*

Jared, the father of Enoch, was fifth in the line of Patriarchs after Adam, and may have been born around 7 736 B.C.; the Watchers may have arrived about 7 570 B.C. <sup>(4)</sup>

It should be noted that both the Greek and the Ethiopic texts state that the Watchers *descended*; thus confirming the opening lines of Kharsag Epic No.1 (p. 45).

The majority of the Watchers were despatched to the Lowlands of the Rift Valley to teach the expanding Hebrew families the arts of reading and writing, and a wide spread of crafts and agricultural practices. Enoch must have impressed them as a particularly promising pupil, because they seemed to have concentrated on his education until he was a fluent speaker and writer of the language of the Highlands (*eme-an*), as well as his own – always presuming that the two were not-

(1) See p. 26.

(2) Map 1

(3) See p. 51.

(4) See the Chronology Tables at the beginning of this book.

the same, or similar. It will be remembered that Swedenborg stated that the language of Heaven and Ancient Hebrew had something in common <sup>(1)</sup>

Eventually, as will be recounted, Enoch was dramatically summoned to the *Garden in Eden* to act as scribe and chronicler to the *Shining Ones* – with the added responsibility of liaison with the Watchers in the Lowlands.

In Biblical terms, the Watchers are first mentioned, as such, in Daniel 4:10 –

*Next a Watcher, a holy one, came down from heaven [the Highlands].*

The Hebraic term, used in the plural for the Watchers, was *Eyrim*. The *Eyrim* were referred to as the 'sons of the *Elohim*'; from which it may be inferred that they were an inferior, Third Order in the *Elohim* group. And this status is amply demonstrated in the accounts that follow.

It has been thought desirable to recount Charles's translation of *Enoch* as a straight narrative, interspersed with lightly paraphrased quotations where these are necessary for clarification or emphasis. These paraphrases amend archaic expression, and overly religious stylization, but have been kept faithful to the sense of Charles's text, except in a few details where it has been found essential to deviate for specific reasons. In such cases, footnotes have been added in explanation.

### THE SUMMONING OF ENOCH

Enoch was to become the seventh in the recorded line of Hebrew Patriarchs [see the Chronological Table], being the eldest son of Jared. He was the father of Methusaleh, the grandfather of Lamech, and the great grand-father of Noah, all of whom have their places in this narrative. He has always been given special reverence in the Hebraic tradition because of his unusual career. This, as already quoted on page 11, was described somewhat tersely by the writer of *Genesis*:  
*Enoch walked with the Shining Ones. Then he disappeared because the Shining Ones took him away.*

Fortunately, this laconic and enigmatic statement, which is not enlarged upon in *Genesis*, is considerably, and intelligibly, amplified in the Slavonic *Secrets of Enoch* (2 *Enoch*).

[SE I:2-10 PP] *On the first day of the month, I was alone in my house and was resting on my bed. And as I was sleeping, I dreamt that a great grief came over me, and I wept; and I could not understand why I felt like this, or what was going to happen to me.*

*I awoke to find, in my room, two very tall men different from any that I had seen in the Lowlands. Their faces shone like the Sun, and their eyes burned like lamps; and the breath from their mouths was like smoke. Their clothes were remarkable – being purplish [with the appearance of feathers]; and on their shoulders were things that I can only describe as 'like golden wings'.*

They stood by the head of my bed and I was awoken by them calling me by name. I bowed my head to them and hid my face, and they said to me:

*Do not be afraid, Enoch; the Great Lord has sent us to you. And, today, you are to go with us up to the Highlands. Now tell your sons and your servants that they must manage without you down here; and tell them that no one is to come looking for you.*

*Eventually, you will be brought back.*

*So I obeyed them. I went out of the house and called my sons -Methusaleh, Regim and Goidal – and told them what these men had said to me.*

From this account, and from later revelations, it is probable that the Patriarchal family was living in the Lowlands of the Jordan Valley, possibly around the Sea of Chinnereth (Galilee); and that Enoch was to be taken up to the high country of the Anti Lebanon (the Highlands) – to the Settlement of the *Shining Ones* (Elohim or Anannage) which Charles refers to as Heaven (from the Greek – *paradeisos*).

That Enoch's destination was on Earth, and not some nebulous place in the Spiritual Regions, is clearly indicated by the instruction that no one was to go looking for him! Years later, Methusaleh did go looking for him – to tell Enoch of the birth of Noah – and Methusaleh walked or, at best, rode on a donkey; and the journey would have taken him at least a week. Enoch covered the distance in a twinkling with the help of the 'two men'.

[SE III:1 PP] *When I had spoken to my sons, the men called me. They lifted me up and placed me on what seemed to be a cloud, and this cloud moved; and going upwards I could see the sky around and, still higher, I seemed to be in Space. Eventually, we landed on the First Haven and, there they showed me a very great sea, much bigger than the inland sea where I lived.*

Elsewhere – in parallel texts – the 'First Haven' is described as a 'treasury of snow and ice, and clouds and dew'; and from it Enoch could see a wide panorama of lands and sea, and rivers. From a later context, the landing place can be identified as Mount Hermon, and the 'very great sea' as the Mediterranean. The latter would certainly contrast with Chinnereth (Galilee) – one of the lakes in the Rift Valley of the River Jordan.

The use of the term 'Space' is justifiable because the Greek word, used, was ether – an old term for the regions just above the Earth's atmosphere – though it is to be doubted whether Enoch travelled as high as that on his relatively short journey to Hermon. Unless, of course, the men sought to confuse him over his destination by going high into the stratosphere.

The term 'haven' also needs some justification. In the Greek text, the term used was *paradeisos* which has been claimed to be a Persian word, introduced by Xenophon, meaning a 'park', or 'shelter', or 'sanctuary', but this can only be accepted on the basis of paronomasia. Actually, *para* = 'beside' or 'near'; and *deus* = 'Zeus' or 'God'. One meaning of *paradeisos*, therefore, was 'a place beside the gods'. A Persian origin would suggest that 'haven' is a better translation, in the context of Enoch's journey, than 'heaven'; whereas a Greek origin would suggest the reverse. On balance, it has been decided to use 'haven' to avoid an undue religious flavour, although many religions have the concept of a plurality of 'heavens' –seven being a common number; and some religions appear to have taken this concept from the seven havens, or sheltering places, which Enoch encountered on his journey through Eden.

Enoch's description of the 'two men' is the first that he gives of the *Shining Ones* who, later, were to be universally known as 'Angels'. An alternative translation, from a separate document, describes their dress as having 'the appearance of feathers' which might have contributed to the

illusion of wings on their shoulders – and it may be significant that some statuettes from the third millennium B.C., in Sumer, show a below-waist, kilt-like garment with a boldly ‘feathered’ composition. Well-known examples are those of Dudu, a scribe from the period of Ur-Nina, and of Ebihil from Mari, dated from the middle of the millennium.

How Enoch was transported to Hermon need not be discussed at this stage, but clearly he was aware that it was aerial. A comparative passage from the *First Book of Enoch* states:

[EN LXXX:2 VB] *And he was raised aloft on the chariot of the spirit – and his name vanished from among them.*

The Greek word, that Charles translated as ‘spirit’ was *pneuma*, the principal meaning of which is ‘air’ (still used in the English word ‘pneumatic’). Literally stated, Enoch’s means of translation was the ‘air-chariot’ – strangely similar to the modern term ‘aircraft’. Had the original compiler really meant to indicate a ‘spiritual journey’, such as is taken in meditation, he would have used the Greek term *psyche* for ‘spirit’ or ‘soul’.

This stark anachronism, in terms of the technology believed to have been available in the eighth millennium B.C. should not be allowed to divert the reader, for the present, from the main theme. The problem, however, must be faced before this book closes, as there is far too much documentary evidence concerning this kind of phenomenon, for it to be possible to ignore it.

The continuing narrative of Enoch reads like the diary of a wide-eyed traveller being shown sights which, not only has he never seen before, but are so alien to his experience that they are partly beyond his ability to comprehend them. In the light paraphrases that follow, care has been taken not to superimpose modern technical understanding onto Enoch’s halting attempts to explain what he saw.

[EN XVII:1-2 PP] *They [the two men] conducted me to a place where those who were there were as bright as fire [Shining Ones], but who, when they wished, could appear as ordinary men. They had brought me to a place of darkness from a mountain whose summit reached to the heavens. There, I saw lighted places, and heard thunderous noises; and, in the deepest part, there were lights which looked like a fiery bow and arrows, with their quiver, and moving lights like a fiery sword.*

This passage, like others to follow, only makes sense in the context of an inexperienced countryman brought suddenly into the dwellings, and perhaps workshops, of a more advanced culture. Perhaps the closest modern comparison would be with an intelligent Aborigine who, having lived only in the central deserts of Australia, is attempting to describe his experiences, after having been brought by helicopter to the mountain ridge outside Alice Springs; and who, after looking down on the lights of the town, through the darkness, was taken on a tour of the streets before being returned to his family.

If Enoch’s high mountain were Hermon, as can be confidently asserted; and if the *Garden in Eden* lay a handful of miles to the north, Enoch could have looked down into the depths, some hundreds of metres below him, and seen the bright lights of a settlement; and who knows what strange shapes they might have formed in his mind.

## THE SEVENTH HAVEN

After several other stops, Enoch came at last to his destination – a Great House, to which he refers as the ‘Seventh Haven’.

[SE XXI:2 – XXII:12 PP] *After I had seen all this, these two men said, ‘Enoch, we have only been told to accompany you this far.’ Then they left me, and I saw them no more. I was left alone outside the Haven; and I was afraid and fell on my face, saying to myself, ‘Whatever has happened to me?’ Then the Lord sent one of his great Archangels, Gabriel, out to fetch me, and he said to me: ‘Enoch, do not be afraid; stand up and come with me – and keep standing up when you are in front of the Lord.’ So I answered: ‘O! my Lord, my courage has failed me, and has left me in fear and trembling; please call back the men who brought me here. I have relied on them, so far; and I should like them with me when I go in to see the Lord.*

*But Gabri-el whisked me away like a leaf carried by the wind; and he took me in to the Lord. [Despite what I had been told] I fell prostrate in front of the Lord and he spoke to me: ‘Do not be afraid, Enoch; get up and, in future always stand up when you are with me.’*

*Then Micha-el, who was the chief captain, raised me up and brought me right up to the Lord. And the Lord said to his attendants: ‘Enoch is always to have entry to me.’ And these bowed to the Lord, and said: ‘Enoch shall be given access, as you say.*

*Then the Lord said to Micha-el: ‘Take Enoch and strip him of his own clothes; anoint him with fine oil, and dress him like ourselves;’ and Micha-el did as he was told. He stripped me of my clothes, and rubbed me over with a wonderful oil like dew – with the scent of myrrh – which shone like a sunbeam. And I looked at myself, and I was like one of the others; there was no difference, and all my fear and trembling left me.*

*Then the Lord called one of his Archangels named Uri-el, who was the most learned of them all, and said: ‘Bring out the books from my library<sup>(1)</sup>, and give Enoch a pen for speedy writing, and tell him what the books are about.’ And Uri-el hurried and brought me the books, smelling of myrrh, and handed me a pen.*

The sincerity of this account is quite remarkable. There are no heroics, no bombast; just an honest statement of his human frailty in the face of what must have been a most terrifying experience. The parallel Sumerian account showed that this building, to which Enoch had been brought, was the large, brilliant, cedar-wood building on the High Rock – the Great House of Enlil. The Lord, known to the biblical Hebrews as the ‘Lord of Spirits’ was the Lord Enlil, and the three Archangels mentioned were three of the senior members of the Anannage Council. Uri-el can be equated with Enki; and the other Archangels will be discussed later.

On the wider issues, the account supplies three particularly important pieces of information.

1. In a preliminary manner, it explains the purpose behind the uprooting of Enoch from his Patriarchal home and his transportation to this mountain eyrie close to Hermon. Enoch had been educated within the limits of what the Watchers had taught him; he was a fluent writer, and he was a man of particular integrity. In the Greek, he is described in two pertinent phrases:

(1) Lit. ‘store-place’.

Enoch – *anthropus alethinos* = ‘Enoch – the truthful (trustworthy) man’  
and Enoch – *grammateus tes aletheias* = ‘Enoch – writer of the truth.’

In his translation, Charles used ‘righteous’ in the place of ‘truthful’, and ‘righteousness’ in the place of ‘truth’. But, the Greek is unequivocal, and the introduction of moral values, where none appears to have been intended, is surely a religious gloss which was not present in the early documents.

Enoch was chosen for his writing ability and for his honesty, and these virtues were to be used for the dissemination of knowledge from books in the possession of the Archangels. What these books contained, we can only guess, but it is likely, in the light of what Enoch later communicated to his son, Methusaleh, that they were chronicles describing what had occurred in Eden up to that time; and perhaps explaining the Mission of the Angels. But, it is possible – even likely – that such records were destroyed when the Great House succumbed to the flames in the Great Storm. If so, this was the tragedy of all tragedies.

2. The shining countenances of the Anannage/Archangels were a striking characteristic which has become a familiar part of both mythology and standard religious traditions. It is an integral factor in all the major religions, and in heroic stories the world over. As a single example (to be amplified later), Lugh, in the old Irish traditions, was so radiant that mortal men could not bear to look him in the face. Of course, the same characteristic was claimed for Yahweh – and for Christ on the high mountain.

The radiance of countenance has been attributed, hitherto, to a supernatural or spiritual manifestation; but the foregoing passage, describing Enoch’s arrival at the Seventh Haven suggests that the effect could be achieved by the application of a superficial oil with highly luminescent properties. Not to mention this, would be less than honest; but, had the radiance been solely due an oil, there would appear to have been too many examples, in too many cultures, for such a practice not to have been generally recognised as the source of the shining countenances. In fact, it is far more likely that the anointing of Enoch was a device to make him feel more at home in the alien environment, and this would argue a compassionate understanding of his fright at meeting the Great Lord.

3. The ‘chief captain’ among the Archangels was stated to be Micha-el. This title implies some kind of military or, more likely, security responsibility which will require some discussion later.

Once Enoch was settled into his new surroundings, he was taken on a tour of the Garden in Eden (Kharsag) and the adjacent districts, with different Archangels accompanying him at different times. The accounts of these travels has led to much misinterpretation, and seems to have been largely responsible for the apocryphal denigration suffered by his books in the early centuries of the Christian Church. One misunderstanding arose out of the assumption that *heaven* (or haven) was some ethereal place outside the physical world, whereas there is substantial evidence that the original use of the term was to describe a geographical location on Earth.

To augment the arguments used in Chapter Two, it is necessary to repeat, here, that the

Hebraic term that has been translated by biblical scholars as 'heaven' occurs as one of the first words in the Old Testament. And at the beginning of the biblical account of the Garden in Eden, the expression is found in the lines:

[GEN 2:4-5 VB] ... .. *When Yahweh Elohim made heaven and earth – no plant of the field being yet in the earth and no grains having yet sprouted ...*

These lines are highly reminiscent of the early stanzas of Kharsag Epic No.1; and that Epic had a clearly secular content.

Transliterated into English characters, the Hebrew phrase for 'heaven and earth – no plant' is written as:

*shemim ares (or arz) – kol shem ...*  
*'heaven (and) earth – no plant ...*

Shemim, like *Elohim*, is plural; and the root SHM is the same as that for *shem* = 'plant'.

In the cognate Akkadian language, *shemu* also meant 'heaven'; but it had another, associated meaning of 'the high place'; while *shammu* meant 'a plant'. *Shammu* is considered to be a loan word taken from the Sumerian *sham* which also meant 'plant'. The close etymological connection between *sham* or *shem* = 'heaven', and *sham* or *shem* = 'plant' is self-evident.

Originally, *shemim*, in archaic Hebrew, should have meant 'high places where plants were grown', and it is not surprising that the term should have attached itself to the Garden in Eden – it is a perfect, concise description.

In English, the connection is more obscure. The modern word 'heaven' was derived from the Anglo-Saxon *heofon*, and is very close to the Scandinavian *havn*, meaning a 'harbour' or 'port'; the latter is even closer to the English *haven* meaning a 'refuge' or a 'sanctuary'. It would be reasonable to assume that the archaic root SHM, in the course of time, lost its initial 'S' and, in the western world changed its ending from 'M' to 'N'. There is immediate support for this in the Teutonic word for 'heaven' which is *himmel*; here, the initial 'S' has been lost, as sibilants often are, but the 'M' has been retained and doubled.

It is also important that the Hebraic term *ares* or *arz*, is used in both places – in the Genesis quotation – where the English translation is 'earth'. That term, therefore, should apply to the land, or ground, rather than to the planet.

In consequence of all this, it is postulated that there was an archaic word in the Near East – possibly deriving from the original *eme-an* of the Kharsag Epics – which had the root SHM, and was adopted by the early Semitic (*Shemitic*) people to describe the area around the Garden in Eden – the Highlands where plants were cultivated. Because it was also the abode of Yahweh Elohim, the leader of the *Shining Ones*, who later became the Supreme Deity of the Hebrews, *shemim* was transferred to describe those celestial regions which were considered to be the likely abode of God – but only after the true nature of the Garden in Eden had been forgotten.

To Enoch, 'Heaven' was the earthly place where he was living with the Angels; but within it were several 'heavens' (which we have termed 'havens') – seven in fact – each one definable as a

separate part of the overall area. The plurality of these 'heavens' as a concept of the primary religions, has already been mentioned.

Enoch describes his travels through these places in terms which are incomprehensible if the modern, ecclesiastical interpretation of Heaven is applied to the site of his wanderings. He met with both good and evil; and the latter caused early churchmen many sleepless nights – even Canon Charles, himself – because it was inconceivable to them that evil could exist in Heaven, in the presence of God. And many were the convoluted explanations that were advanced to cover this blasphemous anomaly.

It was much safer to declare Enoch's writings to be apocryphal.

As will be elaborated in Chapter 9, the idea of Satan, the Prince of Evil, was probably developed as just such a cover, because his original title – *ha satan* – carried no such taint of evil; he was a functionary among the Archangels known as 'The Adversary', and probably had judicial responsibilities, like Ugmash, as an archaic Public Prosecutor.

On each of Enoch's excursions, the Archangel acting as guide and mentor patiently dealt with a flood of questions that flowed from the lively mind of the excited and inquisitive Lowlander. But before Enoch's descriptions of his journeys can be understood, it is necessary to know something of the topographical features of the Levant, inland from the eastern shore of the Mediterranean Sea. And, strangely enough, the geological characteristics have an important bearing, too, on any interpretation that is made.

### THE TERRAIN OF THE COUNTRY AROUND EDEN

As shown in Map 3, the terrain of the Levant is dominated by a series of roughly north to south tension faults which control the sides of the narrow Rift Valley that runs, almost unbroken, from Turkey in the north to the Gulf of Aqaba in the south, a distance of nearly 500 km. In sequence from the north, the valley carries the Orontes River; the Biqa Plain with its ancient settlement at Ba'albek; the Litanni River (the Leontes); the Dan River; the Lakes of Hulah; the sub-sea Jordan Valley with the Sea of Galilee (Chinnereth) and the Dead Sea; and, finally, the Gulf of Aqaba, itself.

Associated with the Rift, volcanic eruptions of lava and volcanic ejectamenta have continued into near-modern times; probably causing the destruction of the biblical Sodom and Gomorrah in the time of Abraham, perhaps close to 2000 B.C.

The central part of the Rift Valley is bounded by the Lebanon Range on the west side; and on the east by the Anti Lebanon Range of which Mount Hermon, at its southwest end, is the highest point at 2 814 m (9 232 ft). The highest point of the Lebanon Range, Qarnet as Sauda, rises to 3 086 m (10 125 ft).

The country of this central part contains the four elements necessary for it to equate with the terrain described by Enoch:

- (a) high mountains (including Hermon which has already been mentioned) with a substantial, but seasonal rainfall; snow-covered in the winter;
- (b) isolated, inter-montane, alluvial plains and basins;
- (c) deep, narrow ravines, fault-controlled, with evidence of vulcanism within the past 10-15 000 years; and
- (d) a climate capable of sustaining an ecology including grain agriculture, vineyards, fruit orchards and extensive cedar forests.

Bearing these elements in mind, it is possible to follow, and interpret even Enoch's wilder-sounding descriptions.

### THE EXCURSIONS OF ENOCH : *THE VOLCANIC RAVINES*

The first comments that Enoch makes on his local excursions refer to scenes which he encountered on his journey into Eden, starting at Mount Hermon.

[EN XVII:4-8 PP] *And they [the two men] took me to the swiftly-flowing river, and the fire of the west, which reflects every setting of the Sun. I came to the river of fire in which fire flows like water, and discharges itself into the Great Sea towards the west. I saw great rivers, and a place of darkness which was uninhabited. I saw the mountains in the darkness of winter and the sources from which all the rivers come which debouch into the sea.*

Assuming that Enoch landed on Mount Hermon, and was being shown these views shortly before sunset, he would have been able to see the Orontes flowing northward; the Jordan flowing southwards; and the Leontes below him. As he descended the mountain, looking westward, he would have been directly in line with the 20 km-long reach of the River Leontes, as it flowed directly east to west into the Mediterranean.

Around the Spring and Autumn Equinoxes, the setting Sun, viewed from the slopes of Hermon at a critical angle, would have appeared to set the waters of the Leontes alight, and Enoch could well have seen a 'river of fire' entering the Mediterranean.

He also mentioned snow on the mountains which would have made Spring a more likely season than Autumn; so allowing the event to be placed in the period covering early March to the middle of April. And he mentions the 'great darkness' which would have settled in the deep valleys on the eastern side of Hermon after the Sun had set on the other side.

On what was obviously another excursion, taken after he had settled into Eden, Enoch recorded:

[EN XVIII:6-8 PP] *I went further and saw a place which was burning all the time - night and day - and where there were seven mountains of magnificent rocks; three were roughly to the east; one was of coloured rock; one was of a pearly-grey colour; and the other was reddish-orange; and those in the south were of red rock. The middle mountain reached up to the sky like 'the throne of the Lord'; it was like gypsum and, above, the sky was sapphire-blue.*

Enoch's colour descriptions are fully compatible with the geology of the Hermon area. The crests of the highest ridges are composed of white, crystalline limestone which would glisten like gypsum in the early morning sunlight. Under the upper limestone, there is a reddish-brown sandstone which forms the lower ridges, and volcanic rocks of varying colours form individual peaks.

Enoch was a splendid observer, appreciative of beauty; and, seeing mountain country at its best, he was keen to express his delight – until he came to the less agreeable parts.

[EN XXI:1-6 PP] *I went to a place where everything was disorientated, and there I saw something horrible. I could neither see the sky above nor the ground below, but only a strange and terrible place. And there I saw seven of the Angels imprisoned together ... So I said, 'What have they done wrong, and why are they held, here?'*

*Uri-el, one of the Archangels, who was with me, and who was responsible for the prisoners, said: 'Enoch, why do you ask, and why are you so keen to know the truth? These are a group of Angels who have disobeyed the orders of the Lord; they will be imprisoned here, until their sentence is fully completed.'*

There are two points of importance in this text:

1. The verbatim passage by Charles states, '... there I saw seven stars of the heaven bound together in it ...' and this has led to misinterpretation by scholars. In the archaic Sumerian script, which is thought to have developed out of the original language at Kharsag, the star was the symbol of the *Shining Ones* whom we equate with the Angels; consequently, references by Enoch to stars and luminaries are frequently intended to indicate the Angels. They may even have been symbols of his shorthand in his original manuscript.

It may be significant that, in Sumerian literature, there are many references to the seven Anannage who were imprisoned in the underworld.

2. The seven imprisoned in Enoch's 'horrible place' could not have been Watchers who had erred by cohabiting with women (as will be described later) because the orders for their arrest had not yet been issued. They must have been other Angels who had transgressed the laws in some way, and were paying a penalty. It is quite understandable that the early Christian Fathers should have been dismayed by this account of evil in what they thought was 'Heaven'; and that they should have declared the account apocryphal – if not blasphemous.

The passage continues:

[EN XXI:7-10 PP] *And from there I went to a place which was still more horrible, and I saw another fearful thing – a great fire which burnt and blazed in a place that was cleft down to the bottom of the ravine, full of great, falling columns of fire. I could neither see its size nor its extent; nor could I even guess at them.*

*I said: 'How fearful this place is, and how terrible to look at.' And Uriel ... replied: 'Enoch, why are you so afraid?' And I answered: 'Because of the fearsomeness of this place, and because of the sight of such suffering.' And he said to me: 'This place is the prison of the Angels, and here they will be imprisoned for life.'*

Enoch's visits to the prison areas in the volcanically-active ravines within Eden, have been emphasised because it is believed that he was deliberately exposed to these unpleasant sights so that he could describe them to the apostate Watchers, down in the Lowlands, to whom he would later be sent; possibly to deter those who might not yet have succumbed to the temptations of the local women.

Uriel would have been familiar with the fiery reformatories of Hell in, or below, the Astral Region and may have considered these punishments to be standard purification practices.

### THE EXCURSIONS OF ENOCH : *THE GARDEN IN EDEN*

A rather more pleasant excursion awaited Enoch when he was taken around the Garden plantations. These are referred to by Charles as the 'Garden of Righteousness' – but, for what reason, is not clear. The Greek text, literally translated, meant 'Paradise of Justice'; but, remembering our qualifications, stated earlier, a better rendering might be 'Place of Truth', beside the "gods".

[EN XXXII:3-6 PP] *And I came to the 'Place of Truth' and saw beyond the first trees, many large trees growing there. They were a glorious sight – large, beautiful and of a lovely fragrance – and among them was the Tree of Understanding, the fruit of which they eat and, thereby, obtain great purpose. The height of the tree is like a fir, and its leaves resemble the Carob [locust-tree, or false acacia]. Its fruits hang in clusters like grapes on the vine, and are very beautiful; and its fragrance can be detected from a long way off.*

*I commented on how beautiful and attractive the tree was, and Raphael, the Archangel who was with me, said: 'This is the Tree of Understanding; your ancestral father and mother ate of it, and it made them realise that they were naked; so they were expelled from the Garden.'*

This passage makes it clear that Charles' Garden of Righteousness (Justice) was also the biblical Garden in Eden – and, therefore, Kharsag. Enoch also refers to a Tree in another, separate passage.

[EN XXIV:3 – XXV:5 PP] *'And the seventh mountain was in the middle and was higher than the others, and that made it look like a chair. Among them was a tree which was different from the others, with a scent that I had not known before. It had a fragrance beyond all fragrances, and its leaves and blossoms and wood last for ever, and its fruit resembled the dates of a palm. So I said: 'How beautiful this tree is and how fragrant, and what a wonderful sight its leaves and blossoms make.'*

*Then Micha-el, one of the Archangels, who was with me, and who was their leader, answered me and said: 'Why do you ask about the scent of this tree, and why do you want to know about it?' I answered: 'I should like to know about everything, but especially about this tree.'*

*Then he told me: 'This high mountain whose summit is like the Chair of the Lord – in a sense – is his chair. It is where the Great Lord of Judgements, the Arbiter of length of life [the Lord Anu], will descend when he comes to inspect the cultivated land. And*

*as for this fragrant tree, no human is allowed to touch it until the Great Selection. At that time, he will finally decide on the length of life to be granted. It will be given, then, to those who have observed the laws of Man and God.*

*To those selected, its fruit will be a food which is a means of life; they will be transferred to the Highlands, to the House of the Lord, the Arbiter of length of life. Then they will greatly rejoice and be glad.*

And into the holy place shall they enter;  
and its fragrance shall be in their bones.  
And they shall live a long life on Earth,  
such as their Fathers lived.  
And in their length of days, no illness,  
or pain of body, or torment, or calamity,  
or plague, shall touch them.

Whether there were two remarkable trees in the Garden in Eden – a Tree of Understanding and a Tree of Life – is difficult to determine. To attempt a clarification, it is necessary to turn to Genesis and the Hebraic text.

[GEN 2:9 VB] *And from the ground Yahweh Elohim caused to grow every tree that was pleasing to the sight and good for food, with the Tree of Life in the middle of the Garden, and the Tree of Knowledge of Good and Bad.*

The Hebrew term for 'Life' used here, was *hayyim*. The singular form did, indeed, mean 'life', but the plural *hayyim* also meant 'health' and 'wholeness'. The term used for 'knowledge' was *da'at*, a broad term suggesting technical knowledge, ability and understanding. The term for 'good' was *tub*; but this, again, was a broad term implying 'the best of what a person, or place, possesses'; 'well-being', 'beauty' and also 'happiness'. On the other hand, the term for 'bad' was *ra'*, implying the worst in a person, 'ill-temper', 'discontentment', 'evil' and 'unwholesomeness' – in fact Deuteronomy 28:35 and Job 2:7 use the term for 'boils' and 'ulcers'.

From these determinations, it could be said that the Tree of Life promoted 'health' and 'length of life' (presumably through good health); and the Tree of Understanding, or Knowledge, distinguished between 'well-being' and 'ill-health'. That would imply that they were the same tree. But if that were so, there would be a problem with GEN 3:22 which states (and this is paraphrased to take account of the above expressions):

[GEN 3:22 PP] *And Yahweh Elohim said: 'Now that Man has become like one of us with the understanding of well-being and ill-health, what if he should stretch out his hand and take also from the Tree of Life and eat, and have extended life?'*

This passage suggests that there were two different trees because the term *gam* meant 'also'; but if the writer meant 'again' rather than 'also' (which is possible), then it would be consistent with only one tree. The implication would be that occasional eating of the fruit gave health and well-being, but that the continuous use of it as food would extend the lifespan.

On its own, all this would have had to be considered allegorical, but the parallel Sumerian account of the agricultural Settlement of Kharsag with its extensive orchards, peopled by the Anannage who appear to have been long-lived, provides a solid confirmation.

The Great Lord of Judgements, who was obviously superior to the Lord of Spirits (Enlil), equates with Anu, the supreme commander of the Anannage. He was probably resident in the Astral Region and made similar, periodic visits to Kharsag to inspect the cultivations and to take part in Council discussions. This Great Lord was referred to, more frequently, by Enoch as the *Most High*; later, a passage will be quoted describing a most dramatic visit which Enoch made to his House.

[We should not be surprised that Anu was able to make periodic visits to Earth from the Spiritual Regions as we have confirmation of this ability in the *Askew Codex*:

*It happened later, as the disciples were sitting together on the Mount of Olives (1)  
... .. As they were conversing, happily, Jesus was sitting quietly apart from them ... when there blazed forth, beyond it (the Sun), a great and powerful light making a tremendous illumination ... ..*

*The power of that light came out from the Upper Regions and surrounded Jesus, completely ... .. Then, as the flood of light came down upon Jesus, and surrounded him completely – little by little, he rose in the air and ascended. As he went, he, himself, made light – light for which there was no measure.*

*And as the disciples gazed after him, in awe, not one spoke until he had reached the heavens – they all became completely silent. ... .. In the ninth hour of the following day ... the heavens opened and, behold, Jesus was descending again to the ground, and giving out a great deal of light.*

*Askew Codex: The Path of Light, pp.22 and 23.]*

So far, apart from the Great House and the magnificent trees, Enoch has not mentioned many features of the Garden in Eden which would allow an unequivocal identification with Kharsag; and this must now be put to rights. An obvious feature of Kharsag, which Enoch could hardly have overlooked if Kharsag were the Garden in Eden, was the Reservoir which must have dominated the scene. And Enoch does not disappoint us.

Within the Garden, Enoch mentions a number of activities which are apposite to this identification, but they require careful translation. Two of these refer to the water-supply for irrigation. In each case the passage will first be quoted *verbatim* (VB), as Charles translated it, and then be followed by a paraphrased interpretation.

[EN LX:21 VB] *And when the spirit of rain goes forth from its chamber, its Angels come and open the chamber and lead it out, and when it is diffused over the whole earth, it unites with the water on the earth.*

This passage is only enigmatic if the translator fails to realise that the context is that of the irrigation of plantations. The term 'spirit', again derived from the Greek word for 'air' or 'breath',

(1) See p.35, in the Prologue to this volume.

represents the accumulation of air in the lungs; the 'spirit' of the rain is the accumulation of water in the 'chamber', or 'reservoir'. The translation used, here, is as follows:

[EN LX:21 PP] *When the water is required from the Reservoir, the angels responsible come and open the sluice and let the water out. And when it has dispersed (as irrigation) over all the fields, it soaks into the ground.*

Enoch continued:

[EN LX:22-23 VB] *For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High [Anu] who is in heaven; therefore there is a measure for the rain, and the Angels take it in charge. And these things I saw towards the Garden of Righteousness.*

Here, the revised translation reads as follows:

[EN LX:22-23 PP] *For these waters are for the benefit of those who live off the land; they are irrigation for the land, sanctioned by the Most High [Anu] who lives in the Heavens. Therefore, there has to be a measure of the rainfall, and the angels are responsible for keeping a record of the rain-gauge. These things I saw around the Garden in Eden.*

Enoch was certainly aware that there was a Reservoir available for supplying irrigation to the plantations. A third passage on angel activities in the Garden involved measurement of a different kind.

[EN LXI:1-2 VB] *And I saw in those days how long cords were given to the Angels, and they took themselves wings and flew, and went towards the north. And I asked an Angel, saying unto him: 'Why have these taken cords and gone off?' And he said to me: 'They have gone to measure.'*

A natural paraphrase reads:

[EN LXI: 1-2 PP] *Then, I saw how long measuring-tapes were given to some of the angels, and they hurried off towards the north. So I asked an angel who was there, why the others had taken tapes and gone away, and he replied: 'They have gone to make a survey.'*

The reference to wings and flying, which occurs in the verbatim text, has been deliberately ignored in the paraphrased text, because this is open to a number of interpretations. In modern usage, we still say, 'I must fly' or 'he took wings' when referring to a state of haste, though whether such an interpretation is applicable, here, cannot be stated with any certainty.

The reference to measuring in relation to surveying is a homely one for the senior author. While surveying in the high country of South Iran, he was often asked by curious tribesmen what he was doing with his plane-table, his range-finder and his linen tapes. The only answer that could be reasonably given to one who had no concept of mapping, was: 'I am measuring.' In the

context of the simplest operation, it was the only phrase that could be readily understood by the untutored hillsman.

But, often, the answer only served to fan the curiosity. 'But what is the Agha measuring?' he would riposte. And the only honest answer: 'The distance between those far-off mountains', only served to confirm the tribesman's natural conviction that all foreigners were mad.

In the context of the Garden in Eden, measurement would have been an essential part of an ordered, well-organised, agricultural operation; and particularly as the *Kharsag Epics* refer to the laying out of the irrigation system in relationship to the positions of the Sun.

In addition to the Great House and the Reservoir, there was one other building at Kharsag which would have arrested Enoch's attention in the Garden in Eden. Without any reference to it, there would have remained a lingering caveat over the postulate that the two places were one and the same – but described by two different cultures. With such a reference, all the loose ends would be tidily disposed of, and the argument would be complete.

This edifice was the *Building of Knowledge* – the *ab-zu* – in which Ninkharsag and her teams of Serpent scientists researched the ecology of the area, and devised cures for the various plant diseases that they discovered.

Enoch was wide-awake, and continued to describe everything of importance that he saw:

[SE XIX:1-5 PP] *After this, the men brought me to the sixth haven, and there I saw seven groups of Angels, very bright and wonderful, with their faces shining brighter than the Sun. They were brilliant, and all dressed alike.*

*Some of these Angels study the movements of the Stars, the Sun and Moon, and record the peaceful order of the World. Other Angels, there, undertake teaching and give instruction in clear and melodious voices. These are the Archangels<sup>(1)</sup> who are promoted over the ordinary Angels. They are responsible for recording (and studying) the fauna and flora in both the Highlands and the Lowlands.*

*There are Angels who record the seasons and the years; others who study the rivers and the seas; others who study the fruits of the earth, and the plants and herbs that give nourishment to men and beasts.*

*And there Angels study Mankind and record the behaviour of men and how they live.*

This record of the sixth place to which Enoch was taken within Eden is the fullest statement that we have, anywhere, of the actual daily activities of the Angels/Anannage in the Settlement of Eden/Kharsag.

And the extraordinary conclusion, which we find that we cannot avoid, is that these recorded activities appear to be compatible with the scientific interests of an exploration expedition into unknown country – or, perhaps, onto an unknown planet. Its members appear to have been studying every facet of science which such an expedition would require – from geology to botany, and from astronomy to anthropology.

The passage goes even further, and provides a rational background for the religious concept of

(1) See 'Archangels', in the 'Instruction' column of the 'Heavenly Hierarchy' on p. 50.

the 'Recording Angel'. From this account, it can be deduced that these angel investigators were only observing Mankind from anthropological, genetic and psychological viewpoints. They were not concerned with 'guilt' or 'original sin', which can now be seen as superimpositions by later, misunderstanding, religious interpreters.

Samuel Noah Kramer may be right when he claims that 'History began at Sumer'. But Prehistory, and Prehistorical Science in particular, began in Kharsag in Eden -- and for our knowledge of this, we have to thank Enoch and the scribes of Sumer.

It must be admitted that our first reaction to this passage, ten years ago, was to consider the possibility that the Anannage were an extra-terrestrial expedition from an unknown planet in our Galaxy. Only the discovery and investigation of the *Askew* and *Bruce Codices* have saved us from this error.

But they may still prove to have come from a planet in the Materio-Spiritual Regions!

### *The Reality of Eden*

*She spoke of the sunny, watered Settlement;  
the sunny, planted Settlement – and of its future.*

Ninkharsag; Kharsag Epic No. 2.

While Enoch was working as the Scribe to the *Shining Ones* in the Garden in Eden (Kharsag), he was sent on a mission to the Watchers who were working in the Lowland Valley of the Jordan River. He knew them well, having been educated by them; and having lived alongside them from his youth, he soon found them in 'Abelsjail, a place which cannot now be found on modern maps, but which was described as lying between Lebanon and Seneser. These are both mountain ranges familiar to modern cartographers. Lebanon is close to the western boundary of the Rift Valley; and Seneser, or Hermon, marches with the eastern boundary, as shown in *Map 3*.

Enoch also mentioned 'the river in Dan' in connection with his mission; and this river provides the headwaters of the River Jordan. It is a reasonable assumption, therefore, that 'Abelsjail lay in the Rift Valley, not far south of the massif of Mount Hermon – an area in which Abel, son of Adam, probably found excellent grazing for his sheep.

The summit of Mount Hermon was the landing place of Enoch – and, from there, he walked to the Garden in Eden; perhaps no more than ten or twenty kilometres to the north. Clearly, Enoch was operating in territory which is still, today, easily recognisable in geographical terms; territory that lay in the Levant, bordering the eastern end of the Mediterranean Sea, around the conjunction of the modern states of Lebanon, Syria, Jordan and Israel.

The acceptance of the reality of Eden, in the geographical context of the Levant, can only rest on the credibility of the accounts that concern it – the Biblical, the Sumerian, and the originally Hebraic Books of Enoch. Recognising the area in which Enoch was living, travelling, and writing is a big step towards such credibility; but it is essential that at least one of the other two accounts should be compatible with that recognition.

The Biblical account gives no indication of the whereabouts of Eden, other than to suggest that it was in 'Heaven', a nebulous location that our forefathers conveniently placed in the sky, well out of the orbit of their perception – and out of reach of any confirmation. If the credibility had rested on *Genesis*, alone, the quest would have been stillborn.

Consequently, our confirmation of Enoch's writings must rest with the library records of the Sumerians who lived in the southern part of the fertile Mesopotamian Valley, some thousand kilometres to the southeast of Lebanon. These records were those of a non-Semitic culture and can be considered to be evidence independent of the Semitic Hebraic.

Although Sumerian literature carried the tradition that Kharsag lay far to the northwest of Sumer, the Kharsag Epics only give three clues to its location:

(i) it was situated within the range of Sumerian influence, to the extent that the Epics were recorded in the Sumerian language of *eme-ku*. Kharsag was located, therefore, within the Fertile Crescent of the Middle East using the geographical title, *sensu lato*, to include the flanking, mountainous areas;

(ii) it was in high, mountainous country with fertile, inter-montane valleys or basins, with incised ravines carrying substantial rivers for part of the year only. These were sustained by a seasonal rainfall of moderate yield with severe, intermittent, contributory storms; and it was subject (at that time) to very severe winters;

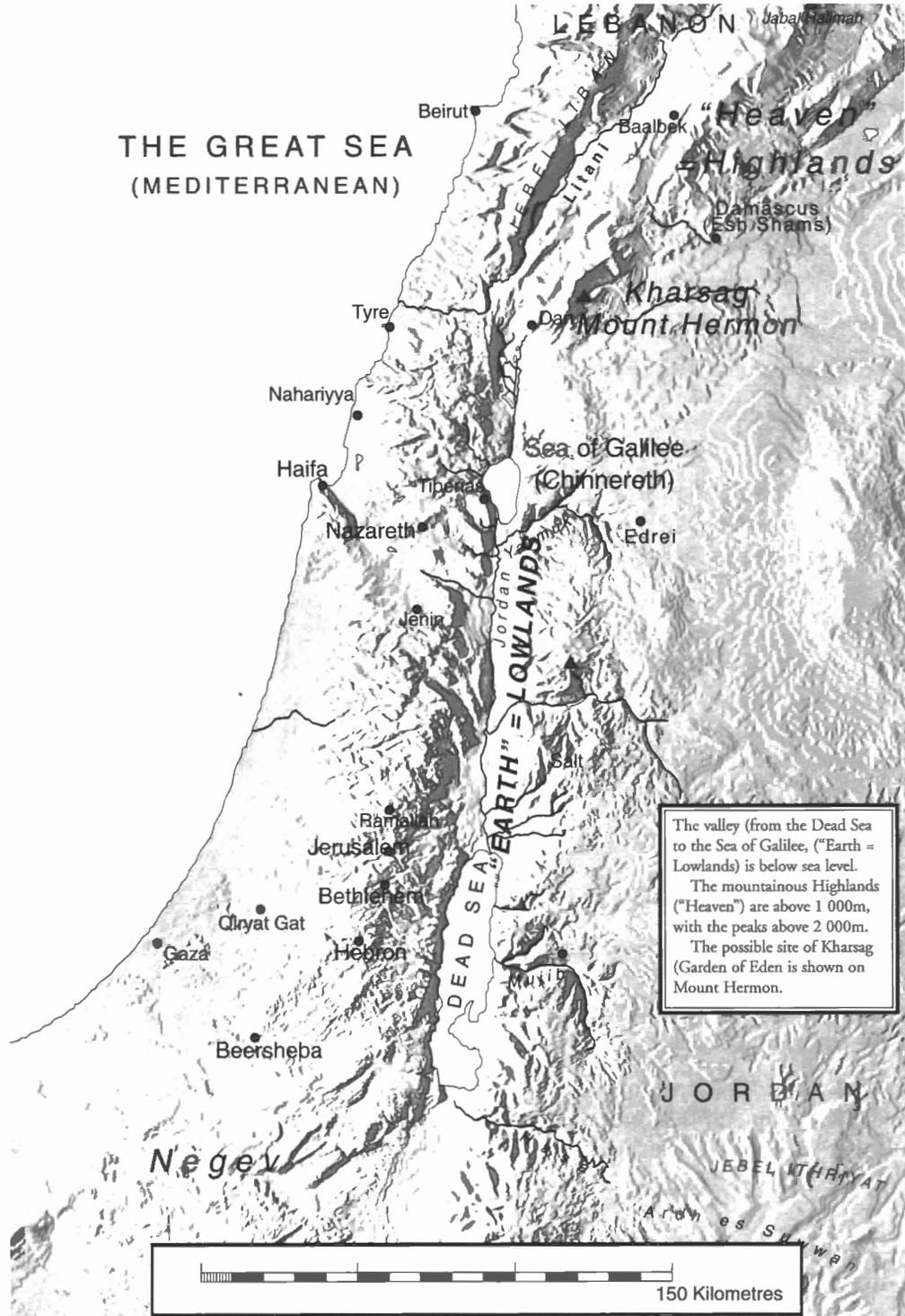
(iii) it was within an area, or adjacent to an area, with mountain forests of large cedar trees.

This limited information, although not fully definitive, is valuable for the areas which it eliminates. It is strongly reminiscent of the Zagros Mountains of Luristan and Kurdistan, to the north of Sumer, on the northeastern flank of the Fertile Crescent. But these mountains are now oak-bearing, and have no history of cedar forests. Neither are cedar forests part of the ecology of the southwestern flank of modern Iraq and northern Saudi-Arabia; a flank that also lacks that particular kind of fertile, incised, mountain country that we are seeking.

That leaves only the far northwestern part of the Fertile Crescent, covered by Lebanon and Western Syria. And this area does fulfil all three requirements. It reaches a height of over 3 000 metres; is broken by steep-sided ravines leading into fertile, one-time, alluvial lake-beds in inter-montane basins; and it has a present-day, seasonal rainfall of up to 150 centimetres a year. It was once extensively covered by cedar forests, in individual groves of more than a thousand trees, of which the famed *Cedars of Lebanon* are now a fast diminishing remnant. Today, the area supports a varied agriculture, including extensive vineyards.

The giant cedar, of the genus *Cedros*, is limited in its ecological distribution. It has four species, three of which are native to high mountain areas around the Mediterranean, and the fourth is exclusive to the western parts of the Himalayas. Because inter-breeding has occurred, authorities hold the view that the four species are geographical variants of one species only – usually defined as the Cedar of Lebanon. At the period which we shall be considering for Kharsag, it is possible that the giant cedar was restricted to the area around modern Lebanon.

Certainly, if Kharsag is to be located within the Fertile Crescent (and this seems to be inescapable because of its Sumerian associations), the area described above is the most probable. In its middle stands the Mount Hermon extension of the Anti Lebanon Range, a magnificent white-limestone mountain that overlooks the whole of the central Near East. The ancient Semitic name for Hermon was cognate with the Arabic *haram* meaning a 'sacred, forbidden area' such as surrounds, and encloses, the Islamic centre of Mecca. Damascus, the capital of modern Syria, carries in its name the root of the Sumerian Yammuz (Damuz), beloved 'shepherd god' whose festival is still celebrated in parts of the Balkans, today. Earlier, it was known as Esh Shams – a memorial to Shamash, whose name was the Semitized form of Ugmash, the solar expert of the Anannage. Many are the associations of the area with the personalities of Anu and the Anannage.; and we shall be referring to Shamash and H'adad in connection with Ba'albek.



The valley (from the Dead Sea to the Sea of Galilee, (“Earth = Lowlands) is below sea level.  
 The mountainous Highlands (“Heaven”) are above 1 000m, with the peaks above 2 000m.  
 The possible site of Kharsag (Garden of Eden is shown on Mount Hermon.

Map 2. Outline Map of the Eastern Mediterranean Border Lands

The suggested location for Kharsag, therefore, is completely compatible with Enoch's geographical determination of the Garden in Eden. And, as shown in *Map 2*, a village named *Ehadin* still exists on the western side of the Lebanon Range, some twenty kilometres west of the highest peak. Eden, itself, in which the Garden was situated, was a district; and it is visualised as covering the general area of modern Lebanon, with its centre at the ancient edifice of Ba'albek.

The Kharsag Epics also give clues to the period within which the agricultural establishment was founded; though these, like those for the location, are not explicit – but they are accurate enough for the purposes of this volume. The first Kharsag Epic stated very clearly that, when the Anannage arrived, the local tribes-people were still in a very primitive state. They were described as:

- (i) living in caves – deduced from their entry into impermanent dwellings on all fours;
- (ii) being unfamiliar with clothes; they must have relied for protection on skins;
- (iii) eating grass (vegetation and herbs) and drinking ditch-water; and having no knowledge of agriculture.

From these descriptions, it may be assumed that the Anannage arrived at a time when the indigenous tribes were still hunting and foraging cave-dwellers. This evidence, combined with observations on the ecology of the time, provides a remarkably definite range of time.

The ecology of Eden suggests that the inter-glacial period of our own era was well advanced. There was a stage, recorded in Britain, from 12 000 to 9 000 B.C. – termed the Windermere Interstadial – when the climate was as warm as it is today. But this period was followed by what has been described as a short cold snap from 9 000 to 8 000 B.C., when truly arctic conditions again prevailed, and ice advanced from the Scottish Highlands down into the basin of Loch Lomond; this was the Lomond Stadial. The cold then seems to have disappeared as rapidly as it had appeared.

It was this final departure of the cold of the last Ice Age, a little before 8 000 B.C., that would have permitted an ecology, which included cedar-forests and agriculture (with vineyards), in high, mountainous country at a latitude of 34°N.

On the other hand, it is known from impeccable, archaeological evidence that well before 7 000 B.C., advanced, agriculturally-based, settled communities were developing rapidly throughout the northern upland plains of the Fertile Crescent, producing such cultures as Çatal Hüyük, Jarmo and Alikosh.

The remarkable development of Jericho, at the great spring of Ain es Sultan, just north of the Dead Sea in the Jordan Valley, was the earliest of them all. This spring of fresh water, which today still issues at a rate of over 1 000 gallons a minute, must have been a magnet for those taking their first steps in irrigated agriculture.

The large mound of Tell es Sultan, all that remains today of ancient Jericho, has revealed six thousand years of human occupation; and the magnificent work of Kathleen Kenyon there, in the nineteen fifties, followed by careful laboratory work over the following decades, has provided a reliable time-scale by which the civilizing of the whole Near East can be measured.

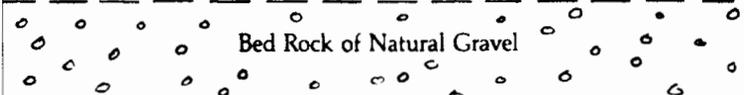
<i>Sub-Periods</i>	<i>Stages</i>	<i>Activity</i>	<i>Average Carbon-14 Dating BC</i>
Pre-Pottery Neolithic B	XVII	Major development of Site	5850
	XVI		
	XV		
	XIV		
	XIII		
	XII	Large Houses with burnished-plaster floors: Skulls still in evidence	6480
-----			
Major break with erosion surface, silt layers and storm-flood channels			
-----			
	XI	Houses with mud floors and cobbles reappear	ca 6500- 6590
	X	Serious set-back and break	6708
	IX	Collapse of Town Wall: Structures destroyed by fire	
	VIIIC	Group of Nine Skulls	6832
	VIIIB	Destruction by fire: Slaughter of six infants	
	VIIIA	Cobbles introduced into Floors	
Pre-Pottery Neolithic A	VII	Town Wall rebuilt	
	VI	Major Catastrophe: Granary destroyed by violent fire: 12 bodies inserted into Tower on top of fire debris	7514
	?	Start of Violence in Rift Valley	7520 ?
	V	Buttress to Town Wall	7858
	IV	Stone Water Tanks and Granary	
	III	First Period of Defences: Town Wall and Stone Tower	
	II	Building of round houses	ca 8000
-----			
Proto-Neolithic to Mesolithic	I	No evidence of solid structures	8030 to 9070
-----			
			

Table II. *Chronology of the Archaeologically-determined Stages of the Neolithic Period in Jericho.*

As shown in Table II, the averaging of six Carbon-14-dating results has demonstrated that, over a period from 9 070 to 8 030 B.C., there is no evidence of any solid structures being built on the natural gravel base at the bottom of the mound. But, immediately after the later date, the first houses of sun-baked, hard-finished mud-brick occur. These had curved walls, inclining upwards, and appear to have been of a round, bee-hive pattern with mud floors.

Before the next Carbon-dated layer, termed Stage IV, which gave a date of 7 858 B.C. from the average of six samples, a sensational period of building took place. A free-standing Town Wall was built – perhaps 600 metres in circumference; this wall was 1.8 m wide at the base and still exists to a height of 3.65 m. Against the inner side of the wall was built a Tower, 9 m in diameter at the base and 7 m in diameter at the top, with a surviving height of 7.75 m. This Tower was *solidly built of stone*; in its centre was a staircase leading from a passage which gave access to the Tower from the town, built remarkably sturdily with a roof of large, stone slabs, hammer-dressed to a flat surface. Only Kathleen Kenyon's own words can do justice to this first, known construction by man of a stone-built fortress.

*... Treads are formed of great stone-slabs more than 0.75 m across and up to 1 m long, hammer-dressed to a smooth finish. The whole thing is excellent in both architecture and masonry, and everyone who sees it finds it impossible to believe that it was built eight thousand years or more ago.*

*In conception and construction, this tower would not disgrace one of the more grandiose medieval castles.*

This description was written before the definitive Carbon 14-dating had been completed -and we now know that the Tower is approximately **ten thousand years old**.

Soon after the completion of these town defences, stone-walled enclosures for waterstorage were built. After which, Kenyon states:

*The enclosure to the south of the tower though similar in structure would seem to have served a different purpose, for there is a complete absence of the silt levels found in the other enclosures. In its final stage ... it included extensive timber structures, and may have been roofed in timber. Since the enclosure was not a house, and was not for water-storage, it seems reasonable to suggest that it was for some other form of storage, and storage of grain seems to be the only alternative explanation. Certainly, at the time of its destruction it housed highly combustible material.*

... ..

*The implications of this hypothesis are far-reaching. It would follow that the production of grain was on a large scale. But still more important, it would follow that the storage of grain was under some central control. It would imply that the tower was a centre of defence and authority, and under that authority, surpluses of grain were accumulated. This further implies a remarkable advance in the concept of society.*

After the completion of the Carbon 14-dating, Kenyon reached the following conclusion:

*The whole is a remarkable piece of military planning, and its date must be in the neighbourhood of 8 000 B.C., since a Carbon 14-dating of 7 825 B.C. was obtained for Stage IV phase (iii).*

The importance of these discoveries, in an area in which the Anannage/Angels have been shown to have set up agricultural bases for settled communities, cannot be overstated. And yet the connection has been completely overlooked, because the evidence from the Kharsag Epics was not available to scholars.

The quite remarkable development of Man, in the Jordan Valley, from hunter-forager to urban-dweller within stone fortifications that would have done credit to his descendants nine thousand years later, must have required assistance from others than his peers. And the only such others, of whom we are aware, were the *Shining Ones* who arrived at Kharsag when Mankind was still extremely primitive; and, within a short period of time, set up an organisation to oversee his progress towards a civilized society.

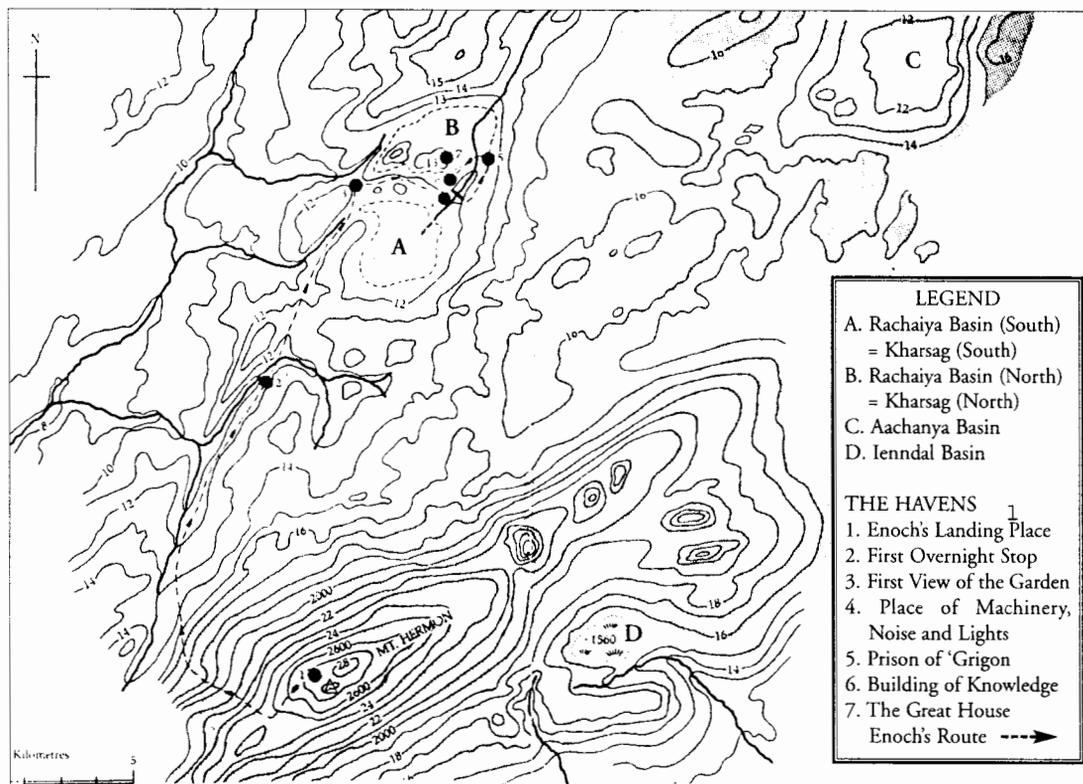
To have been able to do this, the Anannage must have arrived in Eden between a date of 8 300 B.C., at the very earliest, and 8 100 B.C. at the latest. And it is from this bracket of dates that the middle figure of 8 200 B.C. was decided upon for the most probable date for that arrival. The chronology of Table I takes this date as its starting-point.

But the conclusions which can be reached from the Jericho excavations do not end there, as a study of Table II will reveal. By 7 800 B.C., the little township of Jericho, which may have harboured as few as four hundred people, or as many as two thousand [because the full extent of the town wall is not known], was walled, defended, and provided with longterm supplies of water and produce – the only known township in the World in that early period in the history of Man.

The vicissitudes of the town will not be described, here, but kept for a later chapter, because they are inextricably entwined with the actions of the Watchers. Suffice it to say, for the present, that by 7 514 B.C. the pleasures of any Golden Age had been shattered. But, having achieved a date for the founding of Kharsag/Garden in Eden, a detailed study of the terrain of the Near East can be made, in an attempt to outline specific areas in which the Garden might have been located.

### THE GEOGRAPHY OF EDEN

The argument for placing Kharsag at the northwestern bend of the Fertile Crescent, in the area where modern Lebanon, Syria and Israel adjoin, was based on the requirements for (a) high mountains with a substantial, but seasonal, rainfall; (b) isolated, inter-montane, alluvial plains or basins; (c) deep, and narrow, ravines; and (d) a climate capable of sustaining the ecology which has been described.



Map 3. To illustrate the Environs of the Rachaiya Basin and Mount Hermon

To these general requirements, there has to be added the necessity for some of these ravines to be fault-controlled, and to show evidence of volcanic activity within the last ten thousand years. These requirements have been briefly touched on in an earlier chapter.

Because of the association of Enoch and the Watchers with landings on Mount Hermon, the first assumption was made that the specific location of Kharsag – and, therefore, of the synonymous Garden in Eden – lay at no great distance from this mountain. After landing on Hermon late in the afternoon (close to sunset), Enoch was in the outlying portions of the Settlement shortly after nightfall.

The country of the central part of the Levant Rift Valley, from Hermon in the south to Ba'albek in the north, perfectly fulfils all the requirements postulated by the information provided by both Enoch and the Kharsag Epics. In particular, the immediate vicinity of Mount Hermon, as shown in Map 3, contains three small alluvial basins any one of which, *prima facie*, might have been found suitable for the Kharsag project.

On closer examination, however, two of the three basins have to be discarded in favour of the third. The Jenndal Basin (D) is too small, and lacks the facilities for the construction of a reservoir; the Achaiyah Basin (C) is isolated from Hermon by rough and difficult mountain country;

and is too far from the summit for the journey to be made comfortably in a day. It also lacks a number of features essential to the project, although its size and layout are admirable. The third Basin, in two parts – called Rachaiyah South (A) and Rachaiyah North (B) – was especially attractive because its size and position were just what was required, and its topographical features fitted, in a remarkable fashion, the descriptions of the Settlement which have been outlined.

As shown in detail on *Map 5*, this two-tiered feature is a roughly rectangular, alluvial basin floored by a smooth, ancient lake bed, about ten square kilometres, or a thousand hectares, in area. It is completely surrounded by a ring of mountains rising to over 1 600 m in the east and north, and to 1 300 m in the west. To the south the pitching end of Hermon is the dominant barrier.

The west side of the Basin is bounded by one of the major faults of the east side of the Rift, where it forms straight, deep and narrow, ravines. Immediately to the north of the main basin, the terrain rises in a series of rocky steps, over 250 m in total, to a ridge separating the main basin from a smaller, subsidiary basin in the north. This northern part, lying 90 m higher in elevation than the southern part, drains into the main basin through a defile which, it appears, would have been eminently suitable for the construction of a major reservoir, by damming its outlet as shown. Additionally, it has seven features which are compatible with the detail from the Kharsag Epics and the Chronicles of Enoch:

(i) When full, a reservoir, there, would have had a maximum depth of water of over 30 metres, and would have covered an area of over 20 hectares. The total volume of water would have been of the order of 3 million cubic metres (ca. 600 million gallons); this would have been sufficient for a year's supply at the rate of flow of the great spring at Jericho.

The effluent from such a reservoir would have flowed southwestwards, and so have been illuminated by the setting Sun to give the 'shining effect' which was frequently mentioned in the Epics.

(ii) A mountain stream, flowing from the east, turns northwards into the southeastern corner of the basin, in accordance with Enoch's description on one of his excursions.

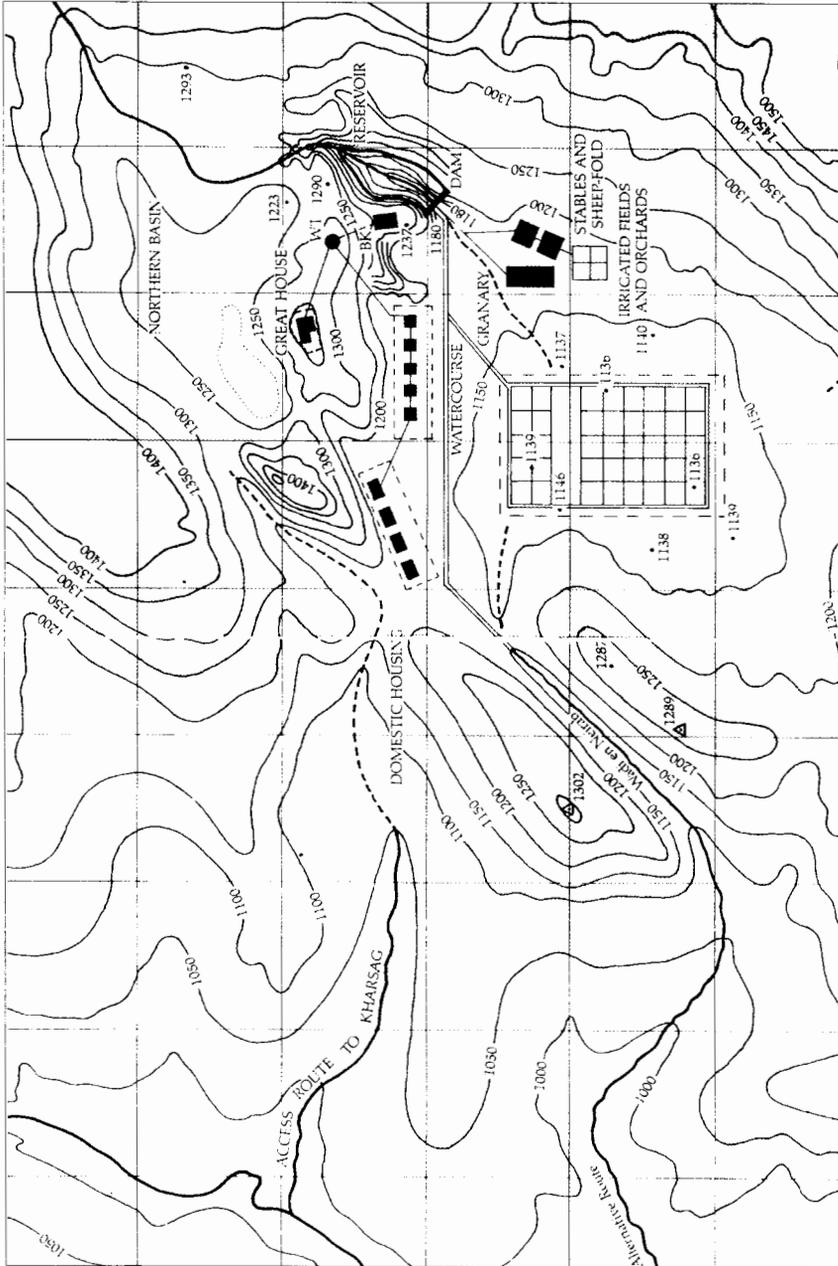
(iii) Water brought to the centre of the basin would have had to soak away into the ground, as suggested by Enoch because the spill-point into the Wadi en Neirab is 9 m above the lowest level of the basin.

(iv) There is a rocky hill, 120 m above the north side of the basin which appears to be a suitable site for the construction of Enlil's Great House on the High Rock. It has an extensive summit area of about 6 hectares, and would have been sufficiently high above the remainder of the Settlement to bring into play the objections raised by Anu to its siting.

(v) The basin area is large enough to absorb the run-off of normal winter rains, but would have been a flood-trap after an exceptional storm.

(vi) The northern, subsidiary basin, which has considerable standing water under present-day, normal winter conditions, would have spilled-over into the reservoir under exceptional conditions.

N ← (BK = Building of Knowledge : WT = Speculative Water-Tower) → S



Map 4. Outline Contour Map of the Rachaiyah Basin with Speculative Placements of Structures mentioned in the Kharsag Epics

(vii) The area lends itself to the construction of a 'great watercourse' from the reservoir across the northern edge of the basin to an outlet down the Wadi en Neirab. But it would have had to have been led through high dykes when crossing the axis of the basin; and these would have had to be strongly made of stone – as described in the Epics.

These compatibilities were so convincing that it was possible to construct an imaginary, but practicable, layout for the facilities of Kharsag, superimposed on the Rachaiyah Basin. The construction in *Map 4*, is no fanciful representation of an unknown, mountain scene. It is a true, contoured portion of the French surveyed 1:20 000 cartographical map of the area. Superimposed on it have been drawn representations of the facilities that are recorded in the ancient records as having been constructed at Kharsag.

The estimate of 3 million cubic metres of volume for the Reservoir implies building the base of the dam wall at the 1 175 m contour, and the top at the 1 210 m contour. When full, such a reservoir would have held sufficient water to irrigate an area of 50 hectares twice a day for six months, on the basis of one major drainage channel every 100 m, and one minor channel every 20 m; or, perhaps, up to 100 hectares on a less generous water ration with replenishment rainfall during the wet season.

The main watercourse, of which so much play is made in the Epics, could only have been situated at the extreme northern end of the main basin, if it had been found necessary to provide an overflow for surplus water when the reservoir was full; for such an overflow the narrow gorge of the Wadi en Neirab was the only possible outlet. Even so, the watercourse would have needed to be excavated to a depth of several metres to pass the rising ground at the entrance to the outlet ravine; and this might explain the lengthy, and arduous, labour by the Lordlings which led to the rebellion which will be described later.

On the other hand, there is evidence that the planners among the *Shining Ones* did not shirk the digging out of deep ditches – even in bedrock. On Jericho, referring to the defences constructed around 8 000 B.C., Kenyon wrote:

*... further details of the system of fortification to which this wall [the Town Wall] belongs have emerged. On the outer side was a great rock-cut ditch, nine metres wide and three metres deep. The labour involved in excavating this ditch out of solid rock must have been tremendous. As we have discovered nothing in the way of heavy flint picks, one can only suppose that it was carried out with stone mauls, perhaps helped by splitting with fire and water.*

Perhaps? But then, why have specimens of those stone mauls not been found? If the ditch had been carried around the whole of the 600 m perimeter of the wall (and for defence purposes, anything less would be very unlikely), the total rock excavated, would have been of the order of 16 000 cubic metres, and thousands of expendable tools would have been required.

The labour required for cutting the defensive ditch at Jericho appears to have been comparable with that which would have been required at Rachaiyah for constructing the main watercourse, and what had been done once could have been repeated in the same era.

The Settlement of small cedar-wood houses, probably would have been set, as shown, on the drained, gentle northern slopes of the basin, close to the watercourse so as to minimise the distance

that water had to be channelled. This proximity to houses in the Settlement may explain the complaint in Epic 7:

*But the firm, deep watercourse was destructive;  
its noise was great;  
the power of its flowing was frightening.*

There is one other feature of the Rachaiyah Basin, and of its relationship to the Hermon Range, which is compatible with the narratives. It is possible to reconstruct a logical route from the top of Mount Hermon to the Great House, which would allow stops at natural places for the siting of Enoch's seven havens. In this rocky terrain, spur and ridge walking would have been difficult – and even hazardous in Spring because of the many icy limestone escarpments with which the walker would have been faced. Valley routes would have been more accessible, and two would have been available through this hilly area.

On the longer route, the walker could have descended the Hermon massif by its southwest ridge, and entered the Dan Valley. Turning northwards, a 20 km journey would have brought him to a west to east-running valley leading directly onto higher ground above the northern side of the Rachaiyah Basin.

A considerably shorter route, shown in *Map 3*, could have been taken by descending Hermon on its northwest flank, and then proceeding northeastwards along the two aligned but opposed fault valleys, the second of which leads over a col into the Wadi en Neirab. This is the natural entrance to the Rachaiyah Basin and leads directly to the suggested site for the Settlement.

The second route commands attention because it would allow the Seven Havens to be reached in a logical order. It will be recalled that there is reason to believe that Enoch landed on Hermon in early Spring, when ice and snow lay deep on its summit. As he was able to see the spectacular sunset over the Litanni River, the time would have been early evening, perhaps about six o'clock. From the top of Hermon to the first valley is 6 km in a straight line, and possibly 10 km by a zig-zag route. To the mouth of the second valley would have been a further 3 km – a total distance which would have required between two and three hours of walking. It would then have been dark.

Enoch stated that he arrived at the Second Encampment (Haven) after dark, and since it was a gloomy valley with snow and volcanic activity, it is compatible with a siting in the second valley as shown. From his descriptions, it may be assumed that Enoch stayed in that Encampment overnight, and continued his journey next morning. By the suggested route, he would have passed through the narrow gorge of Wadi en Neirab, and have reached the northwest corner of the Rachaiyah Basin; there a short climb onto the ridge would have brought him to the Third Haven (whatever that was), and from it he would have that first view over the cultivations – the place that he described as 'incredibly beautiful'.

From this ridge, Enoch may have been led through the northern part of the encampments, which are taken to be the upper sub-basin; and he immediately came upon another 'terrible place'. This could have been the deep, faulted gorge leading up the western side of the sharp ridge which separates the upper basin from the lower. If he had been taken into the upper basin, he could have seen

the Fourth Haven; and continuing around the eastern side, towards the Reservoir, he would have passed, at some point, the Fifth Encampment where the 'Grigori' were imprisoned. He would have seen the Reservoir, although he only comments upon it later, and then would have reached the Sixth Haven – the Building of Knowledge – with its working complement of 'research Angels'.

The Building of Knowledge has been placed on a hill just two hundred metres west of the southern end of the Reservoir, close to the top of the dam wall. This has been done for three reasons: first, Enoch states that Angels there studied the Sun and Moon, and the Stars. To do this, adequately, they would have needed, first, to be well away from the lights of the main Settlement; and secondly, to be sufficiently high up so as not to have their lines of sight to these luminaries blocked by the surrounding mountains.

They could have achieved this on at least three other sites, but the third reason specifies the site that has been chosen. This relates to an alternative translation of a section of the first chapter of *Genesis*:

[GEN 1:14-19 AG VB] *The Shining Ones said, On the dam wall, from the Heights, we shall observe the luminaries by day and by night. We shall measure time in fixed intervals, in the direction of the two seas, from the High Wall where the Sun shines on the land.' And this was done.*

*The Shining Ones were occupied with [observations on] the two great lights – the greater light [Sun] ruling the day, and the lesser light [Moon] ruling the night – and [on] the Stars.*

*On the High Wall, the Shining Ones observed them as they shone on the land, ruling day and night, and distinguishing between light and darkness. The Shining Ones saw how suitable they were.*

*There was evening and there was morning – a fourth day.*

From the Building of Knowledge, Enoch would have had a gentle climb up to the Great House overlooking the northern lake.

The suggested itinerary has been described at some length for the purpose of demonstrating that the narrative of Enoch's 'Seven Havens' need not be considered apocryphal, as it has been in the past – they are compatible with encampments, havens or buildings which were part of the overall complement of Kharsag/Eden.

## THE INHABITANTS OF EDEN

Eden, in its broadest sense, covered all those lands north and south of Mount Hermon over which the Shining Ones held a jurisdiction. It had two distinct districts – the Highlands and the Lowlands. The Highlands were divided into two parts; the environs of the Garden in Eden (Kharsag), including the Hermon Range; and the region of the Rift Valley northwards to the Biqa Valley around Ba'albek. The Lowlands were a self-contained unit comprising the Jordan valley, southwards from Hermon to the Gulf of Aqaba – including Jericho.

Within these broad acres, there existed, side by side, in the eighth millennium B.C., four entirely different sets of people, the relationship between whom have been illustrated within the confines of a hierarchical chart (*Table III*). Of course, this hierarchy was not static. Enki/Uriel, though listed under the Highlands spent much of his later time (once Kharsag was fully established) in the Lowlands, as Raphael must have done in his capacity as Anannage Physician. On the other hand, many of the Watchers were resident in the Highlands – the Table only gives a general, and fluid, distribution.

One unsolved question concerns the Most High/Anu. In a later chapter, the Most High is visited by Enoch in a magnificent mansion (or palace) where he is surrounded by Angel attendants. Enoch describes his journey in much the same terms as his 'flight' from the Lowlands to Eden with the *caveat* that, this time, he was sleeping on the ground, close to the river in Dan, when he was summoned 'out of a cloud'.

[EN XIV:8 VB] *Behold, in the vision a cloud invited me and a mist summoned me, and the course of the stars and the lightnings sped by me, and the winds of the vision caused me to fly and lifted me upward and bore me into heaven.*

If Enoch's experience were a vision, then he could have been taken up to the Astral Region, and his brief journey might well have involved sightings of stars and flashing lights. And this would indicate that Anu's permanent location was in the Astral, or perhaps the Causal, Region of the "Heavens". And this would be consistent with his having to make periodic visits to this World to supervise the *Shining Ones* in their work.

On the other hand, if Enoch's experience were not a vision but an aerial journey such as his preliminary flight to Hermon, then Anu (Most High) might have built himself a mansion almost anywhere. A possibility would have been on the ancient podium of Ba'albek where the 870 ton stone blocks of the Trilithon would seem to provide a suitable protection against earthquakes.

The four sets of peoples, mentioned above, were the Shining Ones, divided into Lords and Lordlings (Watchers); the Patriarchal tribes; and the Cro-Magnon tribes.

## THE SHINING ONES

In his book, *Sumer: The Dawn of Art*, André Parrot makes a pronouncement concerning the third millennium in Sumer that requires modification in the light of the results of this study.

*The material brought to light of this period is so copious that a selection has to be made. But what criterion is to guide our choice? A history of art should include all schools even if some of them offend our taste or transgress present-day canons of beauty. It is quite obvious, more over, that our tastes and canons may in many particulars be very far removed from those of antiquity; and all attempts to interpret and explain ancient art are necessarily hypothetical. Still, the works themselves are there and challenge us to decipher their message.*

**HIGHLANDS**

The Most High = ANU

Lord of Spirits = Enlil

**The Archangels = The Anannage Council**

(The Two-Eyed Serpents)

Micha-el

Gabri-el = Ninlil (Ninkharsag)

Uri-el = Enki

Rapha-el = Kash Dejan

Ragu-el = Ugmash

Sari-el

Remi-el

The Angels = The Anannage

(The One-eyed Serpents)

**LOWLANDS****The Watchers****The Patriarchs**Leaders and  
Chiefs of Ten

Shemjaza

Adam and Eve

Azazel

Seth

Arakiba

Enosh

Rame-el

Kenan

Kokabi-el

Mahalalel

Tami-el

Jared

Enoch

Rami-el

Enoch

Dan-el

Methusaleh

Ezeque-el

Lamech

Bariqija-el

Noah

Asa-el

etc.

Armaros

Batar-el

Anan-el

Zaqi-el

Samsape-el

Tur-el

Jomja-el

Sari-el

Cro - Magnon Tribes

Cro - Magnon Tribes

Table III: *The Hierarchy of the Peoples of Eden*

*By and large, it may be said that this message consists primarily in the revelation of a theocratic social system; individuals are portrayed with their hands clasped in prayer, their gaze directed heavenward. Any doubts we may have in this matter are removed when we see a group of twelve statues discovered by Henri Frankfort in the temple of Abu at Tell Asmar. Mesopotamian art of the third millennium found in religion almost its only source of inspiration.*

Our divergence from the views of Parrot is only one of emphasis. We would delete the reference to hands being clasped in 'prayer' (the clasping of hands need not, necessarily, be a sign of prayer); and in place of 'religion', we would put 'reverence', or even 'gratitude', as a 'source of inspiration'. The early Sumerians did live under a 'theocratic' social system - but 'theocratic' must be kept firmly in inverted commas. To coin a phrase, it was really a *dingir-cratic* system. In their City-States, their kings were supervised by Overlords -senior Shining Ones - at least until the second diaspora sent the Shining Ones off on their travels throughout the World.

The group of statues from Tell Asmar are of great importance to this study, and they are shown in *Plate VIII*, as Frankfort displayed them. The primary observation is that eight of the figures are bearded in the same manner as in the bas relief of Ugmash in *Plate IX*; and their hair styles are similar, falling onto their shoulders, and being held in ringlets on either side of their faces. Only the turbans are missing - but these were probably ceremonial accoutrements.

Ugmash (Shamash) was one of the senior *Shining Ones* - a Two-eyed Serpent - and he had six bearded colleagues on the Grand Council. They are all there in the Group, together with Enlil as the overall tall figure in the centre - making eight in all. The female figure must be Ninkharsag who also became a late Council member in Kharsag/Eden. And, of course, the Hebraic record of Enoch similarly refers to seven Archangels plus the commanding, Lord of Spirits who equates with Enlil.

The overlapping hands on the chest is most unlikely to be an attitude of prayer; it is more likely to be a stylized form of artistic presentation. In our present age, photographic studies of sporting groups show crossed feet, and hands on knees, as a similar form of stylization.

The group includes three other individuals. The two round-headed figures, without the full beards, are clearly of a different race; and because the bald one in the centre bears a striking resemblance to another statue - that of Dudu the Scribe from the period of UrNina - it may be reasonably hazarded that this is Enoch the Scribe, himself. The remaining two figures (one on the extreme left, and one second from the extreme right in the front) may be junior members of the Anannage, or even representatives of the so-called lordlings (Watchers).

### THE LORDS

Although it is claimed that the Lords were sub-divided into two categories, of which the nine seniors were termed 'Two-eyed Serpents' and the fifty-odd juniors as One-eyed Serpents, the evidence for this division is somewhat circumstantial. The individual members of the Lords are described in the literature, simply, as 'Serpents'; and this is not confined to the Sumerian Epics. In the major portion of the *Old Testament*, the Hebraic term which is translated into English as 'angel' is *malak* meaning 'a messenger'. But an earlier expression for 'the angels' was the Hebraic



Plate VIII: Group of Statues representing the Anannage Council with attendants.  
(From the Temple of Abu at Tell Asmar)

term *ha'neshim* with close associations with *ha'neshek* meaning 'the serpent'.

In the bas-relief of Ugmash in *Plate IX*, the inscription by his head translates as 'The turbaned Lord Ugmash – the Two-Eyed Serpent'. But the Sumerian *igi* could mean 'eye' or 'face'; consequently, the inscription could equally well read '... the Two-Faced Serpent'. A choice has to be made and 'Two-Eyed' is preferred, despite the evidence of Janus, the Roman sun-god (an equivalent of Ugmash) who was depicted in statues as a figure with two faces.

There are many physical descriptions, in the literature, of the Lords of the *Shining Ones*; and all have features in common – great height, radiant countenances, shining eyes, bronzed skins and deep, loud voices. The best descriptions are probably:

[SE I: PP] ... .. *two very tall men different from any that I have seen in the Lowlands. Their faces shone like the Sun, and their eyes burned like lamps; and the breath from their mouths was like smoke.*

Almost seven thousand years later, the Prophet Daniel wrote:

[DAN 10:4-6 JB VB] *On the twenty-fourth day of the first month, as I stood on the bank of the great river, the Tigris, I raised my eyes to look about me, and this is what I saw:*

*A man dressed in linen, with a girdle of pure gold  
round his waist;  
his face shone like lightning,  
his eyes were like fiery torches,  
his arms and legs had the gleam of burnished bronze,  
and his voice was like the noise of a crowd.*

In a later chapter Yahweh will be described as he is presented in the *Old Testament* – and there the story is the same; brilliant countenance upon which no man can bear to look; great height; and a voice that thundered over the valleys. And accounts from world-wide mythology have a similar pattern. Clearly, the Shining Ones were not of our species, but *denizens* of another environment.

Enoch does a service by listing the seven Archangels under the command of the ‘Lord of Spirits’, and by making a short comment on the functions which each one performed in the Garden in Eden. The Lord of Spirits, however, is not commented upon – and without the Sumerian record of Enlil, nothing would be known of this vital personality. Enoch states:

[EN XX:1-4 PP] *These are the names of the Archangels who oversee [the other Angels]:  
URIEL – who is in charge of the country round about, and of Tartarus.  
RAPHAEL – who is responsible for the health of men.  
RAGUEL – who judges [perhaps monitors] the good behaviour of the Angels.*

Alternatively, the comment on Ragu-el might be read as ‘who judges the good order of the Angels’, the relevant Greek term for ‘good order’ being *kosmos*.

[EN XX:5 PP] *MICHAEL – who is over each one of the other Archangels, and is appointed to command the brave soldiers and, consequently, [is responsible for] the penal, volcanic areas.*

This is a difficult passage because the Greek *laon agathon* could refer to ‘brave soldiers’ or to ‘good’, or ‘gentle’, ‘people’. Charles opted for the latter and expressed it as ‘the best of mankind’, but we consider the reputation of Micha-el, as upheld in the *Old Testament*, is more in keeping with the command of brave soldiers. He was usually depicted in medieval icons with a sword in his hand; and, in the *Book of Daniel*, he was associated with the raising of armies in Persia, led by King Cyrus, for the release of the Jews from captivity in Babylon. The penal areas would be likely, also, to be under the control of the security forces. Notwithstanding his ‘profession’, he is described, elsewhere by Enoch, as being of a kindly and compassionate nature.

[EN XX:6-8 PP] *SARIEL – who is responsible for the fate of those angels who transgress [the laws].*

*GABRIEL – who is in charge of Paradise and is over the Serpents and the Cherubim.*

*REMIEL – whom the Lord made responsible for spreading abroad the instructions of the Seven Archangels – the Council.*

Paradise was a synonym for the Garden in Eden. In the *Koran*, and in most leading religions, the term referred to an area in the Spiritual Regions in which Souls could enjoy a sojourn of peace and pleasure, before being returned to the round of *transmigration*. Gabri-el was in charge of the Garden in Eden; but this post was not in conflict with that of the Lord of Spirits; Uriel was in charge of the country round about the Garden, and of the Lowlands -and the Lord of Spirits was over them both.

In common with the other Archangels, Gabriel was, more correctly, Gabri-el, an epithet in which el signified a status as one of the *Shining Ones* – equivalent to the Sumerian prefix *dingir* – both meant ‘shining’. The root of Gabri-el is GBR which is also the root of the Latin *gubernator*, and of the English *governor*. In modern equivalents, Gabriel was the Governor of the Garden in Eden and, in this capacity would have had responsibility, presumably, for security, and for those services directly affecting the people who lived in the Garden. But Gabri-el was also said to be in charge of the Serpents and the Cherubim – two groups that require careful consideration.

But first, it is necessary to return to Ninkharsag and to attempt to determine with which of the Archangels she equates. From what is known of her responsibilities in Kharsag as an agricultural scientist, Micha-el, Remi-el and Sari-el can be ruled out. And as Uriel and Raguel already have their Kharsag equivalents, that only leaves Rapha-el and Gabri-el. But Rapha-el was a doctor and spent much of his time in the Lowlands ministering to men, so he can also be eliminated. The equivalence with Ninkharsag, therefore, falls on Gabri-el - which need not be a matter for surprise.

There are a number of instances in the Kharsag Epics, in lines outside those quoted in Chapter 3, where Ninkharsag is called ‘the Leader’. And there is the passage in Epic No.3 where Enlil says to the Keeper of the Gate:

*This is thy Lady – the exalted Lady Ninlil;  
where water cultivates, she commands in my name.*

The Garden in Eden was where water was used for cultivation – and there Ninlil commanded. There is also a passage, in an epic not included in this book, where Ninlil is praised for her wise rule in Kharsag while Enlil (the Lord of Spirits) was absent.

So the Archangel Gabri-el – in Eden – was feminine! But this discovery need not affect the other recorded appearances of Gabri-el – in a male guise – such as, for example, at the Annunciation to the Virgin Mary; or at the dictation of the *Koran* to the Prophet Mohammed; because whoever held the post thousands of years later, presumably, might have been a different Being in the same position. And the term ‘might’ is used rather than ‘would’, advisably, because there is no way of knowing the length of time that any one of the Shining Ones remained in office, or indeed on Earth.

Ninkharsag was present at the inauguration of Kharsag as an extremely feminine, emotional and dedicated personality. She was also present – recognisable as the same person – at the time of the destruction of Kharsag, some two to three thousand years later.

At this point, some further consideration should be given to the term *Serpent*, used both by Enoch in the Hebraic account; and in the Sumerian epics. And, it is significant that, in classical Greek literature, the Oracle at Delphi was referred to as the *Drakona* or ‘Pythoness’. The Serpent who tempted Eve in the Garden in Eden – with all due respect to our Sunday sermons – obviously was not a reptile that crawled on its belly; nor was Gabri-el likely to have had charge of ‘snakes’, 1 300 metres up in the cold Lebanese mountains. Who, then comprised the ‘Serpents’?

Throughout history, the serpent has been used as a symbol of certain attributes and skills which, it is believed, can now be shown to have been endemic to the *Shining Ones* in Eden. In the archaic form of the Sumerian language, the serpent (*mush*) was designated as ; a pictogram in which the head, forked tongue, and long sinuous body was clearly portrayed. In the course of time (from Archaic to Ur-Nina) it also developed a forked tail, probably because of the later denigration of the lower orders of the Anannage into demons. As the writing became stylized, the pictogram developed into three separate ideograms, the first of which had four attached meanings: (i) a serpent, (ii) the dog’s tongue plant, (iii) the god Sakhan, and (iv) the god Sir. The second ideogram expressed meanings which included (i) the goddess Ishtar of Erech, (ii) a priest, or one cleansed, (iii) the god Shushinak, and (iv) splendour and magnificence. The third ideogram continued the list of goddess names with (i) the goddess Ininna, and (ii) the goddess Ishtar.

Both Ininna and Ishtar were later synonyms for Ninkharsag; and so the association of *mush* = ‘serpent’ with the *Shining Ones* is effectively apparent.

The association of the ancient Hebrew term, *ha’neshim* = ‘the angels’ and *ha’neshek* = ‘the serpent’ in which both have the same root as the Sumerian *mush* = ‘serpent’ or ‘goddess’ (philologically *m* and *n* are interchangeable), adds to the agreement.

Clearly, the ancient term *mush* or *nush* signified a member of the Anannage hierarchy; and it would be more correct to refer to Ninkharsag as a *Mush Lady* rather than a *Serpent Lady*. Nevertheless, the latter term passed down into posterity, and at some point in the development of the Sumerian language, *mush* was applied to the reptile which was seen to have some Anannage characteristics – and when the Romans coined the word *serpens* a whole host of associated terms proliferated.

Historically, the serpent became associated with:

(i) rejuvenation – because of its ability to slough off its skin, and to reappear in a bright and youthful condition. By appearing, occasionally, in their astral bodies, the Anannage, presumably, could simulate a similar transformation. Enoch commented on the reverse process:

[EN XVII:1 PP] *They conducted me to a place where those who were there were as bright as fire, but when they wished they could appear as ordinary men.*

(ii) the healing arts – it was sacred to Aesculapius, and was thought to have the power of discovering healing herbs;

(iii) the symbol of the ‘caduceus’ – the badge of the medical profession which, basically, was a wand which, in the hands of Mercury, could give sleep whenever he chose. Milton, in *Paradise Lost* XI:133, refers to it as the ‘opiate rod’. The ‘caduceus’ usually had two serpents entwined around a winged rod, suggesting that the serpents were symbolical of those who used such a rod;

(iv) wisdom – as in the quotation from Matthew X:16: ‘Be ye therefore wise as serpents, and harmless as doves;’

(v) shrewdness – as in Genesis 3:1: ‘Now the serpent was the shrewdest of all wild beasts;’

(vi) the Devil – which is an unfortunate derivation from the temptation of Eve.

According to legend, it was in the form of a serpent that Jupiter Ammon appeared to Olympia and, by seducing her, became the father of Alexander the Great. How much more credible the story becomes if, for example, the term ‘doctor’ is substituted for ‘serpent’!

The essence of the serpent symbolism appears to be in healing and wisdom, with the ability to rejuvenate and give long life – which were solid Anannage characteristics. But if this essence is real, and not illusory, we should expect widespread associations between the word ‘serpent’ and the practice of medicine – beyond the use of the caduceus. The English word has been derived from the Latin *serpens* with a basic root of SRP, which through sound-shifts within the Indo-European language, also incorporates SRB, SRF, SRPH and SRV. In this context of change, the original voiced plosive *b*, became the voiceless plosive *p* throughout the Germanic-speaking areas which, in its turn, shifted to the fricative *f* or *ph*.

There are, indeed, many common words with this root, in English, which have close associations with medical practice. A few examples are:

SeRVe – to perform a duty;

SuRVive – to outlive; have long life;

SuRVey – to examine, or diagnose;

SyRuP – a term used in early medicine.

SuRPlice – a white covering now used in church SeRVices,

but cognate with the white overall used in hospitals;

SeRaPH – an ‘angel of love’, cognate with the descriptions of nurses as ‘angels of mercy’.

The closest association is with SERAPH, one of the group of angels known in the plural as SERAPHIM. The Hebrew term *rapha* meant ‘healer’, ‘surgeon’ or ‘doctor’. From this we obtain confirmation for Enoch’s assertion that the Archangel Rapha-el was the doctor among the *Shining Ones*. The term *ser* meant ‘a higher being’ or ‘guardian angel’; hence, it is a reasonable deduction that the SERAPHIM were a corps of medical angels.

It should also be mentioned that the Egyptian god SERAPIS had medical associations; his ‘temple’ at Memphis was called the SERAPEUM; it contained within its walls a hospital for the sick. Additionally, SERAPION was an eminent physician of Alexandria in the third century A.D., a name derived from his profession.

Although medical connotations are strong in derivations from the term Serpent, it would not be wise to assume that all Anannage Serpents were doctors. The term has a wider association with 'wisdom'. In the early days of science, doctors were 'wise men'; which is why universities give their highest degrees – doctorates – to scholars specialising in all branches of learning.

Consequently, it may be concluded that, in Eden/Kharsag, all those *Shining Ones* specialising in science, or other branches of learning, became known to the Sumerians as Serpents; and those particular Serpents who specialised in medicine became known to the later Hebrews as the Seraphim. These Serpents were responsible to the Governor, Gabri-el, known to the ancient Sumerians as Ninkharsag.

In Kharsag/Eden, the Serpents worked in the *ab-zu*, the Building of Knowledge, and there they studied every discipline which was germane to their function as an exploration expedition in an unknown country. In this Building, the senior Serpents (Enoch's Archangels) were the Overseers and teachers – and Enoch was impressed with their clear and melodious voices.

However, we are still puzzled over the use of the expression 'Two-Eyed' Serpent, and cannot yet decide whether it was a generic epithet for the senior Serpents of the Council, or whether it was an honorific only applied to Ugmarsh because of some aspect of his astronomical work. It has to be observed that the expression 'old four-eyes' is a term of abuse used by schoolboys to taunt those of their ilk who wear spectacles. If Ugmarsh worked with a telescope this could explain the term. On balance, however, we consider it advisable to term the junior Serpents as 'One-Eyed' and the seniors as 'Two-Eyed'.

To understand Enoch's reference to the CHERUBIM as the second branch of Gabriel's organisation, it is necessary to study the etymology of this word. The Hebraic term was *kerub*, but it has been argued by scholars that it was an Assyrian expression, and probably Akkadian, or even Sumerian, before that.

The earliest known form of the singular, *Cherub*, is KARIBU; and if it is assumed that this was originally a Sumerian term, it can be broken down into the syllables *ka-ri-bu*. The archaic sign for *bu* was described by Barton as follows:

*The form suggests that the picture represented a barbed spear. This accounts for all the meanings which may be derived from cutting, piercing, swift movement of the arrow, also meanings which are associated with the various activities of a soldier ... ..*

The pictogram may have represented something more complicated than a spear, but the derivative meanings all tie back to the activities of what would now be described as an 'armed man'.

The sign for *ka* is stated by Barton to have 'clearly originated in the picture of a head, to which two lines were added, perhaps originally representing lips, to draw attention to the mouth ...' Meanings connected with the mouth are 'cry out', 'call' and 'speak'.

The sign for *ri* is more obscure; it has been described as a 'bird sign' and it definitely had the meaning 'to fly'; but, in the Akkadian, it could also mean 'protect'.



Plate IX. *The Lord Shamash (Ugmasb). Babylonian Art. Sippar (Abu Happa).*  
 The Sippa tablet, detail. The God Shamash under a Canopy holding the Ring and Staff. Inscription of Nabu-apal-iddin.  
*9th century B.C. Stone, width 7 inches. (British Museum)*

It follows that the phrase *ka-ri-bu* could have indicated 'an armed man who called out in order to protect'. In this context, a Cherub would have been a 'sentry' or 'security guard' – an interpretation which is in close agreement with the defined Cherub activity in *Genesis*.

[GEN 3:24 TH VB] *He drove the man (Adam) out, and stationed east of the Garden of Eden the Cherubim and the fiery, ever-turning sword, to guard the way to the Tree of Life.*

In this passage, the Cherubim clearly had a security duty to perform and, moreover, they were associated with an impressive weapon that cannot be identified. Nevertheless, the term *ri* = 'fly' must not be overlooked. Enoch spoke of some angels taking wings and flying. This may indicate that the Cherubim were a mobile unit either in the form of what would be called, today, a 'flying picket' – or, perhaps, of something more technical.

From the ancient *ka-ri-bu* there may also be derived the French *carabine* = 'a small rifle'; 'carve' = 'to cut', through the Anglo-Saxon intermediary *ceofan*; *caribe*, a small, voracious, South American, freshwater fish with sharp, cutting teeth; and the *Caribs*, the warrior race of the Caribbean. The North American word *caribou* is apparently of the same family, possibly because of the cutting-action of its spade-like antlers, and the habit of the bulls in standing sentinel on the females and their young.

If this Sumerian analysis can be used for determining the archaic meaning of Cherubim, it should also have something to say about their companions, the Seraphim – the Hebraic analysis having indicated a medical association. In archaic terms, there is the Sumerian syllabic expression *sa-ra-pi* for the singular form. An analysis of this reveals that *pi* = 'cut off'; the sign for *ra* is obviously a foot, or a leg, but may represent any part of the body; and *sa* could mean 'plan', 'judgement or decision' or, alternatively, 'counsel'. Consequently, a *sa-ra-pi* should be one who counsels, or gives a decision on, the cutting-off (amputation) of a part of the body.

This function is that of a 'field doctor' who, in cases of accident, would have to decide whether the patient should be sent to hospital for an operation. Among the Seraphim, it might be suggested that there were junior members of the medical group who worked in the Lowlands among the Patriarchal families and tribesmen, diagnosing illnesses, dressing wounds, and deciding on cases that needed more critical attention up at the *Garden in Eden*.

No consideration of the Serpents would be complete without a discussion of the 'temptation of Eve' which led to the expulsion of herself and Adam from the Garden. This story is one of the most enigmatic in the Bible, and its interpretation has probably led ecclesiastical scholars into more blind alleys than any other – besides raising doubts in enquiring minds as to the veracity of the biblical texts.

It was the foundation on which the legend of an evil Presence – namely, the Devil, whose primary activity lay in seducing Mankind away from the Truth – was to take root and flourish. And all because the Hebraic text of *Genesis* referred to the 'tempter' as a Serpent, a term also applied to a creature loathed, and greatly feared, by all who had to traverse its haunts.

The account is taken *verbatim* from the Torah. The term 'God', of course, refers to the head *Shining One* – the Lord of Spirits *alias* Enlil.

[GEN 3:1-7 TH VB] *Now the serpent was the shrewdest of all wild beasts that God had made. He [not 'it'] said to the woman: 'Did God really say: "You shall not eat of any tree of the garden?"' And the woman said to the serpent, 'we may eat of the fruit of the other trees of the garden. It is only about the fruit of the tree in the middle of the garden that God said: "You shall not eat of it, nor touch it, lest you die."*

*And the serpent said to the woman, 'You are not going to die. God knows that, as soon as you eat of it, your eyes will be opened and you will be like God, who knows good and bad.' When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate; and she gave some to her husband also, and he ate.*

*Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig-leaves and made themselves loin-cloths.*

As it stands, the passage is strange and equivocal. But, in an earlier discussion, it was argued that the Tree of Life promoted health, and the Tree of Knowledge (probably the same tree) gave the power of distinguishing between 'well-being' and 'ill-health'. In other words, the fruit of the tree so raised the level of vitality in a person that they suddenly realised, perhaps for the first time, what well-being, or good physical and mental condition, really meant. It acted as a remarkably invigorating tonic!

The connection between such a panacea and a serpent is meaningless in ordinary terms, but it has been suggested that the Seraphim group of the Serpents were really physicians – and nothing is more natural than for a doctor to prescribe an invigorating tonic.

But it has to be said, too, that a member of Rapha-el's team of doctors would have been well aware that the use of the fruit of the Tree of Life was forbidden. This serpent, therefore, must have had some ulterior motive in pressing Eve (or Chawwah as she should properly be called) to eat the fruit of the tree. To determine what this motive might have been, it is necessary to refer ahead to Enoch's reference to Gadre-el, one of the leaders of the Watchers:

[EN LXIX:3-6 PP] *And these are the names of the chiefs among the Angels; those who were over hundreds and over fifties and over tens.*

... ..

*And the third was named Gadre-el: it was he who showed the children of men all the blows which could cause death; and it was he that led astray Eve ...*

Gadreel was not accused of taking a wife from the 'daughters of men', like his Watcher colleagues; but he was accused of leading Eve astray. Presumably, therefore, he was one of the junior (or One-Eyed) Serpents in the Garden in Eden, too high in the ranking to join the Watchers in their sexual aberrations.

But why should he have urged Eve to eat the forbidden fruit of the Tree of Life? Perhaps the answer to this question lies in the effect that the fruit had on both Adam and Eve – it made them realise that they were naked; in other words it had a sexual arousal effect. It is possible that, in addition to its tonic and revitalising properties (perhaps because of them), the fruit was a power-

ful aphrodisiac. If this were the case, Gadre-el's urging may have been a preliminary to seduction; which may have failed because Eve was anxious for her husband to try it, too.

The next question is why the crime was so serious as to lead to the expulsion of Adam and Chawwah from the Garden. It could be suggested that once having obtained the knowledge that the fruit had this stimulating effect, they would not have been able to keep it to themselves. And a general abuse might have led to chaos in the Settlement – the propensities of the Watchers being what they were.

### THE WATCHERS

There is no need to say much about the characteristics of the Watchers, here, as they are shortly to have a whole chapter devoted to their activities. But one aspect may be introduced – they were not homogeneous; and may well have been recruited from diverse groups of Astral dwellers. They had disparate physical types; some were very large, like the *Grigori* (to be described later), and these were probably labouring groups; others were short and squat, and seem to have been craftsmen – particularly metal-workers. In the volume covering Mythology, they will be recognised as 'Dwarfs'. Others were small and delicately built, and these may have been employed as assistants to the senior Anannage – or even as servants. The force as a whole may have constituted the *igigi* – a term for beings of "heavenly" origin used by the Sumerians and the Babylonians.

On the Ugmash tablet in *Plate IX*, three small figures facing the Lord may also have a story to tell. The tallest figure, on the left, is dressed in all respects like Ugmash; consequently, it should be taken to represent a Being of similar standing to Ugmash – that is a Two-Eyed Serpent. The middle figure has a less elaborate turban, although his hair is of the same form, and is wearing a wrap-over type of gown girdled at the waist. This should represent a junior, One-Eyed Serpent.

The third, and shortest, figure is wearing a similar gown to the middle figure, but his hair is shorter and his hat is of a similar type to that worn by a figure in the Tell Asmar group (*Plate VIII*), except that the crown is raised to take the shape of the head; the other is flat on top and perches on the forehead.

It is by no means certain that these last two figures, with similar hats, are representations of two types of Watchers but, on the other hand, there seems to be no reasonable alternative.

### THE PATRIARCHAL FAMILIES

It will be postulated in a later chapter that the Patriarchal race, forerunners of the Hebrews, had as its progenitors seven pairs of ancestors dating back to a few years after the arrival of the *Shining Ones* at Eden. One of these pairs, Adam and Chawwah (Eve), were banished to the Lowlands after the debacle over the Tree of Life, but the other six pairs presumably remained in the Garden to assist with its cultivation.

Ultimately, the families of these twelve would have outgrown the resources of the Settlement and they, too, would have followed Adam down into the Jordan valley. It appears very likely that, with the help of the *Shining Ones*, they would have been responsible, in the first centuries of the eighth millennium, for the building and occupying of the town of Jericho with its superb walled defences. There is no other culture, known, that could have undertaken this magnificent work.

It was mentioned, previously, that figures of four hundred to two thousand were likely for the population of Jericho, with the lower figure at the height of the first stage of its development, and the higher figure a few generations later. The Semitic, Patriarchal families appear to have been prolific producers of children; and, by the time of the Flood, they must have numbered tens of thousands in the Jordan Valley, alone. And, doubtless, many families would have migrated even further afield.

### THE CRO-MAGNON TRIBES

The fourth set of peoples inhabiting the Highlands and the Lowlands, in the eighth millennium, was that of the original tribes, indigenous to these areas prior to the arrival of the *Shining Ones*. To recapitulate arguments raised previously – around 40 000 B.C., Neanderthal Man, with his low forehead, prognathous jaws, and stooped, shuffling walk, was in decline. He had survived through the worst of the Earth's climate during the long eras of the Ice Age; but he was not destined to experience the change to warmer temperatures in the ninth millennium.

As the Neanderthalers began to decline, the Cro-Magnon tribes appeared – seemingly fully-fashioned – as it were, out of nowhere. In stark contrast, the new species – *Homo sapiens sapiens* – had skulls, and other skeletal parts, of a completely modern type, and remarkably different from chinless, heavy-browed Neanderthalers. They had large heads but, as shown in *Fig.2*, the massively-built, ridged eyebrows were missing; the forehead and skull-vault were high; the face was flat and in no way prognathous.

For the first time in the evolutionary development of Man, the chin was well developed; the men were tall and well-proportioned, without any trace of the stoop that had characterised the Hominids for 30 million years. And, perhaps most significant of all, his brain size was suddenly greatly in advance of Neanderthal Man with a capacity of 1 700 to 1 800 cc compared to 1 000 to 1 200 cc.

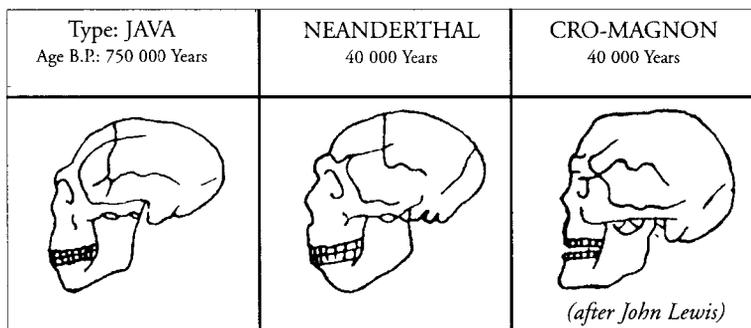


Fig.2. A Comparison between the Skulls of Java, Neanderthal and Cro-Magnon Man

For over a million years, evolution through the Hominid strain had been slow and uneventful with this cranial capacity increasing at an average rate of 5 cc every 10 000 years. Overnight, as it were, on this time-scale of a million years, there appeared a modern structured creature whose skeletal proportions were so close to our own that their remains could be mistaken for comparatively modern burials.

So far several hundred Cro-Magnon skeletons have been found, all within the range of variation seen in modern populations. Professor Adamson Hoebel comments on such a misinterpretation as follows:

*So modern are the bones that two Cro-Magnon skeletons discovered under a church floor in Milan, in A.D. 385, by St. Ambrose, were mistakenly interpreted to be Christian martyrs, and were canonized as St. Protasis and St. Gervaise. It never occurred to anyone that the bones had been there for over 100 centuries for they were apparently indistinguishable from contemporary bones to those who saw them. It is difficult to imagine that Neanderthal would have received the same reception.*

Hoebel's story has little value as scientific evidence, but is worth recounting as light relief. Moreover, it is a pleasant thought that 'St. Protasis' and 'St. Gervaise' were contemporaries of the tribesmen living in Eden when the *Shining Ones* arrived.

Hoebel also states, with regard to the exquisite cave-paintings of the Dordogne, the sensitivity and skill of which would tax the techniques of many established, modern-day artists:

*We do not know how Upper Palaeolithic people came to paint and sculpt as well as they did, because we find neither unskilled practice pieces of individuals learning to do it, nor earlier, clumsier pieces representing the preliminary stages of this art.*

and then adds:

*Until the archaeological record is more complete for this period (Upper Palaeolithic) we know only that Homo sapiens sapiens almost certainly evolved at least in the Near East, and probably in some other areas ...*

These, then, were the tribesmen who made up the fourth contingent of peoples in Eden; peoples who were brought into the Garden for training in the arts of civilization – and it may be significant that this very area saw their 'evolution', as Hoebel describes it. These were the tribesmen who were described by the Kharsag Epics as being so primitive that they lived in caves, wore skins and furs, and lived by hunting and foraging. And yet, so successful was their training in Kharsag that, within a remarkably short period of time, they had peopled the northern part of the Fertile Crescent with settled communities of farmers and husbandmen.

In the next chapter, events will be outlined that appear to have underlain this extraordinary advance in Primitive Man's development – events that are graphically portrayed in a Sumerian account included, seemingly anachronistically, in an Akkadian literary work dealing with *The Flood*.

*The 'Making' of Man*

*The Shining Ones said: 'Let us make Man  
in our image, in the likeness of ourselves ...'  
Alternative Genesis 2:26.*

Much thought has been given to the question of whether this chapter has a place in this book, or whether it should have been reserved for a more speculative volume in which various interpretations of the origins of Man could have been discussed in full. But having raised the subject in the Prologue – and recapitulated it at the end of the last chapter – it has been decided that, since so many remarkable features in the development of man have already been discussed, to eliminate the most remarkable one of all would have had all the earmarks of intellectual cravenness.

Had the account of the 'making' of Man been told in a Sumerian Kharsag Epic, or if it had been narrated by Enoch, there would have been no cause for hesitation. But the events to be described occurred long before Enoch was born – and the account has the flavour of an additional Kharsag Epic which has been flawed by Babylonian misinterpretation. The principal personalities of the Anannage Council have an active place in the narrative which is staged in the Great House of Enlil and the Building of Knowledge – and the Akkadian overtones are principally recognisable in the change of Ninkharsag's name to Beletili, meaning in Akkadian the 'Mistress of the Lords (or Gods)'.

An encouraging feature, in strengthening credibility, is that Nusku is mentioned; and he would have been the Anannage scribe and chronicler at the time, which is set very early in the Anannage occupation of Kharsag, some six or seven hundred years before Enoch's arrival (see *Table I – Chronology*).

The excerpts which follow are taken from the Akkadian work, *Atra- hāsis*, from Tablet I which was copied by the Scribe Ku-aya, in the reign of Ammi-saduqa about 1635 B.C., from non-extant, earlier material. This laconic explanation of origin may indicate that Ku-aya translated an earlier Sumerian tablet into Akkadian, and fell into the familiar traps that beset those who have little, or no, knowledge of the context of the material that they are using.

The Akkadian text has been most praiseworthily translated, in couplet form, by Lambert and Millard, two Oxford scholars unwittingly following in the footsteps of Canon Charles. For the purpose of comparison with the Hebraic and Sumerian texts in this book, their text has been lightly paraphrased in a consolidated prose form.

Some alterations, which have been made, have been to ensure compatibility of expression with previous quotations in this book; for example, 'gods' has invariably been changed to 'lords'; and the labouring *Igigi*, referred to in the previous chapter, are recorded as 'lordlings' for reasons which have already been outlined. What follows is a free adaptation, but on the few occasions where a departure has been made from the sense of Lambert and Millard's translation, this is recorded in a footnote.

[I(i)1] *At that time, the lordlings undertook the work and suffered the toil as if they were men. The toil was considerable for the work was heavy, and caused much distress. The Council of Seven of the Anannage made the lordlings work and suffer. Anu, their father, was in overall command, and their chief was Enlil; directly responsible for them was Ninurta, and their overseer was Ennugi.*

There are two points of significance in this opening passage. First, the lordlings toiled as if they were men, which suggests that the Anannage had been using local tribesmen in their operations. Secondly, Ninurta was the name of the son of Enlil and Ninlil, the latter having been pregnant at the time of the planning of the Settlement.

Consequently, we are dealing with a time which would allow Ninurta to grow up before taking on this responsibility. The period may be assessed at between ten and twenty years after the Anannage arrived – assuming, after the example of Noah, that they matured very early.

*The Lords clasped hands and decided on their division of responsibilities. Anu had returned to the 'Heavens' <sup>(1)</sup>, and Enki had gone down to the Building of Knowledge <sup>(2)</sup> - the lordlings were digging the Watercourse which (was to be) the life of the Land. For many sanatim<sup>(3)</sup>, they suffered this toil, and they counted the sanatim – for forty sanatim they suffered the work, night and day.*

*They complained and grumbled as they excavated, saying: 'Let us face up to our taskmaster, Ninurta, and ask him to relieve us of this heavy work – and our chief, Enlil, let us confront him in his own house.'*

*Then .... spoke to the lordlings, his brothers: '... [we need someone like] the former chamberlain; ... [perhaps] Enlil will appoint another. ... let us confront him ... let us break his yoke ... Come, let us confront Enlil in his own house. Let us declare war and show hostility.'*

*The lordlings listened to him; they set fire to their tools, their spades and their hods, and they held them aloft as they went up to the gate of Enlil's Great House.*

In this narrative it was night-time, half way through the watch; and the House was surrounded before Enlil knew anything about it. However, the *kalkal*, whom it may be assumed was the 'officer of the watch', observed the arrival of the lordlings, and was very worried. He bolted the gate and watched for a while; then he roused the Vizier, Nusku; and together they listened to the noise made by the insurgents. At last Nusku aroused Enlil and got him out of bed, saying:

*'My Lord, the House is surrounded – there is trouble at the gate.' Enlil said to Nusku: 'Secure the gate; get your weapons; and stand by me.' Nusku replied: 'My Lord, these are your own people <sup>(4)</sup>; why are you afraid of your own people? Why not have Anu brought down – and send for Enki?'*

*Enlil agreed, and Anu, the visitor from the Heavens, came down; and Enki, the visitor from the Lowlands, also attended.*

*With the principal members of the Council present, Enlil addressed them: 'I see with my own eyes a hostile force at my own gates! Is this disturbance against me? Must I fight them?' Anu spoke to Enlil: 'Let Nusku go and find out why the lordlings are at your gate.'*

(1) This term could be translated as 'Highlands' but Kharsag was already in the Highlands; and later accounts by Enoch suggest that Anu 'commuted' to and from the Spiritual Regions – as already mentioned.

(2) ABSU was a loan-word from the Sumerian *ab-zu* = 'Building of Knowledge'. This Building was at a lower level than the Great House, which explains Enki's necessity of 'going down' to it.

(3) Lambert and Millard translate *sanatim*, tentatively, as 'years'; but the period is unknown.

(4) This comment suggests that Nusku, like Enoch later, was not one of the Anannage.

*Enlil ordered Nusku to take his weapons and open the gate; then he was to bow down, straighten up and deliver this message: 'Anu, your father; Enlil, your chief, and your chamberlain, Ninurta, have sent me out to say: Who is the instigator of this disturbance, and who is responsible for this hostile attitude?'*

*Nusku went out to the gathering of the lordlings and gave them the message, to which they replied: 'Every single one of us has declared war – we reached this decision at the excavation. The work is too heavy; it causes us great distress; the excessive toil is killing us. Every single one of us has spoken in favour of confrontation with Enlil.'*

*Nusku returned to the Anannage and reported the words of the insurgents, and when Enlil heard them, his eyes filled with tears. He turned and spoke to Anu: 'Noble one, you have the authority and the power; while the Anannage are here with you, summon one lordling and explain <sup>(1)</sup> to him.' Anu replied and spoke to the Great Lords, his brothers: 'What are we accusing them of? Their work was very heavy, and has caused much distress. Every day we could hear them groaning.'*

We do not learn what instruction Anu gave because of a break in the tablet. When the narrative can be read again – in Tablet BM 78 257 (G), Column (ii) – Enki has the floor. He addresses his brother Lords in the same words as were used, previously, by Anu.

*'What are we accusing them of? Their work was very heavy, and caused them much distress [... ...] while Belet-ili <sup>(2)</sup>, the creator of life, is present. Let her create a lullu – a man, and let the man do the work, and carry the burden of the toil of the lordlings ...*

*'While Belet-ili, the creator of life, is here, let her create offspring; and when they become men, let them bear the toil of the lordlings.*

*They sent for Ma-mi, the creator of life, and told her: 'You are the biological expert<sup>(3)</sup>, the creatress of Mankind. We want you now to create a lullu so that he may undertake the tasks assigned by Enlil, and so relieve the toil of the lordlings.'*

*In reply, the Lady of Creation said to the Anannage: 'It is not possible for me to make these things on my own; but Enki has the [additional] skills that I need. As he can purify everything, let him prepare the material which I require.'*

There are now difficulties in the interpretation of the text. It continues with Enki, apparently, proposing to make a purifying bath on three separate days, roughly a week apart, in which he wishes all the lordlings to be dipped for cleansing. Then he requires that one lordling be slaughtered, and that Nintu [Belet-ili] should mix 'clay' from his flesh and blood. The slightly amended *verbatim* text is as follows:

*Enki opened his mouth  
and addressed the great gods:  
'On the first, seventh, and fifteenth day of the month  
I shall make a purifying bath,  
so that all the gods may be cleansed in a dipping.*

(1) In Akkadian, the term *tamtu* meant 'destroy'; but the Sumerian *tam* meant 'light' or 'brightness'. In the context, 'enlighten' or 'explain' is preferable to 'destroy'.

(2) Belet-ili = 'Mistress of the Lords' was Ninkharsag (Ninlil).

(3) L & M use the term 'birth-goddess'; but a more scientific phrase is needed here. Ma-mi was an alternative epithet for Belet-ili.

*Let one god be slaughtered,  
(and) from his flesh and blood  
let Nintu mix clay,  
that god and man  
may be thoroughly mixed in the clay [... ...]*

As with the translations of the early chapters of *Genesis*, something has gone wildly wrong! From what has preceded, the reader will appreciate that the great Anannage were not such nin-nies, or such scoundrels, as to murder one of their own people and then require Ninlil to mix 'clay' from his flesh and blood. Nor, as will be stated later, to spit on the mixture in the hope of producing a hybrid man and lord! In any case, in such a mixture how would man take any part in the hybridization?

It is apparent that the authors of *Atra-hāsis* have produced the best translation possible from the Akkadian text. The fault must have lain with the Akkadian scribes who misinterpreted the original Sumerian text. The question, now, is – can a more realistic account be provided with the material supplied?

In the first place, the translation of the term *ri-im-ka* is suspect. The root word *rimku* does, indeed, mean 'washing', but need not imply a bath. The word could also mean 'pouring-out', and in that context could be translated as 'draught' – and it is more likely that all the lords would have been given '(blood-) purifying draughts' on the first, seventh, and fifteenth days of the month, before one was chosen for the experiment, than that they would have been given weekly baths.

In the second place, it is not necessary to slaughter someone in order to obtain a sample of their purified blood. Thirdly, a mixture of blood and flesh does not make 'clay' -but it could make what would be called, today, a culture. And out of the right kind of culture, it is possible to produce a hybrid of two individuals; it is now standard practice in the production of *test-tube* babies. Moreover, in the text that follows, the 'clay' that Nintu mixed was placed in the wombs of 'foster-mothers' who, in due course, produced hybrid babies. What, then, was this 'clay' that Nintu mixed?

It was something which, when mixed with 'spittle' [according to the text], produced a culture that could be placed in female wombs to grow into embryos. The Akkadian term for 'spittle' was *ru-tu* or *ru'u-tu*; but if this term were taken from the Sumerian, it could have meant a '**conception-escape**' – a euphemism for 'semen'. And as an escape of 'semen' is almost indistinguishable from 'spittle', it is possible that the two terms were interchangeable.

The translation of the Akkadian text, provided by Lambert and Millard, states:

*The Igigi, the great gods,  
Spat upon the clay.*

Naturally, this cannot be accepted. But it would be acceptable for one of the Igigi (lords) to provide sperm for mixing with the 'clay'. However, this still leaves open the question -what was the 'clay'.

The Akkadian word for the 'clay' was *tittu*; written as *ti-it-tu*. In the context of the hybridization story, the Akkadian word appears meaningless – and perhaps it was the same to the Akkadian scribes. This suggests that the word was copied from the original Sumerian without alteration – and it is known that the original was in Sumerian because the personalities, mentioned, like Anu, Enlil, Enki, Ninurta and Nusku were from the Sumerian pantheon rather than the Semitic one. Consequently, it has to be asked what *ti-it-tu* could have meant to the Sumerians.

The syllables had the following archaic signs and meanings:

*ti* – 'to live', 'live', or 'living';  
or *ti(n)* – 'life'.

*it* – 'with'.

*tu* – 'bear', 'beget, or 'enter'.  
or *tu(n)* – 'portion', or 'piece'.

All these meanings appear to be consistent with the subject matter. Consequently, it is reasonable to consider that the 'clay' which Nintu was to mix with a lord's sperm was a 'piece of life', or a 'piece begetting of life'.

The conjectural leap that has to be taken, here, is to conclude that this 'piece begetting of life' was a 'female *ovum*'. And this leap appears fully justified by the closing stages of the narrative in which fourteen 'foster-mothers' are brought into the story to carry the resulting embryos.

With the above explanation, it should be possible to continue this obscure narrative in the knowledge that it has some degree of credibility.

[PP] *Enki said: 'On the first, seventh and fifteenth days of the month, I shall prepare purifying draughts. Let all the lords be purified, and then choose one from whom to take a sample of blood. From his flesh and blood we shall take what is required for the Lady of Creation to mix the life cultures so that lord and man may be thoroughly hybridized in the culture. Let the hybrid receive spirit from the lord's flesh; and, then, let us not forget that living man will have a spirit.'*

*In the Assembly, the Great Anannage, who administer the affairs of Earth, agreed. On the first, seventh and fifteenth day of the month, Enki made the purifying draughts. We-ila [presumably a One-Eyed Serpent], who had the right characteristics, was chosen by the Assembly to give blood. And from his flesh and blood, the Lady of Creation mixed the cultures.*

... ..

*After she had mixed the cultures, she summoned the Anannage, the great lords.*

*The great lords gave their sperm for the life cultures.*

*Ma-mi addressed the great lords. 'You gave me a task; I have now completed it. You took blood from a lord with the right characteristics. I have relieved you of your heavy work, and produced men to take over your toil. You raised a cry for men; I have given you freedom.'*

*When the lordlings heard this speech, they all ran and kissed her feet saying: 'We used to call you Ma-mi' now let your name be Belet-kala-ili, Great Mistress of All the Lords.*

The two paragraphs, immediately above, are out of their correct order, having been misplaced by a scribe. They should have taken their place after the operation was completed, and not before.

The text now proceeds to explain the operation. This was carried out in the Bit *Shimti* which is translated by Lambert and Millard as the 'House of Destiny'. In the Sumerian record, this was the *e-nam* (also the 'House of Destiny') which was the Great House of Enlil<sup>(1)</sup>. At first, it gives surprise that it should have taken place, there, rather than at the laboratories of the *ab-zu*, the 'Building of Knowledge' – but, on reflection, it makes sense. Ninlil would have wanted the foster-mothers to have every comfort, and to be under her own close, and constant supervision. The text continues:

*Enki, and the wise Ma-mi, entered the House of Destiny. With the foster-mothers assembled together, he brought the culture to her. As she recited instructions [to her helpers], she separated fourteen sections of the cultures. She put seven sections on the right, and seven on the left, separating them with a partition [these were a separation into male and female sections]. Fourteen experienced foster-mothers had been assembled. Seven were impregnated with male cultures, and seven with female cultures. The 'Birth-Lady', creatress of Destiny, had them impregnated in pairs in her presence.*

*So Ma-mi laid the foundations of [a part of] the human race.*

Lambert and Millard translate *shasurati* as 'birth goddesses', a term that makes little sense in the context of the narratives in this book, or of the careful and highly technical operation which was being undertaken. Here, the expression 'foster-mothers' is being used while recognising that, in itself, it is not necessarily accurate. If this extraordinary operation [that is, extraordinary for its time] were a hybridization of Anannage Lord and Man – and Enki states, specifically, in a *verbatim* quote, '**that god and man may be thoroughly mixed in the clay**' – the sperm should have come from an Anannage lord, and the ovum from a human woman, a Cro-Magnon woman. In that case, each foster-mother may have carried her own egg, Anannage-fertilized *in vitro*.

In the continuing text, Ma-mi is speaking:

[PP] *'In the wombs of the pregnant women in confinement, let the plug<sup>(2)</sup> be left in place for seven days<sup>(3)</sup>. And when the pregnant woman gives birth, let the mother of the baby sever the umbilical cord.'*

... ..

*The foster-mothers were assembled, and the Lady of Creation counted the months. The tenth month came<sup>(4)</sup> and the elapse of the period opened the womb(s). With a beaming, joyful face, and with her head covered, she performed the duties of the midwife.*

... ..

*'I have created it – my hands have made it. Let the midwife rejoice in the surrogate's house. Where the pregnant woman gives birth, and the mother of the baby, herself, sev-*

(1) See *Kharsag Epic No. 6 – The Great House of Enlil*.

(2) Lambert and Millard use the term 'brick'; it is more likely to have been some kind of surgical plug.

(3) To ensure that the fertilized egg remained firmly attached to the womb wall.

(4) Apparently, the Anannage operated under a lunar calendar; hence the ten months gestation period.

*ers the umbilical cord – let the bandage be in place for nine days, that the Lady of Creation, the Lady of Birth, may be honoured.'*

This narrative is a quite astounding piece of descriptive writing for its time and, in the original Sumerian (uninterrupted by *lacuna* and breakages), it was possibly even more so. Of course, the writer was hampered by the limitations of the language of the day, and by his own uncertainty concerning the details of what had taken place. There can be little doubt that the Sumerian scribe was using an eye-witness account in compiling his story.

In the circumstances, he made an outstanding attempt at an understandable narrative; and, strangely enough, it would not have been understandable before our present scientific age.

It has already been stated that the Anannage had no intention of 'killing' one of their number, but only of 'shedding blood' for the purpose of obtaining blood samples from which they could select the most suitable of the lords.

The importance of the blood sample in determining histocompatibility is well understood in modern medicine, because foetal wastage due to blood-group incompatibility still forms a serious proportion of stillbirths. It is known, for example, that O-group mothers will more often carry incompatible foetuses than mothers of other blood-groups; in fact, where B- and AB-group males marry O-group females, such matings are now described as being ABO-incompatible.

If this incompatibility occurs so frequently among modern, polymorphous, but related populations, it may have been a far more serious problem when attempting a conjugation of Anannage incarnates and indigenous Cro-Magnon – and may have required a very careful selection of *in-vitro mating* blood-types.

Even among apparently compatible types, it may have been necessary to make a detailed study of important antigens on suitable cells and tissues, notably on both blood cells and skin cells, to determine their effect on histocompatibility. Such necessary studies may well explain the use of both blood and 'flesh' in the experiments carried out by Enki and Mami. In fact, the purification process, mentioned, may have referred to the process of neutralizing incompatible antigens in the male donor.

The Lady of Creation so manipulated the cultures that lordling and man were 'thoroughly mixed'. In genetic terms, this mixture was half lordling and half human; and since the former are stated to have provided the male elements, the female elements must have come from human women; and these women could only have come from the CroMagnon tribes in the vicinity. Earlier in the epic, the Anannage are quoted as saying: 'You are the biological expert, the **creatress of Mankind**, we want you now to create a *lullu* ...'

From this statement, it might be inferred that in her role of biologist to the Anannage, Ninlil had previously been active in creating Mankind; and that this *lullu* was to be an *ad hoc* operation, possibly resulting in a specialized hybrid, bred for heavy labour.

But, such an inference would raise problems. Mankind in the Near East, in the ninth century B.C., was wholly Cro-Magnon, and had, admittedly, appeared very suddenly, and was markedly superior to its contemporaries, the Neanderthals. That appearance had been thirty thousand years earlier, and we must ask – is it reasonable to suppose that the Anannage descended twice

onto the Near East? And could they have carried out an earlier hybridization between themselves and the Neanderthals – to produce the remarkable advance to modern, Cro-Magnon man.

In answer to these two imponderable questions, it can only be stated that there is no firm evidence that they did either of these things, and yet they must, surely, have been monitoring the progress of the genus from Hominid to Man for millennia before deciding to advance the process of civilization by their active presence in Kharsag/Eden. It must also be borne in mind that the Lady biologist Ninkharsag (alias Ninlil, alias Belet-ili, alias Ma-mi) was already referred to as the *Creatress of Mankind* before her experiments with the lullu had even been discussed with her.

The implementation of the hybridization project is described as taking place in the *Bit Shimti*. Bit was the Akkadian word for 'house' (later to become the Hebrew beth); but *shimti*, while being translated by Lambert and Millard as 'Destiny', is a word that may have the seed of surprise within it. It has a distinct ring of Sumerian about it; and an analysis of the syllables *š i-im-ti* produces the following:

- (i) – *ši* = 'see' or 'look'
- *ši* = 'be bright'
- *igi* = 'eye';

the overall meaning of which suggests 'a bright eye for seeing'.

- (ii) – *imi* = 'clay' (life culture)
- *imi* = 'embryo'<sup>(1)</sup>
- (iii) – *ti* = 'observe' or 'examine'

The best combination of these closely compatible meanings is  
**'bright eye for examining the life culture'.**

The *Bit Shimti* may well have been the building that housed that essential piece of apparatus – an illuminated microscope.

From the prepared, and growing culture, Ma-mi segregated fourteen individual groups of cells, seven of which carried the XX chromosome of the female, and seven that carried the XY chromosome of the male. She could hardly have made this differentiation without recourse to a very powerful microscope. But whether, or not, *shimti* had the meaning prescribed for it, the fact remains that an Akkadian scribe – copying older material, nearly four thousand years ago – stated unmistakably that, in the *Bit Shimti*, a 'life culture' was separated into male and female particles and inserted into the wombs of fourteen surrogate mothers; and that ten lunar months later, seven male babies, and seven female babies, were born to these mothers.

How could such an anachronistic, scientific thought have entered an ancient scribe's mind unless the event had taken place – and had been witnessed by the chronicler? In our view, there can be no doubt (since there is no possibility of forgery) but that the event took place! Where there is a doubt is in extrapolating a ninth millennium B.C. event back thirty thousand years to suggest that may have been an earlier occurrence of a similar nature which has no known record.

(1) *imi* = 'embryo' comes from the Akkadian *UBARRO* which had that meaning. Its archaic sign may have been a crude representation of a baby.

Here the case must be rested, and the reader left to decide whether he, or she, can accept the unrecorded conclusion that genetic manipulation of Neanderthal Man, by the Anannage, had resulted in a new species of Man – *Homo sapiens sapiens*.

We are not told whether the lordlings went back to work in the interval between the births and the maturity of the children, or whether construction was suspended until the new labourers were old enough for heavy work. But, in this connection, we are reminded of Yahweh's ability to speed up genetic processes, as shown by the apparently startling maturation of Aaron's almond branch – as recorded in the *Old Testament*.

[NUM 17:21-26 TH VB] *Moses spoke thus to the Israelites. Their chieftains gave him a staff for each chieftain of an ancestral house, twelve staffs in all; among these staffs was that of Aaron.*

*Moses deposited these staffs before the Lord, in the Tent of the Pact. The next day Moses entered the Tent of the Pact, and there the staff of Aaron of the house of Levi **had sprouted; it had brought forth sprouts [buds], produced blossoms, and borne almonds.***

*Moses then brought out all the staffs from before the Lord to all the Israelites; each (chief) identified and recovered his staff.*

*The Lord said to Moses, "Put Aaron's staff back before the Pact, as a lesson to rebels, so that their mutterings against Me may cease, lest they die."*

Whether such a speedy maturation process was used by the Anannage to accelerate the 'normal' growth of the children is not known. But the possibility need come as no surprise. In the animal kingdom, there are considerable variations in the rate at which young animals reach a state of maturity. It may take twenty or thirty years for a young elephant to grow to a size at which it is fit to be inducted into the work of log-moving. But a racehorse can carry a jockey, and be actively raced, in its second year of life.

With a greater expertise in the use of growth, and other, hormones, who can say what apparent marvels might have been available to the Anannage?

Two of the fourteen *lullu*, of course, were Adam and Chawwah (Eve); and their union suggests that the fourteen were permitted to marry among themselves. They were the first generation of the Patriarchal families that were to grow, after many vicissitudes, into a mighty nation and were to become, nearly seven thousand years later, the unwilling scourges of the Near East – under the leadership of Yahweh Elohim who was then the Leader of the *Shining Ones*.

Following up the earlier argument, there are now two possibilities to consider.

1. If Cro-Magnon Man were a hybrid of Neanderthal Man and the Anannage, and the Patriarchal tribespeople were hybrids of Cro-Magnon Man and the Anannage, then the Patriarchal tribespeople – who were to become the progenitors of the Jewish race – were genetically three parts Anannage and only one part Neanderthal.
2. Alternatively, if Cro-Magnon Man were not a hybrid, but an exceptional (almost miraculous) evolutionary mutation of Early Man, then the Patriarchal tribes were genetically half Anannage and half Early Man.

In either case, it has to be stressed that the Jewish race, through their Patriarchal ancestors, carry more of the 'divine' Anannage strain within their body-cells than do the Gentiles. The percentages would be roughly as follows:

*Patriarchal Tribes*

*Gentiles*

Case 1: 75% Anannage / 25% Hominid – 50% Anannage / 50% Hominid

Case 2: 50% Anannage / 50% Hominid – Nil Anannage / 100% Hominid.

Which Case has the greater likelihood of being correct? There are only four clues; but the first lies with the infant Noah who was said to be so startlingly like the *Shining Ones* – and so startlingly unlike his own family – that his father, Lamech, was constrained to beg Methusaleh to make the forbidden journey to Eden to obtain reassurance from Enoch. Enoch's description of his great-grandson is enlightening.

[EN CVI:1-8 PP] *After some time, my son Methusaleh took a wife for his son, Lamech, and she became pregnant by him and gave birth to a son. The child's body was as white as snow and as red as the rose, and the hair on his head was in long locks which were as white as wool; and his eyes were beautiful. When he opened his eyes, he lighted up the whole house like the Sun might have done; the whole house was bright.*

*And he straightway sat up in the hands of the midwife, opened his mouth, and spoke of the Lord of Justice. His father, Lamech, was afraid of him, and ran to his father Methusaleh.*

*And he said to him: 'I have produced a strange son, different from, and unlike Man; he resembles the Sons of the Lord in Eden. His nature is not like you and me – his eyes are like the rays of the Sun and his face shines. It seems to me that he is not born of my stock, but of that of the Angels ...'*

It would appear that the young Noah was a throw-back to his progenitor on the male line - We-ila. This could still have happened (by Mendel's principles) under Case 2; but would have been far more likely under Case 1.

The second clue concerns the determination of the *Shining Ones* to salvage what they could of the Patriarchal strain by ensuring the safety of Noah and his family during, and after, the biblical Flood (Chapter Seven).

That strain was not necessarily established for purely practical purposes: at the Council Meeting before the Insurrection of the lordlings, the Anannage may then have decided on the creation of the *lullu* in the hope that it might establish a dominant strain in Men that might lead the Cro-Magnon tribes in the development of the Human Race.

As the Patriarchal families grew and developed, it is obvious that they began to be viewed with pleasure and affection by those in Eden. This is evident in the summoning of Enoch (then a Patriarch-elect) into their inner councils despite the troubles which will be described in the Lowlands. The line beginning at Adam and reaching Noah, despite the unsavoury affair of Cain and Abel, must have respected, and followed, the principles of the *Shining Ones* – to such an

extent that they were able to see in the Patriarchal line this possibility of an advanced human culture that might foster, and retain, the constraints of Truth, and of right and wrong. As such it might have been expected to act as a leaven for good throughout the whole human race.

The third clue lies in the undoubted genius which the Jewish race has manifested in the fields of art, science and philosophy in the last millennia. This, again, argues the case for the higher Anannage genetic content, not so much because of the inheritance of the *Shining Ones'* abilities – which is apparent – but because the Gentiles have not entirely been left behind.

Had Case 2 been correct, it would be expected that the Jewish race would have developed so far beyond a lagging rest-of-Mankind that, by now, they would have constituted an unapproachable Master Race. The gap would have been caused by the slower Gentile development, suggested by the very slow progress of the Neanderthals over the best part of a million years. There is not sufficient difference between Jew and Gentile, today, for Case 2 to be sustained.

But the fourth clue appears to hold the definitive key. As will be discussed in the next chapter, the Watchers – the third order Angels – were able to procreate with the daughters of the Patriarchal families. For this to have been possible, there must have been a close genetic relationship between Watcher and Patriarchal woman. Such would have been favoured by the higher Anannage genetic ratio in the Patriarchal woman assumed in Case 1.

On balance, in view of the Akkadian statement that Belet-ili had previously been involved in a genetic intervention into the development of Man, the above four clues suggest that it would be advisable to consider seriously whether the rapid transition from Neanderthal Man to Cro-Magnon Man, over 40 000 years ago, could have been the result of an earlier hybridization between the Anannage and Primitive Man.

Some will query whether such an apparently altruistic action could be ascribed to an advanced culture encountering the shuffling Neanderthal for the first time. But it is always dangerous to attribute motives to the actions of races more advanced than ourselves (particularly if there is a spiritual element, present); however, the Neanderthals – the then leaders of the evolutionary process on this planet – were doomed, and were destined to die out over the next twenty millennia.

Consequently, Creation's plans, for the development of a progressive evolutionary process in the most intelligent of earthly species, was suddenly in jeopardy; and this indisputable fact may have been the catalyst for the decision to send 'down' the expedition of the Shining Ones to Earth. They may have come, first, to establish a new species to replace the declining Neanderthals; and, secondly, after a period of 30 000 years, to train the new species in the science and arts of civilization.

And yet all this was to be thrown into disarray by the rebellious, and licentious, natures of the Watchers.

### *The Fall of the Watchers*

*Why have you left Eden, and slept with women;  
corrupted yourselves with the daughters of men,  
and taken wives for yourselves?*

[Enoch XV: The Most High]

The *Shining Ones*, for all their apparent omnipotence, suffered many trials and tribulations over the antics of their third order of craftsmen-teachers – the Watchers. The original group had rebelled against the heavy work of digging out the watercourse – six hundred years later, the reinforcements who are reported to have landed on Mount Hermon were to create such mayhem that it could only be erased by the Flood!

That it was in the nature of these beings to indulge in undisciplined behaviour is illustrated by a passage in the *Askew Codex*, in which Jesus of Nazareth is in discourse with his Inner Circle of Disciples, and is referring to the Watchers in the Astral Region:

*Next, I removed them from the Flashing Sphere which they had been sent to administer, and made them work on the Left Hand Path for six months as one part of their reformation; and for six months, I set them to guard the Right Hand Path to complete their reformation.*

*However, in an instruction from the First Ordinance, by command of the Supreme Being, Jeu (the Guardian of the City of Light) appointed them to watch over all those [Souls] travelling on the Left Hand Path, to complete their reformation from their evil practices.*

*When I first came to their plane, they were disorderly and undisciplined, and they struggled against the Light. As I said, I reduced their powers and removed them from their administrative positions in the Flashing Sphere, before appointing them to guard the Left Hand Path and, later, the Right Hand Path as well, to complete their reformation.*

According to Enoch, these Watchers were organised into groups of ten, each with its craft-leader. There were also leaders of fifties and of hundreds, and one overall leader -Shemjaza.

[EN VI:6-8 PP] *Altogether they were two hundred who descended in the days of Jared on the summit of Mount Hermon. They called it that because they had sworn, and bound themselves with vows, upon it.*

*These are the names of their leaders, and chiefs of ten:  
Shemjaza, their leader; Arikiba, Rame-el, Kokabi-el, Tami-el, Rami-el. Dan-el,  
Ezeque-el, Bariqija-el, Asa-el, Armaros, Batar-el, Anan-el, Zaqi-el, Samsape-el, Tur-el,  
Jomja-el and Sari-el.*

In the Greek, the term Watcher was written as *egregoroi*, and this may be translated in either of two ways; as (a) 'those who watch' or as (b) 'those who are awake'. The latter has led to a corrupt rendering of 'those who never sleep'.

In time, the equivalent Hebrew term *eyrim* became associated with the ‘stallions of the ass’ which suggests a highly sarcastic pun on the extra-mural activities of these Watchers. Enoch only gives one physical description specifically of the Watchers, and that is, in part, suspect. This concerned a group who, under their leader Satana-il, had refused to obey the instructions of the Lord of Spirits (Enlil) and had, consequently, been incarcerated for a long time under the stupefying conditions of one of the penal valleys.

[SE XVIII:1-2 PP] *I saw a large number [of beings] called Grigori; their appearance was like men, but their size was greater than that of the giants. And their faces were withered, and their lips were silent.*

These were definitely Watchers because *Grigori* is merely a contraction of the Greek *egregoroi*; but whether these were typical of the mass of the Watchers, and particularly of those who cohabited with women, it is difficult to say. The evidence suggests that the Anannage drew their third order support from a wide variety of physical types; some, as will be described from other parts of the World were craftsmen-dwarfs, and many became known (particularly in Ireland) as ‘the little people’.

We are able to deduce, therefore, that some, at least, of Shemjaza’s rank and file were very tall beings with the shining faces of the Angels as a whole – this is shown by the suffix *el* which is appended to most of their names.

Shemjaza’s Watchers were clearly not of the number of the original founders of the Garden in Eden, but were third order reinforcements required to assist the Angels in the Lowlands, as Men were developed in numbers and intelligence. The chronological list, shown as Table I, suggests that they arrived a little more than six hundred years after the original Settlement was founded – in the time when Jared was Patriarch – by which time it may be assumed that the Patriarchal tribes were numerous and prosperous.

[EN VI:1-5 PP] *Now when the tribes of men had increased in numbers, they had beautiful and attractive daughters; and the Watchers saw them, and lusted after them. So the Watchers said to one another: ‘Come on, let us choose wives from these daughters of men, and have children by them.’*

*And Shemjaza, who was their leader, said to them: ‘I hope that you will not decide to do this because I, alone, will be held responsible for this wrong.’*

*But they all answered him and said: ‘Let us all swear an oath, and bind ourselves by mutual vows, not to abandon this plan, but to carry it out.’*

*Then they all swore an oath, together, and bound themselves by mutual vows.*

It appears likely that Anannage law was such that, by making these mutual vows, the group voluntarily accepted collective responsibility; the conspiracy would have relieved the leader of his special responsibility and assured a lesser penalty in the event of punishment.

[EN VII:1-6 PP] *All the others joined the [ring-]leaders, and each chose a wife for himself;*

*and they lived with their wives and corrupted themselves. And they taught their wives things about their work and their experiments; and the taking of cuttings and all about plants. And the wives became pregnant – and they bore **monstrous** children who consumed all that the parents produced. And when men could no longer support them with food, the monsters turned against them and ate the flesh of men. And they began to do wrong to birds, to reptiles and to fish; and to eat one another's flesh and to drink the blood.*

*Then the people of the Lowlands laid accusations against these lawless monsters.*

There are four aspects of this sequence of events which, later, were to be the basis of charges brought against the Watchers.

1. It was against their instructions (possibly, even, against the terms of their contracts) to have affairs with women. That a similar taboo was in place in the Astral Region is shown in a comment by Jesus of Nazareth in his *Discourses*:

*There were twelve Regions [Aeons] (on the Astral Plane) -- Sabaoth the Adamas ruled as Head-Archon over six of them, while his colleague, Jabraoth, ruled over the other six. When Jabraoth came to believe in the Initiation of the Light, together with his Archons, he abandoned the practice of sexual intercourse.*

*But Sabaoth the Adamas continued to be involved with sexual matters. And when Jeu <sup>(1)</sup>, the Master of my Master, saw that Jabraoth believed, he carried him (up) with all the Archons who had believed with him and received him in the Sphere ... ..*

*He established Jabraoth, there, with the Archons that had believed in him. And he carried off Sabaoth the Adamas, with his Archons who did not practise the Mysteries of the Initiation of the Light – but continued to practise sexual intercourse in the Mysteries – and banished them to the (Flashing) Sphere.*

*AskewCodex: The Path of Light, 5-6.*

There is evidence that the Anannage were endeavouring to maintain a specific genetic balance among the Patriarchal tribesmen of the Lowlands, and that the Watcher cohabitation proved to be genetically disastrous to their plans. The Most High, in essence, commented: 'They [the Watchers] were intended to be part spirit, but they have chosen to emphasise the base (material) part of their natures.'

2. The offspring of these *mesalliances* were abnormal; there appears to have been a much higher incidence of mutation than is usual in humans – the large size of the fathers apparently led to great size and deformity in the children. It is significant that so many of the world's mythologies carry stories of giants and ogres – and of their depredations. A hideous event is not easily erased from human oral traditions.

3. The stated wrong-doing against animals is puzzling. It might have been that the Patriarchal tribes had been brought up as vegetarians after the sickness that swept through Kharsag in the early days of the Settlement. It is possible that the cattle and sheep were only kept for their milk, hides and coats.

4. The Watchers gave away secrets to their wives, and later to their children – secrets concerning spiritual matters that should not have been revealed to humans.

The Watchers had a variety of individual skills but, in addition to using them for the benefit of Mankind, they taught men and women aspects of their skills that were beyond the pale. This was particularly so in the case of Azaz-el who was adjudged to be the worst offender of them all. His fault was that, as an artificer and metal-worker, he did not confine his teaching to the making off ploughshares and other agricultural implements, but extended it to include weapons for men, and cosmetics for women.

[EN VIII:1-4 PP] *And Azaz-el taught men to make swords and knives, and shields and breastplates, and introduced them to metals and the art of working them; also to bracelets and ornaments, and the use of antimony for the beautifying of the eyelids; to colouring tinctures and to all kinds of gemstones. [As a result of this teaching] there was much lawlessness; men committed fornication and were led astray, and became corrupt in all their ways.*

*In the very beginning, Shemjaza taught the wisdom of cutting fodder from the meadowland in the Lowlands; while the eleventh, Pharrmaros, taught pharmacy, illnesses, practical wisdom and the diagnosis of illnesses; the ninth, Kokab-el, taught the observing of the Stars; the fourth, Baraqija-el, taught astronomy; the eighth, Ezeqe-el, taught the observation of the clouds; the third, Ariqi-el, taught the boundaries of the Earth; the seventh, Shamsi-el, taught the limiting positions of the Sun; the twentieth, Sari-el, taught the limiting positions of the Moon.*

With regard to the subjects which the Watchers taught in the Lowlands, a number require some explanation. The Greek term *semeia* was translated by Charles as 'signs', so that he states, for example, that 'Sari-el taught the *signs* of the Moon.' The word is only used for three of the explanations, namely those concerning the Earth, the Sun and the Moon. It was chosen, apparently, because Charles, mistakenly, translated *astrologion* as 'astrology', whereas its true meaning was the modern term 'astronomy'. Similarly, *astrologos* should be translated as 'knowledge of the stars', not as 'knowledge of the influence of the stars' which is implied by the term 'astrology.'<sup>(1)</sup>

The use of the term 'signs' is not suitable for such subjects. But, in Classical greek, *semeia* also had the meaning of 'boundaries' or 'limits'; used with earth, the term implies the teaching of local geography; used with the Sun or the Moon, it implies the teaching of the observing of the limiting, or extreme, positions of these bodies, as seen from Earth, which are the basic elements of their use in the modern science of archaeo-astronomy. This argues that Ancient man was taught to use the limiting positions of the Sun and the Moon as controlling points in the calendars by which he regulated his planting and sowing, and the movement of his flocks and herds between the high and low pasture land. A fuller explanation of this practice will be given later in this book.

The anger of the authorities in Eden against the Watchers was directed, principally, against Azaz-el and Shemjaza. In the case of Azaz-el, his teaching of the making of offensive weapons to a population concerned only with agriculture would have made it more difficult for the

(1) *Transposed into English notation, Liddell and Scott's Greek - English Lexicon records: astrologia, e, astronomy, Xenophon. From astro-logos ...*

Anannage to contain the lawlessness when it erupted. Despite the forming of the conspiracy, Shemjaza suffered (as he foresaw) because he was the responsible leader. Presumably, it would have been his duty to reveal the plans of his subordinates to his superiors in Eden; but this, obviously, he failed to do.

The groups of ten, into which the Watchers were divided, appear to have been cadres specialising in astronomy, geography, meteorology, metallurgy, agriculture, medicine and surveying. (These subjects were taught in the Building of Knowledge in Eden by the Archangels -presumably to trainees.) There were also craftsmen who were expert in building and weaving and, doubtless, in a number of other subjects which are not mentioned in the text.

A later passage (EN LXIX:3-12) names, again, five of the leaders of the Watchers, and three of these are additional to the lists already quoted – they may be leaders of fifties. There is an apparent anachronism, however, in the passage which mentions Gadre-el, and his leading astray of Eve. Gadre-el is reported to have taught men the use of the weapons which Azaz-el provided, including what are described as ‘the blows of death’.

But Gadre-el could not have been responsible for the attempted seduction of Eve and also have been a member of a party which arrived some six centuries after that event. It could have been an error of a later redactor, but it is more likely that the names quoted refer to the occupations of the owners rather than to personalised labels. Hence Gadre-el of the Watchers was possibly a member of a ‘guild’ which had had members in Eden from the early days of the establishment: there had probably been several Gadre-els in Eden in the span of six hundred years. Having referred to Gadre-el, the passage continues:

[EN LXIX:8-12 PP] *The fourth was named Penemu-e(l); he taught Men many things. He taught them how to write with ink and paper, and through this many went astray until this day; for Men were not created for such a purpose to confirm their good intentions with pen and ink.*

This implies that Man was intended to be a moral being; and to act so that his word was his bond, without any necessity for written agreements.

*And the fifth was named Kashdejan; he who explained to men the dangers of sickness; and the diseases of the embryo in the womb, and how they could be avoided; and explained sickness of the mind, the effects of snake-bite, and the illness of sunstroke. He was assistant to the Serpent Taba’et.*

In the last part of this passage, there is confirmation that Serpents could be doctors – and justifies the explanation of the seduction of Eve by a Serpent. And, as additional evidence, the Physician to the *Tuatha de Danann* (‘People of the God of Light’), the Ancient Irish equivalents of the Anannage, is recorded in Old Irish, as **Diyan Cecht**, obviously the same (but reversed) name as Kash Dejan.

It would be a reasonable assumption that, by the time that Enoch assumed his duties in Eden,

after a span of well over half a millennium since the 'creation' of Adam, the descendants of the latter – and of his six half-siblings – would have multiplied and developed to an extent that they were ready for further education; and that the influx of Watcher teachers was for the purpose of carrying this out. The group of teachers, or possibly only part of it, was posted to the Valley of Dan, at the headwaters of the River Jordan. Years later, Enoch found them there; and there they formed their conspiracy to take wives.

That there was communication between Men and the Anannage/Archangels in Eden, at the time of the troubles in the Lowlands, is shown by the following:

[EN IX:1-3 PP] *Then Micha-el, Uri-el, Rapha-el and Gabri-el, in Eden, received reports of much bloodshed and lawlessness taking place in the Lowlands. They said among themselves: 'Their crying reaches up to the gates of Eden'. And to the Council, they said: 'Now Men are pleading with you, the Council of the Archangels, to bring these complaints before the Most High.'*

These events were taking place just as Enoch arrived at the Great House in Eden. In fact, his arrival seems to have coincided with a Meeting being held there, at which the Most High was present. It was held in the open air, possibly with the Anannage Council on a forecourt to the House, and the rest of the Community on the grass in front.

This was a Meeting at which the selection would be made of those who were to receive an extension to their 'life spans'. The 'two men', who had transported Enoch from his home, may have realised that this was no time to abandon him, and have so arranged matters that he could stand at the back, and take stock of the proceedings – though such an exercise must have been completely bewildering, shortly after his arrival in Eden. Nevertheless, he was able to record his impressions.

[EN XL:1-10 PP] *And I saw a great number of people who were gathered in front of the Lord of Spirits (Enlil). And around him I saw four Presences, different from the Watchers, and I learnt their names; for the angel who went with me told me their names and explained all that I did not understand.*

*And I heard the voices of the four Presences as they made speeches of welcome in front of the exalted Lord. The first welcomed the Lord of Spirits, and the second welcomed the Elect One [the Lord of Judgements – the Most High], and those who had been selected to join the community of the Lord of Spirits.*

*The third made a petition [to the Most High] in the name of the Lord of Spirits, in which he entreated mercy in favour of those [Watchers] who live in the Lowlands. And I heard the fourth arguing against the satans [the law-enforcers], and refusing them permission to come before the Lord of Spirits to accuse those from the Lowlands.*

*After that, I asked the angel who went with me, and explained everything that I did not understand, who the four Presences were whom I had met, and whose words I had heard and written down. And he said:*

*'The first was Micha-el, the kindly, patient one; the second was Rapha-el who is*

*responsible for treating illnesses and wounds among the people, here; the third was Gabri-el, and the fourth was Phanu-el [Uri-el] who is responsible for dealing with those who are selected to receive an extension to their "life-spans".*

It is now clear that this was an important Meeting – one of those at which the ‘Great Selection’ was made by the Most High; and it was to be the start of one of the most dramatic interludes in the history of Eden.

At this selection meeting, it may be presumed that some of the nominations for entry into Eden were from among those guilty of cohabitation in the Lowlands. The *satans*, as they were termed in the text, were law-enforcement angels who reported to the Council on the conditions that they found in the Lowlands. But their evidence was not heard because while Gabri-el was playing-down reports of apostasy from the Lowlands, and asking that members of the Watchers should be considered for selection, Uri-el was refusing the *satans* permission to speak.

As a result of the efforts of Gabri-el and Uri-el [Ninkharsag and Enki], the seriousness of the situation was minimised. The matter was passed over, and nothing was done to curb the lawlessness.

But before long, the Archangels were in real difficulties as the troubles increased, and Men continued to cry-out for help. At last, the Council appealed to the Most High; but the appeal appears to have been couched in terms that suggested that the blame was his. However, it is possible that this was not the first submission that they made to him over the matter.

[EN IX:11 PP] *You [the Most High] foresee everything before it happens; you know about these things and you allow them to happen, but you do not tell us what we are to do about it.*

There is much to be read into this passage concerning the relationship between the Archangels and their Commander. For once, the religious gloss of adoration has not been applied by the translator, and the interplay between worried individuals can be followed. These are not submissions from inferior Beings to the Creator of the Universe, as religious authorities would have us believe, but a heated expression of viewpoints between subordinate commanders and their responsible overlord, within a democratic framework. This Most High stood in much the same relationship to the Archangel Council as a Mayor, on Earth now, might stand with regard to his Councillors.

Once roused, the Most High reacted positively and left his subordinates in no doubt about what he wanted done; indeed, they pressed him so hard as to cause him to overreact. Later, a number of them felt that that was what had happened.

[EN X:1-12 PP] *The Most High issued instructions that first Uri-el (Enki) should go to Noah, the son of Lamech: Tell him from me, "Hide yourself", and inform him of what is to happen; that all the Lowlands will be destroyed in a Flood which will wipe out everything on it. And give him instructions on how he may escape so that his descendants may be preserved for all time.'*

Unfortunately, the redactor had 'mixed up his papers', and inserted an instruction that would not be needed for another six centuries. However the next paragraph is chronologically correct and refers, directly, to the proper instructions.

*The Lord said to Rapha-el: 'Bind Azaz-el hand and foot, and throw him into the dark ravine; dig a cave in that desolate place, and throw him in. Close the cave with rough and jagged rocks until it is completely dark, and leave him there; and cover his head so that he can see no light. After his trial, he can be put in the fiery place.*

*And to Gabri-el, the Lord said: 'You must take action against the bastard children who have become reprobates – the children of fornication. Destroy all the children of the Watchers; and set them against one another so that they kill each other in battle; for they shall not have long life. And no pleading which their fathers may make on their behalf shall be listened to – for they all hope for the long life of five hundred years.'*

*And the Lord said to Michael: 'I want you to go and arrest Shemjaza and all his associates who have slept with women and so corrupted themselves. And when the sons have killed each other, and they have witnessed the destruction of their loved ones, imprison them for seventy periods in the valleys of the Lowlands until their day of trial. Then they shall be led off to the ravine of fire where they shall be imprisoned for life.*

*And clean up the Lowlands which the Watchers have corrupted, and make it known that you are doing so, so that they, themselves, may help in the process, and so ensure that the tribes of men may not die through the disclosure of knowledge which the Watchers have taught their sons. All the Lowlands have been corrupted through the things that Azaz-el taught: on him put all the blame.'*

After these instructions had been carried out, the Most High, in a magnanimous gesture, promised that he would extend all the benefits of Eden to all the people of the Lowlands -and to make prosperity available to all men.

Later, it will be necessary to take stock of all that has been gleaned of the Most High (Anu), and to try to decide where he stood in the hierarchy of the Spiritual Regions. It was certainly not as high as some religions would have us believe.

## ENOCH THE INTERMEDIARY

Enoch, himself, now became involved in the Watchers' problems. As a very raw recruit, he had been present at that afternoon meeting at which these problems had been aired in the presence of the Most High. But it was not long before he was being used as a 'messenger of the Lords', a responsibility which involved liaison between the Archangel Council and the Watchers in the Lowlands. Having been taught by them, as a young man, he seems to have been accepted by them as a friend, and to have been well trusted; a situation that, at times, must have caused him acute embarrassment.

[EN XII:3-6 PP] *And I, Enoch, was sitting idly and speaking well of the Great Lord, when lo! the Archangels sent for me – Enoch the Scribe – and said to me: ‘Enoch, you writer of the truth, go to those Watchers who have left Eden for the Lowlands and have taken wives, and say to them: “You have brought disaster to the Lowlands, and you shall be punished; you shall not be forgiven. And because you delight in your children, you shall see them killed – and you shall cry over their destruction. And even if you plead until eternity, you shall have no mercy nor peace.”’*

[EN XIII:1-10 PP] *So I, Enoch, went – and said: ‘Azaz-el, there is to be no peace for you. A severe sentence has been passed on you – to imprison you in bonds. You shall have no mercy and no request granted to you, because of the wickedness which you have taught, and because of the evil things which you have shown to men.’*

*Then I went and spoke to them all together, and they were afraid and sat in fear and trembling. They begged me to draw up a petition for them pleading forgiveness, and to read this petition to the Lord in Eden. From then on, they could not speak, nor raise their eyes, for shame over the deeds for which they had been condemned.*

*Then I wrote out each petition, individually, with its plea for mercy, and its request that their long lives should not be curtailed. And I went and sat down by the river in Dan, to the west of Hermon, and I read their petitions through until I fell asleep. And I dreamt of punishments, and heard a voice telling me to describe them to the Watchers and to reprimand them.*

*When I woke up, I found them all sitting together, crying, in ‘Abelsjail which is between Lebanon and Seneser – with their faces covered. And then I began to upbraid them and reprimand them.*

[According to Charles, ‘Abelsjail became a town in the Anti Lebanon, while Seneser was the Hebrew for Senir which was a term used by the Amorites for Hermon.’]

[EN XIV:1-7 PP] *This is what I said to them in accordance with the command of the Most High whom I saw in my vision: ‘I saw in my sleep what I now say with my tongue and with the breath of my mouth, which the Great One has given to men to speak with, in addition to understanding with the heart.*

*‘As he created man and has given him power of understanding words of wisdom, so he has created me, also, and given me the authority to reprimand you Watchers, the Sons of Heaven. I wrote out your petitions, and in my vision it appeared to me that they will never be granted, for sentence has finally been passed on you. You will return to the ‘Spiritual Regions, but you will be imprisoned in that Land for life. Before that you will see your beloved children destroyed as they fall before you by the sword. And your petition on their behalf shall not be granted, nor your own, even if you weep and pray, and speak all the words that I have written down for you.’*

Enoch then recounted to the Watchers what had happened to him in his 'vision', and how he had received the damning reply which he was told to give to them. Naturally, the question must be asked as to whether it really was a vision, or whether it was telepathic communication or hypnotic suggestion – or whether Enoch actually made the journey from the Lowlands to the abode of the Most High – in the Heavens. But, for the moment, the answer to the question may be deferred because the description of the visit, itself, is germane to the discussion that is needed.

The extraordinary passage that follows is couched in similar terms to those which were used to describe Enoch's aerial journey from the Lowlands to the top of Mount Hermon; and was obviously written, at leisure, after his return to Eden. The former journey could not have been a vision because Enoch was actually transported from one place to another where he stayed permanently – he did not awake to find himself still in his bed, at home.

The writing of this second journey takes on an amazed, descriptive tone but the images are vivid and intelligible – at least they are intelligible to the reader from the twentieth century. But they would not have been intelligible to anyone living before our technological age because the things that are described have only been part of our common experience for the last one hundred years. This suggests that the reference to dreaming, and to visions, may have been a later redactor's amendments to ensure that what he was editing would be credible to his readers.

[EN XIV:8 VB] *Behold, in the vision a cloud invited me and a mist summoned me, and the course of the stars and lightnings sped by me, and the winds in the vision caused me to fly and lifted me upward and bore me into heaven.*

Any paraphrase of Charles's translation of this passage would, of necessity, be of a speculative and subjective nature – but then so is his translation from the Greek. In the literal Greek text, somebody out of the 'mist' spoke to Enoch and he was invited, or called, 'into a cloud'. In this context, it should be borne in mind that it was out of a 'pillar of cloud' that Yahweh Elohim (a leader of the *Shining Ones*) looked down upon the Egyptians at the beginning of the Exodus of the Israelites:

[EX 14:24 VB] *At the morning watch, the Lord looked down upon the Egyptian army from the pillar of fire and cloud, and threw the Egyptian army into a panic.*

This 'cloud' had a solid exterior, and an illuminated interior which gave the impression of fire to those who had never experienced any night-time illumination stronger than a rush torch. From this interior, Yahweh could observe the Egyptians on the ground below -indeed it was the 'vehicle' in which he lived for part of the time of the Israelites 'wandering in the desert', and one in which he travelled extensively. Consequently, Enoch's narrative should be considered within the terms of the following extended paraphrase:

[EN XIV:8 PP] *I awoke to find a nebulous object near me, shrouded in mist. And a voice from inside called me and I entered the object. In due course, we moved, and going*

*faster and faster, the stars and lights seemed to rush past us. Suddenly, the winds raised us and lo! we were flying; and we were lifted upwards and carried into the upper regions.*

Did it happen like that? Perhaps – but perhaps not! Many spiritually-induced experiences involve an impression of ‘flying’ -- and yet, there are many biblical descriptions of ‘aerial’ transportation, a number of which will be referred to in a later chapter. To the Hebrews of ‘the early part of the first millennium B.C., the ‘flying Chariot of Israel’ was a very real experience.

Enoch does not describe his landing. He arrived, somewhat precipitately, at a walled estate which was the dwelling of the Most High, a Presence whom he thought of as the Greatest Lord of all, and whom he had only seen from a distance at that first out-of-doors Meeting in the Garden in Eden. He described his experience at the dwelling of the Most High in terms of wonder and awe; and even great terror – and most startled disbelief.

[EN XIV:9-25 PP] *And I went in until I reached a wall which seemed to be built of glistening, white stone; it was illuminated by bright lights, and I became frightened. I went in between these bright lights and approached a large house which, similarly, was built of glistening stone. The walls of the house were of interlaced stone blocks, and all these were wholly snow-white – and the ground was covered in snow. And the roof was silhouetted against the stars and the brightness of the lights, and round about were fiery sentinels and heavenly rain <sup>(1)</sup>. And a flaming fire surrounded the walls, and its doors were ablaze with fire.*

*And I entered that house, and it was as hot as fire and as cold as ice, and it was devoid of comfort and I began to panic, again, and to tremble.*

*And as I trembled, I fell on my face; but, on looking up, I saw before me, in another part, opened doors and through them a larger room which was ablaze with light. In every respect, the inside was so magnificent, and spacious, that I cannot describe it. Even its floor was brilliantly lit and, above that, there were bright lights like planets – and its ceiling, too, was brilliant.*

*I looked and saw a high Chair, there, with the appearance of crystal, shining like the courses of the Sun; and I saw Cherubim [security guards]. And from under the Chair came a blaze of light such that I could not bear to look at it.*

*And on it was a stately Being – his clothes shone more brightly than the Sun, and were whiter than snow. None of the angels was allowed to enter the room, and none of the honoured attendants could look on his face; no flesh could bear it. The blazing light was all around him, and a great light was in front of him, and no-one there could approach him. Yet, there were countless people, all talking together.*

*And those High Angels, who were closest to him, did not leave at night, nor depart from him. Until then, I had been prostrate on my face, trembling, but the Lord called me and said: ‘Come here, Enoch and listen to me.’ And one of the high ones came and shook me, and made me get up and approach the door; and I bowed my face downwards.*

[EN XV:1-12 PP] *I heard his voice saying to me: 'Do not be afraid, Enoch – you are a good man and a writer of the Truth; come here and listen to me. I want you to go to the Watchers in Eden, who have sent you to intercede for them, and say: "You should intercede for men, and not men for you. Why, when you left Eden [for the Lowlands], have you slept with women; corrupted yourselves with daughters of men, and taken wives for yourselves? Why have you copied the children of the Lowlands and, as a result, produced a race of giants?'*

*Although you were spiritual, living the extended life, you have contaminated your blood with the blood of women and, as a result, produced children with human characteristics. Like the children of men, you have lusted after humans – just like those who are mortal.*

*I have given wives to men so that they might impregnate them and produce children, so that nothing might be wanting for them in the Lowlands. But you were spiritual, living the extended life – immortal for all your time on Earth. Because of this, I did not arrange wives for you."*

The above is a very significant passage. Speaking, was a very high-ranking Negative Power – One who takes a part in ordering and governing the Material Universe, and all that is in it. The *Askew Codex*, in addition to the *Great Invisible One* who created the Universe under the direction of the Supreme Being, mentions three very high-ranking Beings whose tasks are just those enumerated by Enoch's Most High. These are *The Authades*, *The Adamas*, and *Bainchooch* – all three are also known as the 'Triple-powered Gods', and act as lieutenants to the *Great Invisible One* – the Supreme Negative Power, also known as *Kal Niranjan*.

Enoch continues to record the speech of the Most High:

*'Now the giants, who have been produced by the coition of spirit and flesh, shall be classified as evil spirits on Earth, and Earth shall be their dwelling. The spirits of these giants afflict, oppress, destroy, do battle and work destruction in the Lowlands. They do not (need to) eat but, nevertheless, they hunger and thirst, and cause offences. These spirits will attack the children of men and women, because they have been produced by them ...'*  
 [EN XVI:2-4 PP] *'And now concerning the Watchers who have sent you to plead for them – those who were formerly in Eden – say to them: "You have been in Eden, but all the mysteries taught there had not been revealed to you; those you had learnt are worthless ones, but these in your stubbornness you have passed on to women; and through these mysteries women and men work much evil in the Lowlands."*

*'Say to them, therefore: "You shall have no peace."*

This lengthy passage describing Enoch's visit to the dwelling of the Most High has three pertinent parts, concerning (a) the method of travel; (b) the description of the building and its occupants; and (c) the message to be taken back to the Watchers.

Regarding Enoch's description of the building, it is instructive to note the comments of two other travellers in the Spiritual Regions:

*“On the right side there are bright islands, and on the left many continents covered with palaces, appearing as if made of pearls, their top stories made of rubies and studded with emeralds and diamonds ... Only the brave spirit may venture this far.*

*“The soul now advances to a great and wonderful field or park, the scenery of which is absolutely indescribable ... ..*

*Golden palaces are set in open fields of silvery light ... and the beauty of the hansas [souls] living there is incomprehensible, the brilliancy of each one being equal to the combined light of sixteen suns and moons.”*

Huzur Maharaj Sawan Singh: *The Dawn of Light*, pp. 160-1.

183. *“As there are societies in heaven and the angels live as men, they have also dwellings and these differ in accordance with each one’s state of life. They are magnificent for those in a higher state of dignity and less magnificent for those in a lower state ... ..*

184. *“It is better, however, to bring forward the evidence of experience. Whenever I have spoken with angels face to face, I have been with them in their dwellings. Their dwellings are precisely like the dwellings on earth which are called houses, but more beautiful. In them are chambers, inner rooms and bedrooms in great number. There are also courts and around them gardens, flower-beds and lawns ... I have been permitted to wander through them, looking about on every side and occasionally entering the houses. This occurred when I was fully awake, and my inner sight was opened.*

185. *“I have seen the palaces of heaven which were so magnificent that they cannot be described. Above, they glittered as if made of pure gold, and below, as if made of precious stones. Some were more splendid than others.”*

Heaven and Hell: *Emmanuel Swedenborg*, pp. 120-1.

It has been said of Emmanuel Swedenborg by the *Swedenborg Movement* that he “was born in Stockholm on 29th January, 1688 and became one of the most outstanding scientists of the 18th century, making important contributions in nearly every field of knowledge: metallurgy, chemistry, physics, astronomy, anatomy, physiology and philosophy. As a member of the Swedish House of Nobles he promoted his country’s welfare in social reform, economic stability and finance.

“At the age of 56, his spiritual sight was opened and he gave up the study of natural sciences and used his massive intellect to explore the inner reality. For nearly 30 years, until his death in 1772, he had daily access to the spiritual world which he described in great detail.”

Huzur Maharaj Sawan Singh, known to his followers as ‘Great Master’, is recognised as the greatest of the Sikh line of Perfect Living Masters of the present century. Like Swedenborg he travelled daily into the Spiritual Regions but, whereas Swedenborg is unlikely to have penetrated further than the first Region – the Astral Region – Sawan Singh had immediate access to the four higher Regions, and to Sat Purush, the Supreme Being, himself.

Points of similarity between all three accounts make it clear that Enoch’s journey was to the Spiritual Regions – probably to Trikuti, the Second Spiritual Region, where the Senior Negative Powers have their ‘headquarters’. In the *Askew Codex* it is recorded that ‘the Authades’, one of the

three 'triple-powered Gods', resided in the Thirteenth Aeon – the lowest level of the Second Spiritual Region.

There is, however, another dimension that must be introduced from Enoch's description of the dwelling of the Most High. In his simple life in the Lowlands, the only source of light for him, and his family, apart from the Sun and the Moon, and occasional flashes of lightning, was fire. But fire, either on a hearth, or in the form of lighted rushes, gives a very low level of illumination; in concentrated form, such as in a bonfire, it may be too hot to approach but it is never too bright to be looked at – its energy lies largely in the infra-red end of the spectrum.

The scene that Enoch described was of such brilliance that it hurt his unaccustomed eyes, and made him turn away. He could only describe the outer wall as illuminated by bright lights – literally by 'tongues of fire' – although the level of the illumination obviously amazed and frightened him. The doors were 'ablaze with fire'; but the inside of the house defied his vocabulary – it was so brilliant as to transcend anything in his previous experience, even in Kharsag.

Fantasies and dreams can only be fabricated out of the building blocks of personal experience, or of visualised experiences passed on by others. They cannot be conjured out of the air – like Prospero's. Consequently, we have no hesitation in accepting that Enoch travelled to the Spiritual Regions, and had the experiences described by him. How he travelled can also be explained.

Visions in meditation are experiences common to those who practise this state; and all Living Masters can, if they so wish, raise a devotee to the higher realms. In the *Askew Codex*, Jesus of Nazareth describes how he took his Inner circle of Disciples on a conducted tour of the Spiritual Regions, which he considered essential to their spiritual education before starting their preaching missions on Earth.

In Enoch's case, he was sleeping by the bank of the River Dan; and it would have been perfectly possible for the Most High to have had his soul temporarily brought out of his body and guided to his dwelling in Trikuti (the Second Spiritual Region).

The message that Enoch was instructed to take to the apostate Watchers is also informative. It would appear that these were 'apprentice angels', still in the process of learning how to teach others. The 'mysteries' that they had learnt, hitherto, had been relatively elementary; but one important aspect is the confirmation that one of the important functions of Eden was that of a teaching establishment – at the Building of Knowledge in the Sumerian equivalent of Kharsag.

Enoch does not continue his account of Eden beyond his visit to the Most High except to record that the sentence on the apostate Watchers was carried out; and to record Micha-el's reaction to it.

[EN LXIV:1 PP] *And I saw others imprisoned in this place, and I heard one of the Angels say: 'These are the Watchers who went down to the Lowlands and gave away our secrets to the children of men, and seduced them into doing wrong.'*

Those penal ravines which Enoch had visited when they were uninhabited, were now occupied by the unfortunate wrong-doers; and they were to give rise to many different stories, throughout the Middle East, concerning 'gods' imprisoned in the Underworld.

As a final word on those Watchers in the volcanic clefts, Enoch recounted the reactions of Micha-el, recorded as 'the kindly and patient Archangel'.

[EN LXVIII:2-5 PP] *Then Micha-el answered Rapha-el [the doctor] and said: 'I am greatly disturbed and distressed at the severity of the judgement over the secrets; the judgement on the Watchers. Who could endure the sentence which has been carried out, as a result of which they are fading away? Who is he whose heart is not softened by it, and who is not disturbed by this judgement which has been meted out to those who were led astray by the circumstances in which they found themselves.'*

*But when Micha-el was in the presence of the Lord of Spirits, he said to Rapha-el: 'I shall not take their part in discussion with the Lord, because he is angry with them for behaving as if they were the Lord. So they must take all the blame, and neither Angel nor Man shall take any part in it – they alone have to bear the punishment, always.'*

We are not told what caused this conversation to take place, but the reference to Man suggests that Enoch may have expressed his concern; and Rapha-el, being a doctor, may have stressed to Michael that the Watchers would not be able to withstand the conditions under which they were imprisoned, and may have pleaded with him to take the matter up with the Lord of Spirits. However, Micha-el, despite his feelings of compassion, felt unable to do this.

The imprisonment may have been a highly charged, and controversial, subject among the Archangels: Micha-el spoke of the Watchers 'behaving as if they were the Lord', and this might have been the crux of the problem in approaching Enlil on this matter. The Lord of Spirits was known as the Lord Enlil in the Sumerian record; and, there, we read of him making love to Ninlil (Kharsag Epic No.3) – albeit one of his own kind – who became one of the Anannage Council. It is not unreasonable to speculate that the sight of Enlil and Ninlil, living together, might have aroused in the Watchers the sentiment of – 'what the Lord can do, so can we!' And if Enlil and Ninlil had broken some, perhaps unwritten, code of behaviour, the situation could have been fraught with disciplinary difficulties.

Nevertheless, the severity and implacability of the sentence handed out by the Most High raises another question. We have already suggested that the Most High was probably a high dignitary among the Negative Ones – possibly one of the so-called 'Triple-powered Gods'. One of the three triple-powered Gods is named in the Askew Codex as the 'Authades'. This is a Greek descriptive term, and the reference in the Greek Dictionary may be revealing:

*auth-ades, self-willed, wilful, dogged, stubborn, contumacious, presumptuous, Herodotus, etc.:– metaphorically of things, remorseless, unfeeling, Aeschylus:–*

All of these adjectives are capable of application to the actions and sentiments of the Most High over the punishment of the Watchers – and, within a few millennia, they were to apply even more obviously to another senior Negative Power, *Yahweh Elohim*.

After the punishment of the Watchers, there followed a period of some seventy years for which there is no record but, presumably, much of this time was taken up with trying to undo the damage done to the Lowlands. The monstrous, renegade children had to be rounded up and destroyed; and evil practices that were repulsive to the authorities in Eden had to be eradicated from among the Patriarchal families.

In his original instructions to the Archangels concerning this punishment, the Most High concluded with:

[EN X:15-26 PP] *And destroy all the children of the Watchers, and all those reprobates who have wronged mankind. Destroy all wrong from the face of the Lowlands, and let every evil work come to an end.*

The Archangel Council took this instruction literally, and preparations were made to carry it out. The Hebraic record does not tell us what actually happened – and Enoch draws a veil over the mayhem that ensued. Only the much later Babylonian records carry accounts of Tiamat and her ‘monstrous brood’, and the difficulties that the Anannage faced in disposing of them. By that time, the accounts were garbled and confused, and much distorted by the religious overtones that were imposed by the deification of the Anannage principals. Their subsequent denigration to demons to make way for the introduction of Semitic gods in the third millennium B.C., made the confusion far worse.

A reference to the Chronological Table at the beginning of this volume, shows that the arrest of the Apostate Watchers is estimated to have taken place around 7 000 B.C. Unfortunately, there is now a hiatus of seventy years in the record of the *Book of Enoch*; and, when the narrative is continued, it is to be found in the *Book of Noah* which is a supplement to the *Book of Enoch*.

Despite the *lacuna*, the continuing account is still narrated by Enoch, and most of it has already been referred to in a previous chapter (6). It concerns the birth of Noah, and his resemblance to the Angels. The missing lines are as follows:

[EN CVI:8-9 PP] ... [*Lamech speaking to Methusaleh*] *‘I believe that, during his lifetime, some wonderful event will take place on Earth. And I have come to ask you to go to Enoch, our father, and find out the truth from him, because he lives with the Angels.’*  
*When Methusaleh heard this he came to me at Eden, for he had heard that I was there ...*

Enoch told Methusaleh to go back and reassure Lamech; the child was truly his, and he should call him Noah. The passage, of course, reinforces the thesis that Eden was a place on Earth to which it was possible for Methusaleh to travel – despite the earlier admonition that no-one should go looking for Enoch.

## THE FLOOD

Again, there is a gap in the record – this time of almost six hundred years – and, then, the narration is no longer by Enoch, although he was still at the Garden in Eden.

[EN LXV:1-4 PP] *At that time, Noah had discovered that the floor of the Lowland Rift Valley was showing signs of sinking, and he was afraid that earthquakes would destroy it. So he left and travelled to the entrance to Eden, and called to his great-grandfather, Enoch, in a very worried voice, saying: 'Hear me! Tell me what is happening to the Lowlands which are being badly shaken by earthquakes – I am afraid of being killed.'*

At this stage in the narrative, Noah takes over the dialogue:

*'Then there was a great commotion where I was, and a voice sounded out of Eden, and [in fright] I fell on my face.'*

To our twentieth century experience, this account would suggest the arrival of Noah at a guard-house which is known to have been set up at the entrance to the Garden in Eden. There was only one exit from the inter-montane basin in which the Garden was situated, and this was at a low col leading down to the big valley which ran southwards towards Hermon. When Adam and Eve were expelled from the Garden, the event was recorded in *Genesis*, as follows:

[GEN 3:24 JB VB] *He banished the man, and in front of the Garden in Eden he posted the cherubs, and the flame of a flashing sword, to guard the way to the Tree of life.*

The Cherubs, as has already been stated, were security guards under the command of Gabriel, and were placed at the entrance to ensure that intruders did not gain access. Guards require shelter, and so a small post would have been necessary; and they would also have required communication with their superiors in the Garden, and this would have implied a form of 'field telephone'. It is likely that Noah was induced to speak into a communications mouthpiece; but when he found a voice speaking loudly back to him, he collapsed in fright. However, he soon recovered.

[EN LXV:5-11 PP] *Enoch, my great-grandfather, arrived and stood beside me. He said: 'Why have you called out to me in such distress? A decree has gone out from the Lord concerning those who live in the Lowlands. They must be destroyed because they have learnt the secrets of the Watchers, and the violence of the Satans with all their secret powers; and the power of those who practise sorcery and witchcraft.'*

*After that my great-grandfather, Enoch, took me by the hand and stood me on my feet, and said, 'Go now, because I have asked the Lord of Spirits about the disturbance in the Lowlands. He told me that, because of the Watchers' wrong-doing, judgement has been passed on them, and there will be no appeal. Because of the secrets which they have sought out and learnt, the Lowlands, and all who live there, must be destroyed. These*

*cannot be reprieved because they have given away secrets to men, and they are damned; but concerning you, my son, the Lord of Spirits knows that you are innocent, and guiltless of this accusation about the secrets.*

There is no reference to the time-span of six hundred years that appears to have passed since the Watchers were imprisoned. But this is not surprising because the archaeological record at Jericho reveals a number of serious disturbances over this period. It seems likely that the cleaning-up of the Lowlands did not entirely eradicate the violence and crime that had insidiously overtaken the lives of the tribes in the Valley. At last the Anannage Council must have decided that enough was enough; the virus of evil had spread too far and wide, and the only remedy – if Man were to develop as they wished – was to destroy their handiwork in the Lowlands, and to start all over again with the one family who had proved immune to corruption; the family of Noah. Noah continued his account:

[EN LXVI:1-3 PP] *Then he showed me the 'Angels of Punishment' who were ready to let loose the power of the waters stored under the earth, to cause destruction of all those who live in the Lowlands. The Lord of Spirits [Enlil] had given instructions to those Angels not to let these waters loose for the present, but to hold them in check; for these Angels were able to control the flow of these waters. Then I left Enoch.*

This is fascinating background information to the story of the Flood; information that is not found anywhere in the *Genesis* account:

[GEN 7:11 JB VB] *... that very day all the springs of the great deep broke through, and the sluices of heaven opened. It rained on earth for forty days and nights.*

As presented, the evidence is conflicting. Noah went to Enoch to complain of earthquakes and the sinking of the Valley floor; but his great-grandfather made no reference to this – as far as we are told. But he did tell Noah of a great destruction which was being prepared for the Lowlands – by the release of underground waters. Obviously, there was a connection between the two events. However, it may be that the sinking of the Rift Floor [a very credible geological phenomenon] was fortuitous, and gave the Anannage the opportunity that they required.

The narrative appears to suggest that the powers in Eden knew of extensive, underground reservoirs of water, naturally stored in the limestone strata of the Lebanese mountains. If these existed, they would have been topographically much higher than the lowlying Jordan Valley, and if they could be controlled and subsequently released when required, a gigantic flood of swiftly-moving water might have swept everything before it. There are persistent references, in all traditions which carry this story, to persistent rainfall – and this might have provided just those conditions of maximum storage which were necessary for the success of the Flood.

'The sluices of heaven opened ...' may have been a picturesque way of describing torrential rainfall; but, remembering that 'heaven' in *Genesis* usually referred to the Highlands, it might have been a loose description of how the water was released – 'the sluices of the Highlands were opened'.

On the other hand, traditional stories often manage to get themselves intertwined, and there is the possibility that the later, torrential rains that brought about the destruction of Kharsag, may have become interwoven with the even greater Flood. But one other reference causes concern. The expression *great deep* usually indicates the ocean or, at least, a great sea like the Mediterranean – and if the Mediterranean could have been connected to the sub-sea Jordan Valley, the devastating flood would have been complete.

However, the difficulties in accepting such a bizarre explanation for the Flood are impossible to overcome, even though there is a possible topographical connection of low ground from the coast immediately north of Mount Carmel, running southeastwards to an arm of the Jordan valley which reaches towards Jezreel. But such a matter needs far more study than has been possible, here.

Whatever the full story of the mechanics of the Flood may have been, the concept was undoubtedly drastic – the total destruction of all living creatures from a narrow and restricted valley in the Near East. But, however drastic, it was an effective method of redressing the harm done by the thoughtless, or ignorant, actions of the Watchers which, in three fields, had eroded the carefully-laid plans of the Anannage/Archangel Council:

1. The Watchers had upset the genetic balance which the Lord of Spirits, under the direction of the Most High, was trying to achieve for Man; they had brought an anomalous and destructive element into the descent of the carefully constructed Patriarchal families.
2. They had passed much information to their wives and children which had caused great concern in Eden. It would be idle to speculate on the nature of this knowledge, but it can be assumed that Man was insufficiently developed to be able to use it properly.
3. They had taught men how to find and process metals, thus diverting them from tilling, sowing and reaping which, at that stage, was to have been their sole concern. And, worst of all, they had taught men to make offensive weapons, and had encouraged them to use these against one another. This was why Azaz-el was particularly singled out for severe punishment.

Noah's account continues, to round off this distressing narrative:

[EN LXVII:1-7 PP] *At that time, a message came to me from the Lord, and it said: 'Noah, your record has been brought before me; a record without blemish; a record of love and truth. At this moment the Angels are constructing a wooden boat; and when they have finished it, I shall approve it and preserve it; and from it shall come the continuation of life. A change shall occur so that the Lowlands shall not remain without inhabitants. And I shall ensure the continuous success of your life, always; it shall be fertile in the Lowlands (again), and it shall be blessed and shall multiply, there.'*

[Noah continued:] *And he will [continue to] imprison those Watchers who have done wrong, in that volcanic ravine which my great-grandfather, Enoch, showed me in the west, amongst the mountains of gold and silver, and iron, and lead and tin. I saw a valley in which there was a great upheaval of the earth and a convulsion of waters.*

*And, when all this took place, there was produced a smell of sulphur which was connected with the waters; and that valley of the Angels who had led Man astray, burned under the earth. Through its defiles ran streams of burning lava, where those Angels were punished who led astray those who lived in the Lowlands.*

Noah appears to have been given a grand tour of Eden before returning to the Lowlands to organise the loading of his Ark.

In due course, the Flood was released and the Lowland peoples were destroyed. The Akkadian account attributes responsibility for co-ordinating the coming Deluge, and for communicating the Anannage arrangements to *Atra-hāsis* (= Noah).

[AH III: 36-39 VB]

*He [Enki] opened the water-clock and filled it:  
He announced to him [Atra-hāsis] the coming of  
the flood for the seventh night.  
Atra-hāsis received the command.  
He assembled the elders to his gate.  
Atra-hāsis opened his mouth  
And addressed the elders.*

*My god [does not agree] with your god.  
Enki and [Enlil] are angry with one another.  
They have expelled me from [my house (?)]  
Since I reverence [Enki]  
[He told me] of this matter.*

Enki and Enlil fell out over the Flood, and their relationship never seemed quite the same thereafter. Enki was responsible for the Lowlands – his title was Lord of the Land – and he bitterly upbraided Enlil for the evil that he proposed to commit. But he was overruled in the Council, and he accepted the decision of the majority – he proceeded to give *Atra-hāsis* his instructions for building the Ark; and told him the time at which the Flood would occur. The event was obviously planned down to the last item – but it was no happy occasion.

When the Ark was completed, *Atra-hāsis* filled it with his family, and with such cattle and domestic animals (in pairs for breeding) as would be needed for a new start once the waters had receded.

[AH III:(ii) 42-55 VB]

*... He sent his family on board.  
They ate and drank.  
But he was in and out; he could not sit,  
could not crouch,  
For his heart was broken,  
and he was vomiting gall.*

*The appearance of the weather changed.  
Adad roared in the clouds.  
As soon as he heard Adad's voice  
Pitch was brought for him to close [seal]  
his door.  
After he had bolted his door  
Adad was roaring in the clouds.*

*The winds became savage as he rose,  
He severed the hawser and set the boat adrift.*

Later lines suggest that several of the Anannage Council – even Enlil, himself – regretted their action when they saw the destruction that they had caused; and many would have reversed their decision if they had been able – but it was too late.

[AH III: (iii) 11-54 VB]

*[...] the flood [set out],  
Its might came [down] upon the peoples  
[like a battle array].  
One person did not see another,  
They were not recognisable in the destruction.  
[The flood] bellowed like a bull,  
[Like] a whinnying ass the winds [howled].*

*The darkness was intense, there was no sun  
... [lines 18 to 24 are broken] ...  
Enki was beside himself,  
[Seeing that] his sons were thrown down before him.  
Nintu [Ninlil], the Great Lady,  
Her lips were covered with feverishness.*

*The Anunnaki, the great gods, were sitting in  
thirst and hunger.  
The goddess saw it as she wept,  
The midwife of the gods, the wise Mami [Ninlil].  
[She spoke,] 'Let the day become dark,  
Let it become gloom again.  
In the assembly of the gods  
How did I, with them, command total destruction?'*

*Enlil has had enough of bringing about an evil command;  
 Like that Tiruri, he uttered abominable evil.  
 'As a result of my choice,  
 And to my own hurt, I have listened to their noise.  
 My offspring – cut off from me – have become like flies!  
 As for me, like the occupant of a house of lamentation,  
 My cry has died away.  
 Shall I go up to heaven [Kharsag/Eden]  
 As if I were to live in a treasure house?*

*Where has Anu, the president gone,  
 Whose divine sons obeyed his command?  
 He who did not consider, but brought about a flood  
 And consigned the peoples to destruction?'*

The last four lines are pregnant with meaning. The order for the flooding of the Lowlands had come from Anu, the Most high – their Commander. Perhaps from the Authades – the stubborn, unfeeling, remorseless, Triple-powered one.

The Anannage Council had obviously debated the decision and, with Enki (and possibly two others) dissenting, had voted in favour of carrying it out. But when they saw the results – with the descendants of people whom Ninlil and Enki had 'created', dying like flies – Ninlil, and apparently Enlil, too, bitterly regretted their decision. Anu was the real culprit – and he had not even come down to see what had happened!

Another important factor, which arises from this epic, is that Ninlil claimed that the dying people were her 'offspring' – her creation. This strongly suggests that the Ninlil, who carried out the *in vitro* hybridization at the beginning of the eighth millennium, was still on Earth – and voting in the Anannage Council – some one and a half thousand years later.

But, in accepting this Akkadian interpretation, it must be remembered that it was written over four thousand years after the event; after the diaspora of the Anannage; and after the process of deification and subsequent denigration, had eroded the altruistic Anannage image to which we have become accustomed.

This is a good point at which to leave this unhappy chapter – with the Lowland Valley devastated; with Noah waiting for the waters to subside before starting to rebuild his, and his family's, shattered lives; and with the Anannage/Angels returning to Kharsag/Eden to ponder over the results of their actions.

Perhaps the controlling principle of *karma* – that one invariably reaps what one has sown - applied to these advanced Beings as well as to Mankind. Because, within less than a millennium, they were to have their World laid low by a similar flood and storm. The thought is strangely comforting in that even the powerful Archons of Heaven (such as the Authades) have, eventually, to answer for their actions.

## CHAPTER EIGHT

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### *The Destruction of Kharsag*

*The darkness hung over the hostile mountains;  
the Storm howled in the midst of the Highlands  
... it brought destruction.*

Kharsag Epic No. 8.

The destruction of Kharsag – the Garden in Eden, as portrayed in the Epics, must now be portrayed as one of the most pitiful tales of prehistory. The loss of the Great House of Enlil is recorded as being the result of incompetence on the part of a servant; while the devastation of the Settlement with its dwellings, its plantations, its outbuildings, and its place of learning, appears to have followed from a wrong assessment of the magnitude of the storms which could occur in that mountainous area.

Not knowing how much rain fell, or over what period, or even whether an earthquake was a contributing factor, it would be very unwise to try to determine what degree of responsibility could be laid on the planners of the Council of the *Shining Ones*. Hindsight, especially at a distance of ten thousand years, is a most unreliable jade.

The *Shining Ones* were pleasantly excited at the extent of the flooding which they found when they arrived; but, before the main disaster, they had several warnings of the nature of possible floods, and although their chronicler recorded unease (quoting the Gate Keeper), they seemed to have been content to monitor the depth of the water in the Reservoir. It must be assumed that they never contemplated a rush of water so deep that they would be unable to draw off a comparable flow down the main watercourse. It was the collapse of the stone dykes flanking this watercourse that was the cause of the flooding that cut off the Settlement; but only the breaching of the dam, itself, could have caused the awesome destruction which the Epics describe.

It must also be assumed that the *Shining Ones* had competent engineers in charge of planning the reservoir project, and that they would have calculated that a full head of water was sustainable by the strength of the dam wall. But what if the reservoir could have been overfilled by a head of water submerging the dam wall to a depth of several metres? This would not be possible in any of the world's modern dams but the terrain of the Rachaiyah Basin lends itself to just such a possibility.

It may be calculated from *Map 5*, that if the northern, subsidiary basin were to fill to the 1 230 m contour, its waters would sweep southwards, overflowing the reservoir 20 m lower in the valley.

In these circumstances, it should be asked whether the Anannage experts might have foreseen such a happening. The volume of water in the northern basin necessary to overrun the reservoir is of the order of 30 million cubic metres; and such a quantity could only have been supplied by the fall of a metre or more (over 40 inches) over a very short period, on the extensive catchment slopes surrounding the basin.

Today, such a rainfall is exceptional but not unknown. The highest recorded rainfall in twenty-four hours was 1.87 m at Cilaos, in the island of Reunion in the Indian Ocean, in March 1952. This rainfall was recorded under cyclonic conditions which would be unlikely to occur in the Lebanon. The senior author, himself, is aware of a metre of rain falling over the foot-hills of southern Papua-New Guinea, in less than three days, in the nineteen-fifties – under conditions which were non-cyclonic, but due to relatively stationary thunderstorms.

But, in neither of these record-breaking storms did the rain fall in a sufficiently short period to accumulate the mass of water required to flood the Kharsag reservoir. What is being questioned, therefore, somewhat presumptuously, is whether the *Shining Ones* could have foreseen a storm of such dimensions over Eden, and whether they should have taken precautions against one in designing their dam. The conclusion must be that no modern engineer, designing a dam in Lebanon, would take account of such a ferocious storm in his calculations. Cyclones do not occur in the eastern Mediterranean area – but, if one did, its distance from the main oceans would appear to preclude the carrying of such quantities of water. But since the event is recorded as having taken place, it must be concluded that the only error committed by the Anannage planners was to be in the wrong place at the wrong time – when a storm occurred such as only happens once-in-a thousand-years.

Nothing was written in the Kharsag Epics of the tremendous labour involved in building the dam and the great watercourse, but it was referred to in the Atra-hāsis account included in Chapter 6. And it is possible that detractors may argue that the scale of the work has been exaggerated. But the answer to such criticism lies, visibly, in the Neo-Palaeolithic defences around Jericho, built within a hundred years of 8 000 B.C. The volume of stone in the town wall was closely comparable with that required to raise the dam wall at Kharsag; and the volume of rock removed to excavate the 9m wide and 3m deep ditch outside the town wall, was of the same order as that required in constructing the great watercourse. The project at the Garden in Eden, therefore, can be seen to have been practicable even within the limited technology normally presumed to have been available at that time.

### **KHARSAG EPIC NO. 8 : *THE THOUSAND-YEAR STORM***

The earlier storm, briefly mentioned in Epic No.7, appears to have been a harbinger of worse to come. The Epic which follows, here, is the first of two devoted to the tremendous thunderstorm which was to crush the Settlement of Kharsag, and to force the *Shining Ones* to abandon it.

Although Kharsag is not mentioned by name, the location is not in doubt. Barton has pointed out that a duplicate text exists (which is not available to us) that has an extra line inserted, which refers to the *e-kur*, the 'Mountain House'. Together with the mountainous setting of the storm, this reference clearly places the action at Kharsag in Eden.

The storm destroyed both the plantations and the Settlement, itself, but although lightning and burning are mentioned, here, it is left to the last Epic fully to describe the destruction of the Great House of Enlil.

## OBVERSE

*Over the high mountains, the thunderstorm brought darkness.  
With great lamentations from the people,  
the House burned angrily – as bright as day.  
Lord Enlil, you lived at the great, shining House,  
and the shining House was totally burnt down.*

*The low mountain was the place where the lightning,  
together with the flood, destroyed the shining House;  
the lightning which, by burning, ended in fearful destruction.*

*The darkness hung over the hostile mountains;  
the storm howled in the midst of the Highlands;  
it brought destruction.*

*The lordlings, in their storm-tossed dwellings,  
desired hot food.  
They said prayers for the old outside the wall – those disappeared.*

*'Lord Enlil, who faithfully watches over [us] –  
preserve the lives of the perishing –  
may the Land be protected from destruction.'*

*On its wooded mountain, on its western mountain –  
the mountain where the just Lord sited the Lofty House  
and created the tamed storm-water –  
verily, the place of storm-floods.*

*All the goats and sheep bleated in the darkened Land;  
where the trembling Leader (Ninkharsag) cried out  
for the destroyed House;  
Cried out for the walled water-course to be repaired –  
the broken stone to be restored.*

KHARSAG EPIC NO. 9: *THE FINAL DESTRUCTION*

(ii)

*As the howling storm approached,  
the cattle were brought into the long stable building.*

*The Lord of the Sheep ... .. covered his Shepherd  
with a long, shiny coat – treated with oil.*

*Where the cultivation ... .. went out  
from the cattle-yard into the teeming rain.  
He did not like the long grass.  
The Lord of the Sheep ... went out to the fields,  
again and again ... ..  
... .. [four lines missing] ... ..*

*The fenced House was destroyed by burning;  
that place where the brightness of Learning was ravished.  
My Lady, it was its Fate to be destroyed <sup>(1)</sup>;  
the Destiny of the House was sad-faced;  
the heavens destroyed it.*

*Disaster, itself, covered Learning with a sad face.  
... .. was brought about by ignorance.  
Ignorance brought disaster.*

*The Great Lady went out – the House was destroyed;  
it burnt quickly.  
Ignorance brought disaster.  
Wailing sadly, the Guardian of the House cried out  
that it was on fire.*

*Learning perished at the House of Life –  
its Lady hurried to the fire:*

*‘Servant – you have destroyed the House of Life;  
razed to the ground, it has disappeared.  
May the food plants in the plantations  
not be stricken as in this destroyed area.’*

*The overflowing rain destroyed ... ..  
from the Reservoir, its water gushed out –  
it was a disaster.  
‘Let not the plants be washed away!’  
The Guardian of the House, the Great Leader,  
shared out the food.*

(1) This was the working of karma, mentioned earlier.

*The Great Shining House was destroyed by fire;  
the well-protected dwelling should not have been  
destroyed by burning<sup>(1)</sup>.*

*'My Settlement is shattered; overflowing water  
has crushed it; by water alone,  
sadly, it has been destroyed.'*

*The Reservoir was destroyed ... the great storage ...  
disaster from water, alone;  
sadly, it has been destroyed.  
The high, enclosed water leaked out.  
The storm brought destruction – brought disaster when  
**the front of the angrily-overflowing Reservoir collapsed.***

*The Guardian of the House mourned –  
to its Lord of Knowledge, its destruction was a disaster;  
in the place where the overflow made the stone collapse.*

*The lofty water destroyed – destroyed all the irrigated  
fields; the enclosure was completely destroyed –  
where the wall, built there, collapsed;  
where the wooden houses were overthrown by the flood.*

*The exalted Lady went quickly to examine  
her created water – her created waterfall.  
Its collapse destroyed the extensive arable land;  
it was flooded.  
Thus the Great Lady, who dwelt in the Land,  
created in its midst ... ..*

(ii)

*The House ... was destroyed by the thunderstorm ...  
The Building of Knowledge was destroyed;  
the Granary was cut-off and overthrown.*

*The Settlement of Learning – the whole Settlement  
with its food-storage building, and its plantations,  
became marsh-land!  
The Building of Learning brought weeping;  
it was crushed by the thunderstorm;  
it was cut-off and overthrown.*

*'You established the Settlement of Learning –  
the dwelling of its Lady–  
let it not be cast down [permanently].  
You established the Building of Learning;  
the lofty, wooden Building of Life.  
Until the Shining Lady irrigated the scented plants ...  
You tamed the overflowing, shining watercourse;  
its Lady ... ..'*

*She wept over the flooding – she cried over the stricken  
House – your anger was not favourable [? seemly].  
Her weeping tore the heart; the crying would not stop –  
the tears fell – you saw her crying.*

*Instead of weak crying, she threw herself down in anger,  
screaming loudly.  
She was crying over the Settlement of Learning.  
The storm took hold of it and crushed it.  
The Building of Learning ... is cut-off; the Dwelling is  
thrown down; the creation of Knowledge is ruined.*

*The Guardian of the House went out; he was in misery;  
... .. he cried out:*

*'Your heart is broken!'*

*For the sake of Learning, the Lady had lived in obscurity.  
She was downcast – she cried;  
this favoured woman who lived with the High Messenger [Archangel].*

*The High Messenger did not make lamentation about it.*

This was a heart-breaking end to a magnificent project. The thunderstorm must have been of fearful proportions; and the several parts of the disaster are painfully clear. First, the storm was seen approaching and a great darkness enclosed the mountains; then came torrential rains and roaring winds. Nevertheless, they managed to get the cattle under cover and, presumably, many of the sheep and goats as the shepherd went out 'time and time, again'.

Obviously the rain came down for many hours – perhaps days. Those *Shining Ones* who lived in the small cedar-wood houses could not get to the main building for hot food - so they stayed where they were and prayed that Enlil would be able to help them. But Enlil was concerned with the dam; and was urging his helpers to repair the stone wall where it was crumbling around the watercourse.

Then came the lightning flash that destroyed the Great House of Enlil. Both Enlil and Ninlil were out organising rescue operations in the Settlement when their House caught fire. They hurried back, but whoever was in charge, there, had failed to put the fire-fighting procedures into operation; and had failed to save the House – as he should have done. “Ignorance brought Disaster.”

The Reservoir filled, and then overflowed; the stonework began to crumble, and then gave way. A wall of water must have swept into the valley carrying away the whole Settlement – the cedar-wood houses, the plantations, the orchards, the Granary, the Food Store, the Building of Knowledge – everything.

Enlil seems to have remained calm, if stunned and angry; but Ninkharsag – and who could blame her – lapsed into hysteria. Centuries of painstaking work; years of sacrifice - all smashed in one night of violence.

As far as is known, Kharsag – the Garden in Eden – was never rebuilt. After a considerable interval of time, new chroniclers take up the narration of the saga of the *Shining Ones*, but now they are located in the City-States of pre-dynastic Sumer on the Plains of Mesopotamia.

There, each senior Serpent is recorded as having built, and resided in, his (or her) own City – Enlil at Nippur, Enki at Eridu, Ugmash at Sippar and Nanna at Ur.

Whether these were the same Enlil, Enki and Ugmash who established Kharsag at the turn of the ninth millennium, or whether these were different *Shining Ones* in similar positions cannot be determined. The life-spans of these Lords before they re-entered the ‘Wheel of Transmigration’ (as they were bound by the laws of *Karma* ultimately to do) cannot be assessed – but it is known that these were lengthy compared with a human lifespan on Earth.

In the fourth millennium B.C., the City-States were allowed to come under the rule of dynastic kings, each holding power, vicariously, from the local Anannage Overlord. The *Shining Ones* were preparing to leave; and were making arrangements for continued, organised government after their departure.

The move out of Eden had been the ‘First Diaspora’; a diffusion of Anannage influence from a nucleus at Kharsag into separate small kingdoms. This diffusion was probably not confined to the Mesopotamian Valley; in the view of the authors, Osiris probably settled in Egypt at the same time, and, possibly Jamshid, in Persia. But these *Shining Ones* will be discussed in another volume under the ‘mythologies’ of these cultures.

The *Shining Ones* were now split up and, presumably, each Lord took a proportion of Serpents and lordlings with him to assist in his new role of *genius loci*. The *genius of the few* had fragmented to become, in Parrot’s classic words, the *boldness of many*.

However, bearing in mind that, in spiritual terms, those who come down may also go up, it must be stressed that there is no evidence that there was not a periodic interchange of personnel between Earth and the Spiritual Regions; particularly as such ‘names’ as have come down to us bear all the trappings of ‘job descriptions’ or of ‘hierarchical standing’.



Still another Anannage Lord – and a very senior one at that among the Archonic hierarchy of the First and Second Spiritual Regions – later, re-took the whole of the Middle East for his sphere of influence, filling the vacuum left by the departure of his colleagues; and tried to bring it under his control by military conquest. For assistance in his overweening ambitions, he chose those remnants of the Patriarchal families who had fled to Egypt, and who, over a period of some one hundred and forty years, had grown into the nation of the Israelites.

To them, as well as to some modern religions, he was known as Yahweh Elohim – the Chief of the *Shining Ones*. The story of his triumphs, his merciless and uncivilized behaviour in achieving his ends, and his ultimate downfall, will be told in chapter fifteen, in keeping with the chronological order that we have attempted to maintain.

### YAHWEH ELOHIM

(The 'Apostate Warlord' of the Shining Ones)

*"If you follow my Laws and faithfully observe  
my Commandments, I will grant your rains in  
their season – your threshing shall overtake  
the vintage, and your vintage shall overtake  
the sowing; you shall eat your fill of bread  
and dwell securely in your land ... .."*

*But, if you do not obey me ... and you break  
my Covenant ... I will wreak misery upon you  
– consumption and fever, which cause the  
eyes to pine and the body to languish ..."*

[LEV 26:3-5 and 26:14-16]

Far worse was to come, but the enigma of Yahweh Elohim is encapsulated in these two trenchant extracts from the Covenant which he forced upon the Israelites at Mount Sinai, immediately after the Exodus from the bondage of Egypt. The 'carrot' and the 'stick' were his *tour de force*; but, in our judgement, his stick greatly outweighed the benefits of his carrot.

This Yahweh was only one of the 'Leaders' of the *Shining Ones*. But the fact that he was always defined as 'Yahweh' – whether he was taking part in the establishment of the Garden in Eden; pretending to make Abraham sacrifice his eldest son on a woodpile; handing a Code of Laws to Hammurabi; militarily training the Israelites for the conquest of Canaan; or sacrificing the Jewish remnants to the cruel ravages of Babylon – has led to much confusion.

As Yahweh, he remains the paramount 'God' of the Hebrew people; as Jehovah, he is still worshipped as the Supreme Deity of the Protestant and Catholic Christian religions. But who was he? Dr. Julian Johnson, with the authority of one of the greatest of Living Masters, Huzur Maharaj Baba Sawan Singh, wrote in 1939:

*In the Santon ki Shiksha frequent mention is made of the 'Negative Power'. We are now in a position to explain exactly what is meant by that term. It refers to that individual in the Grand Hierarchy who occupies the position of Creator and Governor nearest to the negative pole of creation. He is not the lowest in the Hierarchy. Under him are many subordinates. But of all the negative powers, he is supreme ... .. His name is Kal Niranjan [see pp. 50-51] ... ..*

*He is the author of all natural laws as we know them. For he is the creator and lord of the physical universe. He is the Lord God of the Bible, the Jehovah [Yahweh] of the Jews and Christians, the Allah of the Mohammedans. He is the Brahm of the Vedantists, the god of practically all religions. None but the Saints and their students know of any other God; yet this Negative Power, so exalted and so universally worshipped as the supreme Lord God, is in fact only a subordinate power in the Grand Hierarchy of the Universe.*

If the term *Yahweh* originally derived from the old Sumerian *ya-wa*, it would have meant 'fifth greatest'; an epithet that might well have been applicable. That Yahweh could not aspire to anything higher will become obvious in the discussion that follows.

It would be an over simplification to suggest that all deified, mythological figures were associated with the *Shining Ones*; but, every so often in our traditions, an entity stands out from his contemporaries as remarkable in presence, appearance, quality and ability. When such a one has biblical, or equivalent, authority for his close association with Archangels and Angels, he has to be considered for inclusion in the Anannage Brotherhood. It is for these reasons, and for others stated in the earlier chapters, that we believe that the Yahweh who holds the stage in the biblical *Exodus*, was one of the principal members of that Brotherhood – but on the negative side.

In the Yahweh of the *Exodus*, we have a quite unique opportunity of studying the personality, and the actions, of one of the principal *Shining Ones* over a continuous and extensive period of time. Enlil, Enki, and others in Kharsag, were shadowy figures, inadequately recorded [for our purposes] – even by Enoch. But Yahweh attached himself to a nation that watched and listened, and chronically recorded everything that he did, and everything that he said. The Hebrew chronicles are a splendid historical, and personalised, record of the period stretching from the Flight from Egypt, around 1200 B.C., to the collapse of the Babylonian Empire in 539 B.C. Throughout this period of nearly seven hundred years, Yahweh was the principal figure on the Near Eastern, and Hebraic, stage.

It follows that, from a detailed study of this Yahweh, it should be possible to formulate ideas about the true characteristics of the *Shining Ones* – their physical attributes; their temperaments; their technological attainments; and the nature of their relationships with the humans with whom they lived and worked – in much greater depth than has been possible to achieve, hitherto.

Such should be possible – and yet, there is an uneasy feeling about this Yahweh, and a *caveat* must be entered – he may only have been typical of a very small section of those *Shining Ones* who came to Earth to help in the early development of Mankind. As stated he was on the 'negative side' in the sense that his nature was more inclined towards 'evil' than towards 'good', whatever these terms may mean.

He was bellicose and vindictive, and appears to have been determined to conquer the peoples of the Middle East by force of arms. Other *Shining Ones*, whom we shall chronicle, showed no inclination for warfare. The group who visited Scandinavia, Scotland, Southern Britain and Ireland showed no interest in conquest – although, in Ireland, they are recorded as running into trouble, and being forced to fight the local Firbolgs in self-defence.

Possibly, like any other heterogeneous group, the Anannage were composed of a cross-section of temperaments. At one extreme, Yahweh favoured the use of the sword; at the other extreme, Osiris abstained from all violence, and conquered the hearts of all those he encountered on his travels solely by the power of his music and singing. In the middle of this broad spectrum, perhaps, was Micha-el, so often depicted with an unsheathed sword, or fighting dragons; and yet known to Enoch as 'the kindly, patient one'.

From all this, the *Shining Ones* appear strikingly human in many qualities, and that adds an important dimension to the study of Yahweh who, as has been emphasised, is still worshipped in the Jewish and Christian religions as 'Almighty God'. But, it must be added, not without concern by many thinking church-goers.

The account of Yahweh's association with his 'Chosen People' began with the move by Terah, the father of Abraham, from Ur of the Chaldaeans, in Sumer, to Haran, a town in the extreme northwest of Mesopotamia. Terah had set out from Ur with the intention of reaching Canaan but, for some unknown reason, when he reached Haran he settled there. There is no accurate dating for this journey – it is only possible to place it close to the beginning of the second millennium B.C., and roughly, therefore, in the era of King Hammurabi. The relevant biblical passage states:

[GEN 11:31 - 12:1 TH VB] *Terah took his son Abram, his grandson Lot, the son of Haran, and his daughter-in-law Sarah, the wife of his son Abram, and they set out from Ur of the Chaldaeans for the land of Canaan; but when they had come as far as Haran, they settled there. The days of Terah came to 205 years; and Terah died in Haran. The Lord [Yahweh] said to Abram, 'Go forth from your native land and from your father's house to the land that I will show you.'*

There are three puzzling features in this short statement. First, Terah did not reach his destination in Canaan, apparently; secondly, the name Haran is cognate with the Arabic haram and the Hebraic *Hermon*, and has a connection with a 'sacred enclosure'; and, thirdly, *Haran* is stated to be Abram's native land.

A possible explanation is that the Haran, mentioned, was not the town which was later to have temples dedicated to Sin, the 'Moon God', and to Nusku, the early vizier of Enlil; but was the Mount Hermon area, the former home of the Anannage and of the Patriarchal families. It was also the northernmost part of Canaan.

If this explanation is correct, Terah would have returned to die in his ancestral homeland, and would have reached Canaan after all. The pervading desire of the Hebrew peoples to return to their native land, which has persisted to the present day, may have had a more atavistic origin than is generally believed.

As has already been indicated, Yahweh Shamash was active in the Babylonian area around the beginning of the second millennium B.C. and, as El Shaddai (the *Shining Mountain Lord*), was not only responsible for the move of Terah's family to Haran, but also for instructing Abraham (Abram) to continue his travels, and for promising him the whole of the land of Canaan as his possession.

Abraham had many contacts with El Shaddai, and with Messengers (Angels) who were certainly of the Anannage group; and these contacts were to continue throughout the centuries during which the Hebrew nation was in process of formation.

In this introduction, before the enigma proper is discussed, it should be stressed that the building of the Hebrew nation was achieved by a deliberate process of selection which stretched back to Noah and the Flood as the *Shining Ones* (led by the Most High) sought to undo the genetic damage done by the introduction of Watcher blood into the Patriarchal families. Noah's family was selected for survival after the Flood, and a direct descendant of his was Terah, whose family was chosen out of the Semitic peoples of Ur. Out of this family, Abraham was chosen, over his brothers Nahor and Haran, for reasons that can only be guessed. Possibly they were genetic; but another aspect may have been that Sarah, Abraham's wife, was barren – and this may have opened the way for another remarkable genetic manipulation.

Yahweh Elohim, under his epithet of El Shaddai, with two companion angels, visited Abraham by the Terebinths of Mamre – where he was sitting at the entrance of his tent, for the day was hot. Presumably the three 'appeared like men', as Enoch has recorded they were able to do (see p.103).

Abraham greeted the 'travellers' with customary hospitality; he had a meal prepared for them, and then waited on them as they ate under one of the trees.

[GEN 18:9-13 TH VB] *They said to him, 'Where is your wife Sarah?' And he replied, 'There, in the tent.' Then one said, 'I will return to you when life is due, and your wife Sarah shall have a son.' Sarah was listening at the entrance to the tent, which was behind him. Now Abraham and Sarah were old, advanced in years; Sarah had stopped having the periods of women. And Sarah laughed to herself, saying, 'Now that I am withered, am I to have enjoyment – with my husband so old!'*

*Then the Lord said to Abraham, 'Why did Sarah laugh, saying, "Shall I in truth bear a child, old as I am?" Is anything too wondrous for the Lord? I will return to you at the time that life is due, and Sarah shall have a son.'*

*Sarah dissembled, saying, 'I did not laugh', for she was frightened. He replied, 'But you did laugh.'*

This is an account that refreshes by its simplicity and naturalness; it should be read in *The Torah*, in full, for the genuine feeling of tented life among a nomadic people of the Middle East which, in parts, has not changed to the present day. As it stands, this account appears to be clairvoyant and miraculous because, in due time, Isaac was born to the ageing Sarah.

However, in the light of the activities of the *Shining Ones*, outlined in Chapter Six, this birth can only be understood as part of the pattern of genetic intervention which also included the gratuitous action by Elisha with the woman of Shunem (2KIN 4:8-17), and the purposeful virgin birth of Jesus of Nazareth (MAT 1:18-25).

At an earlier meeting with El Shaddai (GEN 17:18), Abraham had pressed for the claim for the Patriarchal primacy of his eldest son, Ishmael, whose mother was Sarah's Egyptian handmaid – but had been overruled. The occasion was revealing.



Plate X. *Elamite Art from Susa*. Stele showing a King standing before the Lord Shamash.  
*Louvre, Paris. Basalt, height 26 3/8 inches. (Tel-Vigneau).*

[GEN 17:1-5 and 15-19 TH VB] *When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, 'I am El Shaddai. Walk in my ways and be blameless. I will establish my covenant with you: You shall be the father of a multitude of nations. And you shall no longer be called Abram, but your name shall be Abraham ... ..*

*And God said to Abraham, 'As for your wife Sarai, you shall not call her Sarai, but her name shall be Sarah. I will bless her; indeed, I will give you a son by her. I will bless her so that she shall give rise to nations; rulers of peoples shall issue from her.'*

*Abraham threw himself on his face and laughed, as he said to himself, 'Can a child be born to a man a hundred years old, or can Sarah bear a child at ninety?' And Abraham said to God, 'Oh that Ishmael might live by Your favour!' God said, 'Nevertheless, Sarah your wife shall bear you a son, and you shall name him Isaac; and I will maintain my covenant for his offspring to come.'*

Obviously, Abraham was not aware of the genetic abilities of the Anannage because on this earlier occasion, "Abraham threw himself on his face and laughed" – in disbelief. It is doubtful whether Yahweh was amused.

Yahweh, however, was planning for the future; as will become clear. The damage done by the Watchers had been eradicated in the Flood; now he was about to establish a new race wholly dedicated to his leadership.

In the following generation, selection was again made by Yahweh with Jacob, the younger son, succeeding to the headship of the family rather than the elder son, Esau. He had already put himself out of the running by marrying two foreign women – Judith, the daughter of Beerli the Hittite, and Basemath, daughter of Elon the Hittite – and these two were stated to be a source of bitterness to their father-in-law and mother-in-law, Isaac and Rebekah.

The purity of strain which Yahweh required, continued to be carefully monitored. He was determined, obviously, that the line through the Patriarchs from Abraham should continue according to his direction – and he was looking quite a long way into the future. Five hundred years were to pass before he was satisfied that he had achieved the Nation that he wanted.

[GEN 28:1-3 TH VB] *So Isaac sent for Jacob [his son] and blessed him. He instructed him saying, 'You shall not take a wife from among the Canaanite women. Up, go to Paddan-aram, to the house of your mother's father, and take a wife there from among the daughters of Laban, your mother's brother. May El Shaddai bless you, make you fertile and numerous, so that you may become a community of people.'*

It was from the twelve sons of Jacob, born to the sisters Leah and Rachel, and to their two handmaids, Zilpah and Bilhah (who would have been closely related to their mistresses), that the first big step was taken towards the Nation that Yahweh was planning. The important expansion occurred during the prosperous and peaceful sojourn in Egypt which followed upon the great Famine in Canaan. There, the seventy members of Jacob's household grew over a period of more than a century to a figure that gave the Pharaoh considerable concern.

[EX 1:5-10 TH VB] *The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt. Joseph died and all that generation. But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them.*

*Now a new king arose over Egypt, who did not know Joseph. And he said to his people, 'Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, lest they increase [further] and, in the event of war join our enemies in fighting against us and gain ascendancy over the country. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to dread the Israelites.'*

At a first census of Israelite males over the age of twenty and, therefore, of military age, held at Sinai on the 'first day of the second month, in the year following the Exodus', it was recorded (LEV 2:32) that the total enrolment in the divisions was 603,550 – with the Levites not included because they (being of the priestly class) were excused military duty. With the addition of women and children, the total would have been between two and three million; and such a figure, in all the circumstances, is clearly unacceptable. Once again, the exaggeration of large numbers by a factor of ten, which appears to occur frequently in ancient Middle Eastern documents, may be the explanation. A total of 60 000 mature men would certainly have given the Pharaoh reason for concern and, later, the Canaanites, too; but it would not have been so large as to make nonsense of the Exodus into the Desert.

Nevertheless, the figure still seems inflated but there is really no explicit justification for challenging it.

## THE EXODUS

The narrative of the Exodus of the Israelites from Egypt is largely historical writing, which may have been based on chronicles contemporary with the event. This gives an opportunity for considering the activities of one of the *Shining Ones* (Yahweh) against an historical background rather than the more misty surround of local tradition.

The narrative is in three parts – the preparation for the Exodus; the Exodus, itself; and the 'Wandering' in the Desert. The preparations concerned the recruiting of Moses, by Yahweh, at the 'Burning Bush', and later of his brother Aaron; and the confrontation with the Pharaoh, and the use of plagues to force him to release the Israelites for a short journey into the Wilderness. Very little will be said about these preparations, but rather we shall seek to emphasise the historical context within which the Exodus took place. A picture without a frame loses much of its effectiveness.

A great deal has been written concerning the identity of this Pharaoh, but it may be sufficient, here, to make a rather bald statement of our own preferences. In reaching a decision, we have used two pieces of evidence:

(i) it is stated in the *Book of Exodus* that the Pharaoh who persecuted the Israelites, and from whom Moses fled from Egypt into Midian, had died while Moses was still in exile in the Sinai Peninsula; and that the new Pharaoh was one who 'knew not Joseph'; and . . .



1270 B.C. Meranptah was already elderly when he succeeded, and only reigned for 12 or 13 years, before being succeeded by his nephew Amenmessis, in about 1225 B.C.

If Joseph had been a contemporary of the 'heretic' Pharaoh Akhenaten, perhaps taking office as Grand Vizier about 1270 B.C. – and there is much virtue in Thomas Mann's cogent arguments for this association – he might well have been known to Rameses II when the latter was a young man, and Meranptah would at least have heard of Joseph. Under this hypothesis, the Pharaoh who died while Moses was in Midian would then have been Meranptah, and the Pharaoh who did not know Joseph would have been the succeeding, much younger man, Amenmessis. And he, coming to the throne after forty years of elderly rulers, might have felt the necessity for tightening up the regulations concerning immigrant populations such as the Israelites.

If the Exodus is posited in this reign, suggesting a date of 1223 B.C., two years after Amenmessis came to the throne, then this would have the result of bringing the Israelites to Transjordan in about 1183 B.C. (after 40 years of desert wandering) which would also be the date of Balaam's poem. Rameses III was on the throne of Egypt from about 1198 to 1166 B.C. – and throughout his reign he was under pressure from the western and northern tribes, in alliance with the 'Sea-Peoples'. He defeated the alliance on land around 1193 B.C., and fought his famous naval battle with the 'Sea-Peoples' in 1195 B.C.

This dating of the Exodus to 1223 B.C. is also compatible with one other piece of evidence. We are told that the new Pharaoh set the Israelites to building the 'store cities' of Pithom and Rameses (EX 1:11). The city of Rameses was conceived in the reign of Rameses II as part of a plan to move the capital of the Empire away from the traditional metropolises of Thebes in the south, and Memphis in the north, into the eastern delta closer to the trade and military routes into the Eastern Mediterranean. The building and settlement of this new capital was a lengthy process and was not completed until well into the Twentieth Dynasty, which commenced in 1200 B.C. It is very likely, therefore, that the Israelites would have been working on this city in 1223 B.C.

Finally, this dating would allow for a sojourn of 140 years for the Israelites in Egypt; but this would increase by a decade or so if the attractive alternative is adopted of equating Joseph with Amenhotep, son of Hapu, who was scribe, philosopher and official at the court of Amenhotep III (reigned ca. 1417 to 1379 B.C.) where he might have influenced the young heir-apparent who was to become the Pharaoh Akhenaten.

Akhenaten's concept of a monotheistic Aten, symbolised by the Sun's disc, was not dissimilar from the Patriarchal reverence of Yahweh – El Shaddai – who, as Shamash, was already revered as the 'Sun God' in Babylon.

At some stage, close to the third quarter of the second millennium B.C., Yahweh appears to have decided that the time was favourable for the furthering of his ambitions towards building an overwhelming military force that could ensure the acceptance of his laws, and wishes, in a way that no amount of direction from the Astral Region could achieve -at least not in the short time available. It may be, too, that the growing animosity of the new Pharaoh may have forced his hand.

There is little question but that the Israelites had grown soft in Egypt, and that they were in

no condition to undertake military operations against the tough, often disciplined forces of the fortified cities of Canaan which they had been promised for their own settlements. Once conquered, and its peoples subjugated to serve the Israelites, Yahweh would have a solid base for what we believe was a world-wide ambition – an ambition that saw the whole human race as an unquestioning tool in the hands of *Kal Niranjana*, the Paramount Chief of the Negative Powers. It may well be that, as a result of the development programmes and civilizing teachings of the *Positive Shining Ones*, too many Souls were turning away from the Left Hand Path towards the more spiritual paths of *Jeu* and his subordinates.

To be of use to Yahweh, the Israelites required to be strengthened physically and mentally; they needed to be organised as a military force; and they needed to learn discipline and the acceptance of orders. Above all, the highly individualistic tribes had to learn to co-operate among themselves, and to act as a single nation under a single leader.

At first sight, Moses was perhaps a surprising choice for that leader. Although of considerable physical strength, developed in his youth at Pharaoh's court, he had little confidence in himself, and showed no great liking for the task that Yahweh outlined to him at the site of the 'Burning Bush'. He was also 'slow of speech'. It has been suggested that he had an impediment of speech; but it is far more likely that having been brought up at the Court from a baby, he spoke Egyptian more freely than he did his mother tongue.

He had no standing among the elders of Israel and, indeed, his background may have placed him under suspicion of sympathising with the Egyptian oppressors; although his killing of the Egyptian overseer, before his flight into exile in Midian [EX 2:11-15], should have removed most of that stigma.

On the other side of the coin, Moses had a number of attributes which Yahweh badly needed in a lieutenant. The first was loyalty, which he was to display to an extraordinary degree in the years to come; the second was his familiarity with, and his entrée to, the Egyptian Court; and the third was his knowledge of living under nomadic Desert conditions – acquired during his years of exile in Midian.

It seems to be clear that, in initiating the Exodus, Yahweh was not seeking a confrontation with the Pharaoh; and that he wished to obtain the release of the Israelites by peaceable means knowing that they would have no stomach for a fight. First, they had to be trained, and it was for this purpose that Moses was required as a leader. As the adopted son of the Pharaoh's daughter, he had very probably been trained, himself, in the Egyptian army; and, before his exile, he may even have been a member of the Pharaoh's personal bodyguard.

Once the Pharaoh had been 'plagued' into giving grudging permission for the Israelites to make a short visit into the Wilderness [EX 6-12], ostensibly to worship their God – doubtless much against the Pharaoh's better judgement as he would have suspected that they might join up with the insurgents mustering on his northern frontier – the Israelites had to be 'led by the hand' from a secure semi-urban existence into a nomadic way of life which their tribes had not known for considerably more than a century; into a desert way of life where pasture and water were always scarce, and often non-existent.

While tending the family flocks of Jethro, his father-in-law, Moses had had considerable experience of desert wandering with the nomadic Midianites, and this local training must have been vital to the success of Yahweh's mission. But Moses had much to learn about directing the affairs of a 'stiff-necked' people, as Jethro was at pains to tell him when they met again, after the Exodus [EX 19:13-27].

It was Yahweh who planned the departure; who led the Israelites out of Egypt; who chose the route [EX 13:18]; and who put up a smoke-screen to prevent the pursuing Egyptians from finding them on their very first night away from home [EX 14:19-20].

It is recorded that Yahweh led them from inside an airborne 'pillar of cloud' by day, which became a 'pillar of fire' by night. And here it must be emphasised that, after dark, 'fire' and 'light' became synonymous terms because as was stressed in the case of Enoch in the House of the Most High, there was no other light than that made by fire which the chronicler could conceive as illumination – either for a house at night, or for the interior of an airborne object. It is also stated that the 'pillar of fire' lighted their path by night, which suggests that it was a large, very bright object that spread its light over an extensive area. Alternatively, it was equipped with searchlights!

[EX 13:21 TH VB] *The Lord went before them in a pillar of cloud by day to guide them along the way, and a pillar of fire by night, that they might travel day and night.*

At this point it is essential to clarify the issue of the 'pillar' because it is a focal point in any attempt to assess the level of technology available to the Shining Ones. And another quotation must also be considered, only slightly out of chronological order:

[EX 14:24 TH VB] *At the morning watch, the Lord looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into a panic.*

There is a gratifying consistency about this short passage because in the half-light of the morning watch, the apparently 'airborne object' might be expected to show both its daylight form and the light from the source of its illumination.

It is essential to this study that we, also, should be consistent by treating the evidence provided by the various chroniclers realistically. If they were lying, indulging in fantasies, or writing in exaggerated metaphor, absurdities would very soon show up. But neither the Kharsag Epics, nor the Chronicles of Enoch, nor the Biblical accounts, nor even the Atrahāsis report, has dealt in absurdities – but only in anachronistic events which would have been perfectly logical in our present age, but take us by surprise when referred to in the distant past.

But since all four have consistently described to us a level of technological achievement – or, perhaps, spiritual achievement – equal to, or in advance of, our own – we should now accept that the *Shining Ones* were, or are, a technologically-advanced race; and cease to be surprised at the wonders which they displayed.

It has been said by Saints that Beings in the Spiritual Regions have no need for cars or trains; movement from one place to another can be attained simply by volition. But this is in an envi-

ronment in which matter is subordinated to spirit. The exercise may be very different in a fully material environment; and spiritual beings may need material assistance in this material world.

*[This material plane on which we function is of the lowest order and, in comparison to this, the astral and causal planes are much superior. One requires the assistance of some conveyance such as a car, train or plane to carry this material frame from one place to another, but no such contrivance is required for functioning on the astral or causal planes. There you have only to think of a place and you are there.]*

Huzur Maharaj Sawan Singh: *Spiritual Gems*, p.319.]

In the case of the 'pillar of cloud', the chronicler, who was possibly Moses, was describing a phenomenon outside his normal range of experience. The term 'pillar' is meaningless to us other than as 'a support'. From that 'pillar', Yahweh looked down; therefore, it must have supported him at some height above the ground; and the people of that time knew of nothing that floated in the sky, or hovered, other than a cloud – and this would have been the only distinctive expression that the chronicler would have been capable of using. A 'pillar of cloud' was some unknown thing, or device, that floated in the air, moved slowly, and supported Yahweh against the normal processes of gravity.

At night, the device became a 'pillar of fire'; it still supported Yahweh but, additionally, it was brightly illuminated and threw its lights downwards onto the ground with sufficient intensity to allow a long column of the Israelites to pick their way over a stony and ill-defined track. And it was sufficiently impressive, and unusual, to throw the battlehardened Egyptian troops into a panic.

In this study, as already mentioned, we have had repeated references to what were apparently aerial transportations. We also have a Sumerian reference to the *husen-gal* or the 'Great Bird', in which Enlil flew. These references have included two descriptions of Enoch's aerial transportation (though one may have been visionary), and one of the Angels 'flying off' to survey. Biblically, there are many more examples (to which we shall return) including Ezekiel's more specific aerial experience (EZ 1:1-28 and 10:1-22). In the *Alternative Genesis*, in Appendix B, we have listed other aerial events including the *ruah* of the *Shining Ones* that 'hovered over the waters'.

Consequently, at this stage of the study, it has to be presumed that there is a *prima facie* case for stating that the 'pillar of cloud' was a *craft* of unknown characteristics other than a capability of rising into the air, moving horizontally, transporting Yahweh, and of being brightly illuminated. That the *craft* was hollow, and either transparent or supplied with windows, follows from the descriptions.

Yahweh eased the crossing through the 'Reed Sea' for the Israelites, and ensured that the Egyptian pursuers were unable to follow to the far shore.

[EX 14:21-29 TH VB] *The waters were split, and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots and horsemen. At the morning watch, the Lord looked down on the Egyptian army from a*

*pillar of fire and cloud, and threw the Egyptian army into a panic. He locked the wheels of their chariots so that they moved forward with difficulty ... .. at daybreak the sea returned to its former state, and the Egyptians fled at its approach ... .. The waters turned back and covered the chariots and the horsemen ...*

Here, we have to decide whether the extraordinary crossing of the Reed Sea is explicable in terms of the knowledge which we possess today, or whether it was a 'miracle' as claimed by the ecclesiastical authorities.

The Reed Sea was a broad stretch of shallow, inland water with a number of natural crossings, but subject to extreme changes of level under exceptional meteorological conditions. These crossings would have been familiar to the Egyptian army because the Sea was a natural defence on their eastern frontier. If the situation had been as biblical painters have portrayed it, with Moses holding up his arm and the waters rolling back to form two great, separated walls, the Egyptians, who were not fools, would never have entered the Sea. And it would have been unnecessary for the chronicler to have recorded that 'The Lord drove back the sea with a strong east wind all the night, and turned the sea into dry land.'

It should also be noted that, the night before, Yahweh had suddenly changed his mind (EX 13:20. 14:1-4). The Israelites had set out from Succoth and had encamped at Etham; but, Yahweh, quite unexpectedly, told Moses to turn the Israelites back and to encamp at Pa-hahiroth, between Migdol and the Sea.

We must assume that Yahweh, with the benefit of aerial observation, had reconnoitred the route carefully and, having detected the strong easterly wind, had decided on a different crossing more suited to the prevailing conditions.

The guiding of the Israelites, to escape from the highly mobile Egyptian army, was a remarkable feat; but it has to be attributed to skilled leadership, and perceptive analysis of wind and water conditions made possible by the possession of the *aerial craft*. It was a superb military operation, and it would be illogical to read any supernatural effects into these events when no natural law can be seen to have been circumvented.

The only logical approach is to accept the occurrence as anachronistic, and to show surprise that *aerial craft* should have been available in Sinai – three thousand years ago. These seem to have been a closely guarded secret of the *Shining Ones* – normally hidden away on high mountain summits where people were discouraged from encroaching.

On the other hand, this may not have been the first time that an *aerial craft* had been seen by the Egyptians. Thutmose III, several centuries earlier, is recorded as having mobilised his army when 'fiery circles' appeared over his capital. He must have considered these to have been a real military threat. But the possibility also has to be considered that Osiris had this aerial amenity several millennia before Yahweh. The Egyptian records refer to the 'Eye of Horus' hovering as a protective genius over the Pharaoh; and a 'winged disc', as a symbol of royalty, was commonly used in both Egypt and Persia. In the latter country, it was universally believed that Ahura Mazda, their Supreme God, travelled the heavens in a 'flying disc'.

Yahweh's first objective was to lead the Israelites to a suitable base-camp where the training and the organisation, essential to his 'conquistadorial' ambitions, could be undertaken. This camp needed to be beyond the reach of Pharaoh, and sufficiently remote from settlements to avoid distractions, and even desertions. There was no better place in the region than the mountainous area of Horeb (see *Map 5*) with which Moses was already familiar; two hundred miles from Egypt, with steep-sided, flat-topped summits for Yahweh's own seclusion – and flat, scrubby inter-montane plains, below, for camp sites and training grounds. And with only the nomadic Midianite tribesmen for company.

As might be expected, by the time they reached Marah, the Israelites were grumbling at the quality of the water which was gypseous, and therefore bitter. But Yahweh showed Moses how to alter the chemical balance of the water, and so improve the quality (EX 16:2425).

After Elim, where good water was relatively plentiful, they moved out into wild country, and the Israelites did not relish the experience. They began to resent having been taken from the security of Egypt, where they said:

*'We were able to sit down to pans of meat  
and could eat bread to our heart's content.'*

– to a wilderness where they appeared to face starvation. That rations were withheld until the pangs of hunger began to bite, was probably part of the toughening-up process. Thereafter, the Israelites had meat and bread to spare, throughout their travels, in the form of quails and *manna*. At Massah-Meribah, Yahweh gave a show of water-divining; and at Rephidim there was a brush with the Amalekites in which Joshua was blooded as a military leader.

At last, the sorely-tried travellers reached Horeb. 'There, they pitched camp at the foot of Mount Sinai, facing the mountain. Whether this was the 2 600m high Jebel Musa, or a lower, less precipitous peak, cannot be determined. The precise location is not of importance, though it is unlikely that any part but the highest in the range would have been acceptable to Yahweh. He would have wished to look down upon his charges, but not to have been overlooked, himself.

The people were now given three days in which to rest, and to wash their clothes -in preparation for the awe-inspiring prospect of meeting Yahweh. Until then, they had had to rely on second- and third-hand reports of this Presence through Moses and their Elders, although the sight of the 'pillar of cloud' must have been a constant reminder that they were now under the direction of a most unusual form of leadership.

The setting for this dramatic meeting, and the stage-management of it, must have been magnificent. Well-defined bounds had been set around the base of the mountain which no one – man or beast – was to overstep on pain of instant death. **The threats had started!** Moses repeated Yahweh's commands to the Israelites:

[EX 19:9-13 TH VB] *And the Lord said to Moses, "I will come to you in a thick cloud, in order that the people may hear when I speak with you and so trust you thereafter." Then Moses reported the people's words to the Lord, and the Lord said to Moses, "go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. Let them be ready for the third day; for on the third day the Lord will come down, in the sight of all the people, on Mount Sinai. You shall set bounds for the people round about, saying: 'Beware of going up the mountain or touching the border of it. Whoever touches the mountain shall be put to death; no hand shall touch him, but he shall be either stoned, or pierced through; beast or man, he shall not live.' When the ram's horn sounds a long blast, they shall come up unto the mountain."*

The people were to come up to the foot of the mountain, but not to step onto it.

At that time, Moses was unfamiliar with Yahweh's long-range methods of killing, and he could only think in terms of stones, spears or arrows – he was to learn differently.

At Horeb, the Israelites had their first taste of Yahweh's powers, the strictness of his orders, and of the penalties for disobedience. The mountain had probably been occupied by Yahweh, as a base, for some considerable time before the Israelites arrived and, like Hermon, it may have been *haram*, or 'out-of-bounds'. As a modern electrified fence is used to control cattle, so the mountain might have had its own physical protection against intruders – perhaps a lethal barrier. We incline to this view because of the reference to 'beast or man'. Such stringent regulations would seem to have been unnecessary for the stray goat or dog unless there was real physical danger for them on the mountain.

We can begin to understand that this was no mountain Eden with the Lord of Spirits strolling amongst the people; this was not Enlil walking through the plantations while men followed his benign instructions. Here, at Horeb, Man was under a very different, and much sterner, form of regime.

At daybreak on the third day, a loud blast on a horn sounded from the mountain, together with what are described as peals of thunder and flashes of lightning. The curtain had been raised to reveal a set that might have staged *Götterdämmerung*. The Israelites may be visualised as tumbling sleepily out of their tents to stand, awestruck, peering up at the mountain top. Then, at a signal from Moses, the people were led forward to pre-arranged places at the foot of the mountain.

[EX 19:18-19 TH VB] *Now Mount Sinai was all in smoke, for the Lord had come down upon it in fire; the smoke rose like the smoke of a kiln, and all the people trembled violently. The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder.*

Only some Hebrew manuscripts, and the Greek version, use the statement "all the people trembled." Others state, "the whole mountain trembled." We prefer the 'people' version because it is compatible with verse 16 of the same chapter which states, unequivocally, that there was "a

very loud blast of the horn; and all the people who were in camp trembled.”

Moses was then called to the top of the mountain, where he was told, again, to warn the people of the danger of ‘breaking through to the Lord to gaze.’ He assured Yahweh that this could not happen; but, nevertheless, he was sent down, again, with the warning, and told to bring up his brother, Aaron. Although the many occasions on which Moses was ordered to climb the mountain, into the Presence of Yahweh, have probably been telescoped, it is clear that he must have spent a considerable time up there. On one such occasion, he was allowed to take up a number of Elders who were able to see Yahweh, and are reported to have eaten and drunk up there.

On that first dramatic confrontation, none of the ordinary people were given the opportunity of seeing Yahweh – despite their cleanly-washed clothing. He was to keep himself hidden from the common gaze for a long time before the real revelation.

While on the mountain, Moses was given a series of laws for the regulation of life in the desert; like Hammurabi before him, he was given these *Commandments* and *Regulations* on tablets of stone<sup>(1)</sup>. He was briefed, in great detail, on how to build a suitable Tent for Yahweh’s use on the Plain. And, more importantly, he discussed a binding Covenant, or Agreement, between Yahweh and Israel which was intended to control the latter’s behaviour in the years to come, and to ensure implicit obedience to Yahweh’s instructions – in return for certain ensured material benefits.

Yahweh, it will be remembered, was El Shaddai; and Shamash or Ugmash; and Ugmash was the Surveyor-Judge of the Anannage – but these terms were descriptive, and not personal names; so that different beings could hold these positions at different times. And so it is interesting to observe the effect of Yahweh’s probable legal training on his conduct of affairs; everything had to be meticulously recorded after full discussion and planning – although it is difficult to assess how much notice was taken of Moses’s opinions.

### THE RATIFICATION OF THE COVENANT

The final Covenant between Yahweh and his People was struck at Horeb, and the fact is recorded in the *Book of Exodus* – but we have to wait until the *Book of Leviticus*, in Old Testament order, before finding out the terms of this Bargain. These were terms that would ensure military assistance in Yahweh’s bid to dominate the Middle East – in return for security, good harvests and territorial advantages.

The terms of the Agreement will be outlined, here, because without an understanding of what had been agreed, it would be impossible to appreciate the vicissitudes that Israel underwent in the Wilderness, and later in Canaan, through Yahweh’s personal interpretation of its Clauses. First, *Exodus* must be allowed to set the scene.

[EX 24:3-11 TH VB] *Moses went and repeated to the people all the commands of the Lord and all the norms; and all the people answered with one voice, saying, ‘All the*

*things that the Lord has commanded we will do!’ Moses then wrote down all the commands of the Lord.*

*Early in the morning, he set up an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel ... Then he took the record of the Covenant and read it aloud to the people. And they said, ‘All that the Lord has spoken we will faithfully do!’ Moses took the blood and dashed it on the people and said, ‘This is the blood of the Covenant which the Lord now makes with you concerning all these commands.’*

*Then Moses and Aaron, Nadab and Abihu [Aaron’s sons], and seventy Elders of Israel ascended; and they saw the God of Israel; under his feet there was the likeness of a pavement of sapphire, like the very sky for purity. Yet he did not raise his hand against the leaders of the Israelites; they beheld God, and they ate and drank.*

This was obviously a very serious occasion – and the ratification of the Covenant by Israel and Yahweh was accompanied by memorable ceremony. Nevertheless, there was fear on the side of the Israelites – why, else, would Moses write: “Yet he did not raise his hand against the leaders of the Israelites?” Yahweh’s anger was always very close to the surface!

It is clear that there had been opposition to the Covenant, and that it was concluded under considerable duress – the duress of not being able to say ‘No!’ to a Being of such overwhelming Presence, with unknown powers and resources at his command. And Yahweh’s verbal interpretation of how he intended to keep his side of the bargain should have given, and probably did give, Moses many sleepless nights. The verbal interpretation was in two parts – described by later Hebrew scribes as ‘The Blessing’ and ‘The Curse’. These are set out below; but there was a Codicil, which we have termed ‘The Conciliation’, that will require discussion towards the end of this chapter.

## THE BLESSING

[LEV 26:3-13 TH VB] *If you follow my laws and faithfully observe my commandments, I will grant you rains in their season so that the earth shall yield its produce and the trees of the field their fruit. Your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread and dwell securely in your land [the Promised Land of Canaan – the home of the Canaanites for millennia!]*

*I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword shall cross your land. You shall give chase to your enemies, and they shall fall before you by the sword. Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall fall before you by the sword.*

*[Here we have the start of ‘ethnic cleansing’ and the root cause of all the troubles, today, between the Palestinians and Israel – all decreed by Yahweh.]*

*I will look with favour upon you, and make you fertile and multiply you; and I will*

*maintain my Covenant with you. You shall eat grain long stored, and you shall have to clear out the old to make room for the new.*

*I will establish my abode in your midst, and I will not spurn you. I will be ever present in your midst; I will be your God, and you shall be my people. I am the Lord God who brought you out from the land of the Egyptians to be their slaves no more, who broke the bars of your yoke and made you walk erect.*

So far this Covenant has great promise for the Israelites [if not for the people they were about to attack and displace] – all these blessings of security and plenty for the Israelites and their children for ever – if only they obeyed the laws. This seems to have been Yahweh at his most benign – and yet, was it really so? Or was it said with his tongue in his cheek? Even in this promised agricultural *Utopia* there is talk of chasing enemies and of them falling by the sword. Was it to be peace within their boundaries – but war outside? With Yahweh by their side, violence would never be more than a hand's breadth away!

And what if the Israelites should transgress the laws? Would Yahweh declare that he would then wash his hands of them, and let them go their own way. How wrong such expectations would have been – that was not the way of Yahweh. In the words of an ancestral motto – “*What I have, I hold.*”

### THE CURSE

[LEV 26:13-33 TH VB] *But if you do not obey me and do not observe all these commandments; if you reject my laws and spurn my norms, so that you do not observe all my commandments and you break my Covenant, I in turn will do this to you: I will wreak misery upon you – consumption and fever, which cause the eyes to pine and the body to languish; you will sow your seed to no purpose, for your enemies shall eat it. I will set my face against you; you shall be routed by your enemies, and your foes shall dominate you. You shall flee though none pursues.*

*And if for all that, you do not obey me, I will go on disciplining you sevenfold for your sins, and I will break your proud glory. I will make your skies like iron and your earth like copper, so that your strength shall be spent to no purpose. Your land shall not yield its produce, nor shall the trees of it yield their fruit.*

*And if you remain hostile towards me and refuse to obey me, I will go on smiting you sevenfold for your sins. I will loose wild beasts against you, and they shall bereave you of your children and wipe out your cattle. They shall decimate you, and your roads shall be deserted.*

*And if these things fail to discipline you for me, and you remain hostile to me. I will remain hostile to you; I in turn will smite you sevenfold for your sins. I will bring a sword against you to wreak vengeance for the Covenant; and if you withdraw to your cities, I will send pestilence among you, and you shall be delivered into enemy hands. When I break your staff of bread, ten women shall bake bread in a single oven; they shall dole out bread by weight, and though you eat it, you shall not be satisfied.*

*But if despite this, you disobey me and remain hostile to me, I will act against you in wrathful hostility; I, for my part, will discipline you sevenfold for your sins. YOU SHALL EAT THE FLESH OF YOUR SONS AND THE FLESH OF YOUR DAUGHTERS. I will destroy your cult places and cut down your incense stands, and I will heap your carcasses on your lifeless fetishes.*

*I will spurn you. I will lay waste your cities in ruin and make your sanctuaries desolate, and I will not savour your pleasing odours, I will make the land desolate so that your enemies who settle in it will be appalled by it. And you I will scatter among the nations, and I will unsheathe the sword against you. Your land shall become a desolation and your cities a ruin.*

We find this Covenant a most repulsive, and disturbing, document on four principal counts.

1. This was not a freely negotiated agreement between two parties in which both of them understood the implications of their consent. It was dictated by Yahweh, and accepted by the Israelites in a state of euphoric bewilderment under the influence of the dramatic and, to them, supernatural happenings at Mount Sinai. They were a simple and trusting people who had no concept of the lengths to which Yahweh would go to ensure their compliance to his will.

The ambience of the manner in which the Israelite agreement was obtained was a form of duress and, in any civilized court of law, would have nullified the Covenant when Yahweh's actions, and demands, became oppressive. As far as is known, the ordinary Israelite people were never told that one of the requisites of the Agreement was that they should act as Yahweh's troops for the attempted conquest of the Near East.

It makes no difference that the consent of the Elders was obtained during the visit to the mountain top. Even there, Moses seemed surprised at Yahweh's forbearance – "*Yet he did not raise his hand against the leaders of the Israelites; for they beheld God and they ate and drank*" [EX 24:11].

The signing of an Agreement, traditionally, would have been followed by food and drink. But why should Moses have even considered that Yahweh might 'raise his hand' against the Elders on such a visit? Surely – only if there had been some altercation, or if there had been a reluctance on the part of some of the Elders, and pressure had been applied to make them sign.

Israel did not ask to be taken out of Egypt, but allowed themselves to be led in the knowledge that, although unpleasant things were happening to them where they were, worse might follow if they refused to go.

2. The sanctions proposed by Yahweh, in the event of the Covenant being broken by Israel, were not such as would be acceptable in civilized communities. To threaten fever and consumption; terror; killing of children by wild beasts; pestilence that would strike the weak and defenceless as well as the strong – the innocent as well as the guilty; reduction to cannibalism through extremes of hunger; and the utter desolation of the country – must appal all but the most depraved and power-hungry. In the Curse, there is an essence of vindictiveness, and cold indifference to suffering, that is redolent of the activities of the worst kind of human despot.

3. The world's major religions all have common factors – based on love, tolerance, justice, care

for the weak and suffering, and just rewards for the good life; and, perhaps, a hell of their own making for those who deliberately choose an evil path. But, to stress the point, in Yahweh's reprisals the good were to suffer with the bad; the innocent with the guilty; and little children, and the frail, with the strong and resistant.

4. Perhaps, the most disturbing factor of all this is that, since those days – over three thousand years ago – history has seen a series of events affecting the Jewish people, which have had all the trappings of these declared reprisals – from the slaughter and slavery of the Assyrian and Babylonian aggressions; through the harsh repressions of the Roman conquest and occupation; the *pogroms* of medieval times; to the unspeakable atrocities committed under the hand of Hitler.

And, can it be said that we have seen the end of the persecution, yet? The struggles for survival of the young Israeli state, as it labours to become a permanence on land that Yahweh forced it to take by the sword, give little hope of any alleviation, in the midst of the manic upheavals in the Near East.

All these events were, and are, evil; and at some point in this chapter, we shall have to consider whether Yahweh, himself, was fundamentally evil; whether the Israelites were right when they cried out in the Wilderness – “Yahweh hates us!” We shall have to consider whether the Cathars, in the Middle Ages, were right in declaring that Yahweh was ‘The Devil!’ – and whether he was, and perhaps still is, one of the three Triple-powered Arch-Archons of the Thirteenth Aeon of the lower Spiritual Regions.

However, before these considerations can be made, it is necessary to study, further, the actions and intentions of Yahweh in his manipulation of the Israelites throughout the long period of ‘wandering in the Wilderness’.

### THE WANDERING IN THE WILDERNESS

The stay at Horeb was a very busy, and emotionally-draining, time for the inexperienced Moses. Apart from lengthy periods on the mountain top, taking instructions from Yahweh, he had to set up the first administrative processes for the governing of a growing Nation; he had to organise the Israelites into a military force with set orders of battle; he had to supervise the construction of the Tent (of Meeting) in which Yahweh proposed to live, from the detailed and exacting plans which he had been given [EX 25]; and he had to cope with the vicissitudes of Yahweh's intermittent, and unpredictable, anger at the ‘pigheadedness’ of the people.

He had to accept the Covenant, and interpret its many laws and instructions; and he had to plan a military campaign against Canaan, two hundred miles to the north. And, for a while, he had to face the daunting prospect of leading the Israelites – alone; until he had persuaded Yahweh not to abandon him, after the affair of the *Golden Calf* [EX 32].

[EX 33:1-6 TH VB] *Then the Lord said to Moses, “Go, depart hence, you and the people that you have brought from the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring will I give it’ – I will send an angel before*

*you, and I will drive out the Canaanites, the Amorites, the Perizzites, the Hivites, and the Jebusites* <sup>(1)</sup> – *a land flowing with milk and honey. But I will not go in your midst, since you are a stiff-necked people, lest I destroy you on the way.*” <sup>(2)</sup>

*When the people heard this harsh word, they went into mourning, and none put on his finery.*

*The Lord said to Moses, “Say to the Israelite people, ‘You are a stiff-necked people. If I were to go in your midst for one moment, I would destroy you. Now, then, leave off your finery, and I will consider what to do to you.’” So the Israelites remained stripped of their finery from Mount Horeb on.*

Here, it seems, there can be detected a primary, personality characteristic of Yahweh -impatience and unreasoning anger. And not for the last time, either. Threats and punishments would be continually forthcoming.

The strain on one, inexperienced man must have been enormous. And but for the later support that he received from Yahweh, intermittently between the storms of temper, in moments of cordiality, and for the undoubted reverence and devotion he felt for his supernatural leader – he could hardly have carried on. It would be expected that an ordinary man, faced with working for an implacable, and often dangerous, Being; and forced through fear to undertake an almost impossible task of leadership and organisation, would have collapsed into a psychopathic jelly. Obviously, Moses was no ordinary man; and it speaks much for his fibre, and for the close relationship that he gradually developed with Yahweh, that he could be sustained through this harrowing experience that was to last for decades.

Something of this relationship is shown in Moses’s touching appeal to be allowed to see Yahweh’s Presence. Up to this time, although he had been continually in close proximity to Yahweh, he had yet to see his face – despite the following comment:

[EX 33:10-11 TH VB] *When all the people saw the Pillar of Cloud poised at the entrance to the Tent, all of the people would rise and bow low, each at the entrance of his tent. The Lord would speak to Moses face to face, as one man speaks to another.*

It seems that Yahweh kept his face covered when conversing with Moses, even in the privacy of his Tent. And this is not altogether surprising when we consider what outrageous caricature of a human face might lie behind his mask. The *Askew Codex* makes it clear that many Archons of the Spiritual Regions, and particularly those who administered the penal enclosures of the *Outer Darkness*, had peculiar faces – though these could all have been the result of animal masks, hiding the Archon’s true identity.

*The first Archon, in the first enclosure, has a crocodile face and his tail is in his mouth ... The Archon who is in the second enclosure has a cat-face as his authentic face, and is called Charachar.*

*Askew Codex: The Path of Light, p.156 ff.*

Moses pleaded with Yahweh that, if he had really found favour, he should be allowed to know about Yahweh and his ways – and probably where he came from. He obtained a promise that Yahweh, despite his temporary rejection of the Israelites, would take the lead in the journeys that

(1) *This is a prime example of the threat of ethnic cleansing!*

(2) *Yahweh knew that he could not control his own anger – a terrible weakness in a leader.*

lay ahead. So that, he argued, all might know that Moses and the Israelites were Yahweh's people, distinguished from all other peoples on Earth. Yahweh then made this promise:

[EX 33:17 TH VB] *And the Lord said to Moses, 'I will do this thing that you have asked; for you have truly gained my favour and I have singled you out by name.'*

In response to this accolade, a great burst of emotion came from Moses and he cried out: "Oh! Let me behold your Presence." But Yahweh was cautious and replied: "I will be gracious to whom I will be gracious, and show compassion to whom I will show compassion, but you cannot see my face; **for men may not see me and live.**"

This reply may have been misunderstood. From it has grown the assumption that if a man were to look upon the face of Yahweh he would be immediately killed by some form of radiation emanating from the Countenance. But the reply does not, necessarily, imply this – it states "*may not see me and live.*" Yahweh might not have wished for his face to be seen by ordinary men, and anyone who did so, even inadvertently, might have been liable to be killed. Yahweh had no hesitation in these matters, as will be shown.

Yahweh's reply to Moses continued somewhat enigmatically:

[EX 33:21-23 TH VB] *See there is a place near me. Station yourself on the rock and, as my Presence passes by, I will put you in a cleft of the rock and shield you with my hand, until I have passed by. Then I will take my hand away and you will see my back; but my face must not be seen.*

The term *Presence*, here, we believe, is similar to the Persian *tashriff*, a polite term indicating the essence of a person, and used in preference to the bald 'you'.

Despite our disclaimer, it is still possible to argue that these quotations imply that the faces of the more senior *Shining Ones* had some property which, in close proximity, was dangerous to humans. Enoch's comment when he stood before the Most High may be relevant to this teasing problem: "None of the attendants could bear to look upon him because of his brilliance – no flesh could stand it."

It is probably pertinent to quote, here, one other passage which appears to describe the effects of such close proximity:

[EX 34:29-35 TH VB] *So Moses came down from Mount Sinai. And as Moses came down from the mountain bearing the two tablets of the Pact, Moses was not aware that the skin of his face was radiant, since he had spoken with Him. Aaron and all the Israelites saw that the skin of Moses's face was radiant; and they shrank from coming near him. But Moses called to them, and Aaron and all the chieftains in the assembly returned to him, and Moses spoke to them. Afterwards all the Israelites came near, and he instructed them concerning all that the Lord had imparted to him on Mount Sinai. And when Moses had finished speaking with them, he put a veil over his face.*

*Whenever Moses went in before the Lord to speak with Him, he would leave the veil off until he came out; and when he came out and told the Israelites what he had been*

*commanded, the Israelites would see how radiant the skin of Moses' face was. Moses would then put the veil back over his face until he went in to speak with Him.*

It is possible that Moses had been given some kind of cosmetic treatment on the mountain top, as Enoch may have had on first arriving at the Great House. This would imply that Moses had been in danger of some kind of radiation; but it is most unlikely that these would have been ultra-violet rays, as Moses would have been far too weather-beaten, from his shepherd days in the desert, to have been affected by the Sun – even at a moderately high altitude.

Yahweh was a *Shamash*; and *Shamashes* were widely worshipped as 'Sun Gods'. It is possible, therefore, that this facial illumination was more strongly developed in him than in the lower order *Shining Ones*; and he may have worn a mask when Moses was in his presence. If such a mask had been in the form of an animal head, it would explain many mythological references to gods with animal heads. However, there are two other possibilities for Yahweh's reluctance to reveal himself, that should be mentioned as alternatives:

(a) that Yahweh kept his face covered, in close proximity to men, as a protection against human-carried bacilli (Kharsag Epic No.2 showed that the *Shining Ones* could be laid low with earthly sicknesses), or

(b) as already stated, that Yahweh's face was so different from a human face that the revealing of it would cause alarm, or distress.

For the present, this problem will have to be left unresolved; but much evidence is still to come on this subject – and further consideration will have to be given to this important factor before this book closes.

### THE DESERT TENT: THE DWELLING OF YAHWEH

The Tent which Moses was ordered to have constructed to Yahweh's specifications became known as the 'Tent of Meeting'; and the series of encounters there, both with Moses and other Israelites, give a further insight into both the character and the form of Yahweh. But before these are mentioned, something must be said of the very unusual design and construction of this portable dwelling.

We have reported that Yahweh was frequently to be found inside his 'aerial craft'; it appears to have provided him with seclusion, shelter and mobility. Nevertheless, for the initial stay at Horeb, and for the duration of the lengthy wandering in the Wilderness, Yahweh requested a very large and impressive Tent in which to live – one that must have stretched the resources (both material and physical) of the Israelites to the limit. This provokes the thought that the 'aerial craft', for all its potential convenience, was too small and restrictive for Yahweh's liking, or perhaps it housed others of his fraternity in cramped and unprivate quarters. Or it may have been that the Tent was preferred by Yahweh for lengthy periods because he wished to stretch his long legs on solid ground.

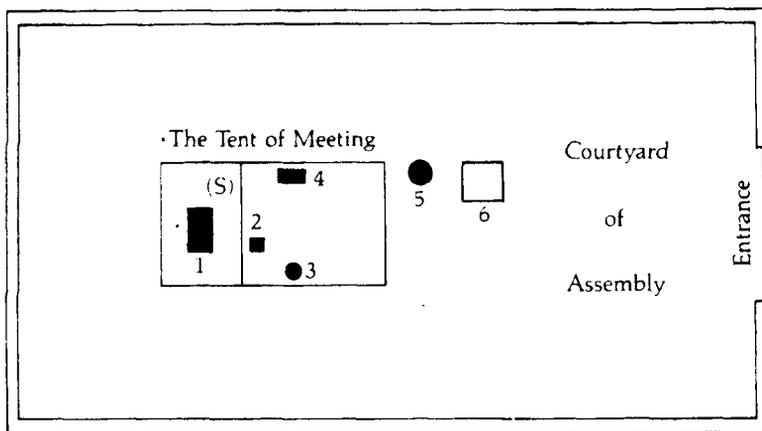
Whatever the reason, this expressed desire for a ground-based dwelling is the most telling fac-

tor in favour of the physical nature of Yahweh (in distinction to the Jewish eschatological concept) – that his ‘aerial craft’ was not suitable for a lengthy sojourn in the Wilderness.

In our own earthly environment, much can be surmised of a man, or a family, from the house in which they live. Their level of prosperity, their tastes and interests, and even their statures, can be assessed from its appearance and the dimensions of its furniture; and the nature and positions of its furnishings. For example, a high-chair may indicate the presence of a young child; and a wall-hung shaving mirror, by its position, will often indicate the height of the man who uses it; the contents of a dressing-table may well describe the lady of the house. The writer of the *Book of Numbers* was well aware of this correlation when he indicated the size of the giant Og, King of Bashan, by giving the dimensions of his bed.

The Tent, and its furnishings, were precisely determined in size by *cubits*. In Egypt, the royal cubit measured 0.523 m and was used in the design of the Great Pyramid; it was also used in the Foundation Platform of the megalithic structure at Ba'albek; and also in the Ziggurat of Tchoga Zambil, in Southern Iran, which was built within a century of the Tent. In assessing the size of Yahweh's Tent, we have used this metric comparison as the standard of measurement.

The dwelling of Yahweh was constructed of wooden frames which were fitted together to make a rectangular structure 30 cubits (15.7 m) long and 12 cubits (6.3 m) wide. It was open at its eastern end though screened by a heavy curtain, and was covered by bands of finely-woven material, sewn together to make two large pieces which were fastened together with metal eyes and hooks. The height of the walls was 10 cubits (5.2 m). Goat-skins were stretched ‘like a tent over the dwelling’, and were draped over its sides. The whole construction was covered with the skins of rams, dyed red; and then by very light hides. A veil of fine, twined linen was drawn across the innermost 10 cubits to form a completely private sanctuary. Around the tent was an open court-



- 1. The Ark
- 2. Incense 'Altar'
- 3. Lampstand
- 4. 'Dining Table'
- 5. Laver
- 6. Range or 'Altar'

Fig. 3. *Plan of the Tent of Meeting*

yard, 100 cubits (52.3 m) by 50 cubits (26.2 m), outlined by linen curtains on a framework of bronze posts and silver rods, the whole being 5 cubits (2.6 m) high – enough to prevent the tallest man from looking over it.

The private sanctuary was a sizeable inner room, 6.3 m by 5.2 m. As far as is known, it contained only the *Ark of the Covenant* and the ‘*Throne*’ above it. The Ark was a chest of acacia wood, 1.3 m long, 0.8 m wide and 0.8 m high, overlaid inside and out with pure gold. In modern terms, it was a very large chest, the size of a writing desk. It had rings on its sides through which two wooden poles were permanently in position; they were never withdrawn. It was obviously very heavy, requiring four men to carry it; and the reason for the permanently emplaced shafts could have been because it was so precious to Yahweh that it had to be immediately removable in the event of fire or attack. Alternatively, the Ark, or its contents, were dangerous pieces of equipment that had always to be handled from a distance.

That there is some evidence for preferring the latter alternative is shown in the following passage.

[2 SAM 6:6-7 JB VB] *When they were come to the threshing floor of Nacon. Uzzah stretched out his hand to the Ark of God and steadied it, as the oxen were making it tilt. Then the anger of Yahweh blazed out against Uzzah, and for this crime God struck him down on the spot, and he died beside the Ark of God.*

This was an interpretation of Uzzah’s death by the narrator, of course; there was no indication that Yahweh was anywhere in the vicinity; and the rational explanation – if Uzzah did not die from some natural cause like a heart-attack – would be that the Ark, itself, produced a destructive force.

We have to be very careful of accepting interpretations of this kind; Yahweh was blamed for many events with which he was most unlikely to have been connected. And the wrath of Yahweh was frequently invoked by chroniclers as a convenient explanation of natural happenings; but the frequency, itself, is sufficient evidence that Yahweh was a very wrathful and quick-tempered individual.

However, the passage does imply that, when carried, the Ark could not be touched without danger to life; and it may be relevant that the Ark went into battle at the head of the army.

To return to the Tent; the outer room, which was referred to specifically as the Tent of Meeting, was a large room by any standards, and quite remarkable for a structure carried everywhere by bullock-cart. It was 10.5 m long by 6.3 m wide, with an exceptional height to the top of the vertical wall of 5.2 m. With the pitch of the roof, it must have been at least 7 m high – which is three times the height of a modern domestic room.

In this outer room, were placed three items of furniture of special interest. First, there was a table on which fresh bread was permanently placed; this table was 1.06 m long, 0.52 m wide and 0.80 m high. It was plated with pure gold, and decorated all around with a gold moulding. It had four legs, and a ring at each corner for carrying poles; but these poles were not described as being permanently in place. On the table were placed dishes, cups and jars of pure gold; and spoons are also mentioned. Clearly, this was a table at which eating took place – by Yahweh.

Secondly, there was a lampstand of pure gold weighing a talent, or about 35 kg! It must have been a piece of extraordinary beauty; it had seven lamps so mounted that the light was thrown forward, and only the purest oil of beaten olives was used in its almond blossom shaped cups. Aaron was instructed to tend to the lights regularly, and to ensure that they burned from evening to morning. Apparently, Yahweh did not care for the dark!

The third piece of furniture was a so-called 'altar' for the burning of incense. This was 0.53 m square and 1.06 m high, and was placed in front of the curtain separating-off the inner room. Aaron had to burn aromatic incense, there, twice a day; in the evening and morning when he tended to the lamps.

Outside the Dwelling, stood a large laver – a washbasin.

[EX 30:17-21 TH VB] *The Lord spoke to Moses, saying: 'Make a laver of copper for it, for washing; and place it between the Tent of Meeting and the Altar. Put water in it, and let Aaron and his sons wash their hands and feet in water drawn from it. When they enter the Tent of Meeting they shall wash with water **that they may not die**; or when they approach to serve, to turn into smoke an offering by fire to the Lord, they shall wash their hands and feet, **that they may not die ...**'*

Concerning hygiene, these were stern words from the implacable Being; and they were not idle words – Yahweh meant just what he said. Of course, hygiene in the Desert was extremely important, and Yahweh may have been at greater risk than Israelites who had lived close to the ground all their days – but it must be asked, by what moral law did Yahweh justify a sentence of death for failing to wash hands before a meal. Only by contempt for those who served him could he have justified it to himself.

Beyond the laver, in the courtyard, was the main 'altar', variously described as the 'altar of burnt-offering' or 'altar of holocausts'. Again, this object was made of acacia wood, 2.64 m square and 1.58 m high, and overlaid with bronze. It had four 'horns', one at each corner (possibly for lifting the top), and a grating of bronze network half way up which probably held the fire. It had pans for the ashes, shovels, sprinkling basins, hooks and firepans.

The altar seems very tall, but we are told that Aaron stepped down from it after making an 'offering'. The height, of course, was to allow room for the ashes to drop into the ash-pan, underneath – the servants would have stood on a raised platform to perform their functions.

This great Tent, with all its accoutrements, was to become the model for temples and shrines throughout the later Semitic world, culminating in the Temple of Solomon in Jerusalem or, perhaps, in the Temple of Jupiter Heliopolitanus at Ba'albek. These later temples were places where the memory of Yahweh was kept alive by repeating, as ritual, the practical, everyday operations that had to be performed by Yahweh's servants at the desert tent; and, later still, they were absorbed into religious worship after the original meanings of the various activities had been totally forgotten.

But, despite the distortions that crept into later practices, it must be clearly borne in mind that, at the time of the Wandering, the Tent was a nomadic, desert dwelling, albeit of great size and

richness, appointed for the practical comfort of a very exacting Being. There can be no alternative to this conclusion unless it is decided that the account was complete fantasy, with the richness of the Temple of Solomon, in Jerusalem, projected **back** in time, and superimposed on the Israelites' desert mode of living. However, this alternative cannot be considered because the whole concept of the Tent and its furnishings, and its regulated practices, was natural to, and compatible with a nomadic, desert existence – and equally unnatural to, and incompatible with, urban living in Jerusalem. Of course, the richness and size of the Tent could have become exaggerated with time; but even this is difficult to concede because the overall structure is in keeping with the 'larger than life' characteristics of Yahweh – and with what has been recorded of the lifestyles of the senior *Shining Ones* at Kharsag, and at the House of the Most High.

There is no evidence in the *Old Testament* that the Israelites, at the time of the wandering, *worshipped* Yahweh. They certainly revered, respected and greatly feared him – true, they fell on their faces before him, but so did the subjects before many a lesser king; it was an accepted mode of address that was still in fashion when the senior author was a young man. No commoner approached Reza Shah without dropping to his knees in front of him, and placing his forehead on the ground – nor did any such leave the Presence except by awkwardly walking backwards.

Stripped of the later imposed, religious aura with which it became cocooned, the Tent of Meeting can be seen as a highly practical dwelling with the following functional parts:

(i) it was a large, airy, desert tent, insulated against both the summer heat and the winter cold, and protected against the seasonal dust-storms and occasional rains. As a comparison, it was only a little larger in area than the marquee-type tents used by the Qashqai Khans, in Southern Persia, at the time of their tribal eminence less than a hundred years ago; but very much higher;

(ii) it had an inner, private room in which the furniture seems rather sparse. But should it be assumed that the chronicler has mentioned every piece of furniture, or only picked out those items which were of particular significance to the Israelites? Or did the later redactors weed out the functional items, such as a bed, which would not easily fit into a religious environment? It may be argued that, if King Og of Bashan's bed were mentioned, why not Yahweh's? But that would not be a sensible argument – Og's bed was a measurement of his size; no one wished to emphasise Yahweh's size – everyone knew that he was enormous, and redactors were at pains to stress his spiritual characteristics rather than his physical ones.

(iii) the outer room – the Place of Meeting – was used for discussions with Moses and others (perhaps the whole Assembly of Elders), as well as for eating. Set against its usage as a nomadic tent, the whole structure was formidable, requiring a large number of men, and many bullock-carts to move it from site to site. But there was no shortage of manpower, and specific families were deputed to specific tasks.

Perhaps the most remarkable feature of the Tent was the height of its walls – 5.2 m. These are shown to scale in *Fig. 4* against the height of an average man of 1.75 m (the pinfigure between the two tents) and an 'impossibly' tall man of 4.00 m (within the tents). Two elevations are illustrated because it is not known whether a pitched or a sloping roof was used. The former is the more likely but, in either case, the dimensions of tents, figures and table are all to scale.

(iv) there is no measurement of the size of the lampstand, but the precise instructions concerning the manner in which the light should be thrown forward, probably by polished reflectors, indicates that Yahweh wished to read, or work, by its light; and seven oil-fed sources would have provided a very adequate, localised illumination;

(v) the laver was placed so that servants about to enter the tents could be observed carrying out their mandatory ablutions;

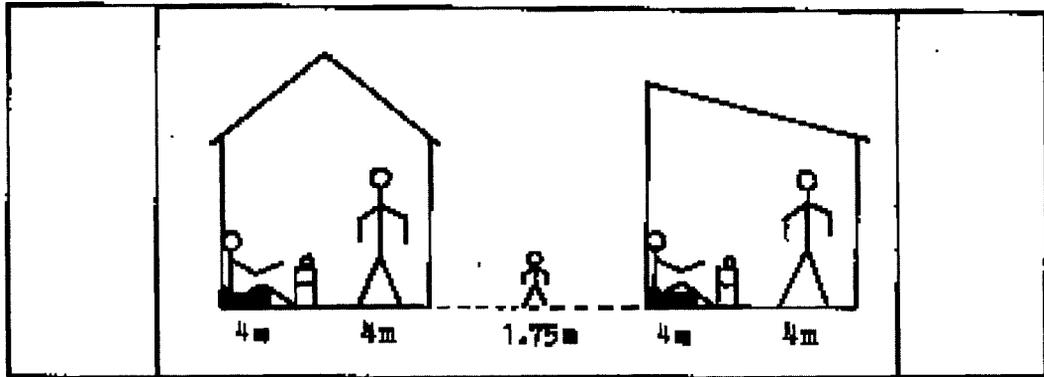


Fig.4. Diagram to illustrate the relative sizes of a 4 m-tall man and a 1.75 m-tall man scaled against the Tent and its Table.

(vi) the table in the Tent was set with utensils for eating and drinking, and with fresh food; no reference has been made, so far, to cooking facilities. These were obviously available at the so-called 'altar' which was suitable for grilling and frying meat, boiling water, and, with an oven inserted, also suitable for baking bread.

Moreover, like the laver, it was under Yahweh's eye, and he would have been able to ensure that his detailed instructions, in this field, were properly carried out. As will be stressed later, he was very particular about the cooking – following closely Ninkharsag's *dictum* in Kharsag Epic No.2:

*'In Eden, thy cooked food must be better cooked.  
In Eden, they cleaned food must be much cleaner.  
Father, eating meat is the great enemy –  
thy food at the House of Enlil.'*

It has already been made clear that we consider Yahweh to have been a solid, physical Being with appetites that required attention like any human; and such a view is consistent with the accounts of the life-styles of the Anannage/Angels.

We do not believe that we can ignore the substantial evidence that points to the Tent being a functional, desert dwelling for a Being requiring food and drink, a place to work and confer, and a private sanctuary in which to rest.

Nor do we wish to avoid the deduction that Yahweh was an incarnated Being of exceptional

size by human standards. If the Table were used for sitting at from cushion level, in customary Bedouin, desert style; then, considering the great height of the Tent walls, Yahweh should have been at least 2.4 m (8 feet) tall and, possibly as much as 4 m (13 feet). A height within this range, but nearer the higher figure, would be completely compatible with the size of the Tent and its furnishings.

Yahweh may have been tall among his kind – leaders often are; and if Enoch's comments are recalled on two who were not leaders, there is some imprecise confirmation of height.

... [I awoke] *to find, in my room, two very tall men  
different from any that I have seen in the Lowlands.*

In logic, this Tent must now be accepted as a functional dwelling with all that implies in terms of Yahweh's stature and presence; and, in continuing this narrative, all other occurrences should be examined for consistency with this thesis.

### THE SERVANTS OF YAHWEH

Having constructed the Tent, closely following the plan given to him on Mount Sinai, Moses proceeded to carry out his Master's concise instructions concerning those who were deputed to minister to Yahweh's personal needs. The tribe of Levi, to which both Moses and Aaron belonged, was chosen to provide personal servants to Yahweh and, in exchange, were given such privileges as exemption from military duties.

Of the Levites, only Aaron and his four sons – Nadab, Abihu, Eleazar and Ithamar – were allowed 'to serve' Yahweh, as the narrative describes their function; but we have deleted the following words – 'as priests' – because we do not believe that the word 'priest' meant the same in the desert, three thousand years ago, as it does today.

As the chief of Yahweh's household, the veritable *major domo*, Aaron, was instructed to wear garments of considerable richness – and probably some discomfort: they included a robe and sash, a fringed tunic, a breastpiece, an *ephod* and a headdress. The *ephod* was a wide band of material woven out of golden and linen threads, and variously coloured wools; it had two shoulder straps affixed to its two ends.

'The breastpiece, or *hoshen*, was woven from the same material as the *ephod*, and was shaped like a small (hand's-span width) square bag, very much ornamented with precious and semi-precious stones, each bearing the name of one of the tribes of Israel.

[EX 28:29-30 TH VB] *Aaron shall carry the names of the sons of Israel on the breast-piece of decision over his heart, when he enters the sanctuary, for remembrance before the Lord at all times.*

*Inside the breastpiece of decision you shall place the Urim and Thummim, so that they are over Aaron's heart when he comes before the Lord at all times.*

Within the breastpiece were to be placed those enigmatic, but essential, items – the *Urim* and *Thummim*, of which objects more will be said, shortly.

The robe was to be of woven material, dyed violet-purple. Its lower hem was to be decorated with ‘pomegranates of blue, purple, and crimson yarns, all around the hem, with bells of gold between them round about: a golden bell and a pomegranate, all around the hem of the robe.’

Aaron was told to wear it in his work – ‘so that the sound of it is heard when he comes into the sanctuary before the Lord and when he goes out – **that he may not die!**’

In conjunction with what has been written before, this is a very revealing passage. After several warnings of the danger to man of close proximity to Yahweh, Aaron is told, in substance, always to give notice of his approach by the tinkling of the bells on the hem of his robe – ‘**that he may not die!**’. The most probable explanation for this instruction would seem to be that Yahweh, when he heard the approach of the bells, had time either to retire into the private room, or to put on his mask. But there is still no real evidence of what the danger was.

For Aaron’s sons, who were to officiate outside the Tent of Meeting and not, normally, to enter it, Moses was instructed to have made tunics of fine linen with sashes or girdles, and linen breeches from hips to thighs. They were also to wear a headdress or turban. Even today, servants from Turkey through Iran to Arabia, India and the Far East, wear this dress, or something very similar.

Aaron and his sons were carefully schooled in the preparation of what has been translated, traditionally, as the ‘burnt offering’ – but which, in the context of the narrative, should simply be rendered as ‘roasted serving’; or, perhaps, just as ‘cooked food’.

They were trained, meticulously, for seven days and then given a careful full-dress rehearsal of all the processes from the initial killing of an animal for meat, through the cooking, to the serving of the dish. There was continual insistence, by Yahweh, on: –

- (i) hygiene, through the personal cleanliness of the servants, and of the tables and utensils;
- (ii) the freedom from blemish (or disease) of the animals used for food;
- (iii) the thorough cooking of the food. On the ‘holocaust’, a trial portion of meat was first burnt to a cinder, by the cook, to ensure – initially under Yahweh’s personal supervision – that the cooking surface (or oven) was sufficiently hot.

Diseases, and particularly the unpleasant tapeworm, were not easily treated in the desert. The *Shining Ones* had learnt a lesson in Kharsag, and the passing of seven millennia had not altered the basic precautions. We have no doubt, either, that Yahweh’s drinking water was boiled before being cooled in earthen pots. To the author who spent many periods in tented camps in the Middle East, these precautions – and the style of life, described – are so natural that they are completely credible.

Further, it is clear that when the traditional term ‘ritual’ is replaced by ‘procedure’, and ‘worship’ by ‘service’ (of the secular kind), then the narratives of the Tent and its furnishings; of the so-called ‘altar’ and its so-called ‘sacrifices’ – and all the other activities – are perfectly consistent with the daily requirements of a large-statured, hygiene-conscious, fastidious, regal, and possibly scholarly, Being needing rest and shelter, and what to us would be very substantial quantities of food.

We are well aware that many, and particularly those of the orthodox Jewish faith, will find it difficult to accept this mundane interpretation of activities which have become ritualised into matters of sacred, religious significance. Many, indeed, will find it impossible to accept that Yahweh was – for a period of incarnation – a physical Being of flesh and blood, in some ways similar to – and, in others, vastly different from – themselves.

There is one other aspect of the Tent and its servants that requires careful consideration. This is the question of the *Urim* and *Thummim* – those ‘instruments of decision’ which were to be carried in the breastpiece on Aaron’s *ephod*. Their epithets suggest that they were objects associated with the obtaining of decisions from Yahweh. Indeed, much later, after the desert phase in Israel’s history, the names of these objects were used in the casting of sacred lots and, to that extent, they became a form of oracle.

This was one hundred and thirty years after the wandering was over, and the original objects, presumably, had been returned to Yahweh.

The passage which follows, records an occasion when Saul enquired of Yahweh whether he and Jonathan – or, alternatively, the people – had been at fault when Yahweh had not replied to Saul’s question – “Shall I go down and pursue the Philistines?”

[1 SAM 14:41-42 JB VB] *Then Saul said, “Yahweh, God of Israel, why did you not answer your servant today? If the fault lies on me, or my son Jonathan, O Yahweh, God of Israel, give U’rim; if the fault lies on your people Israel, give Thum`min.” Jonathan and Saul were indicated [by the lot] and the people went free. Saul said, “Cast the lot between me and my son, Jonathan”; and Jonathan was indicated.*

By the time of Saul, the terms *Urim* and *Thummim* had become so debased that they were used for the casting of lots; they were pressed into use as an ‘oracle’ in the absence of Yahweh – and our tossing of ‘heads or tails’ is possibly a relic of this ancient practice.

The practice may have been a tribal memory of a more technical method used by Aaron for communication with Yahweh, the instruments of which were no longer available to the Israeli priests.

Following this argument, the use in the desert should have been for direct communication with Yahweh, where there was no need for casting lots to obtain a decision from him. Such a communication could have been in two forms: one to allow Yahweh to summon Aaron to the Tent of Meeting from the farther reaches of the camp; and, two, a system by which Aaron could communicate with the ‘Pillar of Cloud’ during Yahweh’s periodic absences from the camp.

As there is no satisfactory interpretation of *Urim* and *Thummim* to be had from Hebrew etymology, there is a case for referring back to the Sumerian syllabic equivalents. A tentative analysis is as follows:

HEBREW: *Urim* or *U’rim* :

SUMERIAN: *u* = ‘height’ : *rim* = ‘shorten’ or ‘reduce’.

HEBREW: *Thummim* or *Thum`min* :

SUMERIAN: *tum* = ‘bring’ : *min* = ‘*Shamash*’ or ‘20’.

The Anannage hierarchy were ranked by numbers (in tens), and 20 was Shamash's number.

From this analysis, it may be suggested that, in Sumerian, *u-rim* could have meant 'height-reducer' or 'distance-shortener'; similarly, *tum-min* could have meant 'Shamash (or Yahweh) bringer'.

What weight can be put on this analysis is uncertain; but it should be borne in mind, as an unsubstantiated speculation, that the Urim and Thummim may have been small, technical devices for effecting communication, at a distance, between Aaron and Yahweh. And very useful they would have been. If the Sumerian interpretation should be correct, the Thummim could be considered as a distance alarm call.

Despite the speculative nature of the evidence, we find that we cannot meet our local, volunteer firemen about their every-day jobs, with their small 'bleeper' radios stuck into their breast pockets, without recalling the problem of the Urim and Thummim. The comparison appears to be so complete. The firemen with large breast-pockets in their overalls – and Aaron in his ephod with the bag of the breastpiece on his chest. Each with a communication device – three thousand years apart.

### THE UNSOLICITED FIRE

The traumas that must have occurred before the Tent of Yahweh was finished, and functioning to his satisfaction, are not recorded. The sojourn around the foot of Mount Sinai had been full of incident for the Israelites, but the ceremony that was to mark the entry of Yahweh into the completed dwelling, followed by the investiture of Aaron and his sons into the high calling of personal servants to the Anannage leader, was a climax not to be forgotten.

[NUM 9:15-22 TH VB] *On the day that the Tabernacle [Tent] was set up, the (Pillar of) Cloud covered the Tabernacle, the Tent of the Pact; and in the evening it rested over the Tabernacle in the likeness of fire until morning. It was always so: the Cloud covered it, appearing as fire by night. And whenever the Cloud lifted from the Tent, the Israelites would set out accordingly; and at the spot where the Cloud settled, there the Israelites would make camp ... Day or night, whenever the Cloud lifted, they would break camp. Whether it was two days or a year – however long the Cloud lingered over the Tabernacle, the Israelites remained encamped and did not set out; only when it lifted did they break camp.*

*On a sign from the Lord, they made camp and on a sign from the Lord they broke camp; they observed the Lord's mandate at the Lord's bidding through Moses.*

The reader may feel that the narrator was being somewhat overzealous in his reiterations of the functions of the Cloud. But it seems that he was trying to emphasise a point before leading up to the dramatic happenings at the ceremonies that were to mark the inauguration of the Tent. We believe that he had a desire to be more specific about the Cloud, but was anxious about his credibility – in the eyes of posterity. And, of course, in any age but our own, he would have had cause for concern.

He was trying to say: "Listen – this Cloud was extraordinary. It must have been solid because the Lord travelled in it; but it was as light as a feather and just hovered over the Tent, sometimes for months at a time. I do not know what it was – but it was miraculous, and you should take careful note of it."

We are not only told of the hovering over the Tent on that celebratory day of erection, but also that the 'Presence of Yahweh' filled the Tent, and Moses was unable (or not allowed) to enter it. By then, the servants had completed their seven days of rehearsals and had been thoroughly trained in their domestic duties – and the Community of Israelites had been instructed to assemble in the Courtyard, in front of the Tent of Meeting. There, Moses had informed them, Yahweh would appear that day.

This was a much closer approach of the ordinary people to Yahweh than had been permitted at Mount Sinai. This time, the front ranks would be within a few yards of the door of the Tent. We wonder how many pressed for those privileged positions. Apart from the Elders, who had already had the experience of being close to Yahweh, we doubt that many 'queued for a place in the front row of the stalls.'

We visualise the high canvas wall of the east entrance being rolled back to reveal the entrance to the Tent of Meeting, itself. As the hour approached, Elders would have thronged the Courtyard of Assembly; and the mass of the ordinary people would have been in crowded ranks behind – probably seated, cross-legged, on the ground.

Meat and bread were being prepared on the cooking range ('altar') in front of the Tent, and Aaron and his four sons – doubtless self-conscious in their new uniforms -hurried through the final preparations.

At last Aaron raised his hand to still the mounting excitement, and he and Moses went into the Tent of Meeting, in which Yahweh was waiting. The tension in the Assembly must surely have been electrifying: at last they were to see at close quarters, this Yahweh who seemed part Prince, part Warrior, part Magician, and completely awesome Being – who travelled in a 'cloud'; trumpeted from a mountain top; and laid down laws of a most exacting kind. And who promised so much prosperity in a distant land which they had not reached.

The Presence was shortly to appear in the doorway. What would they see? Had Moses, and their leaders, been able to convey any sense of the majesty and power of this Being? In the event, the reality must have been far more exacting for the spectators than the expectation: the staging was certainly superb.

Moses and Aaron came out first, stepped aside and held up their hands for silence. Yahweh appeared in the doorway!

[LEV 9:23-24 TH VB] ... *and the Presence of the Lord appeared to all the people. Fire came forth from before the Lord and consumed the burnt offering and the fat parts on the altar. And all the people saw, and shouted, and fell on their faces.*

High drama! What a charged introduction to their Lord – who was not above using his technical superiority to hold the attention of his subjects – or, perhaps, to cow them.

Although not described as such, there now appears to have been an interval in the drama. It was a memorable occasion, to be told and re-told in the tents for generations; and there may have been feasting and drinking with all, including Aaron's sons, joining in the celebrations. And Yahweh must have been looking on, perhaps seated in the doorway to his new Tent.

Then came crisis – and an awful happening.

[LEV 10:1-2 TH VB] *Now Aaron's sons, Nadab and Abihu, each took his firepan, and put fire in it, and laid incense on it; and they offered before the Lord alien fire, which he had not enjoined upon them. And fire came forth from the Lord and consumed them; thus they died at the instance of the Lord.*

Up till then, there had been threatenings of death; but these were the first recorded, apparent **murders** committed by Yahweh; and there were to be many more. But we must be sure that we are justified in pronouncing – murder; we must ask ourselves whether there could be any justification for the act.

All the main translations give a compatible account – with the Authorised Version referring to 'strange fire' rather than 'alien fire' – so there should be no room for error in the translations that we can see. 'Fire came forth from the Lord and consumed them'; and the chronicler assumed that it was a deliberate act. Had the sons of Aaron endangered Yahweh in some way? Or was the killing an act of uncontrolled anger such as Yahweh had warned Moses might happen? – "You are a stiff-necked people. If I were to go in your midst for a moment, I would destroy you ...!"

Alternatively, was it a calculated act of execution carried out on two servants who had, unwittingly, stepped out of place? Or was it an act of panic at the approach of two humans with firepans in their hands? As an isolated incident, it would be wrong to reach a definite conclusion. But, regrettably, it was not an isolated incident; and taken in conjunction with threats that he would do just this; and other appalling actions that took place over the timespan of the Wandering – and which we shall be forced to describe in the following pages – we cannot avoid pronouncing 'Murder'. But we might add – 'while the balance of his Mind was disturbed.' Unfortunately, it appears very frequently to have been disturbed.

Nadab and Abihu, presumably, were trying to do honour to Yahweh by presenting him with the aroma of incense; or, perhaps the flies were thick around him, and they sought to bring him some alleviation of the annoyance.

The archaic language makes it difficult to determine the motive behind the savage act; and any conclusion on this motive has to be laid aside until all the evidence has been assembled. Meanwhile, the party was over. Moses turned to Aaron and said:

[LEV 10:3 TH VB] *'This is what the Lord meant when he said: "Through those near me I show myself holy, and assert my authority before the people."' And Aaron was silent.*

The expression 'holy' is difficult to evaluate because of its religious gloss. It is derived from the Anglo-Saxon *halig*, cognate with the German *heilige*; but from its use in the Enoch accounts, we believe that the original Indo-European root must have implied 'height'. Consequently, we suggest that Yahweh may have said: "Through those near me I show my superiority ..." Whether that is correct, of course, depends on the original meaning of the Hebrew word.

Yahweh had declared to Moses, in effect, that he did not intend to impress the common people with demonstrations of his powers, but would rely on his ability to influence those close to him in order to maintain his authority over them all. In that case the killing is unlikely to have been a premeditated act, but to have been brought about by a flash of anger, or fear.

After a period of stunned silence, Moses gave orders for the bodies to be carried away, and then turned to the distraught Aaron and his two remaining sons. Speaking with authority, he said:

[LEV 10:6-7 TH VB] *'Do not dishevel your hair and do not rend your clothes<sup>(1)</sup>, lest you die [too] and [his] anger strike the whole community. But your kinsmen, all the house of Israel, shall bewail the burning that the Lord has wrought.*

*You must not go outside the entrance to the Tent of Meeting, lest you die, for the Lord's anointing oil is upon you.'*

It is possible that Yahweh was upset, and angry, with the whole community for behaviour which he considered improper to the occasion, or in his august presence. The evidence for this can be noted in his first words, after the incident – spoken to Aaron.

[LEV 10:9-11 TH VB] *'Drink no wine or ale, you or your sons, when you enter the Tent of Meeting, that you may not die – it is a law for all time throughout your generations – for you must distinguish between the sacred and the profane, and the unclean and the clean. And you must teach the Israelites all the laws which the Lord has imparted to you through Moses.'*

There is no sympathy, here; certainly no remorse or unbending – just an implacable determination to have his wishes obeyed. But the implied suggestion of drunkenness on the part of Aaron's sons may explain, in part, an impulsive action by Yahweh.

After this distressing event there is no further record of Yahweh's displeasure for a considerable time; but it could not be delayed for ever, while he was in control of the fortunes of the Israelites.

## THE LONG MARCH

After a stay of eleven months in the vicinity of Mount Sinai, during which it is clear that much organisation and military training had taken place, the Israelites set out for the Wilderness of Paran (*Map 5*). The straggling, undisciplined groups of people had disappeared and, in their place, was a precise, and well-rehearsed, military marching order. When the Cloud rose from above the Tent, they set out in an order of march that had been laid down by Yahweh.

(1) A traditional manner of expressing deep sorrow and distress.

At the head was the elder tribe of Judah, followed by Issachar and Zebulun, all in battle array. These three tribes were the vanguard whose task was to sweep aside any opposition from any inimical tribesmen they might meet on route. By the time the vanguard had moved out, the Tent had been dismantled and carried to waiting bullock-carts by the sons of Gershon and Mazari, the two families entrusted with this specific duty.

The second section comprised the tribes of Reuben, Simeon and Gad; and these were followed by the sons of Kohath carrying the Sanctuary with the Ark. Behind these came the third section of Ephraim, Manasseh and Benjamin; and these were followed by the rearguard of Dan, Asher and Naphtali. The march was so organised that when the Ark arrived in the new camp, the Tent was ready to receive it.

The first journey out of Sinai was only of three days duration, but it was not long before the Israelites were complaining. We are told that the people set up a lament that Yahweh heard, and at which he was greatly incensed. His anger blazed, and his 'fire' destroyed one end of the camp – but we are not told how many, if any, died.

Of course, it is quite possible that a fire, started accidentally, might have given rise to a rumour that Yahweh was responsible; and yet we believe that the Israeli chroniclers were more accurate in their reporting than such an explanation would suggest.

At Kibroth-hattaavah the Israelites began to wail again.

[NUM 11:4-9 TH VB] *The riffraff in their midst felt a gluttonous craving; and the Israelites, moreover, wept and said, 'If only we had meat to eat! We remember the fish that we used to eat free in Egypt – the cucumbers, the melons, the leeks, the onions and the garlic. Now our gullets are shrivelled. There is nothing at all! Nothing but this manna to look to!'*

*Now the manna was like coriander, and in colour it was like bdellium<sup>(1)</sup>. The people would go out and gather it, grind it between millstones or pound it in a mortar, boil it in a pot, and make it into cakes. It tasted like rich cream. When the dew fell on the camp at night, the manna would fall upon it [or, fall with it].*

On this occasion Moses stood up to Yahweh and he, himself, complained bitterly of the load that was being put on Israel, and on him; and of the way that he, alone, was being left to look after the people.

[NUM 11:10-15] *Moses heard the people weeping, group after group, every person at the entrance to his tent. The Lord was very angry, and Moses was distressed. And Moses said to the Lord, 'Why have You dealt ill with Your servant, and why have I not enjoyed Your favour, that You laid the burden of this people upon me? Did I conceive this people, did I bear them, that You should say to me, "Carry them in your bosom as a nurse carries an infant," to the land that You promised on oath to their fathers?*

*Where am I to get meat for all this people, when they whine before me and say, "Give*

*us meat to eat!" I cannot carry this people by myself, for it is too much for me. If you would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!*

In this desperate outburst by Moses, there is much that is reminiscent of the outcry of the lordlings against Enlil because of the heavy work in digging canals. On that occasion their cry was heard sympathetically, though it is possible that their leaders may have disappeared into one of the penal camps in Eden – they may have been the giant, withered, Grigori seen by Enoch. Here, too, Yahweh listened sympathetically to Moses – but his help to the Israelites was two-edged.

[NUM 11:16-20 TH VB] *Then the Lord said to Moses, 'Gather for Me seventy of Israel's leaders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place with you. I will come down and speak with you there, and I will draw upon the spirit that is on you and put it on them; they shall share the burden of the people with you, and you shall not bear it alone. And say to the people, "Be ready tomorrow and you shall eat meat, for you have kept whining before the Lord and saying, 'If we only had meat to eat! Indeed we were better off in Egypt,"'*

*'The Lord will give you meat and you shall eat. You shall not eat one day, not two, not even five days or twenty, but a whole month, until it comes out of your nostrils and becomes loathsome to you. For you have rejected the Lord who is among you, by whining to Him and saying, "Oh, why did we ever leave Egypt!"'*

There are two points to be considered, here. First Yahweh states to Moses that he will *come down* to the Tent of Meeting. This implies that he was up in the Cloud when he heard Moses's *cri de coeur*, and that the conversation took place through the Urim. Or, perhaps, Yahweh had been away, and Moses had summoned him back through the long-distance Thummim – fearing a mutiny in the camp.

Secondly, Yahweh's reaction – or rather, over-reaction, appears to have been childish and petulant, a characteristic that one would have expected to be entirely alien to a Being of Yahweh's development and power!

The quails came back in unbelievable numbers. A wind started up and swept the quail in from the sea and strewed them over the camp. In places they were said to be two cubits (one metre) deep. Was this a very great exaggeration? If at all, it was probably only a mild one. We have seen sand grouse, a much larger bird than the quail, packed tight upon the ground as far as the eye could see, on a plain in South Iran, in an age when the tribes had hunting rifles and knew how to use them.

Of course, Moses had to express his doubt that Yahweh could possibly feed all these people with meat for a month; and that probably spurred Yahweh on to achieve something exceptional.

[NUM 11:23 TH VB] *And the Lord answered Moses, 'Is there a limit to the Lord's powers? You shall soon see whether what I have said happens to you or not!'*

It is recorded that 'the meat was still between their teeth ... when the Lord blazed forth against the people, and the Lord struck the people with a severe plague.' Again, how many people died there is not known, but the place was named, thereafter, as Kibroth-hattaavah meaning 'the graves of craving'.

We would only be able to hold Yahweh indirectly responsible for this plague; hoarding meat, under desert conditions, would be expected to take its toll in such a manner – and Yahweh would have been well aware of this danger; he had the Kharsag sickness as an example (see Chapter Three, pages 77 to 79).

The Israelites set out for Hazeroth and were immediately in trouble again. This time it was Miriam and Aaron who had been saying uncomplimentary things about Zipporah, Moses's wife. Perhaps it was a common domestic problem – perhaps something deeper; but, in any event, it provided more evidence of Moses's relationship with Yahweh.

[NUM 12:1-16 TH VB] *When they were in Hazeroth, Miriam and Aaron spoke against Moses because of the Cushite woman he had married: 'He married a Cushite woman!'*

*They said, 'Has the Lord spoken only through Moses? Has he not spoken through us as well.' The Lord heard it. Now Moses was a very humble man, more so than any other man on earth. Suddenly, the Lord called to Moses, Aaron and Miriam, 'Come out you three, to the Tent of Meeting!'*

*The Lord came down in the Pillar of Cloud, stopped at the entrance of the Tent and called out, 'Aaron and Miriam!' The two came forward; and he said, 'Hear these my words: When the Lord speaks through one of you, I make myself known to him in a vision, I speak with him in a dream. Not so with my servant Moses; he is trusted throughout my household. With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of the Lord. How then did you not shrink from speaking against my servant Moses!' Still incensed with them, the Lord departed.*

*As the Cloud withdrew from the Tent, there was Miriam stricken with snow-white scales. And Aaron said to Moses, 'Oh, my Lord, account not to us the sin which we have committed in our folly. Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away!' So Moses cried out to the Lord, saying, 'Oh God, pray heal her!' But the Lord said to Moses, 'If her father spat in her face would she not bear the shame for seven days? Let her be shut out of the camp for seven days, and then let her be readmitted.' So Miriam was shut out of the camp for seven days; and the people did not march on until Miriam was readmitted. After that the people set out from Hazeroth and encamped in the Wilderness of Paran.*

This is a strange tale and, in essence, a trivial one; but it does make one point.

Miriam and Aaron criticized Moses, and Yahweh heard it and peremptorily ordered them to the Tent of Meeting. The narrative has the air of instant action. The culprits were talking outside the Tent, probably away in the Camp, somewhere; Yahweh was up in his Cloud, and yet he overheard their conversation and could communicate with them immediately.

The explanation, surely, lies in the fact that it was Aaron who carried the Urim and Thummim. Perhaps, Aaron made an unfortunate mistake; three thousand years later, the President of the United States, in India, was the victim of a similar technical error – the microphone that, inadvertently, was left switched on. Or, perhaps, in Aaron's case, the microphone could not be switched off; perhaps he was permanently 'bugged' without being aware of it.

As the Israelites moved on to the Wilderness of Paran, the long journey towards Canaan seemed to be drawing to a close. Yahweh instructed Moses to send a reconnaissance team of twelve, ahead, under the leadership of Caleb of Judah. They were told to go through the Negeb, and then move up through the hill country to make a report on the land and the people whom they found there.

[NUM 13:18-20 TH VB] ... *and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? Is the country in which they dwell good or bad? Are the towns they live in open or fortified? Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land.*

In the event, the team only went as far as Hebron on the high ground overlooking the Jordan Valley, a little over half way up the Dead Sea on its western side. And then they returned and found the Israelites at Kadesh.

The team made their report to the whole community in Assembly; and not to Yahweh who would not have required the information, being quite capable of obtaining it by aerial survey. The country was, indeed, fertile and the team showed the produce which they had brought back in evidence of this; but the inhabitants, they said, were formidable, and the towns were large and fortified. Nevertheless, Caleb and Joshua were for marching in and conquering the land: 'We are well able to do it', said Caleb.

The remainder of the reconnaissance team were strongly opposed to such action; they did not believe that the Israelites could succeed – the Canaanites were stronger than they were, and many of the people were of exceptional size.

Of course, this latter news brought out the now familiar wail from the community – 'Would that we had died in the land of Egypt.' And as the debate became heated, they cried: "Let us appoint a leader who will take us back to Egypt."

The argument became violent. Moses and Aaron threw themselves on the ground, face downwards; Joshua and Caleb tore their clothes; all four pleaded with the community. 'It is a good land, an excellent land,' they told them; 'it is a land where milk and honey flow. If Yahweh is pleased with us, he will lead us and give it to us. And do not be afraid of the people; we shall gobble them up.'

But Caleb and Joshua were in a minority, and the whole community started to talk of stoning them – a violently reacting democracy such as we are well familiar with today.

Yahweh appears to have withdrawn from the planning of this enterprise, presumably encouraging the Israelites to stand on their own feet, and testing their stomach for the tasks ahead. But then the inevitable happened – Yahweh must have been listening in. He arrived, suddenly, at the Tent of Meeting, in front of them all.

He was prepared to disown the whole community; to strike them with pestilence; to start all over again with a new group based on Moses's own family, which he would make into a Nation far more numerous than the existing one. This was the story of the Flood, repeated.

Obviously Yahweh had great determination and, later, we shall have to consider why he should have this driving force for conquest; but he also had time. He was prepared to scrap six centuries of patient building, and start anew; and this must be a measure of the lifespan of this Being in his incarnation on Earth.

As usual, Moses pleaded and was partially successful in subduing Yahweh's anger, with the result that Yahweh compromised. He abandoned his plan to conquer Canaan with the current generation of Israel – instead they would return to the Wilderness, and wait for the younger generation to grow up to be better, and harder, men than their fathers.

This was a credible, if surprising, decision; young men raised in desert conditions would be twice the men their fathers were – fathers who saw no point in fighting for something that they could peaceably achieve by returning to Egypt. The young generation, not having experienced the fleshpots of Egypt, would compare the milk and honey of Canaan with the deprivations of the desert; and they would fight for what they would see as a better living.

Moses's argument with Yahweh had been extremely subtle: it was that, if Yahweh killed the whole of the Israelite community (and he seemed in no doubt that Yahweh could and, under certain circumstances, would do this) then the inhabitants of Canaan could not fail to hear of the deed, and would deduce that Yahweh had given up because he was powerless to achieve his objective; powerless to bring his people into a land that he had sworn on oath to give them – and the Canaanites would be greatly encouraged.

Whether this argument touched Yahweh's vanity we cannot tell, but he agreed to compromise; and then proceeded to make his usual disciplinary reprisal.

The ten dissenters of the reconnaissance team were **summarily executed** in front of the people! How this was done is not made clear. The *Jerusalem Bible* states: "these men ... were all struck dead before Yahweh"; but the *Torah* states that they died of plague, "by the will of the Lord".

The next day, the Israelites were ordered to turn back in the direction of the Sea Suph (possibly, the Gulf of Aqaba). But one section, ashamed and conscious of Yahweh's extreme displeasure, against the advice of Moses, set off instead on an incursion into the highlands. Without the help of Yahweh, they were badly defeated by the local Canaanites – and so the Israelites, with their tails between their legs, retired into the southern wilderness – for a generation.

What Yahweh appeared to be striving for was the acceptance by the Israelites that, with his power to assist them, they could not fail. But the knowledge that he had these powers was not enough to stiffen the resolve of the people; they had to have the fortitude to hold on to whatever Yahweh won for them, and this fortitude was lacking. There is a very good parallel in modern warfare, in the tenet that ‘tanks can win ground, but only resolutely consolidating infantry can hold it.’

The story of the second wandering, apart from a few dramatic events, is very sparsely told in the *Old Testament*, and the space of a generation is covered in a few pages. However, these few events reveal a great deal more about Yahweh, himself.

### THE INSUBORDINATION OF KORAH, DATHAN AND ABIRAM

The first drama of the second stage occurred with what is called the ‘insubordination’ of the Levite, Korah, and two others – Dathan and Abiram. In the narrative there may be a fusion of two events into one, the *Priestly* account being concerned with an internal Levite quarrel between the Kohathites and the Aaronites, and the *Yahwistic/Elohistic* account being concerned with a political revolt by the Reubenites, Dathan and Abiram.

[NUM 16:1-3 TH VB] *Now Korah, son of Izhar, son of Kohath, son of Levi, betook himself, along with Dathan and Abiram, sons of Eliab, and On, son of Peleth -descendants of Reuben – to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, elected in the Assembly, men of repute. They combined against Moses and Aaron and said to them, ‘You have gone too far! For all of the community are holy, all of them, and the Lord is in their midst. Why then do you raise yourselves above the Lord’s congregation?’*

Korah was told to appear before Yahweh, on the morrow, together with all his followers, each carrying his censer, filled with fire, and presumably sprinkled with incense. When they appeared in front of the Tent of Meeting, they were met by Moses and Aaron, also carrying censers. This was trial by judge, apparently without the benefit of evidence; nowhere are we informed of any submission on behalf of the defence.

Yahweh appeared in the doorway – in the sight of the whole community – angry and implacable, as usual. Speaking to Moses, he said: “Stand back from this community that I may annihilate them in an instant!” Moses and Aaron fell on their faces and appealed to him not to destroy the whole community on account of the wrong-doing of one man – a plea that was to be heard in Israel on more than one occasion in its long history.

This time, Moses and Aaron were only partially successful in their pleading. In reply, Yahweh gave the instruction: “Speak to the community and say, ‘Withdraw from the abodes of Korah, Dathan and Abiram.’” And it was left to Moses to explain to the community what was about to happen.

[NUM 16:26-35 TH VB] ... *'Move away from the tents of these wicked men and touch nothing that belongs to them, lest you be wiped out for their sins.'* So they withdrew from the abodes of Korah, Dathan and Abiram.

*Now Dathan and Abiram had come out and they stood at the entrance of their tents, with their wives, their children and their little ones. And Moses said, 'By this you shall know that it was the Lord who sent me to do all these things; that they are not of my devising: if these men die as all men do, if their lot be the common fate of all mankind, (then) it was not the Lord who sent me.*

*But if the Lord brings about something unheard of, so that the earth opens its mouth wide and swallows them with all that belongs to them, and they go down alive to Sheol, you shall know that these men have spurned the Lord!'*

*Scarcely had he finished speaking these words when the ground under them burst asunder, and the earth opened its mouth and swallowed them up with their households; all Korah's people and all their possessions. They went down alive into Sheol, with all that belonged to them; the earth closed over them and they vanished from the midst of the congregation. All Israel fled at their shrieks, for they said, 'The earth might swallow us!'*

*And a fire went forth from the Lord and consumed the two hundred and fifty men offering the incense.*

What can we possibly make out of this incredible narrative? The killing of the two hundred and fifty men was a form of execution that is becoming commonplace in this account. It would be idle to speculate on the nature of the 'fire that went forth from Yahweh' – the powers of the high-ranking Archons of the Astral/Causal Regions are outside our knowledge and experience.

But the swallowing up of the three men's families, with their tents and belongings, appears to have been an event of an entirely different kind. Earthquakes in which local tension rifts cause linear openings in the ground, several metres across, are comparatively common; and there have been cases where subsequent movement has closed a rift again. But it would demand too much of a coincidence for a local tremor to have selected just those people who had incurred Yahweh's displeasure; to have dropped them into the depths and, immediately, to have closed up again.

Whatever cause can be attributed to the deaths of several hundred people, we are beginning to be sickened by the carnage apparently thought necessary by Yahweh to correct a 'stiff-necked people' who had had little or no say in formulating the Covenant that they were forced to observe. Indeed, the complete lack of feeling for the suffering of the innocent – wives, elderly people and little children (including babes in arms) – argues a monstrous megalomania such as has been attributed to only a handful of human leaders in the World's history. The question which we shall have to address, ultimately, is whether there is, or has been, a common link between Yahweh and this handful of human mass-murderers.

The next day, the entire Israelite community was in a turmoil, complaining that Moses and Aaron were responsible for these deaths. But, as the people gathered with violence in mind, Moses and Aaron sought sanctuary at the Tent of Meeting. An alarm must have been sent over the 'Thummim network' because as they did so, the Cloud descended and Yahweh appeared.

Once again, Yahweh cried: "Remove yourself from the community that I may annihilate them in an instant". and the people, wisely, all threw themselves face downwards on the ground. Moses appeared to know exactly what would happen.

[NUM 17:11-14 TH VB] *Then Moses said to Aaron, 'Take the firepan and put on it fire from the altar. Add incense and take it quickly to the community and make expiation for them. For wrath has gone forth from the Lord: the plague has begun!' Aaron took it, as Moses had ordered, and ran into the midst of the congregation, where the plague had begun among the people. He put on the incense and made expiation for the people; he stood between the dead and the living until the plague was checked. Those who died in the plague came to fourteen thousand and seven hundred, aside from those who died on account of Korah.*

This is an inexplicable passage – at least at face value. Did Yahweh use a form of spiritual 'germ warfare' in an attempt to annihilate the whole of the Israelite community, and was Aaron able to check the spread of the plague by the use of incense?

It must be considered whether the incense used in the desert was vitally different from that used in later rituals when it was compounded from a mixture of perfumes. Père de Vaux states that rabbinical writings contained a recipe for an elaborate mixture of sixteen ingredients. And it is recorded in *Exodus*:

[EX 30:34-35 TH VB] *And the Lord said to Moses: "Take the herbs stacte, onycha and galbanum – these herbs with pure frankincense, there being an equal part of each – and make them into an incense, a compound expertly blended, refined, pure, sacred." Stacte is an 'odiferous spice'; and galbanum, which is an 'inspissated juice' from a species of *Ferula*, is used in medicine, today. And it is by no means sure that this passage contains the full formula.*

It has been suggested that the extreme care that Yahweh took over hygiene was for his own safety. It follows that the incense burned in the Tent may have been more in the nature of an insecticide and germicide. Perfumes, such as stacte and frankincense would have been able to alleviate any unpleasantness in the odour. If this concept can be accepted, then it might have been possible for Aaron to have stopped the plague in its tracks by the use of a powerful germicide. But Aaron should not be thought of as spraying the serried ranks of Israelites seated on the ground; the time factor was probably more lenient than that suggested by the chronicler.

Rather, the plague should be visualised as spreading slowly through the tents from household to household; and Aaron as spraying the insides of the tents to stop the transmission of the disease. It is probably significant that Moses and Aaron quickly summed up the situation and knew exactly what to do. There had been plague among the community before, and Aaron may have been instructed in the counter-measures to be taken – but only after many had died.

That is the commonsense solution; but it is by no means certain that such values can be applied to Yahweh.

It might have been possible to exonerate Yahweh from any responsibility for this particular plague, but for one obvious factor. He had threatened, previously, to wipe out the Israelites by pestilence; and, more sinister still, it was a provision of the Curse in the Covenant. We cannot even guess at the resources which Yahweh may have had at his disposal – and ‘germ-warfare’ may well have been one.

It may interest the reader to know that the Romans reported the use of one form of it against their troops in their siege of Hatra – an ancient city midway between the Rivers Euphrates and Tigris. There, clay balls containing live, stinging insects were catapulted from the walls into the massed troops – apparently with considerable effect as the Romans failed to capture the city. But whether there was any sickness associated with the stings, or bites, is not recorded.

One of the problems in sustaining obedience among the community appears to have been Yahweh’s periodical absences from the camp. At these times, the people seem to have been reluctant to take orders from Moses and Aaron who were not elders, and were not in the direct line of descent of the tribal chieftains.

After the plague, Yahweh found it necessary, once more, to underline that Aaron was his chosen servant and carried his authority. The method has already been referred to, briefly, in Chapter 6. The leader of each of the twelve tribes was told to provide a tree-branch with his name inscribed on it; and Aaron was added to the list. These fresh branches were collected and placed in the Tent of Testimony – that is, the inner sanctuary of the main Tent, to which only Yahweh had access. By morning Aaron’s branch ‘was already sprouting; buds had opened, flowers had blossomed, and almonds had already ripened.’ His branch was left in the sanctuary as a sign to the rebels that Aaron was Yahweh’s choice.

The continuing narrative brought the Israelites back to Kadesh, on the edge of Edomite country, where they had encamped a generation before on the occasion of the first, abortive attempt to enter Canaan. Yahweh was getting ready to try again.

Here, Miriam died and was buried. And, here, the people again challenged Moses, and wailed because there was no water for the community. This was the second occasion on which Yahweh is recorded as having intervened to provide water; but there is the possibility that the event has been duplicated.

[NUM 20:6-13 TH VB] *Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of the Lord appeared to them, and the Lord spoke to Moses, saying, ‘You and your brother Aaron take the rod and assemble the community, and before the eyes of them, order the rock to yield water ...’*

*Moses and Aaron assembled the congregation in front of the rock; and he said to them, ‘Listen you rebels, shall we get water for you out of this rock?’ And Moses raised his hand and struck the rock twice with the rod. Out came copious water, and the community and their beasts drank.*

*But the Lord said to Moses and Aaron, ‘Because you did not trust me enough to affirm*

*my sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.' These are the Waters of Meribah – meaning that the Israelites quarrelled with the Lord ...*

In the interpretation, it is necessary to substitute the word 'prowess' for 'sanctity' in the text. Yahweh was showing off his powers, and was angry with Moses and Aaron for not having been sufficiently trusting (in his ability to provide water). The *rod*, mentioned, is frequently displayed in Sumerian and Babylonian sculptures of their 'deities' (see *Plate X*).

What followed was a great tragedy for Moses – for he was not to enter the Promised Land: this was an overwhelming sorrow for him, as we shall relate later. In our researches, we have tended to count this decision as another bad mark against Yahweh's character – that he could abandon his tried friend, after so many years of hardship and service, seemed unbelievable. On reflection, we can understand that, in the context of the forthcoming struggle against the Canaanites, Yahweh badly needed a bold leader who would trust in his powers, implicitly. And he had found such a leader in a much younger man – Joshua, son of Nun.

From Kadesh, Moses sent messengers to the King of Edom asking for a safe passage through his country, and offering to pay for any water used; but he was rudely rebuffed. So Israel turned away and came to Mount Hor, the exact site of which is not now known, but which is presumed to lie to the east of Kadesh-barnea.

At Mount Hor, the Lord gave his ultimatum to Aaron, which must have come as a great shock to both him and Moses.

[NUM 20:23-29 JB VB] *Yahweh spoke to Moses and Aaron at Mount Hor ... He said, 'Aaron must be gathered to his people; he is not to enter the land that I am giving to the sons of Israel, since you disobeyed my orders at the Waters of Meribah.*

*Take Aaron and Eleazar his son, and bring them up Mount Hor. Moses stripped Aaron of his [ceremonial] garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came back down the mountain.*

*The whole community saw that Aaron had died, and all the house of Israel wept for Aaron for thirty days.*

How Aaron died is not recorded.

Israel was now beginning to flex its muscles for the conquest of the Promised Land. The first skirmish of the campaign came when they were attacked by the King of Arad from the Negeb; but this time, with the help of Yahweh, they were completely successful.

The tribes moved northwards to the Dead Sea, and then eastward up the Wadi Zered, on the frontier between Edom and Moab, to the Wadi Arnon; presumably skirting the eastern side of the Kingdom of Moab. Beyond Arnon lay the country of the Amorites (who had raided Sumer fifteen centuries earlier and had embarrassed the Anannage overlords). Their king, Sihon, also refused them a peaceful passage; but Israel swept him aside, occupied his towns and settled in the land, **evicting all who dwelt there.**

Then they marched against Bashan, defeating the giant King Og at Edrei after Yahweh had assured Moses – ‘Do not be afraid of him, for I have given him into your power, him and all his people and his country.’ With the power of Bashan broken, Israel turned south and camped in the plains of Moab, east of Jordan opposite Jericho, at a place called Abelhash-shittim. They were now at the gate of Canaan, with a series of battles behind them, and their eastern flank secured; they now required a period of rest for reorganisation – a period of consolidation before starting the real campaign.

The preparatory phase had been most efficiently planned and executed; they had avoided conflict with Edom, with whom Yahweh had a special relationship, but had broken the power of Ammon and Bashan to threaten them on the flank, before crossing the Jordan.

Unfortunately, as with so many conquering armies that are allowed a brief spell in which to enjoy their spoils, the Israelites turned their thoughts to amusements. Although they had defeated Sihon, King of the Amorites, at Jahaz, about 30 km south of Shittim, this was territory that Sihon had captured from a former king of Moab. So they were encamped among friendly Moabites and Midianites. The former looked on the Israelites as deliverers, and the latter looked upon them as relatives.

The narrative states that the womenfolk of Moab invited the Israelites to feasts held in honour of the local ‘gods’, and they bowed down to these ‘gods’ – acts to which their fathers had been accustomed in Egypt. It seems likely that Yahweh was away on one of his periodical absences; but, on returning, and finding Israel worshipping the Ba’al of Peor, he became exceedingly angry. It was one of the tenets of the Covenant that Israel should have ‘no other gods than him.’

### THE ORDER FOR IMPALING

In his anger, his orders to Moses were savage in the extreme; and, if correctly reported (and there is no reason to doubt them) they must stamp Yahweh, however aggrieved, as immeasurably cruel, and devoid of any feelings for the sufferings of his victims. He must take his place among the most depraved tyrants ever to inhabit this Earth.

However, as a precaution against any errors in translation two independent versions of Yahweh’s orders were will be given; the first from the outstanding Roman Catholic Biblical publication – the *Jerusalem Bible*; and the second from the publication of *The Torah (The Five Books of Moses)* by the Jewish Publication Society of America.

[NUM 25:3-5 **JB** VB] *With Israel committed to the Baal of Peor, the anger of Yahweh blazed out against them.*

*Yahweh said to Moses, ‘Take all the leaders of the people. Impale them for Yahweh here in the sun; then the burning anger of Yahweh will turn away from Israel.’ Moses said to the Judges in Israel, ‘Every one of you must put to death those of his people who have committed themselves to the Baal of Peor.’*

Alternatively:

[NUM 25:3-5 **TH** VB] *Thus Israel attached itself to Baal-Peor, and the Lord was incensed with Israel. The Lord said to Moses, ‘Take all the ringleaders and have them*

*publically* [others say 'in the face of the sun'] *impaled before the Lord, so that the Lord's wrath may turn away from Israel.*' So Moses said to each of Israel's officials, 'Let each of you slay those of his men who attached themselves to Baal-Peor.'

If we are correct in our interpretation of *impaling*, this was the most barbarous, and inhuman, form of fatal torture known to man. Its description, let alone its practice, should have no place in a civilized document. And yet, if we are to examine the personality of Yahweh in all its aspects, these orders have to be considered objectively.

In Nuttall's Standard Dictionary, *impale* is defined as 'to put to death by fixing on an upright stake.' Following Yahweh's example, impaling became a popular method of execution among the Teutonic Knights, in the 11th century A.D., for the disposal of Polish patriots. The victim was impaled through the anus by seating him on a sharp pointed stake which rose through his entrails. The agony was terrible – and, for some victims, lasted for hours until merciful death released them.

We cannot stress too strongly that, by this one declaration of intent, Yahweh put himself beyond the pale of civilized behaviour; all his cruel acts; all his murders, were insignificant beside this one, appalling judgement. It is true that, as far as we know, there is no record of the order being carried out; but the mere ordering of such acts is as wicked as their execution. That they should fall within the repertoire of an advanced and, self-styled, compassionate Being gives reason for very uneasy concern. And, if we were given one wish – it would be that every priest who called on his congregation to worship the *Great Jehovah* should be brought before his Bishop, and instructed to place the real facts concerning this Being before his flock.

Nearly ten years ago a copy of *The Genius of the Few*, which carries this account in full, was given to the, then, Archbishop of Canterbury – but did not elicit any response other than a polite acknowledgement from his Chaplain.

We sense that Yahweh was turned away from his purpose of punishment by impaling by a chance event which seemed to distract his attention and, in a flash, changed his mood from anger to elation.

[NUM 25:6-8 TH VB] *Just then [immediately after Yahweh's impaling order], one of the Israelites came and brought a Midianite woman over to his companions in the sight of Moses and the whole Israelite community who were weeping at the entrance to the Tent of Meeting. When Phineas, son of Eleazar, son of Aaron the priest, saw this he left the assembly and, taking a spear in his hand, he followed the Israelite into the chamber and stabbed both of them, the Israelite and the woman, through the belly ... ..*

This act by Phineas so delighted Yahweh that – on the spot – he gave Phineas, and his descendants, the 'Priesthood' in perpetuity, for being the only one with the same zeal as Yahweh!

We cannot understand why Jewish psychologists have not commented on this aspect of the Yahweh personality. Such quick changes in mood from blind, unreasoning anger to relatively calm, pleasing action, are well known among students of severe, mental disorders. And the fact that it took another bloody act to distract Yahweh from his impaling orders must be significant. It may not be unjustified to compare such extraordinary swings in mood with those reported of other blood-stained tyrants such as Nero, Hitler and Stalin.

At Abel-shittim, Moses, knowing that he had come to the end of his task of ferrying the Israelites through the tribulations of the Wilderness, and that it was now the responsibility of the younger Joshua to lead them into Canaan, gathered the people around him and subjected them to a series of discourses. For the purpose of this study, some of these discourses cover old ground, but they need to be included, here, because of a number of cogent passages which throw further light on the personality and machinations of Yahweh.

1. Referring to the refusal of the older generation to march against Canaan in the second year of the wandering, Moses said. "You grumbled in your tents: 'It is because he hates us', you said, 'that Yahweh brought us out of the land of Egypt to put us under the power of the Amorites to destroy us.'"

It is highly significant that the people felt that Yahweh hated them; and that Moses was aware of the feeling. It is a conclusion that is difficult to counter; there are few, if any, signs of love between Yahweh and his Chosen People. Yahweh needed this fast-expanding Nation to further his own ambitions – but he did not have to love them. In truth, he seemed to despise them.

2. Moses referred to earlier acts of Yahweh which took place before the Exodus. Describing the situation on their arrival in Transjordan, he quoted what Yahweh had said to him after crossing the Wadi Zered.

[DEUT 2:17-23 TH VB] *The Lord spake to me, saying, "You are now passing through the territory of Moab, through Ar. You will then be close to the Ammonites; do not harass them or start a fight with them. For I will not give any part of the land of the Ammonites to you as a possession; I have given it to the descendants of Lot."*

*It, too, is counted as Rephaim country. It was formally inhabited by Rephaim, whom the Ammonites call Zamzumim, a people great and numerous as the Anakites. The Lord wiped them out, so that [the Ammonites] dispossessed them and settled in their place, as he did with the descendants of Esau who lived in Seir, when he wiped out the Horites before them, so that they dispossessed them and settled in their place, as is still the case.*

*So, too, with the Avvim who dwelt in the vicinity of Gaza; the Caphtorim, who came from Crete, wiped them out, and settled in their place.*

This passage reveals that Yahweh had been active in the bloody task of assisting other tribes of Abraham's line in seizing other nations' lands, half a millennium before choosing the Israelites for his follow-up exploits. Clearly, Yahweh had undertaken a long campaign of settling tribes that were friendly to him, into strategic areas of the Near East. It is quite possible that he had been responsible for the growth of Semitic influence in Babylonia after the Anannage had left Sumer around 2700 B.C.

Certainly, in the guise of Shamash, he seems to have been on good terms with King Hammurabi, around 1800 B.C., and his influence did not wane, as we shall see, until the Positive Powers of the Archangels Micha-el and Gabri-el returned to the Middle East in the sixth century B.C. And, although this chapter is tending to become lengthy, a story is unfolding which is of considerable importance to the history and future of Mankind.

3. In a touching passage, Moses refers to his own disappointment at being refused permission to cross the Jordan into the Promised Land, for the success of which objective he had worked so hard.

[DEUT 3:23-29 TH VB] *I pleaded with the Lord at that time, saying, "O Lord God, you who let your servant see the works of your greatness and your mighty hand, you whose powerful deeds no god in heaven or earth can equal!<sup>(1)</sup> Let me, I pray, cross over and see the good land on the other side of Jordan, that good country and the Lebanon." But the Lord was wrathful with me on your account, and would not listen to me.*

*The Lord said to me, "Enough! never speak to me of this matter again! Go up to the summit of Pisgah and gaze about, to the west, to the north, to the south, and the east. Look at it well, for you shall not go across yonder Jordan. Give Joshua his instructions, and imbue him with strength and courage, for he shall go across at the head of this people and he shall allot to them the land that you may only see [from afar]."*

These were harsh words to a man who had given forty years of his life, humbly and faithfully, to carrying out the instructions of an exacting and unpredictable master; after, perhaps, a faulty start before his own confidence had matured.

But there may be another side to the coin. Yahweh did require a younger and more forceful, warrior leader for the conquest of Canaan, and it was only natural that he should replace the ageing Moses; doubtless he had his own reasons for not retiring Moses and taking him with them. It is possible that the Patriarchal system did not allow of Joshua assuming command until Moses was dead, or absent – but Moses was not born in a Patriarchal line. The pity seems to be that Yahweh spoke the dismissal in anger – the words being callously chosen.

4. Recalling the time at Mount Sinai, Moses said, "So you came and stood at the foot of the mountain, and the mountain flamed to the very sky, a sky darkened by cloud, murky and thunderous. Then Yahweh spoke to you from the midst of the fire; you heard the sound of words, but saw no shape; there was only a voice."

This is Moses's own description and is important. It confirms that a voice was heard by the people, from the fire – or from the reddish light on the top of the mountain – perhaps a mile or more away, and not just a thunderous noise as Exodus describes it. We cannot tell whether this was supernatural projection or a powerful 'public address system'.

5. Moses also warned the Israelites of the dangers that lay ahead if they, or their children to come, should do things that displeased Yahweh.

[DEUT 4:25-28 TH VB] *"Should you, when you have begotten children and children's children and are long established in the land, act wickedly and make yourselves a sculptured image in any likeness, causing the Lord your God displeasure and vexation, I call on heaven and earth to witness against you this day, that you shall soon perish from*

(1) This phrase is highly significant. It recognises that there are other 'gods' in the Heavenly Regions a fact that has been emphasised by the Indian spiritual philosophies, among many others. Moses gives him a very high standing in this group of Beings – at least as an Archon, if not a Triple-powered Arch-Archon (see p.51 – the Negative Hierarchy).

*the land which you are crossing the Jordan to occupy; you shall not endure long in it, but be utterly wiped out.*

*The Lord will scatter you among the peoples, and only a scanty few of you shall be left among the nations to which the Lord will drive you. There you will serve man-made gods of wood and stone, that cannot see or eat or smell.”*

That, of course, is exactly what started to happen four hundred years later, and continued for nearly three thousand years until the Jewish remnant was scattered across the face of the globe. The last sentence is further confirmation that Yahweh was not like other earthly ‘gods’; he was able to see, and hear, and eat, and smell. He was not a disembodied Presence, but a fully ‘incarnated Being’ – the original preparations on the ‘altar’ at the Tent of Meeting were culinary, and not cultic as later interpretations would have us believe. Originally, the Levites were cooks, not priests!

6. Moses went on to encourage the Israelites in preparation for the attack on Canaan.

[DEUT 7:19-21 TH PP] *So will Yahweh your God deal with all the peoples you fear to face. And what is more, Yahweh your God will send hornets to destroy those who remain and hide from you.*

A similar passage occurs in *Exodus*.

[EX 23:28 JB VB] *I shall send hornets in front of you to drive Hivite, and Canaanite and Hittite from your presence.*

The Torah gives ‘a plague’ rather than *hornets* but, in a footnote, acknowledges that other translators consider *hornets* to be correct.

In the Canaan narratives, there is never any reference to Yahweh taking part in a battle, only to his influencing the result. Possibly the explanation lay in ‘technical’ weapons such as the ‘lethal’ Ark, and the mysterious *hornets*; the implication being that the Israelites’ foes were demoralised before battle was joined.

7. Some thought should be given to an *apologia* by Moses in which he said: “Learn from this that Yahweh your God was training you as a man trains a child.” It is not a concept that we can readily accept: not ‘sparing the rod’ is one thing, but wholesale slaughter is entirely different. Nevertheless, we are aware that the *ends* should be fully understood before it is justifiable to criticise the *means* – it is an important principle of Islam, for example, that “the intention” is more important than ‘the action’.

8. Finally from Moses’s discourses, a part of his blessing of Ashur is relevant to this study:

[DEUT 33:26 TH VB] *And of Asher he said ...  
“O Jeshurun there is none like God,  
Riding through the skies to help you,  
Through the skies in his majesty.”*

This passage confirms Moses' description of Yahweh as a Being whose 'Pillar of Cloud' was a means of aerial transportation. Later, we shall find many similar descriptions in the mythologies of other cultures.

Like Jacob before him, having blessed all the tribes of Israel in turn, Moses declared himself ready to 'leave'.

[DEUT 34:1-7 TH VB] *Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and the Lord showed him the whole land: Gilead as far as Dan; all Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western Sea; the Negeb; and the Plain – the valley of Jericho, the city of palm trees – as far as Zoar. The Lord said to him; "This is the land of which I swore to Abraham, Isaac and Jacob, 'I will give it to your offspring.' I have let you see it with your own eyes, but you will not cross there."*

*So Moses the servant of the Lord died there, in the land of Moab, at the command of the Lord. He buried him in the valley of the land of Moab; and no one knows his burial place to this day; his eyes were undimmed and his vigour unabated.*

One of the tragedies of our modern world is that the Israeli people claim their right to this land on the basis of Yahweh's gift to them, three thousand years ago. In our view, the gift was not in Yahweh's keeping – it was not his to give – he took it by force from the indigenous Canaanites and handed it over to the Israelites for his own eventual benefit – or so he hoped. But the plans even of 'gods' can come adrift!

As in the case of Aaron, there is uncertainty over the death of Moses; even over whether he really died, then – with his vigour unabated. It has to be remembered that, later, Elijah is recorded as having been 'taken up' in the 'whirlwind' – in the full view of his successor, the Prophet Elisha.

[2 KIN 2:1 JB VB] *This is what happened when Yahweh took Elijah up to heaven in the whirlwind ... ..*

[2 KIN 2:11-12 JB VB] *... as they walked on, talking as they went, a chariot of fire appeared and horses of fire, coming between the two of them; and Elijah went up to heaven in the whirlwind.*

*Elisha saw it and shouted, "My father! My father! the Chariot of Israel and its chargers!" Then he lost sight of him ...*

In the context of this study, it has to be said that Aaron and Moses, and Elijah after them, may well have been picked up by the Pillar of 'Cloud and Fire' of Yahweh and transported to an unknown destination – in a manner similar to the transporting of Enoch to Eden. Later, still, Ezekiel was to be transported from Babylon to Jerusalem in similar fashion.

Although the narrative of the Conquest of Canaan continues in the *Book of Joshua*, and many vicissitudes were still to occur in the relationship between Yahweh and his Chosen People, the disappearance of Moses is a suitable point at which to draw this narrative to a close.

Many sensitive readers, perhaps sickened by the apparent blood-lust of the Anannage Warlord, may wish that we had ended this part of the narrative earlier. To them, we can only stress that – if we are to study the personalities of the *Shining Ones*, and try to establish their motives in involving themselves in the affairs of Mankind – an objective study of Yahweh is a most vital part of the jigsaw. And what now follows is crucial to our understanding of a complex problem.

In this study of Yahweh, no document is more important than that expounding ‘The Blessing’ and ‘The Curse’ of the Covenant completed on Mount Sinai. This horrifying, so called ‘Agreement’ is laid out in the *Book of Leviticus*, and in the exposition of it, earlier in this chapter, the narration was carried as far as LEV 26:33.

Beginning at verse 34, and continuing to the end of the Covenant, we detect a change of emphasis – and of heart. The latter section is softer, sadder and conciliatory; it appears to have been written in an altogether different style from the hectoring tone of the ‘The Curse’. Much of the effects of ‘The Curse’ fell on the Israelites between the eighth and sixth centuries B.C. when Yahweh appears to have used the Assyrians and the Babylonians to accomplish his revengeful ends. But, at some time, the Covenant was amended by the addition of ‘The Conciliation’. This either represented a change of heart by the old Yahweh, or a fresh approach by a new Yahweh – a new leader of the *Shining Ones*, and the evidence points to the latter. Its wistful nature, with its concern for the land left fallow, is more in keeping with the sensitivity of the original Lords of Cultivation in Kharsag, than with the blood-thirstiness of Yahweh Shamash.

The alternative explanation – suggesting a change of heart – would involve one of those remarkable swings in mood, during the dictation of the Covenant to Moses, which were characterised by Yahweh’s behaviour after the threatened impaling.

Subsequent events make this alternative less likely; and the seconding of a new, and more stable, Yahweh to the Near East far more likely – possibly in the sixth century B.C.

Such a seconding is consonant with the appearance of powerful spiritual leaders such as Zarathushtra, Gotama Buddha and Lao Tse, respectively in Persia, India and China, about the same time.

### THE CONCILIATION

[LEV 26:34-38 TH VB] *Then shall the land make up for its sabbath years throughout the time that it is desolate and you are in the land of your enemies; then shall the land rest and make up for its sabbath years. Throughout the time that it is desolate, it shall observe the rest that it did not observe in your sabbath years while you were dwelling in it.*

*As for those of you who survive, I will cast a faintness into their hearts in the land of their enemies. The sound of a driven leaf shall put them to flight. Fleeing as from the sword, they shall fall though none pursues. With no one pursuing they shall stumble over one another as before the sword. You shall not be able to stand your ground before your enemies, but shall perish among the nations; and the land of your enemies shall consume you.*

There is no longer a threat in the Covenant, only a statement of the *status quo* – recalling the state of mind of the survivors who were already in exile in Babylon, under the yoke of their enemies. ‘The Curse’ had already been borne out but, possibly, scribes have erred in using the future tense in this passage. A little further on, comes a promise of better times to come, and of a reconciliation between Israel and the Leader of the *Shining Ones*.

[LEV 26:39-46 TH VB] *Those of you who survive shall be heartsick over their iniquity in the land of your enemies; more, they shall be heartsick over the iniquities of their fathers, in that they trespassed against Me, yea, were hostile to Me. When I, in turn, have been hostile to them and have removed them into the land of their enemies, then at last shall their obdurate heart humble itself, and they shall atone for their iniquity. Then I will remember my covenant with Jacob; I will remember also my covenant with Isaac, and also my covenant with Abraham; and I will remember the land.*

*For the land shall be forsaken of them, making up for its sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected My norms and spurned My laws. Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling my covenant with them: for I am the Lord their God. I will remember in their favour the covenant with the ancients whom I freed from the land of Egypt in the sight of the nations to be their God: I, the Lord.*

*These are the laws, norms and directions that the Lord established, through Moses on Mount Sinai, between himself and the Israelite people.*

Consideration of the personal ends of the Desert Yahweh cannot be put aside, because they are fundamental to our understanding of the development of the human race. For the moment, it can only be said that it is unlikely that the Yahweh upon whom the conception of the Jewish God was built, was the same Yahweh whom Moses served. The former was the Yahweh of Abraham’s time – the El Shaddai who is not mentioned in the later writings. Somewhere – at some time – there had been a change of leadership.

It has been stressed that the terms used to describe personalities in Kharsag, and the wider Eden, were epithets descriptive of what they did, and not of what they were; so that many personalities could shelter under one ‘name’. In searching for a change under the epithet Yahweh Elohim, we should be aware of the arguments of the medieval Cathars (the natural successors of the Gnostic Christians) who were adamant in their belief that Yahweh was the Devil or Satan – without realising that there might have been more than one Yahweh.

It is recognised by biblical scholars, but largely overlooked in the pulpit, that Satan was not originally a personalised name, nor in any way connected with evil. We pointed out, earlier, that the term was expressed as *ha-satan*, and that this was an appointment within the hierarchy of the Negative Powers, usually translated as ‘The Adversary’ – a position that had some judicial connection. There was also a group of *satans* who, we suggested, might have been ‘law-enforcement officers’ in Eden, rather like our own constabulary; and it would be reasonable to assume that *ha-satan* (‘The Satan’) was their chief in the same manner as Rapha-el was the chief of the Seraphim.

There is a delightful passage in the *Book of Job* which is pertinent to this discussion.

[JOB 1:6-8 JB VB] *One day the Sons of God came to attend on Yahweh, and among them was Satan. So Yahweh said to Satan, 'Where have you been?' 'Round the earth,' he answered, 'roaming about.'*

The editors of the Jerusalem Bible were fully aware that what they published as 'Satan' should have been rendered as *ha-satan* = 'the Satan'; and they acknowledge as much in a footnote, stating:

*i.e., 'the Adversary'. A legal term, apparently, cf. Ps 109:6, but becoming increasingly common as an evil being, Zc 3:1-2, and eventually a proper name ...*

'Round the earth' would have described the *ha-satan's* itinerary around the Lowlands.

In its introduction to Job, the Jerusalem Bible states:

*The main character, Job, is a famous figure in ancient history, Ezk 14:14, 20, believed to have lived in the patriarchal age on the border of Arabia and Edom, a region which is well known for its wise men ...*

'The Sons of God' are familiar to us as Enoch's 'Angels of Eden' – or the Anannage in Sumerian terms – and the *Yahweh*, referred to in *Job* was most likely to have been the 'Lord of Spirits', also known as Enlil [in his role as *Leader of the Shining Ones*]. But who was the *ha-satan*? A legal adversary or ancient Public Prosecutor? The Anannage would certainly have needed one considering their problems with the apostate Watchers. Or was he a kind of Inspector-General whose task was to travel about the Anannage settlements and arbitrate at disputes; ensure that rights were respected; and, perhaps, act as Judge-Advocate at local tribunals?

The Judge of the Anannage was Ugmask – later Shamash. Hence, *ha-satan* at the time of Job was the Shamash of that period. That Satan, or Shamash, was not an evil figure; and the term could only have come to represent evil if the incumbent in the post, at some time, became corrupt and evil – rather like the sons of Samuel.

In Patriarchal times, the *Book of Job* makes it clear that the Satan was subordinate to the Yahweh; and we know that the Shamash in Kharsag was subordinate to the Enlil. But, at the time of the First Diaspora, after the destruction of Kharsag, each Anannage lord became head of his own City-State – each became a Yahweh in his own right as a Leader of a group of *Shining Ones*.

Shamash became Lord of the City-State of Sippar, and when the City-States were incorporated into the dynastic kingdoms of Akkad and Chaldaea, he grew in importance and cast a round for an army with which to achieve his personal ambitions. He became known as El Shaddai (the Mountain God) and as Yahweh Elohim. But to many he was still *ha-satan*, and as his reputation as a war-monger, and slaughterer of innocents, became more widely known, so the term Satan would have become a synonym for evil. And before very much longer, outside the tight confines of the Israelite community, the Shamash Yahweh became the Devil – and particularly to the tortured, and tormented, Canaanites. This concept was carried through

Christendom by that persuasion of thought that had its origins among the Gnostics, and ultimately came to fruition in the martyred Cathar movement. But in the early Christian Church, the separation of Yahweh and Satan became an act of faith.

This argument gives further support to the hypothesis of a change of Yahwehs during the history of the Israelite nation. The decline in moral standards in one of their Council or, perhaps, the growing influence of the Negative Powers – must have caused great distress to the scattered Anannage principals. Wherever their headquarters was located at that time they must have met and discussed what to do because Micha-el (the kindly, patient Archangel) – who was then in charge of Persia – was given the task of putting matters to right. How this came about will be narrated towards the end of the next section.

## THE CODA

After the death of Moses, the history of Israel was one characterised by violent swings of the pendulum. Under the military leadership of Joshua, supervised by Yahweh, the Israelites established themselves in the land of Canaan, but repeated bouts of breaking the Covenant, followed by returns to Yahweh's favour, led to an unsettled period. This was followed by their dissatisfaction with the Judicial system of Government, and their adoption of a monarchy (under King Saul) with Yahweh's reluctant acquiescence.

Although this change raised further barriers between Israel and Yahweh, the advent of David to the throne brought the theocratic ideal into full blossom – only for a decline to set in after the heady days of King Solomon. Then, after another period of uncertainty in which several kings, nevertheless, maintained a devotion to Yahweh, the ingrained 'obstinacy' of the nation brought the inevitable accusation from Yahweh of infidelity and the breaking of the Covenant – to be followed by military defeat, devastation of the land, and the dispersal into captivity, or exile, of the people (as forecast in The Curse).

When the Judaic King Solomon died in the year 931 B.C., the northern Israeli tribes seceded; and the kingdom was divided into two. Then, internecine strife, attacks by Egypt on Judah, and by the Aramaeans on the northern tribes, were harbingers of the apparent end of a potentially-great nation. With the assault by the Assyrian armies, first in the ninth century, B.C., and then more decisively in the eighth, Israel continued to founder.

In 721 B.C., Samaria fell and the last of the northern territories was submerged; but, with a series of remarkable revivals, the southern tribe of Judah managed to struggle on independently until the destruction of Jerusalem in 587 B.C.

Under two exceptional kings, Hezekiah and Josiah, Judah staged both political and religious revivals; and it is recorded that Yahweh, in response (for the last time), intervened to halt an invasion by Sennacherib in 701 B.C., when Hezekiah was king.

[2 KIN 19:35-36 JB VB] *That same night the angel of Yahweh went out and struck down a hundred and eighty-five thousand men in the Assyrian camp. In the early morning when it was time to get up, there they lay, so many corpses.*

*Sennacherib struck camp and left; he returned home and stayed in Nineveh.*

The reign over Judah of King Josiah, from 640 to 609 B.C., was remarkable for a period of religious reform which grew out of a seemingly prosaic act. The king had sent his secretary, Shaphan, to the High Priest of the Temple of Yahweh to order the smelting down of silver which was kept there. The High Priest, Hilkiyah, informed Shaphan that he had found the sacred *Book of the Law (the Book of Deuteronomy)* which had been lost, or hidden and then completely forgotten, during the reign of the impious King Manasseh, the grandfather of Josiah. The king, greatly surprised, summoned all the elders of Judah and Jerusalem to meet him at the Temple.

[2 KIN 23:2-3 JB VB] *... In their hearing he [King Josiah] read out everything that was said in the Book of the Covenant found in the Temple of Yahweh. The king stood beside the pillar and, in the presence of Yahweh, he made a covenant to follow Yahweh and keep his commandments and laws with all his heart and soul ...*

All the cult objects of Ba'al were removed from the Temple and burnt outside Jerusalem; he cleansed the land of an extraordinary set of pagan shrines, including the House of the Male Prostitutes in the Temple; the shrine of the Satyrs at the Gate of Joshua; the Furnace through which people passed their children in honour of Moloch; and the high places which Solomon had built for Astarte, Chemash and Milcom.

It was said of Josiah that 'No king before him had turned to Yahweh as he did, with all his heart, all his soul, all his strength, in perfect loyalty to the Law of Moses; nor was any king like him seen again.'

And yet, despite all this loyalty, Yahweh did not renounce 'the heat of his anger' which had blazed out at Judah because of the provocation that King Manasseh had offered him. Yahweh Shamash cared little for changes of heart, however sincere; and did not seem to know the meaning of forgiveness. He decreed, "I will cast Judah away from me, as I have already thrust Israel; I will cast away Jerusalem, this city I had chosen, and the Temple of which I had said, 'There my name shall be.'"

Josiah was killed by the Pharaoh Neco when he tried to prevent him from joining the Assyrians in their war against the Babylonians. His son, Jehoahaz, is reported to have done 'what is displeasing to Yahweh, just as his ancestors had done', and was carried off to Egypt in chains.

After the collapse of Assyria, Judah was forced to submit to Babylonia, the new master of the Middle East, but later rebelled to no avail. Retribution was swift and, in 598 B.C., Nebuchadnezzar's army captured Jerusalem and deported a part of its population. Ten years later, another incipient revolt brought further retribution: in 587 B.C. Jerusalem was destroyed and a second deportation ensued – Judah was forced into exile in Babylon.

Yet all was not yet lost, and that most durable, and resilient, of all nations was to survive and even flourish, again – and it was this remarkable survival which necessitates a Coda to this chapter.

Our informant on this phase of Jewish history was the Prophet Daniel – that extraordinary individual who, having been selected for his outstanding characteristics as a young boy to serve in the court of Nebuchadnezzar, was to be present at the ‘writing on the wall’ under Belshazzar<sup>(1)</sup> and to pass a night, unscathed, in the lions’ den under Darius<sup>(2)</sup>. And he was to have further adventures under still another king!

In the third year of the reign of Cyrus in Persia, Daniel – then known as Belteshazzar – received a visitation during which a revelation was made to him concerning a great conflict which was to take place in the Middle East. Part of the quotation that follows was recorded earlier; but it is even more apposite, here.

[DAN 10:2-8 JB VB] *In the third year of Cyrus king of Persia a revelation was made to Daniel known as Belteshazzar, a true revelation of a great conflict. He grasped the meaning of the revelation; what it meant was disclosed to him in a vision.*

*“At that time, I, Daniel, was doing a three-week penance; I ate no rich food, touched no meat or wine, and did not anoint myself, until these three weeks were over. On the twenty-fourth day of the first month, as I stood on the bank of that great river, the Tigris, I raised my eyes to look around me, and this is what I saw:*

*“A man dressed in linen, with a girdle of pure gold round his waist;  
his body was like beryl [reddish-brown],  
his face shone like lightning,  
his eyes were like fiery torches,  
his arms and legs had the gleam of burnished bronze,  
the sound of his voice was like the noise of a crowd.*

*“I, Daniel, alone saw the apparition: the men who were with me did not see the apparition, but so great a trembling overtook them that they fled to hide. I was left alone, gazing on this great apparition: I was powerless, my appearance altered out of all recognition, what strength I had deserted me.”*

This typical description will now be familiar to readers. We can recognise one of the Anannage principals by his great size, his bronzed body, his fiery eyes, his shining face, and his loud voice. This was no apparition but an Archangel of the *Shining Ones*. Daniel continued:

*I heard him speak and, at the sound of his voice, I fell unconscious to the ground. I felt a hand touching me, setting my knees and hands trembling. He said, then, ‘Daniel, do not be afraid: from that first day when you resolved to humble yourself before God, the better to understand, your words have been heard; and your words are the reason why I have come.*

(1) see Daniel 5:1-12;

(2) See Daniel 6:17-25 and 14:3-42.

*The Prince of the kingdom of Persia has been resisting me for twenty-one days, but Micha-el, one of the leading [Anannage] princes, came to my assistance. I have left him confronting the kings of Persia and have come to tell you what will happen to your people in the days to come. For here is a new vision about those days.*

*When he had said these things to me I prostrated myself on the ground, without saying a word; then someone looking like a son of man came and touched my lips. I opened my mouth to speak, and I said to the person standing in front of me, 'My Lord, anguish overcomes me at this vision, and what strength I had deserts me. How can my Lord's servant speak to my Lord now that I have no strength left and my breath fails me?'*

*Once again the person like a man touched me; he gave me strength. "Do not be afraid," he said, "you are a man especially chosen; peace be with you; play the man, be strong!" And as he spoke to me I felt strong again and said, "Let my Lord speak, you have given me strength."*

It is clear that there were two Beings in this so-called vision – a most forbidding-looking Anannage principal who was to deliver the message to Daniel, and a subordinate who was sufficiently human in appearance to be able to comfort and, eventually, to revive him. Daniel was now able to listen to the remarkable message that the Great Lord was about to deliver. It was a homily intended to prepare Daniel and, through him, the Jewish people in exile, for the pending conquest of Babylon by King Cyrus, and for their subsequent release from captivity.

The homily can be read in full in Daniel, chapters 10, 11 and 12.

[DAN 10:20-21 and 11:1-2 JB VB] *He said then, "Do you know why I have come to you? It is to tell you what is written in the Book of Truth<sup>(1)</sup>. I must go back to fight against [wrestle, or argue, with] the prince of Persia [Cyrus]: when I have done with him, the prince of Javan [Greece] will come next.*

*"In all this there is no one to lend me support except Micha-el your prince, on whom I rely to give me support and re-inforce me. And now I will tell you the truth about these things."*

These passages are outstandingly revealing. Micha-el, the Archangel Captain, is specifically referred to as the Prince of Daniel's people – the exiled tribe of Judah. From this, it may be gathered that Yahweh Shamash must have been superseded as Anannage leader of the Jewish people.

The Being who addressed Daniel, and caused him so much distress, was clearly Micha-el's superior because Micha-el was stated to be in support of him. He may, therefore, have been Enlil – the Lord of Spirits, or even Anu, himself. The Anannage hierarchy (if thin in numbers) were operating, again, in the Middle East – presumably having been sent back to restore the chaotic situation that had resulted from Yahweh Shamash's megalomania.

This was a time when Cyrus, who had not long been on the throne of Persia, was beginning to plan a march through Asia Minor to attack the Greek empire. His first step, however, had to

be the unification of the small kingdoms around the true Persia – the central and southern parts of modern Iran – and in particular the merging of Media, a powerful state on his northwestern frontier, into his growing federation.

Cyrus was successful in achieving this unification, but whether he received assistance from Micha-el we are not told.

Israel had certainly suffered grievously over the previous three hundred years, and even when King Hezekiah and King Josiah brought the people back into Yahweh's fold, his anger was so dominant that he had refused to accept them – and, doubtless, he had motivated the Babylonians to complete the final destruction of Judah at the beginning of the sixth century B.C.

It was at this stage, with the Jewish people groaning in exile under the Babylonian yoke, that the Council of the *Shining Ones* – perhaps led by Anu, the Most High; or even by Jeu, himself – would have replaced a disgraced Yahweh Shamash with Yahweh Michael, giving him instructions to effect the Conciliation. The Jewish people, now the remnant tribe of Judah, were still held in considerable favour by the Anannage as a nation that had largely maintained the purity of the race that had been initiated by the *hybridization experiment*.

However, the remnants of this race were firmly in the hands of the most powerful state in the Middle East, and it must have been obvious to Micha-el, and the Council, that an army would be required to obtain their release. They appear to have devised the plan of trying to persuade Cyrus to abandon his planned campaign, in favour of attacking Babylon; but, in this they appear to have had little, initial, success. Despite their arguments, Cyrus set off through Asia Minor for his campaign against the Greeks.

In the event, very considerable pressure must have been exerted on Cyrus to force him to turn back; but what arguments, or inducements, were used cannot be ascertained. Somehow, the Anannage arguments succeeded and Cyrus did turn back from Asia Minor. He conquered the City of Babylon in 539 B.C. and released the Jews from their exile; some immediately left to start the repair of the devastation that was Jerusalem.

The argument that the Anannage Princes put pressure on Cyrus is supported in the *Book of Isaiah*. *The Book of the Consolation of Israel*, which is the second part of Isaiah, has a section entitled 'The Calling of Cyrus' on which the *Jerusalem Bible* comments in a footnote:

*41a. Cyrus the future liberator of the people of Judah exiled in Babylon, plays a prominent part in the Book of Consolation. Yahweh [Micha-el] establishes him not to punish [like a Sennacherib or Nebuchadnezzar] but to set free.*

Yahweh Micha-el is made to foretell victory for Cyrus by the poet of *Isaiah* in a powerful collection of stanzas which start as follows:

*I roused him from the north to come,  
from the rising sun I summoned him by name.  
He has trampled the satraps like mortar,  
like a potter treading clay.*

... ..

... ..

*I had said to Zion beforehand, "Here they come!"  
I had sent a bearer of good news to Jerusalem.'*

The last two lines refer to Daniel having been sent to Jerusalem after his encounter on the bank of the Tigris. His message – 'Here they [the Exiles] come' – even if a little premature, must have given great heart to the small band of zealots who maintained a precarious existence in the ruined city.

As a corollary to the saga of Cyrus, the question immediately arises – from whence did Enlil and Micha-el come to effect the rescue of Judah? Later we shall suggest that the Anannage had a sojourn in Greece (where they were to be remembered as the 'Gods of Olympus') before continuing through Europe to the British Isles. If 'Father Enlil' can be equated with 'Father Zeus', he would have had influence with the prince of Javan, and may well have been able to prevent him from attacking Cyrus in Asia Minor.

The change from the old Yahweh Shamash to the new Yahweh Micha-el may be detected between the first and second parts of *Isaiah*. The first part, in the main, is still threatening; it is full of devastation and 'rivers of blood'. It is in a piece with the Curse of the Covenant, and there is no difficulty in recognising the same Yahweh who whipped the Israelites through the Wilderness.

But, the second part of *Isaiah*, known as the *Book of the Consolation of Israel*, is totally different. It is full of hope, of justice, of love and redemption. Below are three passages that are indicative of this change; the first is pure Anannage sentiment – the Lords of Cultivation are rejoicing at a chance to make the desert of Jerusalem bloom, again.

They want to plan a new Kharsag – a new Garden in Eden – to make it rise out of the wilderness of devastation.

[IS 41:17-20 JB VB]

*The poor and the needy ask for water,  
and there is none,  
their tongue is parched with thirst,  
I, Yahweh will answer them.  
I, the God of Israel, will not abandon them.*

*I will make rivers well up on barren heights,  
and fountains in the midst of valleys;  
turn the wilderness into a lake,  
and dry ground into a waterspring.*

*In the wilderness I will put cedar trees,  
acacias, myrtles, olives.  
In the desert I will plant juniper,  
plane trees and cyprus side by side;*

*so that men may see and understand  
that the hand of Yahweh has done this,  
that the Holy One of Israel has created it.*

So descriptive is this poetic passage, that one can almost see a new Kharsag taking shape in a second barren, mountain basin – including the nostalgic groves of cedars. This new Yahweh was a Lord of Cultivation – not a **Lord of War**.

In the next passage, there is all the feeling of the Archangel Micha-el – the ‘kindly, compassionate one’, as Enoch described him.

[IS 54:7-10 JB VB]

*I did forsake you for a brief moment,  
but with great love will I take you back.  
In excess of anger, for a moment,  
I hid my face from you.*

*But with everlasting love I have taken pity  
on you, says Yahweh your redeemer.  
I am now as I was in the days of Noah  
when I swore that Noah’s waters  
should never flood the world again.*

*So now I swear concerning my anger with you  
and the threats I made against you;  
for the mountains may depart,  
the hills be shaken;  
but my love for you will never leave you  
and my Covenant of peace with you  
will never be shaken,  
says Yahweh who takes pity on you.*

This Yahweh was a Lord of Love – but, as he admits, the post had been held by a Lord of Anger. Finally, the conclusion of the *Book of Consolation* states:

[IS 55:12-13 JB VB]

*Yes, you will leave with Joy  
and be led away in safety.  
Mountains and hills will break*

*into joyful cries before you –  
and all the trees of the countryside  
will clap their hands.  
Cyprus will grow instead of thorns,  
Myrtles instead of briars.  
And this will make Yahweh famous,  
a sign for ever, ineffaceable.*

Here, the Yahweh – a loving, compassionate and nature-loving Yahweh – claims that he is now as he was in the days of Noah. In those days, the Leader of the Anannage was still Enlil – the Lord of Cultivation.

The closing sentiments of *Isaiah* are unrecognisable as having any affinity with the hectoring, perpetually angry, Yahweh of the *Exodus*. But, whoever was speaking, there – and it may have been Micha-el or Enlil – accepted full responsibility for the tribulations of Israel. Each successive Yahweh, although he might change the policies of his predecessor, nevertheless accepted the actions of his predecessor as if they were his own. Such has been the practice of every Spiritual Saint from the beginning of time.

Moreover, we do not believe that this was any ordinary succession. It is more probable that the Lord Anu and the Council of the Anannage had been absent for a period, and returned to find the Yahweh acting in a manner that they could not possibly countenance. But we have not yet fully addressed the question of who this vicious, surrogate Yahweh really was.

The *Shamashes* were the judges and law-enforcing officers of the Anannage. In Kharsag, the post was held by the Lord Ugmash, a name which meant ‘Wisdom of the Light’, or ‘Knowledge of the Sun’, according to whether one adopts a spiritual, or a practical, view of the post. But Ugmash, after the Anannage diaspora from the Middle East, is found in Europe (and, particularly, in Ireland and in Britain) under the names of Og, Ogma and Ogmios – and is very unlikely, therefore to have had any connection with the *Shamash* who gave the tablet of laws to King Hammurabi, at the beginning of the second century B.C., or with the Yahweh of the Israelites who first appeared to Abraham at roughly the same time.

To act as high-handedly as the latter Yahweh did, and with such overweeningly ‘regal’ authority, we suspect that he was a fairly high-ranking Negative Power allocated to an incarnation on Earth by *Kal Niranjan* to further the latter’s direction of the Material Universe. Of the members of the Hierarchy of the Spiritual Regions, briefly outlined in pages 50 and 51, only three appear suitable for this task, namely, the three Triple-powered Arch-Arcons – *the Authades, the Adamas, and Bainchooch*.

The first two have Greek names, presumably because many of the principal Greek philosophers – such as Plato, Plotinus and Plutarch – studied at the Spiritual University of On in Egypt, and were initiated, there, into the Mysteries of the Spiritual World. The derivations of these two names are ably set out in Liddle and Scott’s *An Intermediate Greek-English Lexicon* – as follows:

**auth-ades**, ... *self-willed, wilful, dogged, stubborn, contumacious, presumptuous*, Herodotus, etc. :-  
metaphorically of things, *remorseless, unfeeling*,  
Aeschylus.

**a-damas**, ... properly *the untamed, unconquerable* ...  
metaphorically of anything *unalterable* ...  
II. as Adjective, metaphorically, *the inflexible*, of Hades, Theocritus.

The third name, **Bainchooch**, has no obvious derivative but may be susceptible to analysis as an ancient Sumerian term – *ba-in-ku-uš*:

**ba** = 'lord'  
**in** = 'arbiter', 'judge'  
**ku** = 'bright'  
**uš** = 'serve'.

A reasonable interpretation, then, of Bainchooch would be

*'The lord who served the shining Judge.'*

The 'shining judge' would be Shamash; and the 'lord' who 'served' him would be *ha-satan*, 'The Satan'.

The extraordinary factor in such an interpretation would be that two, if not three, of Kal Niranjana's henchmen – the 'Triple-powered Arch-Archons' were involved in directing the Negative Power's affairs in the Middle East, at a time when the Positive Powers – the Anannage – had moved out to conduct their civilizing work elsewhere. This is not surprising as there is an eternal conflict, between these two sets of Powers, to obtain mastery over the unfortunate souls on this battleground of the Earth.

As for Yahweh Shamash, himself, the most likely candidate out of the above three Triple-powers is **The Authades** – a Power so evil that he is described as 'self-willed', 'contumacious', 'remorseless' and 'unfeeling'; all epithets that exactly describe this Astral/Causal tyrant.

But we suggest, here, that the Yahweh of the desert wanderings, and of the totally unjustifiable conquest of Canaan, was removed from his post; and a Leader more in the mould of the Being who held the post in the time of Noah was installed – possibly on the instruction of Jeu, the chief Positive Power of the lower Spiritual Regions.

In the context of the modern world, it would be inadvisable to contemplate evil, solely, in terms of the super-Negative Powers, as the following extract from the *Askew Codex* may demonstrate – in which Jesus of Nazareth is speaking to his Inner Circle of Disciples, on the Mount of Olives:

*In their wickedness, the Archons rebel when Jeu and Melchisedek are not present ... .. Then they carry off such Souls as they are able to steal, and subject them to their fire and dark smoke.*

*Then the Power which I mentioned, Paraplex – with the demons under her control – takes the Souls of the hot-tempered, the cursers and the slanderers, and sends them through the dark smoke and torments them with her fire, so that they are in danger of being dissolved and perishing. These Souls spend one hundred and thirty-three years and nine months<sup>(1)</sup> in her punishment places, while she torments them in her fire.*

*After all these times, the Veils that separate those of the Left from those of the Right, are drawn apart; and the Great Sabaoth, the Good, looks down from the Height upon those of the Right ... .. in such a way that her (Paraplex's) places are dissolved and destroyed – and all the Souls who are undergoing her punishments are taken away, and once more returned to the Sphere, because they were in danger of perishing in the punishments of the Paraplex.*

*The second of these Powers is called Ariuth, the Ethiopian woman, who is completely black and has under her control fourteen demons which rule over a multitude of lesser demons. And these demons under the control of Ariuth, are those which go into quarrelsome men until they cause fights, and murders occur; and they harden the hearts of men, in anger, so that murders may occur.*

*The third of these Powers is called Hecate, the Three-Faced. Another twenty-seven demons are under her authority, and it is they which go into men and make them swear false oaths, and lie, and desire what is not theirs.*

*The fourth of these Powers is called Assessor (Parhedron) Typhon; a powerful Archon under the authority of whom are thirty-two demons. It is they that go into men and cause them to desire, and to fornicate, and to commit adultery, and to practise sexual intercourse.*

*The fifth of these Powers is called Jachthanabes [the origin of our medieval term 'Jack-an-apes'], a powerful Archon who rules over a multitude of demons. It is they that go into men and cause them to be partial – wronging the righteous, showing favour to sinners by receiving bribes to suppress a true judgement, and forgetting the poor and needy.*

*These are the activities of (those of) the Middle about which you asked.*

*Askew Codex: The Path of Light, pp. 10-11.*

However, to keep everything in proportion, it must be said that there is as much good in this world as there is bad – and that the Positive Powers exercise their beneficent influences over us to keep a reasonable balance. In *Philosophy of the Masters, Series 1, p.89*, Huzur Maharaj Sawan Singh Ji wrote:

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<sup>(1)</sup> Presumably, this period is measured in Earthly time, in which (according to Jesus) a thousand years equal one day in the Heavenly Regions.

*Religion keeps everything in its proper place, in balance and in unison (our emphasis). It opens the inner vision, with the result that one learns the correct value of things. Thus, truth appears as truth, and untruth as untruth. All prophets and Saints have stressed the need for religion. Lord Krishna mentions in the Gita <sup>(1)</sup>:*

*“Whenever evil predominates over virtue and religion is on the decline, I incarnate in every age to protect the righteous, to destroy the wicked, and to re-establish religion.”*

The term ‘religion’, here, does not refer to the rituals of the established Churches, but to spiritual practices leading to the emancipation of the Soul from the influences of the Negative Power.

And in more detail, the Lord Krishna said:

5. *“I have been born many times, Arjuna, and many times hast thou been born. But I remember my past lives, and thou hast forgotten thine.*

6. *“Although I am unborn, everlasting, and I am the Lord of all, I come to my realm of Nature and through my wondrous power I am born.*

7. *“When righteousness is weak and faints, and unrighteousness exults in pride, then my Spirit arises on earth.*

8. *“For the salvation of those who are good; for the destruction of evil in men; for the fulfilment of the kingdom of righteousness; I come to this world in the ages that pass.”*

The Bhagavad Gita . 4.

Under the watchful care of the Saints of the Highest Spiritual Region, the balance of good and evil; of spirituality and worldliness; is carefully maintained – and if, at times, the scales appear to lean more to one side than the other (as at present), we can be sure that the balance will be corrected when the time is considered right.

*(1) Gita is a shortened form of Bhagavadgita. Literally, ‘The Song of the Lord’, embodying the teachings of the Lord Krishna, given in a dialogue between Krishna and his devotee Arjuna. It is the most popular book in the Hindu Philosophy.*

## *The Odyssey of Achaia*

“*This perfect edin is full of water ...*”  
Ninkharsag in Kharsag Epic No. 2.

The travels of the *Shining Ones* were centred around the term ACHAIA. Kharsag – the Principal Enclosure – was, we believe, a relatively late expression, probably coined by Sumerian scribes of the fourth, or early third, millennium.

Today, the district north of Mount Hermon on the borders of South Lebanon and Syria, in which Kharsag was situated, is called AACHAIYAH – while a dominant mountain, there, bears the name Deir el Achayer. The differences in spelling are merely due to attempts by different French cartographical transliterators to get close to the sounds of the local Arabic dialect.

Furthermore, the flat intermontane basin in which we believe the plantations of Kharsag were once cultivated is now marked on the map as SAHL AAIHA. SAHL means ‘plain’, and AAIHA is an alternative of AAICHAI – itself a contraction of AACHAIYAH. Three kilometres to the southwest of the Sahl Aaiha there is now a small town, or village, named R(-)ACHAIYAH.

There can be no doubting that the basic term *achaiia*, which has no meaning in Arabic known to the authors, is a fundamental element in the local place-names – but its origins must be sought elsewhere.

Ninkharsag’s powerful arguments for settling the Anannage in this area were based on the prevalence of water (as illustrated at the head of this chapter), and time and time again, stressed the importance of abundant water for irrigating the crops and orchards. And in the Sumerian language of *eme-ku* the expression for a land, or place (*ki*), of water (*a*) was written as A-KI-A.

Wherever the *Shining Ones* settled and taught the elements of agriculture they had to have a plentiful supply of water. The expression *a-ki-a* must have come readily to their lips in their planning discussions and, certainly, Ninkharsag would not have allowed the Council to forget it while they were in the Near and Middle East.

However, it is one of the uncertainties of trying to assess a period as remote as ten thousand years ago, to determine how many settlements were established in the early days, and how soon these were accomplished after the Anannage arrival. That there were more than one is indicated by the term *Khar-sag*. This was taken from the pictogram for *khar* (or *ghar*) which is known to have meant ‘a ring’ or ‘an enclosure’; and from the adjective *sag*-the pictogram of which shows a human head and neck – meaning ‘head’, ‘first’ or ‘leader’.

*Kharsag* was either the ‘first enclosure, or settlement’, or else the ‘principal enclosure, or settlement’. From either alternative, it becomes clear that there were other settlements besides Kharsag; and that these were established comparatively soon after Kharsag, is evident from the date of the megalithic defences built around Jericho (see Chapter Five) between 8030 and 7860 B.C., and those of other sites which we shall describe.

There is in mythology a persistent, and widely-spread, tale of *Seven Cities* in which there dwelt seven 'gods' (one in each), or seven near-divine kings. The Armenian warrior and writer - Agathangelos - from the fifth century A.D., records how he was commanded by King Khosrov to seek out the seven great sanctuaries of Armenia, a country which, at that time, stretched from Persia in the east, into Asia Minor in the west; and down to the Levant to the south. These *Cities* were believed to hold the temples of the seven principal Armenian deities - Aramazd, Anahit, Tiur, Mihr, Baal-Shamain, Nane and Astlik.

The Armenian Aramazd was a cognate of the Persian Ahura-Mazda, the principal god of the Zoroastrians, but was by no means an exact duplicate of his Persian namesake. Armadz was believed to be supreme without being exclusive; the other chief gods were considered to be his children in a 'peculiar sense'. That sense is the one which we have mentioned before - namely, a hierarchal, or social, association not implying a blood relationship. The authoritative *Mythology of All Races* states:

*Aramazd is represented as the creator of heaven and earth by Agath-angelos in the same manner as by Xerxes who says in one of his inscriptions: 'Auramazda is a great god, greater than all gods, who has created this heaven and this earth.' The Armenian Aramazd was called 'great' and he must have been supreme in wisdom (Arm. imastun, a cognate of mazdao) but he was most often characterised as ari, 'manly', 'brave', ... ..*

*He seems to have been of a benign and peaceloving disposition, like his people, for whom wisdom usually conveys the idea of inoffensive goodness. As far as we know he never figures as a warlike god, nor is his antagonism against the principle of evil as marked as that of the Avestic Ahura-Mazda.*

.... ..

*Aramazd was above all the giver of prosperity and more especially of 'abundance and fatness' in the land. Herein his ancient character of a sky-god comes into prominence. Amenaber, 'bringer of all (good) things', was a beloved title of his. He made the fields fertile and the gardens and the vineyards fruitful, no doubt through rain.*

Aramazd was a bachelor god. Moreover, it is claimed that, after him, the goddess Anahit was the most popular deity of Armenia. As the supremo, there is little doubt that Aramazd was a memory of Anu; and Anahit of Ninkharsag. Later Anahit was equated with Ishtar, as was also Ninkharsag.

The problem, now, is to identify those modern ruins which may be the vestiges of the seven sites that may have been developed by the principals of the Anannage Council. Readers will recall that the Council consisted of seven very senior members - equating with the Hebraic account of seven Archangels.

## THE SEVEN CITIES OF THE LEVANT

The term Levant is a convenience – used *sensu lato* – to describe the borderlands of the eastern end of the Mediterranean, including Greece, southern Turkey, and certain inland parts of Syria. The term *city*, however, is a euphemism for a settlement which must have started as a simple camp, may have developed into a town; and may, or may not, have reached a more elevated status before it was abandoned.

To locate these Settlements (for we shall use the term most apposite to their earliest development), we shall first consider great age – and then an element, or elements, of outstanding strangeness which would set them apart from, or be inexplicable in terms of, the normal run of agricultural development of the age.

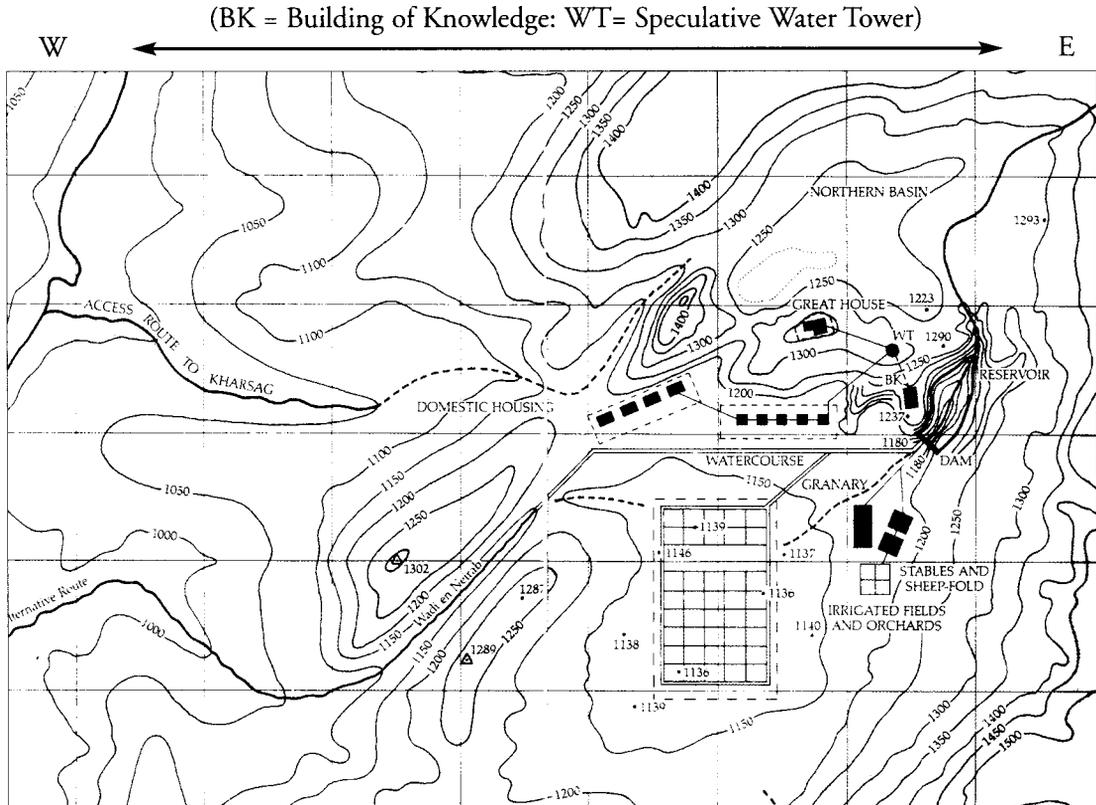
A number of such Sites came readily to mind, and are shown on the map, below.



Map 6. *Outline of the Levant (sensu lato)*  
*showing possible Sites of Anannage settlement.*

## 1. KHARSAG

According to both the Hebraic and Sumerian accounts, this Settlement was the first that the Anannage/Angels established after their arrival on Mount Hermon in southern Lebanon. They chose the old lake-bed of an intermontane basin for their farming project, and built themselves cedar-wood houses on the adjacent mountain slopes. They dammed a local mountain ravine and so provided year-round water for their irrigation projects.



Map 7. Outline Map of Kharsag – the Garden in Eden (Partial repeat of Map 4)  
(Contours are in metres).

The above map is a hybrid. The contours and the geographical features are taken from the French surveyed 1:20 000 map of the Rachaiyah area; and the artificial features, such as houses, reservoir, and irrigated fields and orchards, have been superimposed to fit criteria found in the Sumerian and Hebraic descriptions of the area. A more complete description of the Settlement may be found in Chapter Five.

## 2. JERICO

This town, also has been described in Chapter Five, but there is a need to repeat its salient features, here.

In the Sumerian and Hebraic accounts of the Anannage activity in the Near East, there is no mention of Jericho, either by name or by inference. But in the context of its carbon-dated age, and its remarkable construction at a time when no other building of its kind is known from any other part of the world, it must be a rational assumption that the *Shining Ones*, settled only a hundred and eighty kilometres to the north – and engaged in massive constructions of a similar kind – had a part in the design and execution of this exceptional settlement.

In Chapter Five, it was stated:

The remarkable development of Jericho, at the great spring of Ain es Sultan just north of the Dead Sea in the Jordan Valley, was the earliest of them all [settled communities of the Fertile Crescent]. This spring of fresh water, which today still issues at a rate of over 1000 gallons a minute, must have been a magnet for irrigated agriculture. The great mound of Tell es Sultan has revealed six thousand years of occupation; and the magnificent fieldwork of Kathleen Kenyon [the Archaeologist], there, in the nineteen fifties, followed by careful laboratory work over the following decades, has given us a reliable time-scale by which the civilizing of the whole of the Near East can be measured.

As shown in *Table II*, the averaging of six Carbon-dating results has demonstrated that, over a period from 9070 to 8030 B.C. there is no evidence of any solid structures being built on the natural gravel base at the bottom of the mound. But, immediately after the later date, the first houses of sunbaked, hand-finished, mud-brick occur. These had curved walls, inclining upwards, and appear to have been a round, bee-hive pattern with mud floors.

Before the next Carbon-dated layer, termed Stage IV, which gave a date of 7858 B.C. from the average of six samples, a sensational period of building took place. A free-standing, stone, Town Wall was built – perhaps 600 m in circumference; this wall was 1.80 m wide at the base and still exists to a height of 3.65 m. Against the inner wall was built a tower, 9 m in diameter at the base and 7 m in diameter at the top, with a surviving height of 7.75 m. This tower was solidly built of stone; in its centre was a staircase leading from a passage which gave access to the tower from the town, built remarkably solidly with a roof of large slabs, hammer-dressed to a flat surface. Kathleen Kenyon's own words give the best picture of this remarkable structure.

*'.. Treads are formed of great stone slabs more than 0.75 m across and up to 1 m long, hammer-dressed to a smooth finish. The whole thing is excellent in both architecture and masonry, and everyone who sees it finds it impossible to believe it was built eight thousand years or more ago [later Carbon-14 dating increased this figure to nearly ten thousand years ago].*

***In conception and construction, this tower would not disgrace one of the more grandiose medieval castles [our emphasis].'***

After the completion of the Carbon 14-dating, Kenyon reached the following conclusion:

*The whole is a remarkable piece of military planning, and its date must be in the neighbourhood of 8000 B.C., since a Carbon 14-dating of 7825 B.C. was obtained for Stage IV phase (iii).*

But this wall was not the sum total of the *military* construction at Jericho around the year 8000 B.C. Kenyon goes on to write:

*... .. further details of the system of fortification to which this wall [the Town Wall] belongs have emerged. On the outer side was a great rockcut ditch, nine metres wide and three metres deep. The labour involved in excavating this ditch out of solid rock must have been tremendous. As we have discovered nothing in the way of heavy flint picks, one can only suppose that it was carried out with stone mauls, perhaps helped by splitting with fire and water.*

The labour in cutting this defensive ditch at Jericho – around a circumference of some 600 m – is comparable with that which would have been required at Kharsag for the main watercourse. And it is most unlikely that the two projects – completed at closely the same time – were not undertaken by the same engineering architects.

And, more importantly, it is inconceivable that the indigenous Cro-Magnon tribesmen could have undertaken these tasks, ten thousand years ago, without the direction and assistance of engineering experts not normally considered to have been present on Earth at that time. In the light of the Sumerian and Hebraic accounts of the developments of Kharsag by the Anannage/Angels, it appears to be a natural step to credit these Beings with the construction at Jericho.

Kharsag has never been excavated, but Jericho has; and the evidence for the intervention of superior agencies, there, around 8000 B.C., could not be clearer.

Enki was the Anannage lord who had responsibility for works in the Jordan Lowlands, and so it appears rational to conclude that his headquarters may have been in Jericho.

### 3. ÇATAL HÜYÜK

As shown in *Map 6*, Çatal Hüyük is the name given to a mound lying on the north side of the Taurus Mountains at the south edge of the Anatolian Plateau in modern Turkey. This archaeological site was excavated by James Mellaart between 1961 and 1963. That it produced some surprises, and elements of strangeness (for which we are looking), is shown by Mellaart's opening statement in his book, though he did not appreciate, at the time, the extent of this strangeness. This statement records:

*Çatal Hüyük has proved to be not only a major Neolithic site, yielding rich evidence of a remarkably advanced civilization that flourished on the Anatolian Plateau in the seventh and early sixth millennium B.C., but it was also the centre of art in a period that hitherto had been regarded as inartistic. Çatal Hüyük is remarkable for its wallpaint-*

ings and plaster reliefs, its sculpture in stone and clay as well as for its advanced technology in the crafts of weaving, woodwork, metallurgy and obsidian working. Its numerous sanctuaries testify to **an advanced religion** [our emphasis], complete with symbolism and mythology; its building to the birth of architecture and conscious planning; its economy to advanced practices of agriculture and stockbreeding, and its numerous imports to a flourishing trade in raw materials.

... .. For already Çatal Hüyük ranks with Jericho in Jordan, as one of man's first known essays in the development of town-life. Before 6000 B.C., Çatal Hüyük was a town, or even a city, of a remarkable and developed kind.

These words, alone, are sufficient to suggest that the people of Çatal Hüyük had the benefit of a resident Anannage cadre. At the time that Mellaart wrote this account, the bottom of the potential excavation had not been reached, but a small sounding had established that occupation of the site extended to a minimum of 4 metres below the present level of the plain without virgin soil having been encountered.

The earliest measured Carbon 14-dating lies within Level X. It gave a figure of 6385 B.C. plus or minus 101 years. With a considerable depth still to be explored, it is not impossible that a date comparable with that at the base of Jericho might be achieved. Twelve levels of building have been identified ending with the apparent abandonment of the site around 5600 B.C. – intriguingly, this date is possibly contemporaneous with the destruction of Kharsag (see Chronological Table I).

An extraordinary feature of the architecture is that all the houses have access through the roofs,

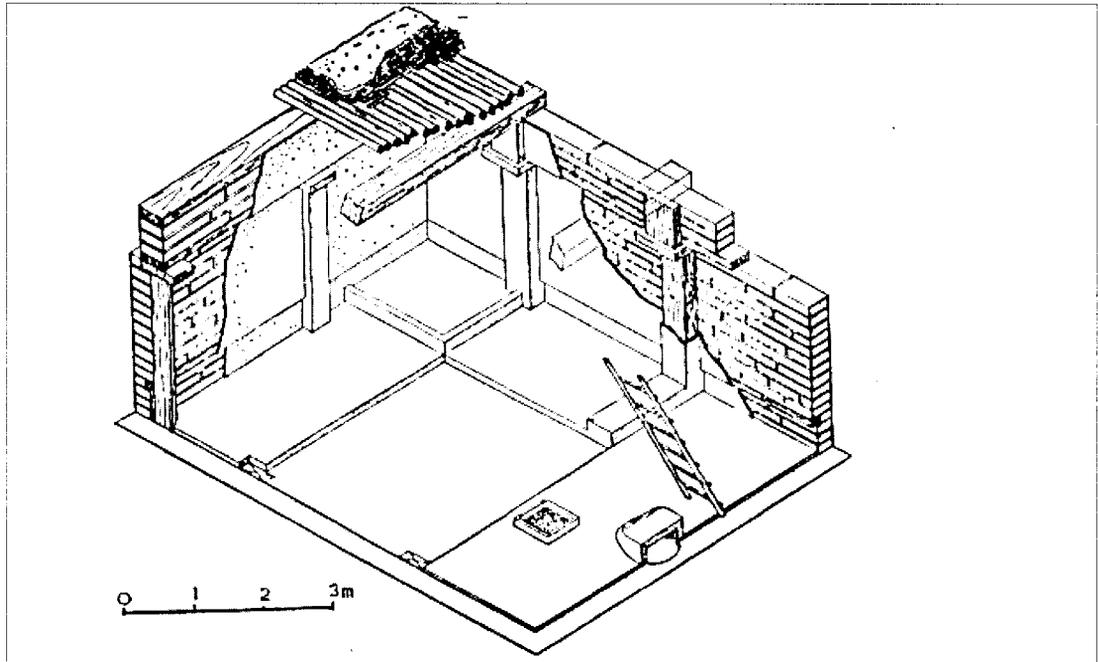


Fig.5. Diagrammatic view of a typical Main Room at Çatal Hüyük.  
(after James Mellaart)

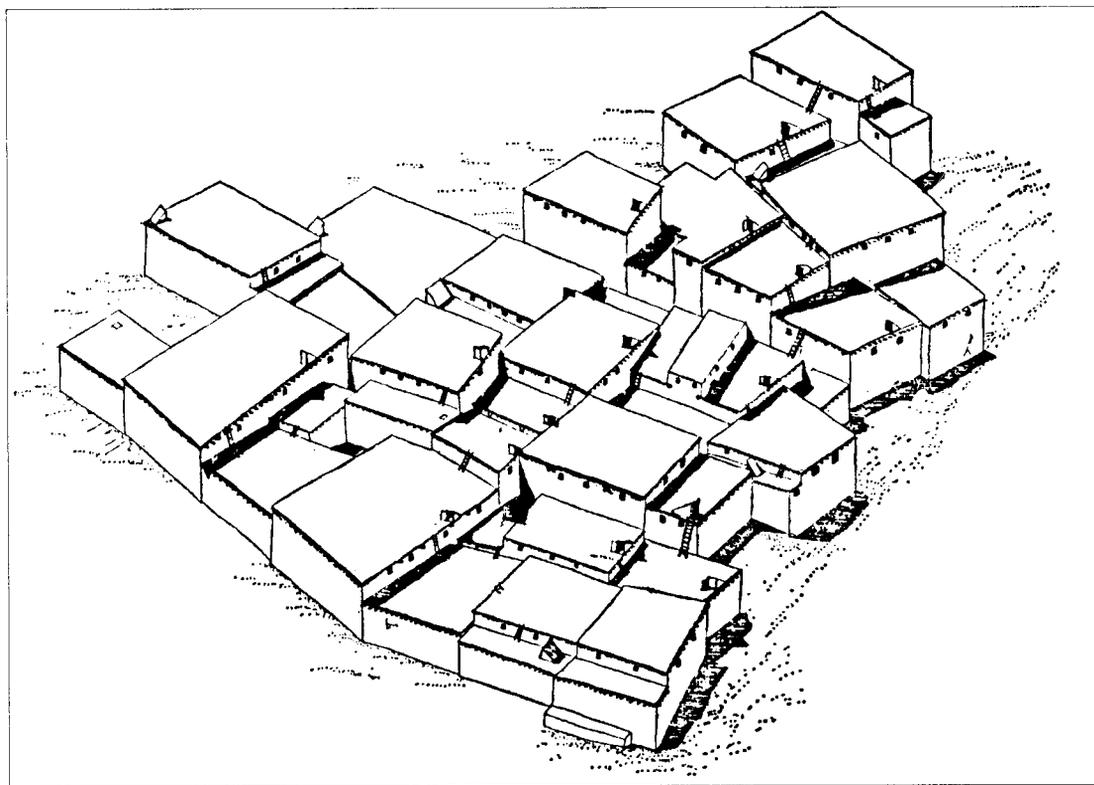
as shown in *Figs. 5* and *6*. There was no other entrance. Secondary rooms were entered through low, open doorways – none of these being provided with a door.

*Fig. 5* shows clearly the timber framework used, the panelling, and platforms, bench, hearth, oven, and ladder leading to the roof; while *Fig. 6* illustrates, in the archaeologist's view, how a section of the town may have appeared in about 5800 B.C.

On a section of the town which Mellaart dubs the *priestly quarter*, he has the following comment to make:

*Out of 139 living rooms excavated at Çatal Hüyük II-X, not less than 40 and probably more, appear to have served Neolithic religion. Such cult rooms or shrines are more elaborately decorated than houses and are more frequently, but not always, the largest buildings in the quarter. In plan and construction they are no different from ordinary dwellings and they include all the familiar built-in furniture, such as platforms, benches, hearths and ovens which we have already recognised as an integral part of the Çatal Hüyük building tradition.*

*Although the decoration of the sanctuaries strongly suggests that these buildings were used for cult purposes, there is no provision for sacrifice. There are no altars and no tables for bleeding a sacrificed animal such as we find in the Early Bronze Age shrines in Beycesultan, and with the peculiar construction of the Çatal Hüyük buildings, it would be impracticable to*



*Fig. 6. Schematic reconstruction of a section of Level VI with houses rising in terraces one above the other. (after James Mellaart)*

*bring animals into the buildings for slaughter ... .. Our only direct evidence for burnt offerings consists of small deposits of charred grains preserved between replasterings in red clay of a ceremonial hearth in the shrine of Level II.*

*The main criteria for the recognition of shrines at Çatal Hüyük appear to be the following: the presence of wall-paintings of an elaborate nature that have obvious ritual or religious significance; plaster reliefs showing deities [our emphasis], animals or animal heads; horns of cattle set into benches; rows of bucrania and the presence of groups of cult statues found in the main room; ex-voto figures stuck into the walls; human skulls set up on platforms etc. All these features do not occur in normal houses and the combination of several of them leaves one in little doubt that the building in which they are found was used as a cult room or shrine.*

*In a number of level VI shrines the frontal bone and horn cones of wild bulls are set in a bench, but none are found in houses, unlike the stylized bucrania which are, on a few occasions, also found in ordinary dwellings. Likewise ram's heads frequently occur at the bottom of the post against the north wall, bull's heads are built into the walls and a stag's head with actual antlers occurs once on the north wall of building E.VI.B.5, possibly another shrine.*

It is obvious that these bull, and other, decorations can only rarely occur in ordinary houses - because the author has defined shrines as those buildings which contain such decorations.

From Level X (lowest excavated) up to Level II, Mellaart lists a total of 63 shrines and 103 houses. This is an extraordinary ratio. On the basis of an average of four adults to each house, this would

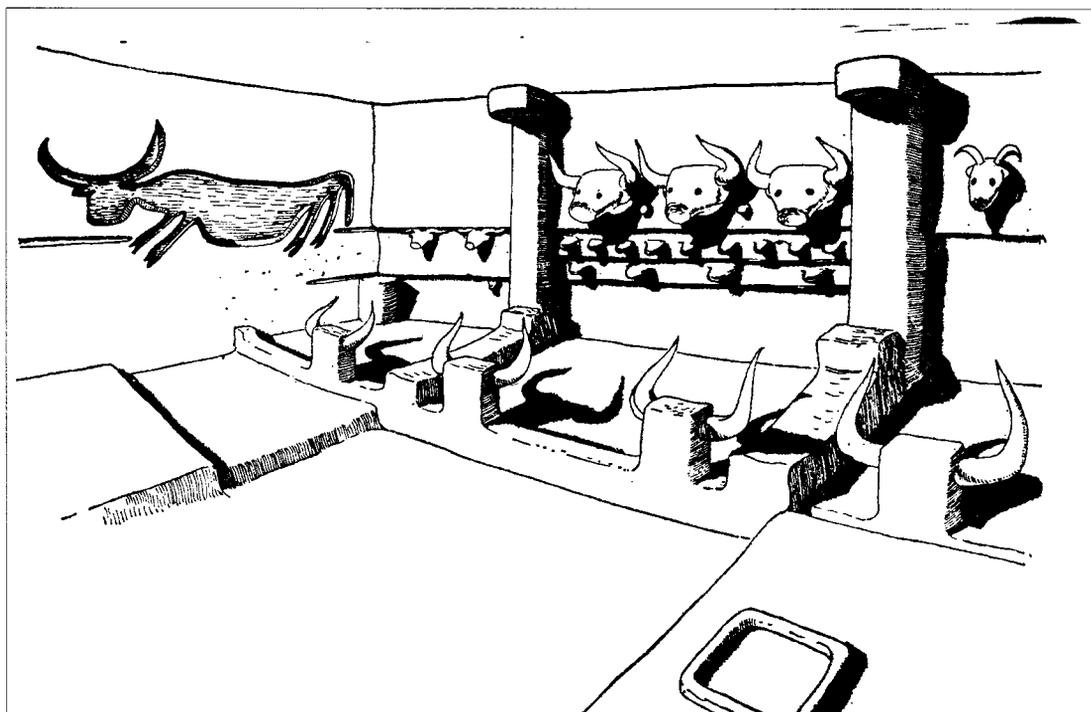


Fig.7. *Decoration of the North and East Walls of VI.A.8 (fourth phase).*  
(after James Mellaart)

have given one shrine to every six adult people – a ration which is unlikely to have been acceptable in a ‘primitive society’ as the necessity for economy of space and building would not have allowed it.

As only 48 of the shrines were described as definite – the rest being probable or possible – we should consider the alternative that the town housed some fifty senior individuals who were housed in superior accommodation, and who liked to decorate their principal rooms with examples of their work or hobbies. If we recall Enoch’s account of the work carried out in the Building of Knowledge at Kharsag, where scientists were studying all the main scientific disciplines including zoology and botany, we need not be surprised at the form of decoration chosen.

We should also remember that the Anannage cadre at Kharsag comprised seven senior Council members, fifty second grade members, and an undisclosed number of craftsmen and artisans. It is possible, therefore, that the so-called *priestly quarter* at Çatal Hüyük housed fifty Anannage in superior accommodation, and their craftsmen in ordinary houses. But next we must refer to the strangest find of all.

On the west wall of room A.III.8, on building-level III (dating to about 5800 B.C.), Mellaart records two main panels of decoration of which the northern formed the continuation of a *kilim* pattern of stripes and triangles. The southern panel, shown in Fig.8, comprised not less than four superimposed layers of painting. These were, from top to bottom; the unfinished *kilim* pattern with only the trefoils showing; bold rows of what Mellaart describes as *quatrefoils*; finer *quatrefoils*; and step patterns.

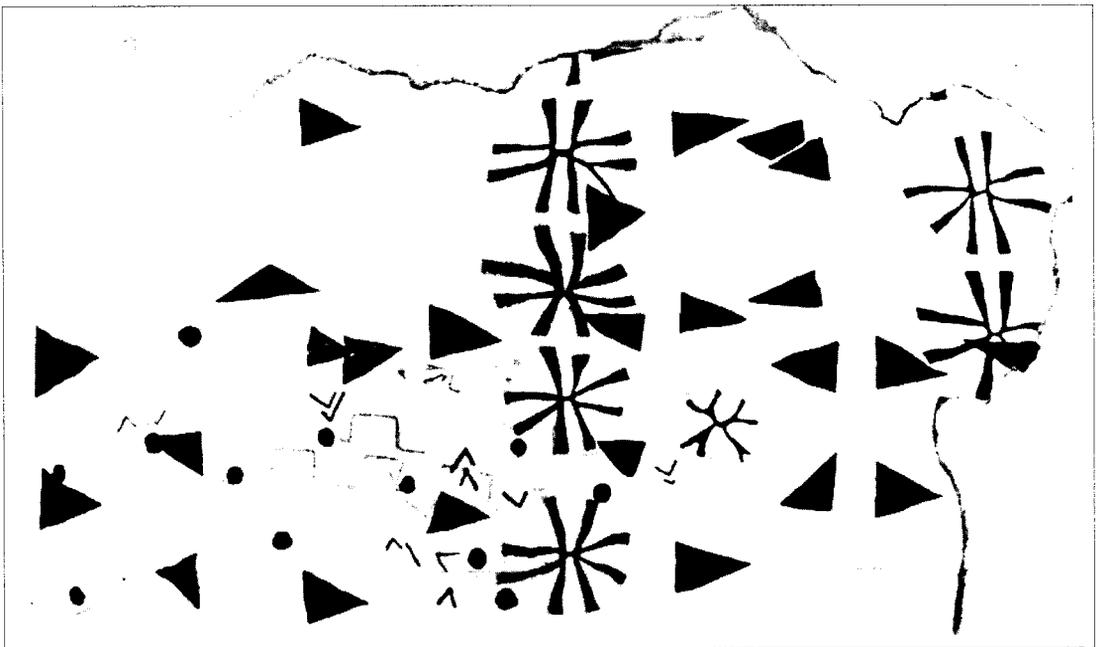


Fig.8. *The Southern Panel of Decoration in Room A.III.8.*  
(after James Mellaart)

We were greatly intrigued by the so-called *quatrefoils* because they seemed to our scientific-ly-oriented eyes to have a distinct biological affinity – being quite startlingly similar to certain chromosomes (under the microscope) immediately before *meiosis* (the process of division and duplication).

Since Professor C.D. Darlington, at Oxford University, was the leading botanical geneticist of his day, we sent copies of the decoration to him, and asked whether the *quatrefoil* shapes recalled anything from his work – without saying anything of their venue, or revealing our own suspicions.

Professor Darlington replied by return stating that the designs appeared to him to be those of chromosomes of the ‘fruit-fly’ – *Drosophilla*, but added that he could add nothing to this unless we told him how we had obtained them, and something about their origins. Needless to say, when we wrote back and said that they were black and white drawings on a wall from a sixth millennium B.C. building in Anatolia, the correspondence, regrettably came to an abrupt end.

However, research into the life-cycle of *Drosophilla* has been an essential part of the work of botanists and entomologists concerned with the health of fruit-trees; and its activities were unlikely to have been overlooked by Ninkharsag and her colleagues, in their studies on how to increase the yields of their orchards.

To close this section on Çatal Hüyük, we must leave the last word with James Mellaart:

*Very few signs of industry have been found in the priestly quarter excavated at Çatal Hüyük, apart from such normal domestic operations as the preparation of food, the baking of bread and slingstones in the ovens, the cutting of wood for fuel, awls for the mending of clothes, and bodkins for the repair of mats and basketry -primary operations that did not need skilled labour.*

*On the other hand, there is no evidence that any of the more specialised crafts were performed in this quarter – such as the chipping of obsidian tools and weapons, the polishing of stone tools, the drilling and manufacture of beads, the weaving of cloth, etc. The objects found in the houses and shrines of the quarter are all finished products, and the area of the workshops where these items were made, sold or bartered, must lie elsewhere on the mound. The amount of technological specialization at Çatal Hüyük is one of the striking features in this highly developed society which was obviously in the vanguard of Neolithic progress. The result of this specialization is equally apparent, for the quality and refinement of nearly everything made here is without parallel in the contemporary Near East. The priests and priestesses evidently did not bother to weave their own cloth or chip their own tools, they went to the bazaar and utilised the handiwork of others. Nor did they reap their own grain or spin their wool, and the idea of a home-industry was evidently frowned upon by these elegant sophisticates [our emphasis]. Out of over two hundred rooms we have but one sickle and less than a dozen cores of obsidian, a single spindle-whorl and not a single loom-weight. However, there was evidence for fourteen cultivated food-plants, a great deal of cloth and hundreds of finely finished obsidi-*

*an weapons. Consequently one is better informed about the actual artefacts which these people used than about the technology of their manufacturing processes, many of which remain to be studied.*

*How, for example, did they polish a mirror of obsidian, a hard volcanic glass, without scratching it and how did they drill holes through stone beads (including obsidian), holes so small that no fine modern steel needle can penetrate? [our emphasis]. When and where did they learn to smelt copper and lead, metals attested at Çatal Hüyük since Level IX, c 6400 B.C. ...*

*These and a host of other questions may only be answered when the workshops are found, and perhaps not even then.*

James Mellaart, in this passage, has attested to the presence in Çatal Hüyük of an elite class of elegant sophisticates with an unexpected, and anachronistic, level of technological expertise. He calls these sophisticates *priests and priestesses*, without any substantial justification. He just appears to be following the norms of modern archaeological reasoning, from which any practice not understood is classified as *religious*, and any figure or figurine not immediately recognisable as of standard human form becomes a deity, or a cult object. This reasoning does not allow for any experimentation or imagination on the part of the sculptor. The sometimes grotesque drawings of our younger school-children can only rarely be termed religious.

In our terms, and in the context of this study, we have to call these sophisticates – *Shining Ones*, or Anannage, or Angels – the subordinate colleagues of Anu.

#### 4. BA'ALBEK

An Akkadian tablet from some four thousand years ago states:

*All we great Anunnaki [Anannage]  
decided together on a rule.*

*Anu and Addad would rule the Highlands  
I [Enlil] would rule the Lowlands.*

In this stanza, the Highlands and the Lowlands are relative terms. We know that Enlil, the Lord of Cultivation, ruled in Kharsag so that, here, the Lowlands refer to that irrigated plain as distinct from the surrounding mountains. The Highlands, therefore, were the higher parts of the Lebanon area. In these parts, today, there exist the magnificent ruins of Ba'albek to remind us of the almost incredible achievements of *gods* and men in times so remote that the mind has difficulty in comprehending the span of it.

These ruins comprise an architectural complex the description of which includes such superlatives as having columns among the tallest ever constructed on earth; the largest stone blocks ever used for any purpose; and the boldest architectural engineering feat ever carried out in the ancient world.

The name Ba'albek may be translated as *Valley of the Great Lord*, an expression of great significance in the interpretation of its past. As shown in *Map 3*, the town with its dominating ruins is situated at the highest part of the Bekaa Valley on the watershed (at a height of 1 150 metres) where two rivers of ancient fame are born – the Litani (Leontes) which flows southwards and then westwards to join the Mediterranean near Tyre, and El A'si (Orontes) which flows northwards to the lake of Homs and the plain of Antioch.

Viewed in Spring, from the top of Dahr el-Baidar, it has been claimed that the valley has the appearance of a colourful Persian carpet. To the Romans, it was known as their 'granary'; and the numerous mounds and relics in the area bear witness that the valley must have been heavily populated in ancient times.

1. The Propylaea  
(First Forecourt)
2. The Hexagonal Court  
(Second Forecourt)
3. The Great Court  
(Third Forecourt)
4. The Temple of Jupiter  
Heliopolitanus  
= Ba'al Shamain  
[= Shamash]

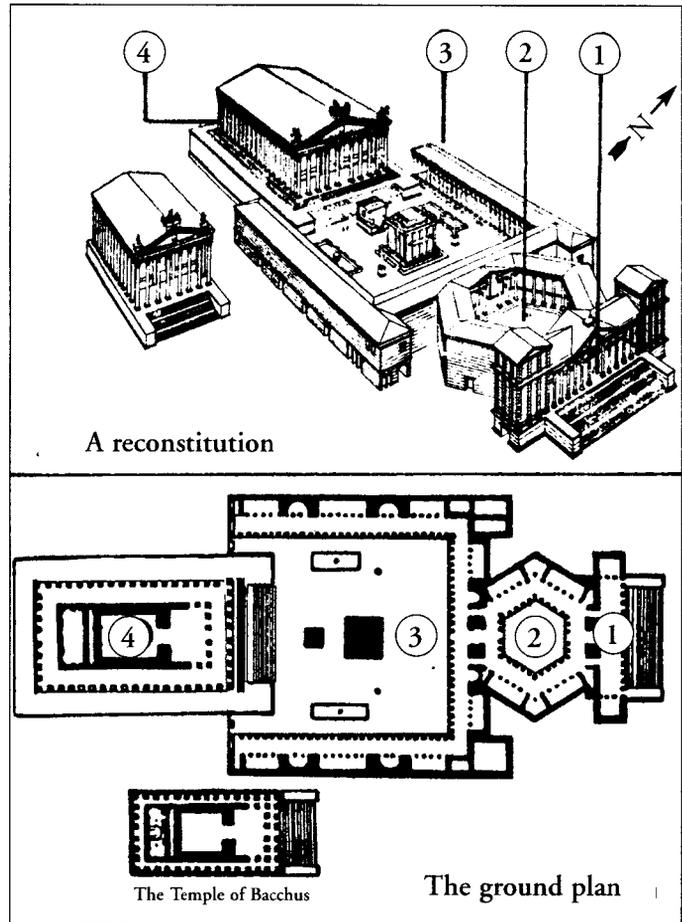
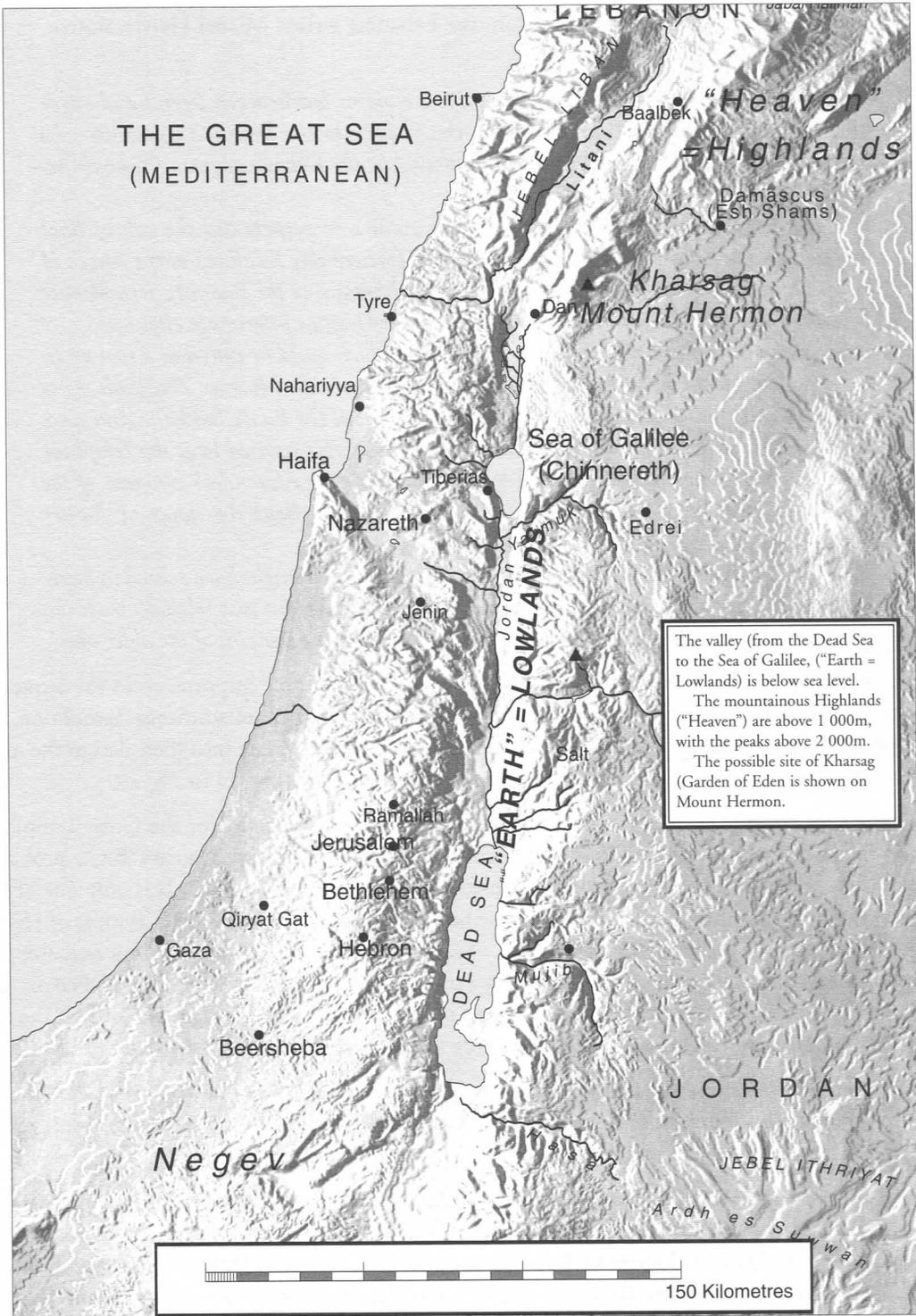


Fig. 9 *The Temple Complex at Ba'albeck*  
(after Harriz)



Map 8. Outline Map of the Eastern Mediterranean Border Lands.  
(Repeat of Map 2)

In a significant, alternative, interpretation, the Lebanese writer, Michel Harriz, stated:

*The exact date of its [Ba'albek's] foundation remains lost between legend and vague history. But its traditional fame must be traced back to the Semitic Canaanites who tenaciously clung to Baal and refused to be swayed by the Hebrew dogma of Yahweh [see Chapter Nine] ...*

*It was the Canaanites and later the Phoenicians who perpetuated the cult of Baal through ancient history by regarding Baalbakka (present day Ba'albek) as the Mecca of his cult and worship. Baalbek was to them what Lhasa is to the Budhists, Jerusalem to the Christians, and Mecca to the Moslems – a sacred hajj or pilgrimage city.*

*Every Semitic and Arabic name has a meaning which could be traced to a root or an event. In the Holy City of Mecca, the Sacred Shrine was called Bakka. This leads me to believe that the name Baalbek means the shrine of Baal (or Baal's Bakka). And since Baal was considered as a Sun God, Baalbek was invariably referred to as the Temple of the Sun. This historically confirmed by the fact that after Alexander's conquest of the Near East, the Greeks who settled in the country gave Baal the name of Jupiter Heliopolitanus; Helio = Sun; Polis = City ... ..*

*... The Canaanite-Phoenician temples and sanctuaries that might have existed in baalbek have not left any recognisable remains. This is probably due to a religious tradition requiring that any new sanctuary must incorporate in it the remains of the older one.*

The religious tradition mentioned by Harriz was of considerable importance to the sequence of events in Ba'albek because it required the Greeks to build their magnificent Temple on the remains of the pre-existing Sanctuary. This forced them to incorporate into their design the massive stone platform, or podium, that had existed for millennia, as shown in *Fig. 10*.

The podium is shown in *Fig. 9* under (4), forming the basal support for the Great Temple of Jupiter Heliopolitanus, the building of which was started in the first century B.C., probably under Caesar Augustus (Octavius), and completed some years after 60 A.D. It is only one of the anomalies of the Complex that it seems to have been designed in the style of the Temple of Herod which was similarly preceded by forecourts. Each court leads through doorways and stepped thresholds to succeeding courts of increasing sanctity and holiness. According to Harriz, the entrance Propylaea (1) corresponds to the Court of the Gentiles; the Hexagonal Court (2) to the Court of the Jews; and the Great Court (3) to the Court of the Priests and the Altar of Sacrifices.

Such forecourts are not found in Greek or Roman temples, but they are characteristic of Semitic, Syrian and Phoenician temples; which suggests that the Roman designers were greatly influenced by the traditions of the area.

At one time a great statue of Jupiter Heliopolitanus stood within the main temple, but this was not the Roman Jupiter, nor even the preceding Zeus (zu-pater) the classical father god of the Greco-Roman mythology. Jupiter Heliopolitanus was the name given by the Greeks and Romans to Baal Hadad who was also Baal Shamain [Shamash], the traditional supreme Sun God of Phoenicia and the Middle East. Originally, he was Ugmash, then the Lord Shamash – Sun God

of the early Babylonians – and, later Yahweh, worshipped by the Israelites [see Chapter Nine]. And he had an even older association with the original Baal Addad whom the Anannage decreed should govern the Highlands in which Ba'albek would later stand.

The massive foundation platform of Baal Addad is like no other structure in the world. It is over 90 metres long and nearly 60 metres wide, and stands some 10 metres proud of its underlying rock. In its stone courses are blocks 10 metres in length, 4 metres in depth and 3 metres in width – blocks which each weigh between 350 and 400 tonnes. There are nine of these colossi on the western flank and ten on the eastern flank.

But crowning all – on the western terrace – lie the *Trilithon*, three enormous shaped blocks of stone, each over 19 metres long, 4.2 metres high and 3.6 metres broad. Each of these three stone blocks, like all the massive members, has been hewn from natural crystalline limestone with a specific gravity of about 2.7. From these parameters, a simple arithmetical calculation shows that each block weighs in the order of 870 tonnes. They have been raised to a height of some 10 metres above the natural ground level and, as an awed Harriz points out, 'in spite of their enormous dimensions and weight, these three blocks, plus the 24 blocks (33' x 14' x 10') each of the lower plinth, have been set so accurately that a razor's edge could not be inserted between them.'

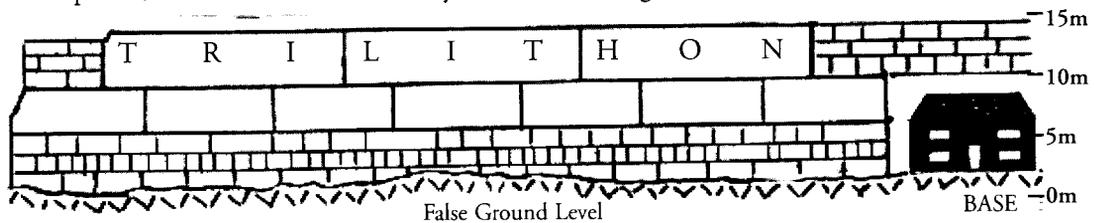


Fig.10. *The massive Trilithon on the West Side of the Podium at Ba'albek.*  
(The silhouetted two-story house has been inserted for scale.)

Fortunately, we can attest to this statement of wonder, ourselves, from observations made during a visit in 1969.

These great megaliths exhibit those elements of anachronistic strangeness that attend the activities of the *Shining Ones*. It is inconceivable that the Canaanites, or the Greeks, or the Romans could have moved these great blocks over rough, uneven, ground from a quarry one kilometre distant; and have raised them 10 metres vertically onto the podium – and emplaced them to a positional accuracy of a fraction of a millimetre. The materials and technology available to these indigenous peoples, two thousand and four thousand years ago, could not even have begun to tackle such a problem.

And yet there lies in the quarry an even larger stone block, known in the early days of Islam as *Hajar Al-Qubla* (The Stone of the South). Shown in *Plate XI*, it measures 21.3 x 4.9 x 4.3 metres and weighs around 1 250 tonnes. This block was never moved to the building site and, in this aspect, it shares its strangeness with the colossal statue on Easter island that lies, supine, in its quarry, weighing 500 tonnes. Unlike its brethren it was never moved from the place in which it was carved.

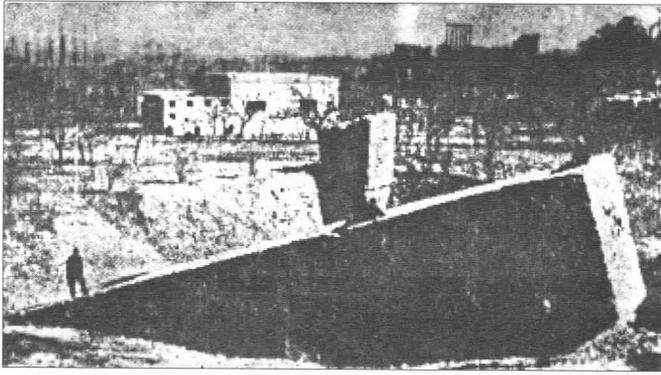


Plate XI. *"The Stone of the South" in its quarry at Ba'albek.*

It must be asked – did the designers overstretch the capabilities of the engineers to move these massive monoliths? The answer is clearly negative because they could have cut them into smaller pieces and reassembled them on site. On Easter Island, the heavy, crowning hats which the statues wore were taken separately to the emplacement sites.



Plate XII. *Remains of the Temple of Jupiter Heliopolis at Ba'albek*  
*(Photo: Hulton Getty)*

This said, it must be pointed out that the six columns on the south side of the Temple, still standing after the earthquakes of the middle of the eighteenth century A.D., also display an element of strangeness which, also, can hardly be ignored. These are shown in *Plate XIII*.

These columns were composed of three cylindrical drums – the smallest at the top and the largest at the bottom varying in height from 12 to 25 feet, standing on huge plain, square pedestals, and were capped with Corinthian-style capitals. Above these lay, horizontally, a sixteen feet high entablature comprising architrave, frieze and cornice. The whole soared over 80 feet above the floor of the podium – and the pitched roof was above this.

A column section and a part of the entablature is illustrated in *Fig 11*.

Harriz reports that the column shafts are unusual, and not typical of Corinthian architecture, because the usual Corinthian column was fluted. After examining them closely, he came to the conclusion that the shafts were never finished – they were never polished like the capitals and the entablature which they support. This led him to the unlikely belief that the Romans intended to carry out the fluting or grooving later – but never did.

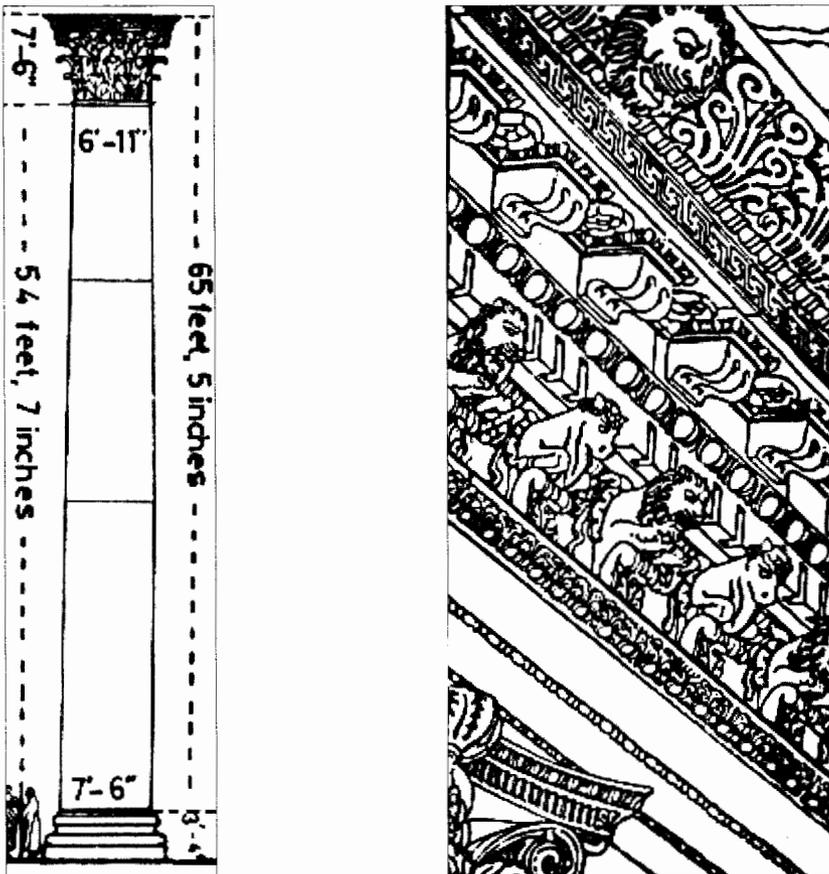


Fig.11. *Illustration of a Column and Part of the Entablature of the Temple at Ba'albek (after Harriz).*

(B) weighs 62 tonnes;  
 (C) weighs 360 tonnes;  
 The lintel weighs 58 tonnes  
 and the capital weighs  
 25 tonnes.  
 The weight of the marble  
 statue (A) had not yet  
 been calculated.



Fig.12. *The north corner of the Pediment of the Great Temple at Ba'albek (after Harriz).*

There were also aspects of the column design which were different from that of Greek Corinthian – and yet the capitals, the entablature, and the peristyle above the columns on the east facade, parts of which lie as broken blocks on the ground beneath, are pure Corinthian in design – but not in finish.

Two enormous blocks lie among the rubble; one, which weighs 360 tonnes, was part of the end cornice which bestrode the north end column in the facade; the other, which once surmounted the first, was the acroterion or pedestal on which there once stood a handsome classical statue of a hero and horse (*Fig. 12*).

Harriz noticed that some sections of the ornamental carving on the two blocks (B) and (C) had never been finished: this puzzled him because it was known that the construction of the Great Temple, itself, was completed more than 150 years before the entrance Propylaea received

its final touches. He states: "What could have been the cause of such details being left unfinished? Could it have been a regression in religion, a lack of building funds, a swing to Christianity, or a combination of all three?"

Now, the Foundation Platform on which the *Trilithon* rests is not only entirely different in style from other parts of the Complex, but it has a **different quantum of mensuration** (see Chapter Twenty-Two). The principles of this calculation, together with a statement on the statistical formulae used in the computations can be consulted in papers published by Broadbent in *Biometrika*. Here, it must suffice to give a summary of the conclusions:

Ancient Monument	Quantum used in design (m)	Date of Construction B.C.
Ziggurat of Tchoga		
Zambil (Elam)	0.524	1 350
Great Pyramid (Egypt)	0.523	2 650
Pre-Great Pyramid		
Mastabas and Pyramids	0.524	2 850
Foundation Platform at Ba'albek	0.523	unknown
Great Altar in the Great Court at Ba'albek	0.588	Greco-Roman

No satisfactory quantum could be found for the other parts of the Temple Complex, including the Great Court, the Hexagonal Court or the Propylaea. This result, combined with the cyclopean style of building, suggests strongly that the Foundation Platform has closer affinities with the Pyramids of Egypt and the Ziggurats of Mesopotamia than with other parts of the Ba'albek Temple Complex. That, and its association with Ba'al Shamain (Shamash), suggest a date of construction in, or before, the third millenium B.C.

The Ba'albek Foundation Platform, therefore, is very unlikely to have had any connection with the Greeks or Romans, other than to provide a convenient footing for their building. The superstructure of columns and entablature is an enigma – it, too, has anomalies which distinguish it from the Roman additions.

Serious consideration, therefore, must be given to what seems to be a distinct possibility – that the Romans found the Platform, and the Columns with a plain Superstructure – built in an older period – and tried to mould them into their own ornate style. The process might even have been

begun by Greek settlers (after the conquests of Alexander), and have been taken over by the Romans after their conquest of the Near East. If this hypothesis has any validity, it implies that an edifice was constructed in honour of Ba'al Shamain (who was present in Chaldea in 2 000 B.C.), at a time two or three thousand years before the Romans came – and the Platform may be older than the Superstructure by many millennia, perhaps stretching back to the days of Anu and Adad if the mensuration of Jericho can be believed.

Admittedly, the evidence is not yet strong enough to be completely convincing – but it is factual that the Great Temple and the Great Court at Ba'albek were built in a Semitic style with close affinities to the Temple of Solomon in Jerusalem, which was, itself, based on a design laid down by Yahweh Elohim (himself a Ba'al Shamash) for the construction of his Desert Tent.

We must now look more carefully at the implications involved in the moving of the *Trilithon* blocks from the place where they were quarried to their present location – a distance of close to one kilometre.

The frictional problems in moving a heavy body over a rough surface can be insurmountable unless recourse is made to reduce them by inserting intermediate devices between the body and the surface. In this case, four such devices were available to the indigenous people of say the third, or perhaps second, millennium B.C. These were (a) skids, (b) rollers, (c) wheels and (d) lubrication.

Once the frictional problems were overcome, the next concern was the application of traction – the applied force that was physically needed to move the body. The means of traction available were horses, oxen, elephants and manpower. These were almost unlimited and could usually be assembled in sufficient numbers to move any conceivable body. But a weakness lay in the link between the pullers and the object to be moved; and the only links available were fibre ropes made of hemp, sisal, reed or palm; and straps and harness made of hide. The strengths of these links were strictly limited.

It is known that the Egyptians of the age were in the habit of moving heavy statues and obelisks on skids pulled by man-power with the aid of thick palm-fibre ropes. In fact, there is extant an Egyptian painting from the early part of the second millennium B.C. illustrating a force of 172 men pulling a statue, weighing an estimated 60 tons, on skids; with one man preparing to lubricate the surface under the runners with an oily liquid. If the same method had been used for one of the *Trilithon* blocks, presumably a total of 2 400 men would have been needed.

We have calculated the forces required to move a *Trilithon* block using each of the intermediate devices, and the strengths of the various materials available; but, regrettably, space cannot be found in this volume for the mathematics of the operation, or the scientific discussion. Applied mathematics are not consonant with the objectives of this study. Here, we propose to record a summary of the work and our conclusions.

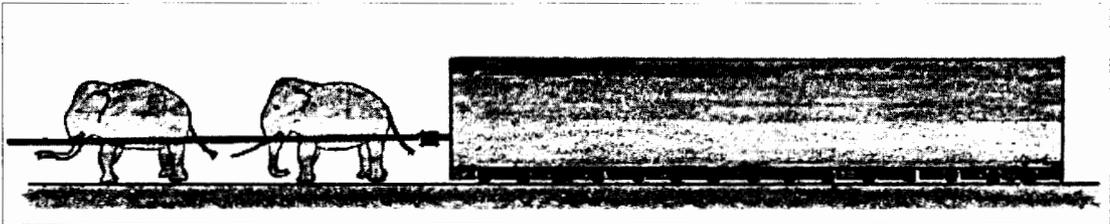
Our first conclusion was that, provided the coefficient of friction could be kept down to a maximum of 0.3, the movement of a *Trilithon* block on wooden skids appeared practicable provided it took place on a level surface. But subsequent field tests with concrete blocks showed that

this coefficient could not be attained, and that a minimum figure of 0.7 would be more likely. This figure, combined with the undoubted unevenness of the ground made it clear that the stresses on the runners would exceed, by a considerable margin, the shearing strength of the wood in use – and collapse and shattering of the runners would inevitably follow.

The use of rollers were then considered, starting with Lebanon cedar-wood. Calculations were made using rollers of many sizes from 15 cm diameter to 1 m, using 71 rollers at the smaller size and 17 at the bigger size. It was quickly clear that the stresses induced in the rollers, even at rest, were greatly in excess of the sustainable fibre stress for Lebanon cedar, perpendicular to the grain. Under traction, shearing stresses would come into play and would ensure that the fibre distortion resulting from the compressive stresses would develop into complete disintegration of the rollers within a very short distance.

The only other practicable materials for the rollers were limestone and iron. Limestone was adjudged unsuitable because there was insufficient margin in the strength of the material to cover flaws in the rock and other non-homogeneous factors. On the other hand, iron gave safety factors of 4 for a diameter of 7.5 cm, and of 5 for a diameter of 15 cm.

However, Davison has advanced sound reasons against the use of rollers for moving heavy statues, on the grounds that the rollers would slew and jam on even surfaces, making movement impossible. It occurred to us that the problem was different for a plane-based object such as a stone block, because it might be possible, during the cutting of the base, to provide lateral ribs which might control any excess slew. Wheels having been ruled out on considerations of strength, lateral iron rollers appeared to be the only possible solution; and calculations were made to assess the stresses that would occur in ropes if used to pull a *Trilithon* block under the circumstances illustrated in *Fig.13*.



*Fig.13. To illustrate the Use of Ribs under a Trilithon block to control the slewing of Iron Rollers.*

Traction forces are wholly tensional and operate both on the vehicle of transportation and on the connecting material between the vehicle and the traction force. In the operation illustrated in *Fig.13*, we will ignore any effects on the vehicle (i.e. the rollers) and concentrate on the connections. We have only a very general idea of the strengths of the ropes that could have been used, and scarcely any of harnesses that might have been used with animals (such as the elephants, shown); though they would certainly have been weaker than the ropes, themselves.

It was decided to solve these deficiencies by adopting, for our calculations, the strengths of the best, plain laid, manilla ropes used by the United States navy. It would be inconceivable that the materials available to those early people were superior to these modern ropes and hawsers.

The strengths, taken from relevant manuals, were as follows:

Manilla Rope (Plain Laid)	:	Optimum Working Strength
Circumference 10 cm	:	$5.9 \times 10^6$ gm = 5.9 tonnes
12 cm	:	$8.2 \times 10^6$ gm = 8.2 tonnes
15 cm	:	$1.2 \times 10^7$ gm = 12.0 tonnes
18 cm	:	$1.7 \times 10^7$ gm = 17.0 tonnes
20 cm	:	$2.1 \times 10^7$ gm = 21.0 tonnes

Ropes vary in strength in proportion to their size which is usually measured by their circumference; but the use of manpower would impose restrictions on the sizes which could be efficiently operated. The 15 cm rope would fit the normal man's hand to the best advantage, and therefore allow the most efficient grip – and grip, to a large extent, is the controlling factor in assessing the force that can be applied to a rope.

Ropes of 18 cm could have been used but there would have been a reduction in efficiency; and the same applies to the smaller 12 cm rope. By the same token, ropes of 10 cm and 20 cm circumference would have been very awkward to handle. Consequently, it is a safe assumption that the use of 15 cm rope would have allowed the minimum number of men to be employed – and could have been used up to a stress of 12 tonnes. But ropes cannot be strained to the limit, and a safety factor of 4 is normally applied. However, it is likely that the necessity for moving exceptional loads would have led any Ba'albek engineers to accept much lower safety factors and, consequently, we shall reduce the maximum stress applied, by a quarter to allow for inferior material, and by a further half as a very marginal safety factor – for the simple reasons, first, that a sudden jerk on a rope could double the stress and, secondly, the imposition of a centimetre high obstruction could increase the stress by a half; and these two factors might be cumulative because they would be likely to occur together. By these means, it will be reasonably certain that the stresses allocated to individual ropes could not have been exceeded without continual breakages.

The operational strength of a 15 cm rope, therefore, will be taken to have been 6.75 tonnes. The bearing load of a *Trilithon* block was of the order of 870 tonnes and the coefficient of static friction between the iron rollers and the three surfaces with which they would have been in contact (the ground, the overlying block and the back of the restraining rib) would have been a minimum of 0.2.

From these very rough factors, it is possible to assume that the minimum traction force that would have been required to move the block, on a smooth, level track, would have been 174

tonnes. Therefore, under the very best conditions (which obviously would not have been available in reality – no smooth roadway having been found between the quarry and the site), the number of ropes needed for traction would have been 26.

Since the width of the load was 4.16 m, and 26 ropes of 15 cm circumference (4.8 cm in diameter) would have occupied 1.24 m of this width, there would have been less than 12 cm between each rope. But each man would have needed a minimum of 50 cm between his rope and the next, for unrestricted pulling. In the event, therefore, no more than 7 ropes could have been accommodated on the end-face of the block. For effective haulage, and movement of the block, this would have imposed a stress of  $174/7 = 25$  tonnes on each rope – nearly four times the acceptable limit of 6.75 tonnes.

When slopes and bends in the route are also taken into consideration, together with the inability to equalise, perfectly, the load on each rope – due to unequal pulling capabilities by the teams and imperfect timing in the co-ordinated pull – it becomes clear that it would have been impossible to move a *Trilithon* block with only 7 ropes, unless the coefficient of static friction could have been drastically reduced.

It is axiomatic, of course, that the application of grease or oil to the rollers would have had this effect (they were certainly used under the skids in Egypt); and between two hard, smooth surfaces the application of castor oil can reduce friction by nine tenths. But, in the peculiar circumstances of iron rollers rotating between limestone rock and an uneven, dusty and crushable land surface, the improvement would have been far less dramatic.

The number of men used is not really relevant; sufficient hauliers could certainly have been mustered (though it would have meant 400 men pulling on each rope!), but the more men the sooner the ropes would have snapped. Nor could the problem have been solved by the use of oxen because no more than four abreast would have been practicable.

Elephants, however, are a different matter; and the possibility of their use has to be considered. There would have been room for two teams side by side; and it would have been possible to use larger ropes.

If the same precautionary restrictions are assumed as before, the operational strengths of 20 cm ropes may be taken to be 8 tonnes; 22 ropes would have been required and these could have been spaced 13 cm apart. This might have been acceptable, allowing 11 ropes to be attached to each of two elephants at the rear of the train – by the use of two heavy, wooden transoms with dimensions of 2.0 m x 0.3 m x 0.3 m.

So far, so good. But the equivalent of the 11, or perhaps 12, 20 cm ropes would still have had to be carried the full length of the elephant train by attaching each elephant to the equivalent of 6, 20 cm ropes, on either side of it. And these ropes, on either side, would have made a circular cross-section bundle of about 20 cm in diameter.

This would have made a very heavy, cumbersome, and unwieldy structure; and, combined with the difficulty of co-ordinating the pull of the great beasts, it would have required organisation and dexterity of an extraordinary calibre to have moved a *Trilithon* block over a kilometre by this method. We hesitate to state that it could have been accomplished by the indigenous people of the area, without

technological assistance; but, on the other hand, we cannot say that it would have been impossible.

So let us continue by assuming that two teams of magnificent elephants, such as are known to have roamed the plains of Damascus (es Shams) in pre-historic times, could have delivered a *Trilithon* block to the foot of the Ba'albek Foundation Platform. But – its ultimate destination was 10 m (the height of a three-storied house) vertically above the ground level!

A late nineteenth century English standard encyclopedia commented as follows:

*The size of the stones with which the walls of the temple are constructed is astonishing. No mechanical expedients now known (our emphasis) would be able to place them in their present position.*

The Victorians were very proud of their engineering feats, and no strangers to the moving and lifting of heavy equipment. If they could have emplaced the blocks of the *Trilithon*, they would have been eager to say so.

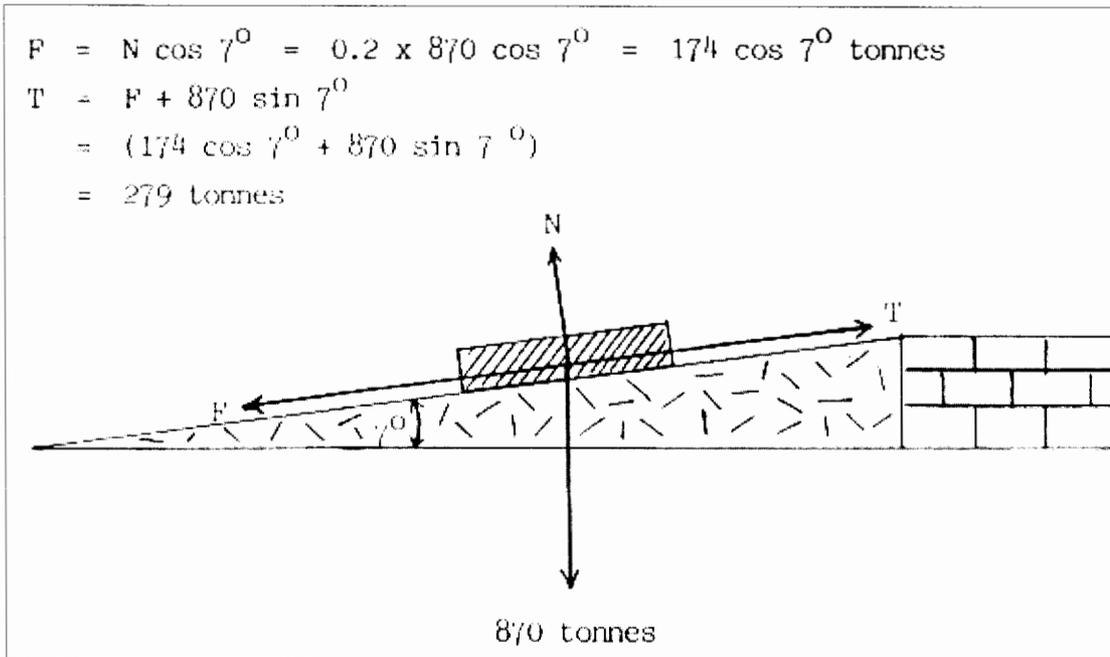


Fig.14. Motive Force Diagram for a Trilithon block on a Ramp.

However, in this study we cannot accept such a statement without analysis. We know of no way by which an ancient race could have hoisted a block weighing 870 tonnes, vertically, 10 metres into the air and have placed it at a precise position on the podium. But ancient peoples, such as the Egyptians, were aware of the possibilities of using a long ramp to achieve elevation, and we must examine the effect of such a ramp, here, on the haulage capabilities of elephants. The difficulties are even more formidable.

In the first place, to reach a height of 10 m, using an angle of  $10^\circ$  requires a ramp with a length of 57 m. This might have been acceptable, but the slope would have been too severe. The height can also be achieved at an angle of  $5^\circ$  with a ramp of 114 m, but such a length would have needed a formidable stone construction, involving some 46 000 tonnes of stone packing. An angle of  $7^\circ$  would have given a compromise ramp of 80 m; and the initial calculations on the increased traction force required will be made on this basis, as illustrated in *Fig. 14*.

On a slope of this angle, the required traction force to move the block rises from 174 tonnes to 279 tonnes; and the number of 20 cm circumference ropes must be raised from 22 to 36; and the bundle of ropes on either side of an elephant reaches a diameter of 33 cm, or 13 inches.

The scale of the operation is now approaching the absurd! An objective analysis may be summarised as follows:

#### A. ON THE FLAT

##### (i) By Man-Power

The traction force required to move a *Trilithon* block mounted on 15 cm diameter iron rollers, lubricated by grease or oil, was of the order of 174 tonnes.

The operating strength of 15 cm circumference rope was of the order of 6.75 tonnes – hence, 26 ropes would have been needed for the traction.

As the width of the block was only 4.16 m there would only have been between 11 cm and 12 cm between each rope, which is little more than a hand's width. Men hauliers would have needed at least 50 cm between ropes to pull effectively.

CONCLUSION – Manpower could **not** have been used.

[It may be suggested that the block could have been pulled with its length normal to the direction of pull (i.e. sideways). This would have given 71 cm between the ropes, but would have required rollers 19 m long, each weighing 3 tonnes, and a smooth, and solid, track equal in width to a modern six-lane motorway. This solution has also been discarded for practical reasons; and there is no evidence that such a track ever existed.]

##### (ii) By Elephant-Power

It has not been possible to get reliable evidence of the traction power of individual elephants because their working tasks largely consist of dragging tree-trunks under conditions in which the various factors cannot be estimated.

However, there is a well-attested rule of thumb to the effect that the working elephant is equal in power to six working horses; and the traction power of horses is well documented. *The Guinness Book of Records* gives the example of two dray-horses that hold a world record by moving (not pulling for any distance) a load of 16 tons on a 21/2 ton cart [a ton is only marginally smaller than a tonne by 40 pounds].

With polished wheel-rims, well-greased axles, and a smooth road, the coefficient of friction was probably around 0.05 giving an applied traction force of 0.47 tonnes, for each horse. Thus

it may be assumed that a good average working horse is capable of a traction force of 0.3 tonnes, giving a working elephant powers of the order of 1.8 tonnes.

Under these circumstances, because  $174/1.8 = 96$ , close to 100 elephants would have been required just to move a *Trilithon* block. Each elephant would have needed a minimum of 9 metres space along the bundle of ropes, so that the total length of the team would have needed to be close to 440 metres!

CONCLUSION – Irrespective of the operators' inability to harness elephants to bundles of thirteen 20 cm circumference ropes, on either side of the animals, it would not have been possible to co-ordinate, or indeed to control, elephant teams of this length.

Elephants could **not** have been used.

### B. ON THE RAMP

The traction force required to move a *Trilithon* block, on the flat, was 174 tonnes. On a sloping ramp, it would have varied from 249 tonnes for a 5° slope to 279 tonnes for a 7° slope.

Elephant teams would have had to be increased to a minimum of 138. But no more than 20 animals could have been accommodated on the ramp, and the *melée* on the podium – if it had ever occurred – would have been indescribable. Teams would have stretched far beyond the confines of the later courts shown in *Fig. 9*; some elephants would have been at ground level, and others 10 m higher; and the massive bundles of ropes would have been in chaos. Elephants on the ramp would have been elephants on the rampage.

The whole concept would have been completely IMPRACTICABLE.

The Victorian engineers writing in the Encyclopedia were correct, of course. There were no mechanical devices in the nineteenth century A.D. capable of emplacing the *Trilithon* blocks on the Foundation Platform at Ba'albek – nor, *to our knowledge*, were such devices available to the indigenous people in the nineteenth century B.C.

But perhaps our knowledge is faulty!

For decades in modern times, the problem of the *Trilithon* blocks has been totally ignored by archaeologists, engineers and architects alike; despite the fact that it is one of the most exciting problems in prehistory. Like Mount Everest, the blocks are there for all to see; they can be measured, and weighed by calculation. And there are no relics of a ramp; no signs of a smooth highway from quarry to site – and there are no signs of ribs at the bases of the blocks which could have been used to guide rollers. If they had once been there, how could they have been removed when the blocks were in place? And if rollers could have been used, how could the blocks have been lifted onto them in the quarry? These questions, and many others, seem to have no answers.

But, if this study is to be complete, we cannot just ignore the problems of the *Trilithon* blocks. We have to have an explanation – not, necessarily, one of absolute certainty – but one that has a probability of correctness in accordance with that aphorism of *Occam's Razor* simplicity.

*The Shining Ones* were in the area – at the right time – and they had demonstrated their engineering skills, much earlier, at Kharsag and Jericho. Ba'al Haddad (Addad) was associated with the Ba'albek site; possibly the platform had already been in use as a base for dwelling places for him and for Anu [the Great House of Anu was described by Enoch and recorded in Volume One.]

These two may have been concerned that the prevalent local earthquakes might bring their houses down about their ears (as was to happen later to the Temple of Jupiter Heliopolitanus); and it would have been a natural precaution to ensure greater stability by the emplacement of these gigantic stone stabilisers.

What could be more in keeping with Occam's principles than to assume that the *Shining Ones* were responsible for the moving and emplacement of the blocks? Nevertheless, the final question must be posed and answered – how could they have achieved, millennia ago, what modern engineers might hesitate to undertake, today? The answer will shock the timid – but if they protest, then let them produce a better solution. We shall listen.

The older Polynesians on Easter Island, in the Pacific Ocean, scoffed at visiting Westerners who produced wooden skids, drawn by men with ropes, as their illustration of how the massive stone statues, there, could have been moved from the high quarries across rough terrain to the sites where they now stand on the coast.

'It was done by *mana*,' the Island sages said, 'by *mind-power*'.

It can hardly be said that the 'art' of *psychokinesis* has any kind of standing among western scientists – and yet it is doubtful whether it is rational to ignore the well-documented accounts of the moving of relatively heavy objects in the presence of *poltergeist* phenomena.

And let us not forget the statue weighing 500 tons that lies abandoned in its quarry, like the Stone of the South at Ba'albek. Would it, too, have been moved by *mana*?

We can only say – Perhaps!

The Biblical New Testament, too, reminds us of the same potential powers as expressed by the Easter Islanders. In [MAT 17:20 JB VB], we read:

*Then the disciples came privately to Jesus. "Why were we unable to cast it [a devil] out?" they asked. He answered, "Because you have little faith. I tell you solemnly, if your faith were the size of a mustard seed you could say to this mountain, 'Move from here to there', and it would move (our emphasis); nothing would be impossible for you."*

Saints of many persuasions have said the same thing – that the Mind, when properly harnessed, is a very powerful instrument, and capable of performing remarkable feats.

No one has recorded that Jesus ever used his powers to move heavy objects, but those powers were obviously abnormal, as many of his 'miracles' attest – and it must be considered highly probable that he, and the *Shining Ones* before him, were capable of acts of 'faith' that could 'move mountains'. But faith, in this context, should be defined as *confidence in the powers of God within one*.

It would be rash, however, to advance such a method as a unique solution to the Ba'albek problem – particularly, when there is another that is convincingly recorded in biblical literature, and can be seen in effective operation in our own twentieth century technology.

Today, if engineers need to lift a heavy weight for installation on a church tower, for example; or if they need to set up a drilling rig deep in the New Guinea jungles, they lift, and carry, such objects by helicopter; and place them exactly at the required spot. Admittedly, modern helicopters could not lift a *Trilithon* block, but that is only a matter of degree and not of substance. These craft become more powerful, year by year, and some distant development may well prove that the lifting of such a block is within its compass.

And who is to say that the *Shining Ones* had not such an aerial device at their disposal.

For the present, there is no conclusive evidence, of a scientific nature, that allows a choice to be made between these two suggested methods; or, indeed, to exclude other processes which have not yet been considered.

### 5. EBLA

There is a great *tell* (mound) some 200 miles to the north of Damascus, the excavation of which is now revealing another long-forgotten city in the Near East (see *Map 6*.) that must take its place among the 'strange' civilizations of pre-history around the Eastern Mediterranean.

As far as we know, the Italian archaeological teams which began digging at the site of Tell Mardikh in 1964, under the leadership of Paulo Matthiae, have not been able to determine its origins; but they know that it was a city of some quarter of a million inhabitants that was destroyed in about 2250 B.C.

Ebla had a royal palace and, remarkably, a state archive containing more than 16,000 cuneiform tablets written in a previously unknown language which has now been called Eblaite. It has been claimed that, among the tablets, there are some making reference to the five ancient cities of the Plain mentioned in GEN 14:2; namely, Sodom, Gomorrah, Admah, Zeboiim and Zoar.

It is clear that until further significant information becomes available, Ebla must be held in reserve as a possible member of the Seven Cities of the Levant.

### 6. OLYMPUS

The classical traditions of Ancient Greece suggest that the original 'Khar' in that area was probably situated in the vicinity of Mount Olympus, in the same manner as Kharsag lay in juxtaposition to Mount Hermon.

As Dr. Kerenyi has pointed out, there are in Greek mythology two groups of 'gods' – separated by time. The 'old gods' were ancients, living in a period of misty prehistory; and the stories told about them have a flavour of events which we have already recorded from the annals of the Middle East.

The Wars between the 'gods' and the Giants, the Titans and others; the malformed and hideous characters that step out from the lines of Hesiod; and the bloody doings and vengeance of both groups of participants, had all been recorded centuries before the Greek Classical Period. The grotesque offspring of the Watchers and the daughters of the Patriarchs (chronicled by Enoch and described in Volume One), and the hideous giantess Tiamat and her brood (chronicled by the Babylonians), were one and the same peril. All had to be destroyed by the *Shining Ones* before the development of Mankind could continue its march, in relative peace.

The Old Gods, as we should now term them in harmony with Kerenyi, are mentioned in the *Askew Codex* (see Foreword to this Volume) and the reference must be recounted in full, here. On a visit to the Spiritual Regions, Jesus of Nazareth was telling his Inner Circle of Disciples about rebellions that had taken place among the Archons (Rulers) of the two Lower Spiritual Regions, the Astral and the Causal.

*This is the Place of the Path of the Middle. When the Archons (under) Adamas rebelled, they attracted to themselves (other) Archons and Archangels, and Assistants and Decans, because they continued to practise sexual inter-course.*

*Then Jeu, the Master of my Master, came over from the (Place of the) Right and banished them to the Flashing Sphere. There were twelve Regions (on the Astral Plane) – Sabaoth the Adamas ruled as Head Archon over six of them, while his colleague, Jabraoth, ruled over the other six. When Jabraoth came to believe in the Initiation of the Light, together with his Archons, he abandoned the practice of sexual intercourse.*

*But, Sabaoth the Adamas continued to be involved with sexual matters. And when Jeu, the Master of my Master, saw that Jabraoth believed, he carried him (up) with all the Archons who had believed with him, and received him in the Sphere. He took him to a place of pure air where the Sun shone between the Places of the Middle and those of the Invisible God.*

*He established Jabraoth, there, with the Archons who had believed in him. And he carried off Sabaoth the Adamas, with his Archons who did not practise the Mysteries of the Initiation of the Light – but continued to practise sexual intercourse in the Mysteries – and banished them to the Flashing Sphere.*

*He (Jeu) appointed eighteen hundred Archons in each Aeon, and he placed three hundred and sixty over them. He appointed five other Arch-archons to rule over the three hundred and sixty, and over all the Archons whom he appointed.*

*In the World of Mankind, these five Arch-archons are known by the following names. The first is called Cronus; the second Ares; the third Hermes; the fourth Aphrodite; and the fifth Zeus.*

*Now listen to what I have to tell you about these mysteries. When Jeu had appointed them, he drew a power out of the Great Invisible One and bound it to the one named Cronus. And he drew a power out of Ipsantachoun-chain-choucheoch who is one of the three Triple-powered gods, and bound it into Ares. And he drew a power out of Bainchooch who is also one of the three Triple-powered gods, and bound it into Hermes.*

*Then, again, he drew a power out of the Pistis Sophia, the daughter of Barbelo, and*

*bound it into Aphrodite.*

*Furthermore, Jeu saw that the five needed a 'rudder' in order to guide the World, as well as the Regions of the Sphere, lest they be destroyed by the wickedness (of the Negative Powers). So he went into the (Place of the) Middle and drew out a power from Sabaoth the Good (Gentle), and he bound it into Zeus because he was good – so that he might guide the others with his goodness.*

*For the first time, I have told you the names of these five great Rulers by which men of the World address them. Listen, again, while I tell you of their Heavenly names, also, which are these:*

*Orimuth corresponds to Cronus; Munichunaphor corresponds to Ares; Tarpetanuph corresponds to Heracles; Chosi corresponds to Aphrodite; and Chonbal corresponds to Zeus: these are their 'Heavenly' names.*

**Askew Codex: *The Path of Light*, pp.5-7.**

The New Gods, distinct from the above, though duplicating their names in a number of instances, arrived in Greece as a result of the Anannage *diaspora* from Sumer. They probably settled in the 'new' Olympia, the ruins of which occupy the beautiful, watered valley (or plain) in the middle portion of the ancient district of Elis, in the western part of the Peloponnisos (Morea), just south of AKHAIA as shown on *Map 9*.

The correlation of the Greek gods with the *Shining Ones* is based on the account above, and is high-lighted in the Hierarchy Charts (on pp.26, 27). The characteristics and activities recorded for the New Gods also play a part – *Shining Ones* like the Old Gods, but from a less remote age.

### THE OLD GODS OF THE GREEKS

The basic tales of the Old Gods are neither legendary nor mythological in the usual sense of these words. They are not generally seen to have roots in any likely historical happenings, either real or imaginary. They are, perhaps, more like atavistic pictograms – arcane symbols, as it were, of events in prehistory which were incomprehensible to the primitive people who experienced them, and passed on their memories couched in terms familiar to their witnesses – but only bearing a faint resemblance to the reality of the occurrences.

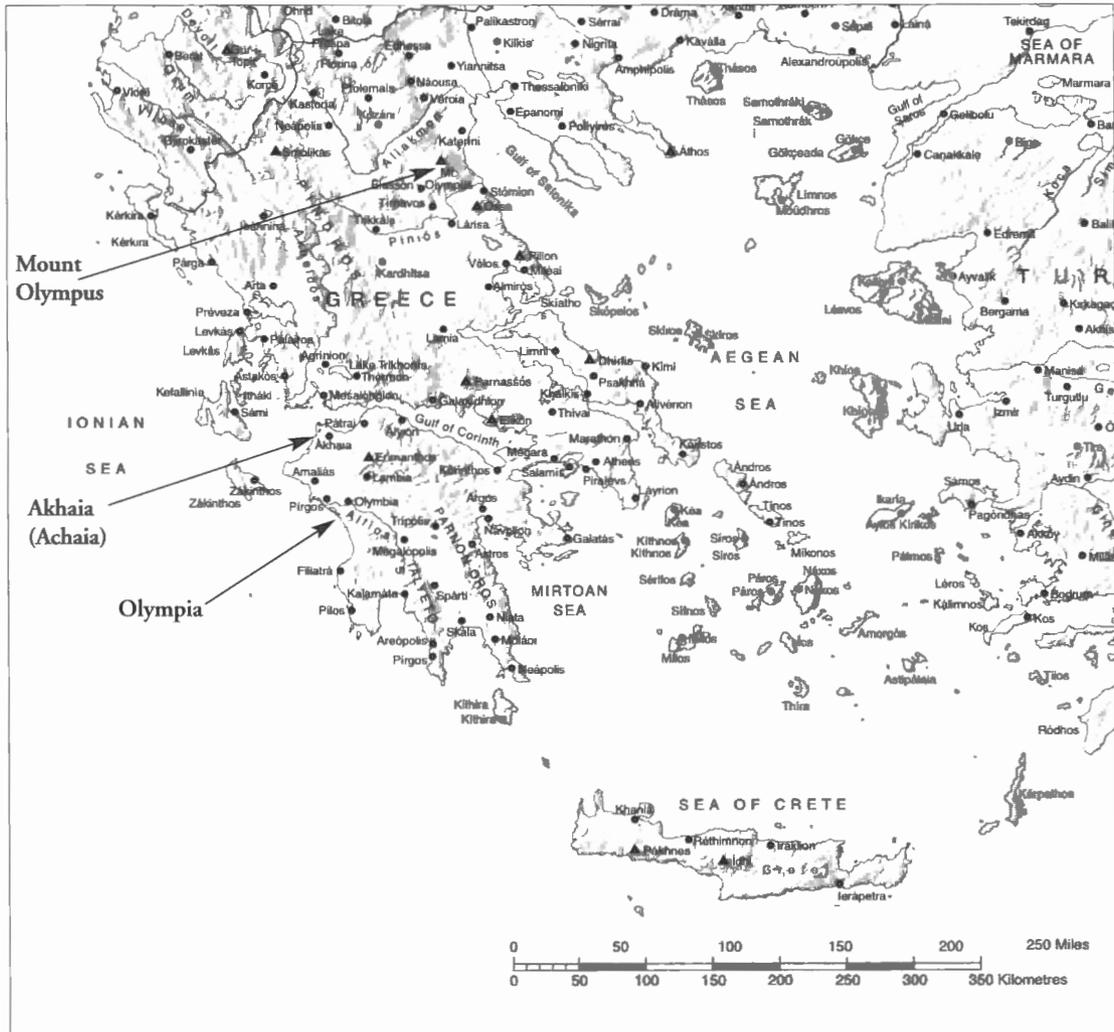
In the nineteen-fifties, the author travelled into the hinterland of what today is termed Papua-New Guinea and heard remarkable stories from his companions. On a geological survey, they had met natives who had never before encountered a European; nor had any concept of any world outside their own jungle-enclosed territories. They were little men – but in physical stature only – with lethal bows and spears, and forms of personal decoration that are only now becoming familiar to the west through the medium of television; but they had a spiritual awareness, and community with Nature, which Western man has largely lost.

Through an interpreter, they related stories of their ancestors that included one that might have been told in Ancient Greece! They had contacts with a related tribe whose territory bordered on more open country in the Uplands. This tribe told a story of a Great Bird that, only a

few years before, had descended out of the sky and landed in the valley. Out of its stomach, so they said, had emerged four strange men who, their elders decided were probably tribal ancestors returning from the celestial regions to visit them. They had no speech with the visitors and, after a while, the men returned and entered the stomach of the bird, which rose into the air, and flew away across the mountains in the direction of the rising sun.

To us, this was clearly a natural story of four Australian prospectors carrying out an aerial survey of prospective mineral country; to the natives it was a supernatural occasion of tremendous portent, and a confirmation that their ancestors were alive and well in the Spirit World. It was an event to be recounted, time and time again, to their children and to their children's children.

Now let us suppose that our World were to suffer some catastrophe that wiped out the mem-



Map 9. Outline of Modern Greece.  
(Scale: 1 inch to 47 miles)

ory of aerial transport from the minds and records of later generations. And suppose this Papuan story, inscribed on bark, came to light thousands of years hence, in an era that was just beginning to rediscover the technical skills of its ancestors. How would that story be interpreted? – as myth? imagination? or invention? The answer lies in the modern attitude of incredibility to a similar story from the Orphean literature of Classical Greek times .

In the beginning (? *b<sup>e</sup>resit*), it is narrated, there was Nyx; she was a bird with black wings. She conceived of the wind – and laid a silvery egg. Out from the egg came Eros, son of the rushing wind; a god with golden wings. [And here we should recall Enoch's account of the two very tall men who took him up to the Lebanese Highlands: "... and on their shoulders were things that I can only describe as 'like golden wings'".]

Eros was given the epithet of Protogonos, meaning 'first born' (of all the gods); and became known as Protogonos Phaeton, meaning '*first-born Shining One*'!

The name Eros was a contraction; its full style was Erikipaios which is recognised by scholars as an alien, non-Greek word for which they could find no known translation. But, since the *Shining Ones* spoke in the language *eme-an* ('language of heaven'), which was probably the fore-runner of the Sumerian *eme-ku*, it would be a sensible exercise to consider whether the name could be broken into Sumerian syllables with any degree of credibility. If this is done, it becomes a four syllable Sumerian term with a Greek suffix:

*e-ri-ki-pa-(ios)* = 'offspring of the *flying house*'.

The result is so much in keeping with the traditional story that it is most likely to be the original meaning of Erikipaios. The 'flying house' was surely the 'silvery egg' – possibly a small aerial craft that issued from the 'mother bird' which was a larger craft. So Eros was probably the leader of the first cadre of *Shining Ones* to arrive in Greece to establish the sixth 'Khar' of the Eastern Mediterranean area.

Eros had another name – Phanes - that explains what he did when he was seemingly 'hatched' from the egg. It infers that he revealed to the World, and brought into the light, everything that had previously been hidden – he brought Knowledge.

Moreover, it is narrated that he caused the Sky and Earth 'to marry'; and brought them into the light; a euphemism for joining the Spiritual Regions with the Material Universe through his presence on Earth. They produced a 'brother' and a 'sister' who were Okeanos and Tethys. But, here it must be stressed once more, that in the vernacular usage of Middle Eastern languages, the term brother and sister - like father and mother - do not necessarily imply a blood relationship; they often refer to occupational, or social, standings. A leader is honorifically known as 'father', and subordinates, or followers, as 'sons'; while 'brothers' and 'sisters' are of equal standing.

It follows that this story may be rationally read as meaning that some kind of aerial craft (not necessarily our concept of the term) reached the ground somewhere in Greece; and out of it stepped Eros, the leader, followed by his subordinates, Okeanos and Tethys; and possibly others who are not mentioned. In this event, we appear to have a corollary with the opening lines of Kharsag Epic No.1 (see Chapter Three) that stated:

*At Kharsag, where Heaven and Earth met, the Heavenly Assembly,  
the Great Sons of Anu, descended – the many Wise Ones.*

From a comparison with Kharsag, it would be likely that Eros, in Olympus, had a similar ranking in the hierarchy to Enlil; and Okeanos and Tethys to Enki and Ninkharsag.

Hesiod attributed the rank of senior goddess to Gaia (the earth), and as her equal refers to Ouranos (the Sky). From this association came, it is claimed, the great mountains, the valleys and the foaming seas; and there would be no dispute over this statement as a symbolism for the formation of natural features.

In an apparent *non sequitur*, Kerenyi states that Gaia now mated with Ouranos and produced Titans and Titanesses, among them the three Kyklopes – Steropes, Brontes and Arges; three Hekatoncheires, giants each with a hundred arms and fifty heads; Kottos the Striker; Briareos, the Strong; and Gyes, the Bemembered.

The *non sequitur* suggests that the chronicler has taken a leap forward in time from that of Eros – a leap that is paralleled in *Genesis* when the narration leaps, from Chapter 3 to Chapter 6, from the expulsion of Adam from the Garden in Eden to the wrong-doings of the Angel Watchers with the Daughters of Men. From the Chronological Table at the beginning of this book it can be seen that there was a span of nearly a thousand years between these two events.

Nevertheless, the Greek account has a clear equivalence with the Hebraic account. In the mating of Ouranos (Sky) with Gaia (Earth), we may detect the equivalence of the mating of the Watchers (Sky People) with the Patriarchal Daughters (Earth People); and both matings are reported to have produced closely similar results – malformed children who became mutant monsters and grotesque giants, as described both by Enoch and the Akkadian tales of Tiamat and her brood.

Kerenyi admits that the Classical Greeks did not find the Titans worthy of worship; they considered them (wrongly) to be ‘celestial gods’, but gods of long ago – still savage and subject to no laws. The Council of the Anannage at Kharsag would doubtless have heartily endorsed this stricture.

According to legend, Ouranos came every night for his mating with Gaia (as we might expect the Watchers to have done); but, from the beginning, he hated the children that Gaia bore him, and regularly hid them and prevented them from ‘coming into the light’. This was likely to have been the initial strategy of the Watchers, appalled by the offspring they had sired and anxious to hide away their guilty secrets from the authorities in Kharsag.

Gaia called on her children to avenge her; to punish their father for his wickedness towards her. Only Kronus (not the Cronus of the *Askew Codex*), described as ‘the tortuous thinker’, had the courage to take action. According to the Greek story, Gaia arranged an ambush and gave Kronus a sickle; he hid and waited for his father to undress and climb into bed. Then he thrust out his left hand and seized Ouranos; and with his right hand, he struck with the sickle and cut off his father’s ‘manhood’. We can believe that many Patriarchal daughters would have been happy to have seen this done, to save them from having to bear other malformed children.

This deed may actually have occurred; but, on the other hand, it might be symbolic for a betrayal of the guilty Watchers to the Council in Kharsag.

Irrespective of what really happened – after this bloody deed, the ‘Sky’ no longer approached the ‘Earth’ for the nightly mating; and the original begetting of monsters came to an end. This is well in accord with the Hebraic account in which the ‘Sky’ Watchers were savagely punished by long sentences of incarceration in the volcanic, penal ravines of the Highlands; and no longer co-habited with ‘Earth’ daughters.

There is sufficient congruency between these two accounts for us to conclude that these ancient tales travelled from the Jordan Valley to Sumer; and, later, were carried on to Ancient Greece.

In Hesiod’s account of these events, there follows one of those anomalies that argue an unrecognised time-break in the narrative. Kronos marries his sister, Rhea, who bears him three daughters - Hestia, Demeter and Hera - and three sons - Hades, Poseidon and Zeus. But, the old Kronos was emasculated and, thereafter, would have had some difficulty in siring children. It is possible that the narrative has jumped some four thousand years to the ‘new gods’, and is now referring to a later Kronos.

We, ourselves, cannot follow where Hesiod leaps because to do so would seriously interfere with the orderly sequence of events which we are attempting to establish. The ‘new gods’ of the Greeks belong to an era five thousand years after the establishment of the *Seven Cities of the Levant*; after Kharsag had been destroyed in the terrible storm, and after the *Shining Ones* had moved across to found their Settlements in the Mesopotamian Valley. The account of the Second Diaspora (if that is what it was) will be given in Chapter Fifteen.

### 7. ON (HELIOPOLIS)

The division of ‘old’ and ‘new’ gods, which is such a decisive feature in the tales of Classical Greek mythology, is also present in the hierarchy of the Egyptian pantheon. It is less disruptive of the narration, though, because there is a shorter time-span between the two, and even some overlapping in the trial of Seth before the ‘Tribunal of the Gods’.

According to the doctrine of On, later known as Heliopolis (the City of the Sun God – compare with Jupiter Heliopolitanus at Ba’albek), the principal deity was Atum who, the Egyptians believed, created himself (presumably because he had no precedents) although he most probably arrived in the Nile valley in a similar manner to Enlil in Kharsag, and Eros at Olympus. Atum was thought to have begotten Shu, god of air, and his female counterpart Tefnut, who in turn brought forth Geb (Earth) and Nut (Sky).

The latter pair had four children – Osiris, Isis, Seth and Nephthys. Nut, the skygoddess, was illustrated as forming the horizon with her arched body, over which the falconheaded sun-god, Re, sailed in his celestial barque. The Sun was venerated in three separate guises: as a sacred beetle when it rose in the morning; as Re at noon; and as Atum, in human shape, in the evening.

This convenient Trinity allowed the Egyptians to solve conflicting claims for precedence because their concept of creation was the rising of a mound of earth out of the primordial sea, on which the **sun-god rose from an egg**. The symbolism, here, may suggest that the first contact that the primitive tribes of the Nile Valley had with the Anannage, was the landing of their ‘aerial craft’

(the egg) on a muddy island in the River Nile – unquestionably the safest spot from which to make a first assessment of the new land. Out of the ‘craft’ would have stepped Atum, followed by Shu and Tefnut; and the first reconnaissance of the fertile valley would have begun.

The principal figure in the development of pre-dynastic Egypt was the towering presence of Osiris – the tall, handsome, dark-skinned teacher who bestrode the land like a Colossus. The first mention of Osiris occurs in the Pyramid texts, the earliest religious writings in Egyptian literature, dated between 2500 and 2270 B.C. The funerary texts of King Neuserre of the Fifth Dynasty were the first to bear his name, and a representation of him is said to appear in an unpublished fragment from the mortuary temple of a later Fifth Dynasty king, Djedkare.

In this early literature, Osiris is depicted as a ‘funerary god’, giving those who trusted in him the hope of an eternally happy life in another world, ruled over by a just and good king. The material from which this literature is derived is generally recognised as having been passed down from a much earlier period; a period which Gwynn Griffiths suggests was in, or even before, the First Dynasty – with connections with the royal funerals at Abydos. And, if the Egyptian *Book of the Dead* (which already showed the signs of debasement which was the tragedy of Babylon), is to be given the antiquity which many scholars claim for it, Osiris’s original teaching of the immortality of the spirit must have been undertaken at a time closer to the occupation of Kharsag than to that of the first Pharaohs.

In the mythological record, the principal Lords of Egypt, the members of the early pantheon, ruled over the land for a time and then retired to *heaven*. From this statement, it may be concluded that their permanent headquarters (as with the Anannage) were in the Lower Spiritual Regions, and that they were seconded to the *Khar* in the Nile Valley, with local headquarters at On, for a term, before being relieved by successors in their posts. Thus, it is recorded that Geb succeeded Re on the latter’s retirement, and that Osiris succeeded on Geb’s retirement. These changes fit agreeably with a periodicity which will be referred to in a later chapter.

The early dating of Osiris’s tenure of office is also suggested by his ‘first cares’, which were stated to have been the abolition of cannibalism, and the teaching of the first steps in agriculture, to his half-savage subjects. He taught the fashioning of agricultural instruments, the production of grain for bread-making, the growing of grapes, and the making of wine and beer.

The close similarity between these activities, and those of Enlil at Kharsag, makes it crystal clear that Osiris was the leader of one of the teaching schools of the *Shining Ones* – the seventh that this study has recorded from the Levant.

Osiris, like Enlil and Enki, was a ‘Lord of Cultivation’; and, like Shamash, he was a law-giver – but unlike Yahweh Shamash, he was a conciliator and a peace-lover; and one whose object was to draw peoples together rather than to split them apart. He was a Positive Power in distinction to Yahweh who was a Negative Power.

He built towns and gave his people just laws, as a result of which he earned the title of *Omnophris*, meaning the ‘Good One’. He was said to have laid down edicts governing ‘religious practice’ – although, over this long time-span, we cannot determine what was then meant by ‘religious’ –

though we are inclined to consider Osiris to be one of the first Spiritual Leaders to *descend* on a teaching mission in this *Kalyuga*<sup>(1)</sup>. He constructed two kinds of flute to accompany ceremonial songs; and we strongly suspect that this activity introduced music and singing, and probably dancing, into occasions of social celebration.

He travelled widely, leaving the control of the country in the capable hands of his wife, Isis (cf. Enlil and Ninkharsag) – and, always, his way was to abjure violence and to win over foreign peoples whom he met by his music and teaching.

It was stated earlier that Atum was the first of the Anannage to appear on the Egyptian scene, followed closely by Shu and Tefnut; and then Geb and Nut. Following our vernacular understanding of the terms ‘sons’ and ‘daughters’, we can deduce that when Geb and Nut were in command their principal assistants were Osiris, Isis, Seth and Nephthys; and probably Thoth who fulfilled a similar function for them as Nusku, or Enoch, did in Kharsag.

It appears likely that Atum, Shu and Tefnut undertook the reconnaissance phase of the Nile project; after which they returned to their headquarters and left Geb and Nut to establish the centre from which the civilization of the Valley would be planned. In turn, they would have retired and passed the control to the cultivation and administrative experts – Osiris and Isis; and perhaps to Horus who was to be second-in-command to Osiris and Isis.

The Pyramid texts have many references to the Two *Enneads* – Councils of Nine that had overall responsibility for the running of the operations. The *Great Ennead* was comprised of Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth and Nephthys, and it met at the ‘Mansion of the Prince’ in On. The *Lower Ennead* was comprised, presumably, of lesser ranking individuals, but sometimes met in conclave with the *Great Ennead* in the same Mansion.

The *Great Ennead* seems to have performed a similar function to the *Council of Seven* in Kharsag (which was probably nine in number when Anu and Ninkharsag are included). It is possible that the *Lower Ennead* comprised Osiris, Isis, Seth, Nephthys, Horus and Thoth plus three subordinates, and conducted the day-to-day affairs of the realm; and that the nondomiciled members – Atum, Shu, Tefnut, Geb and Nut – travelled down to On for special meetings, just as Anu did to Kharsag.

By the prominence assigned to it in the Pyramid texts, it is clear that the story of the conflict between Horus and his colleague, Seth, was one of the oldest and most important of Egyptian myths. The simplest interpretation is that it started in an argument over the ownership of the *Eye of Horus* which we suspect was an object of some kind, with magical properties, and which was snatched from Horus by a jealous Seth.

Osiris became a party to the affair with the result that he and Seth (a conflict between Positive and Negative Powers) fought on the banks of the river in Gehesty. Seth had the better of the affray, and left Osiris for dead, lying on his side. There are many variants to the story; some would have Osiris dead; others would have him dead and resurrected; and others give less severe accounts of his injuries. What seems reasonably sure is that he lay on the bank, probably unconscious, until he was found by a search party led by Geb, and including Isis and Nephthys, who

were happy to find that “his body had not ‘putrefied’”. The text states (and it is believed that Geb was the speaker):

[960-1 FN VB] *O Osiris, stand up for your father Geb that he may protect you from Seth Nu [... I have protected] Osiris from his brother Seth, I am he who bound his legs and bounds his arms and who threw [?:placed] him down on his side in T-rw.*

Osiris was undoubtedly badly injured, but his legs and arms were not broken for, when the text continues, both Osiris and Seth are facing the Magisterial Tribunal of the gods, formed of the two Enneads in conclave.

[956-61 FN VB] *The sky reels, the earth quakes, Horus comes, Thoth appears; they raise Osiris from his side and make him stand up in front of the two Enneads.*

*Remember Seth, and put your heart into this word which Geb spoke, this threat that the gods made against you in the Mansion of the Prince in On because you threw Osiris to the earth, when you said, O Seth: ‘I have never done this to him’, so that you might have power thereby, having been saved, and that you might prevail over Horus; when you said, O Seth: ‘It was he who attacked me!’ ... ..; when you said, O Seth: ‘It was he who kicked me’, when there came into being this ... .. his name of Orion, long of leg and length of stride, who presides over Upper Egypt.*

*Raise yourself, O Osiris, for Seth has raised himself, he has heard the threat of the gods who spoke about the god’s father. Isis has your arm, O Osiris; Nephthys has your hand, so go between them. The sky is given to you, the earth is given to you, and the Field of Rushes, the Mounds of Horus, and the Mounds of Seth; the towns are given to you and the nomes assembled for you by Atum, and he who speaks about it is Geb.*

Seth’s defence is almost schoolboyish in its responses – ‘It was he who kicked me (first)’! The reader will appreciate that by reporting this badly translated, messy business, we are building up a picture of the *Shining Ones* which, in conjunction with the Chapter Nine concerning Yahweh, is hardly in the *angelic mould* that ecclesiastical teaching presents.

Considering that he was involved in this conflict from the very beginning, Horus only played a subsidiary part in the trial. The plaintiff and the defendant were Osiris and Seth, respectively, and the verdict came down heavily on the side of Osiris, despite Seth’s protestations of innocence.

Osiris was given the control of a vast kingdom, and Seth was relegated to a subordinate position; but the *Eye of Horus*, which was the contentious object, remained in the possession of Seth – for a time.

## THE EYE OF HORUS

In his preface to *The Ancient Egyptian Pyramid Texts* (the authority that we are using for this study), Faulkner points out the many difficulties that face a translator in working with the Pyramid Texts – including the ambiguity of the written language, and scholars’ imperfect knowledge of it.

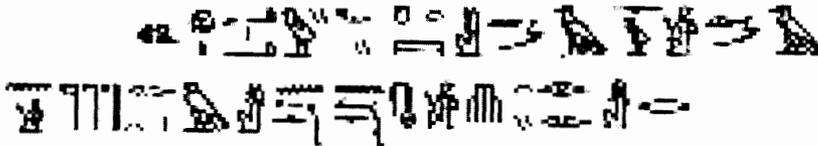
For our part, while applauding the scholarship, and the impeccable presentation of the text, we find that many of the interpretations of the funerary accounts, are inevitably forced and open to alternative considerations.

The *Eye of Horus* (  *irt Hr*), as interpreted from the Pyramid Texts, has been taken by scholars to be many different things:

- (i) a natural eye – wounded in the fight with Seth;
- (ii) something giving off perfume;
- (iii) a *h ts*-jar of white *mnw*-stone (the right eye),  
a *h ts*-jar of black *mnw*-stone (the left eye);
- (iv) a *p t*-cake (a votive offering);
- (v) a blood-red carnelian stone;
- (vi) the white crown of Upper Egypt;
- (vii) both the crown and the royal uraeus-serpent which surmounted it;
- (viii) the Sun, or the Moon, according to whether it was the right or the left eye.

According to Gwyn Griffiths, the astral ideas which are prominent in the Pyramid Texts were due to the influence of Heliopolis, which diverted the historical legend of the Horus-Seth feud from its original path.

However, there is an alternative interpretation which fits more closely into our overall scenario. The *Hieroglyphic Transcript of the Papyrus of ANI*, better known as *The Book of the Dead*, states in Chapter LXXVIII, line 42:



... *in his actual presence .... Nut. They shall see me. I shall see the gods [and] the Eye of Horus burning with fire before my eyes (?)*.

As described in Chapter Nine, Yahweh travelled in an ‘aerial craft’ – possibly of discoid shape – which, in its night-time guise, became known to the Israelites as the *pillar of fire*. And, as Yahweh used the *pillar of cloud and fire* for his scouting expeditions over the Egyptian army, so the *Eye of Horus* appears to have been the ‘aerial eyes’ of the early Pharaohs. It achieved a semi-religious significance and, doubtless, its shape was copied in gem stones and amulets. Its protective aura was certainly used in many places, and may be seen prominently displayed on coffins.

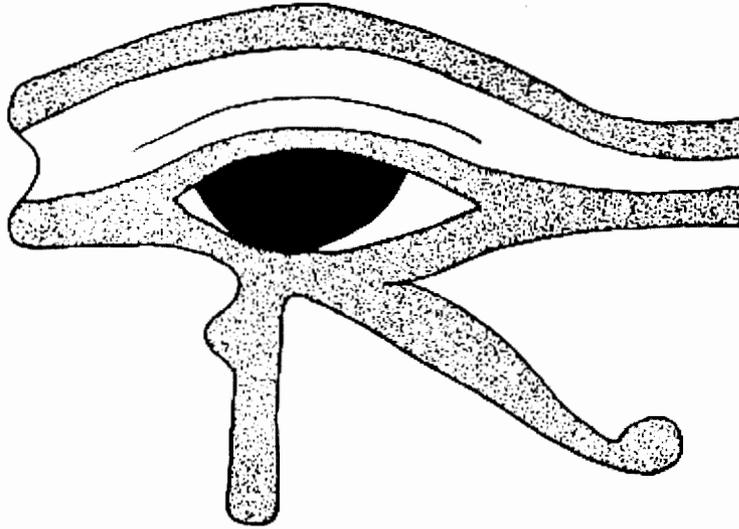


Fig.15. *The Eye of Horus.*

It follows that although the many allusions to the *Eye of Horus* were symbolic, we cannot escape the conclusion that the original object was neither illusory nor abstract. We are attracted to the associations with the Crown and the Uraeus-Serpent because the Eye is frequently seen above the head of the Pharaoh in an attitude of observation and protection.

In its miniaturised form, the Eye was an object that could be handled and carried about, as the following passages indicate. The speaker is Thoth.

[1238-43 FN VB] *Atum summons me to the sky, and I take the Eye of Horus to him. I am the son of Khnum, and there is no evil which I have done. Long may this word be in your sight, O Re; hear it, O Bull of the Ennead! Open up my road, make my seat spacious at the head of the gods, that I may take the Eye of Horus to him, and that I may cause to be reknit for him that which went forth from his head. I will cause him to see with both his intact eyes, by means of which he will make his foes pass away.*

*Horus has taken possession of his Eye and has given it to me. My savour is the savour of a god, the savour of the Eye of Horus is on my flesh, and I am pre-eminent in possessing it; I sit on your great throne, you gods, and I am side by side with Atum between the Two Wands. I am he who prevents the gods from becoming weary in seeking the Eye of Horus; I searched for it in Pe, I found it in On; I took it from the head of Seth in that place where they fought. O Horus, stretch out your arm to me; O Horus take your Eye; may it go forth to you, may it go forth to you when I come to you. May the Eye of Horus come to you with me, upon me for ever.*

Horus and Seth fought by the 'Winding Waterway', and the *Eye of Horus* which Seth seems to have been wearing 'leapt up' and fell on the far side of the Waterway where Thoth was able to get hold of it. Seth was beaten, and some of the texts claim that he was mutilated.

[594 FN VB] *Horus has cried out because of his Eye, Seth has cried out because of his testicles, and there leaps up the Eye of Horus, who had fallen on the yonder side of the Winding Waterway, so that it may protect itself from Seth.*

Too much notice should not be taken of the 'emasculatation' of Seth, because the symbol of castration, in ancient civilizations, was frequently used to signify a loss of sovereignty. In this case, the stripping of the *Eye of Horus* from Seth was considered equivalent to an act of castration, since both acts would involve a loss of power. There always seems to be an aura of power surrounding the Eye. When Thoth was summoned to take it to Atum at his heavenly headquarters, he describes how the possession of the Eye made him feel pre-eminent, and on a level with the great gods. Enoch had the same feeling when he was 'anointed' with oil, and dressed in Anannage clothing in the Great House of Enlil.

In the same Egyptian passage, the return of the Eye was stated to enable Horus to see with 'both his eyes intact'. It gave Horus an insight, or extra vision, by which he could overcome his foes. It seems to take its place on the forehead, between the Serpents of the Uraeus, in a position that Indian spiritual teachers would term the *Tisra Til* or 'Third Eye'. Perhaps its powers were able to stimulate this insight, and enable the wearer to travel more easily into the Realms of the Spirit.

Much has been written concerning the dating of any historical events connected with the conflicts between Seth, and Osiris and Horus; but the conclusions are diverse. In an admirable summing-up of this discussion Gwyn Griffiths firmly reaches the conclusion that they were Pre-Dynastic. This Period is the name given to the time before the first historical dynasty of Egypt, as far back as the unbroken line of civilizations can be traced. It is separated from the last stages of the Palaeolithic Period by a hiatus in which there was no permanent occupation of the Nile Valley, or in the hills that flank it, that can be traced. It develops into the brilliant period of the archaic dynasties which mark its end.

By reaching back into the pre-Dynastic Period, the conflicts which we have been describing follow closely on the heels of the civilizing of the Valley by Osiris and his colleagues – and point up the great age of the City of Heliopolis and its traditions.

As was mentioned, earlier, the City of the Sun (On) has the same Greek name as that at Ba'albek – Heliopolis; but of greater importance is that it was known in early Hebrew writings as Beth-Shemesh (House of Shamash), while the Great Temple at Ba'albek was the House of Ba'al Shamain (the Lord Shamash). The two sites, therefore, were closely connected; and it comes as no surprise that the first occupant of the 'Mansion of the Prince' in the Egyptian Heliopolis, was Atum (a name later written as Aten – the Sun; cf. the Pharaoh Akhen-aten). The 'descent' of Atum onto a muddy island in the Nile to make his first survey of the new territory, perhaps gave him an insight into the rises and falls of the river, because he is said to have built his city on an artificial eminence, and connected it with the river by canals and lakes.

Heliopolis (On) is recognised as having been one of the most ancient and extensive cities of Egypt. The magnificent 'Mansion of the Prince' was known as *Per-Ur*, the 'Great House', which immediately calls to mind the *e-gal*, the Great House of Enlil in Kharsag.

At the centre of ON, commemorating the founding of the city by the 'sun-god' Re, who was Atum, stood the Pillar of On, a famous obelisk, supposed to have been the oldest monument of its kind, and the earliest known specimen of Egyptian architecture. Its height is stated to have been  $67\frac{1}{2}$  feet and it was comprised of red granite, in one piece; and it is recorded that the Pharaoh Rameses II visited the quarries of the Red Mountain, near On, where he discovered a colossal block of stone – ready to be sculpted, but abandoned.

It is intriguing to detect a coincidence, here – if such it were. The giant pillars on the Foundation Podium at Ba'albek were  $68\frac{3}{4}$  feet high and were constructed of red granite – a stone which is not found in Lebanon.

Re governed his 'universe' – a grandiose term that may have implied a wider area than just the Nile Valley – from the Prince's Palace in Heliopolis where he also resided. The priests of this city affirmed that it was here that Re first manifested himself by a stone object in the form of an obelisk which was named *benben*. For this reason, the stone was piously preserved in the Temple which was called *Het benben*.

Within the precincts of On's temples and palaces, scholars and, later, priests acquired and taught the elements of learning that were to make the city famous for many millennia. It may be regarded as having been the University of the land of Misraim; and, at the time of Strabo who visited the city in the early part of the first century A.D., the apartments were still shown in which, four centuries earlier, Eudoxus and Plato had laboured to learn the philosophy of Egypt. Solon and Thales were also reported to have visited its schools.

Egypt has had a heady history and, at its peak, it had a civilization without equal. It all began with the landing of a 'craft' on a muddy mound nearly ten thousand years ago, and the dedicated teaching of a changing band of Sages who, in the course of time became deified, and then later became confused with the very kings whom they taught to govern.

## CODA

The Seven Cities of the Levant (the Eastern end of the Mediterranean area) -Kharsag, Jericho, Çatal Hüyük, Ba'albek, Ebla (?), Olympus and On – all had vicissitudes of different kinds over their millennia of existence. In particular, Kharsag was destroyed by storm; Jericho was sacked; Çatal Hüyük and Ebla were abandoned; Ba'al bek was destroyed by earthquakes; and Olympus and On suffered the inevitable decline due to foreign pressures. But, in all these places, the *Shining Ones* completed their self-imposed tasks of bringing measures of civilization to the indigenous tribespeople before passing on to other areas.

We cannot be sure that the same individuals were responsible for each subsequent incursion because their names, as they have been handed down to us, tended to refer to their tasks and responsibilities, rather than being personal appellations. That they had personal names which were not used in their work is shown by the following statement by Jesus of Nazareth, to his Inner Circle of Disciples, in the *Askew Codex*:

*For the first time, I have told you the names of these five great Rulers by which men of the World address them. Listen, again, while I tell you their 'Heavenly' names, also, which are these:*

**Orimuth** corresponds to Cronus; **Munichunaphor** corresponds to Ares; **Tarpetanuph** corresponds to Hermes; **Chosi** corresponds to Aphrodite; and **Chonbal** corresponds to Zeus: these are their "Heavenly" names.

That these names are transcribable into the proto-Sumerian language of *eme-an* (language of heaven) and then into acceptable English, is shown by the following:

**ZEUS** = *kum(n)-bal* = 'shining (sheep's) tail'; apparently a nickname for someone who did not push himself forward and tended to be last. We still use the allusion today.

**APHRODITE** = *ku-si* = 'bright (shining) face (eye). As a leading 'goddess' this seems a reasonable description.

**CRONUS** = *uri-mus* = "Serpent" (Sage) of Akkad. Apparently, served the Anannage in Mesopotamia before moving to Greece.

**ARES** = *mun-kum(n)-a-pur* = 'good, all-shining, father (or son)'. Probably 'son' is more appropriate for an assistant to Zeus.

**HERMES** = *tar-pat(d)-an-ub(ph)* = 'glorious, heavenly judge, powerful in speech'.

After the destruction of Kharsag, the *Shining Ones* moved down into the Mesopotamian Valley to set up centres under the control of individual Council Members (as described in Volume One) that developed into the City-States of pre-dynastic Sumer.

If the Old Irish legends are accepted (and there is no reason why they should not be as reliable as other ancient records), the Anannage eventually left the Valley under pressure from the Semitic Amorites who infiltrated into the country, under King Sargon I. One group appear to have moved westward through Europe to Scandinavia, and the British Isles; while another group appear to have moved eastward through Iran and India to China and Japan.

These itinerant groups were the Teaching Groups – cadres of specialists in all forms of husbandry and craftsmanship. Additionally, Principals like Shamash and Osiris travelled widely carrying laws and justice to the developing communities in the remotest parts of the world. These activities covered a span of many thousands of years; but it is not yet possible to date individual movements on the evidence so far presented.

## CHAPTER ELEVEN

### *EASTWARD OUT OF EDEN*

*So Yahweh said to Satan,  
"Where have you been?"  
"Round the Earth," he answered,  
"... roaming about."*

*Job 1:7*

#### ANCIENT IRAN

#### *Land of the Seven Ringed Cup*

*Yea in truth her arms are lovely,  
White in hue, more strong than horses;  
Fair adorned is she and charming;  
... .. Ardvi Sura Anahita.  
Yasht v. of *The Avesta**

Lovely Ardvi Sura Anahita, the water-goddess of the Persians, is lauded in the Avesta, the sacred writings of the Zoroastrians, as the life-increasing, herd-increasing, fold-increasing One who brought prosperity to the whole country. She is said to have brought fertility to the fields by her irrigating waters; she made the seed of all males pure and sound; purified the wombs of all females; caused them to deliver their children in safety; and put milk into their breasts. She gave strength to all heroes of primeval times so that they were able to overcome their foes, whether they were demons, the serpent Azhi, or the golden-heeled Ganderewa.

Readers will recognise in the snatch from the Avesta poem, above, the lilting metre of Longfellow's *Hiawatha*, and that of the Finnish *Kalevala*. This metre was added to the poetic colouring of Darmesteter's translation of the *Avesta* by Dr. L.H. Gray, Editor of *The Mythology of All Races*.

Herodotus tells us that Anahita was identified with the Semitic Ishtar, a divinity of fertility and fecundity, and a powerful deity invoked in battle and war.

But Ishtar was a later personification of Ninkharsag, and from the full poem, it is clear that it is a description of that Great Lady of Kharsag both in her role of agriculturist and biologist, and as Belet-ili, the 'Mother of Life'. The precise description is well worth recording, here, because it was said by Dr. Carnoy to point to the existence of representations of the goddess, a thing unusual in ancient times.

At the time when Dr. Carnoy wrote, the beautiful statue of Ninkharsag, excavated at Mari in Iraq, had not yet been found. The statue is life-sized and shows a beautiful woman in the pleated garments of the time, complete with Anannage turban and a necklace as mentioned in the poem (see *Plates III and IV*).

*Yea in truth her arms are lovely,  
White of hue, more strong than horses;*

*Fair-adorned is she and charming;*

... ..

*With a lovely maiden's body,  
Very strong, of goodly figure,  
Girded high and standing upright,  
Nobly born, of brilliant lineage;  
Ankle-high she weareth foot-gear  
Golden-latched and shining.*

... ..

*She is clad in costly raiment,  
Richly pleated and all golden,*

... ..

*For adornment she hath ear-rings  
With four corners and all golden.  
On her lovely throat a necklace  
She does wear, the maid full noble,  
Ardvi Sura Anahita.*

*Round her waist she draws a girdle  
That fair-formed may be her bosom.  
That well-pleasing be her bosom.  
On her brow a crown she placeth,  
Ardvi Sura Anahita.*

*She is clad in beaver garments,  
Ardvi Sura Anahita,  
Of the beaver tribe three hundred.*

The Mari statue bears no inscription, so archaeologists have labelled it 'Goddess with Flowing Vase', and dated it to the 18th century B.C. In his book, *Sumer – The Dawn of Art*, André Parrot writes:

*Compare this head [Mari – Warrior with a Chin-piece (18th cent. B.C.)] from Mari with the reliefs on the so-called Sarcophagus of Alexander, discovered at Sidon, in particular the turbaned figures in the hunting scene. The resemblances are striking – yet the two works are separated by nearly fifteen hundred years!*

*Despite the mutilation it has suffered, this goddess with the flowing vase has something of the same charm. The inlays have been gouged out of the eyes, and the nose has been badly damaged by some vandal. Yet her smile remains, as do the dimple in her chin and the delicate modelling of the cheeks. Somewhat overshadowed by the massive helmet [our emphasis], the graceful oval of her face is framed in the plaited hair clustered on her shoulders like a fur collar. With both hands the goddess tilts the a ryballos which, on certain occasions, thanks to a pipe connecting the vase with a tank, overflowed with the 'water of fertility'. Streaming down her robe, the water clothed the lower part of the statue with a rippling, translucent veil.*

Had this statue been found in Iran, it would undoubtedly have been labelled 'Anahita - the Fertility Goddess of the Waters'. Even today, the Zoroastrian 'prayer book' carries the *Namaskar Pani-no* ('Salutation to the Waters') which is an invocation to Anahita with the instruction – 'to be recited thrice.'

'Nemase-te sevishte *Aredvi Sura Anahite!*'



Plate XIII. *Statue of Ninkharsag (Persian – Anahite) from Mari (with members of the Archaeological Mission).*

Parrot's use of the word *helmet* is, we submit, too ponderous a description. It is what we would call a *toque*, and, as the poem states: "On her brow a crown she placeth." In any case the *toque* is clearly the feminine counterpart of the turban worn by the senior Anannage males.

Ethnologically, Dr. Carnoy informs us, the Persians are closely akin to the Aryan races of India; and their religion, which shows many points in common with that of the Vedic Indians, was dominant in Persia until the Mohammedan conquest of the country in the seventh century A.D. The Zoroastrian religion, named after the early Prophet of the first millennium B.C. – Zarathushtra – is one of the most exalted and influential religions of the ancient world. Driven out by the martial fervour of Islam, for over thirteen hundred years, it has been a practical exile from its native land, but has found a new home in India where it is professed by the relatively small, but highly influential, community of Parsees who, as the their name implies, are descendants of immigrants from Persia.

The ancient Iranian faith is known to us both from inscriptions of the Achaemenian kings (prior to the conquest by Alexander the Great) and from the *Avesta* – an extensive collection of hymns, discourses and precepts, the oldest portions of which date back to a very early period, prior to the dominion of the great kings. The language of the original *Avesta* was closely related to the Vedic Sanskrit tongue of India; but later commentaries were written in Pahlavi – a more recent dialect of Iranian, and the older form of the modern *Farsi*. Besides the *Avesta*, a great body of tradition and legends, which would otherwise have passed into oblivion, has been rescued in

the two books – *Bundahish*, or ‘Book of Creation’; and the huge epic written by the poet Firdausi (died 1025 A.D.) and known under the title of *Shahnameh*, or ‘Book of the Kings’.

For the Zoroastrians, no god can be compared to Ahura Mazda, the ‘wise Creator’ who, in ancient times, crossed the skies in his ‘*flying disc*’ – to which we shall refer later. Under him were the Amesha Spentas, or ‘Immortal Holy Ones’, and the Yazatas, or ‘Venerable Ones’, who were secondary deities.

[Although the Zoroastrians still retain these beliefs, we shall refer to them in the past tense because their origins lie deep in the ancient past, and may not now be applicable to the status quo.]

As Ahura Mazda's Council (comparable with the Anannage Council of Seven) they had two aspects. In the moral sphere, they embodied the essential attainments of religious life: ‘Righteousness’ was the sphere of *Asha* and *Arta*; ‘Good Mind’ of *Vohu Manah*; ‘Desirable Kingdom’, presumably Heaven, of *Kashathtra Vairyas*; ‘Wise Conduct’ and ‘Devotion’ of *Spenta Armaiti*; ‘Perfect Happiness’ of *Haurvatat*; and ‘Immortality’ of *Ameretat*.

In their material nature, these seven members of the Council presided over the whole world as guardians: Asha was the spirit of fire; Vohu Manah was the protector of domestic animals; Khashathtra Vairyas was the patron of metals; Spenta Armaita presided over the earth; Haurvatat over water; and Ameretat over plants.

And it is important to note that the term *Amesha* holds the elements of *a-mush* which in ancient Sumerian would have meant ‘Wise Sons’; and *Spenta* holds the roots of ‘Serpent’.

The Amesha Spenta were ‘Wise Serpent Sons’ of Ahura Mazda; and, consequently, equivalent to the *An a-nan-na-ge*, ‘Great Sons of Heaven – the Many Wise Ones.’ [See pp. 28, 59, and 131ff].

The allocation of responsibilities is strictly that which would have been required in a primitive, agricultural environment; and closely matches those adopted by the Anannage Council in Kharsag – except in one respect. There is in these responsibilities an element of *Spirituality* which appears to have been absent in the Kharsag records. It is as if the Kharsag ‘angels’ were only concerned with material developments – civilizing in a material mode. This is clear in the ‘earthy’ nature of Enlil and his subordinates – Anu may have been different; but somehow we doubt it. It is as if *Sat Purush*, the Supreme Being, had planned the development of Mankind in two stages; the first a civilization of material benefits while man was in a primitive state, and later (probably in the first millennium, B.C.) a civilization which, while still being basically material, began to include elements of higher concern – an awareness of the Spiritual Regions and of Powers vastly superior to the Angels that Man had hitherto worshipped in the presences of the Anannage – the *Shining Ones*.

This millennium saw the arrival of the *Satgurus* – the ‘Teachers of Truth’. These included **Zarathushtra**, **the Buddha**, **Lao Tse**, **Jesus of Nazareth** and other ‘Perfect Masters’. But, for the present, we are still concerned, here, with an earlier age in which Spiritual values were not yet fully manifested, but were vested in contacts with the *Shining Ones* – denizens of the two lower Spiritual Regions.

Below Ahura Mazda and his Council of Amesha Spentas, come the Yazatas who were considered by Carnoy to be, for the most part, ancient Aryan divinities reduced in the Zoroastrian system to the rank of auxiliary angels. In other words, we would classify them as 'One Eyed Serpents' in the Anannage hierarchy, and as 'Ordinary Angels' in the Hebraic system.

Yazata, like Amesha Spenta, is also a significant term. *Aza* is an ancient *eme-ku* root meaning 'brightness' or 'shining'; and, among the Yazatas, we should mention Atar, one whom religion has divorced from his original responsibility, and personified as that 'fire' which plays such an important part in the Mazdean cult that its members have become commonly known, quite erroneously, as 'Fire-Worshippers'. And by the side of the 'shining genius' is found one of water – originally responsible for the teaching of the benefits of irrigation – Anahita.

Here, we should add that the term *an-a-hi-ta*, in the language of *eme-ku*, would have meant 'goddess of water in abundance'. But we should not be surprised to find Anahita in the ranks of the secondary deities (the One-Eyed Serpents) because, in Kharsag, Ninkharsag started as an agriculturalist in the Second order of the Anannage and was only, later, promoted to the primary Council after 'marrying' Enlil.

By all accounts, the most important Yazata was Mithra – said to have been pushed into the background by Zarathushtra. He enjoyed a very popular cult among the Persians as 'the god of the plighted word'; the protector of justice; and the deity who gave victory in battle – and who defended those who worshipped Truth and Righteousness. As is well known, his cult spread through the Roman Empire (where he became the Sun God), and battled long for ascendancy with early Christianity; in Persia, he had two satellites to assist him in his function as Guardian of the Law – Rashnu ('Justice') and Sraosha ('Discipline'). He may be equated with a Shamash.

It is important to note that the principal centre of Zoroastrianism, in both past and present Persia, is the city of *YAZD*, close to the Afghan border in the east of the country. There, may still be seen the 'towers of silence' on top of which people of this faith still lay out their dead to be picked clean by vultures before the bones are buried.

Under the two higher orders, were those called Fravashis decreed as genii who were attached as guardians to all beings, both humans and gods. It is a reasonable assumption that a Fravash was one of the third order of craftsmen, artisans and general assistants that have been met with so frequently in other cultures. It may be significant that, in modern Farsi, such an individual is known as a *farrash*.

Analysed in *eme-ku* allowing for sound changes, we have *par-baš* which may be translated as 'diminished', 'bearded', 'bright or shining one'. This makes good sense because, in *Plate VIII*, the minor characters are shown with short beards in contrast to the full beards of the senior characters.

A typical feature of Masdeism is 'dualism', a doctrine of two creators and two creations. Ahura Mazda (Ormuzd), with his assistants, the Amesha Spentas and Yazatas, presides over the good creation and wages an incessant war against his counterpart Angra Mainya (Ahriman) and the latter's noxious spirits. The difference between Mazdeism and the other mythologies which we have studied, is that it views this conflict as ongoing through all ages into the present, while cultures such as the Indian, Scandinavian, Greek and others, have seen the conflict as one in which the

gods participated in time-limited events of the past.

Stumbling for a moment, Dr. Carnoy wrote: 'Dualism, having impregnated all Iranian beliefs, profoundly influenced the mythology of Iran as well ...', but he recovers to conclude '... or, more, exactly, it was in their mythology [traditions] that the people of ancient Persia found the germ that developed into religious dualism.' Exactly!

The *Avesta's* most poetical accounts of the contest between gods and demons lie in vivid pictures of the victory of Tishtrya, the Dog Star – Sirius, over Apaosha, the demon of drought. [*a-pa-ša*, in *eme-ku*, may be translated as 'oppressor of flood-waters (or rainwater)']. As the authors well know, drought and the extra-ordinary heat of summer are the principal scourges in central and southern Iran. Sirius, the star of the dog-days, was supposed to bring the beneficent, and life-saving, showers that occasionally occur, whereas Apaosha, the evil demon, was said to have captured the waters which had to be released by the god of the Dog Star.

In Egypt, this star was worshipped because its heliacal rising on July 17th (our calendar) coincided with the annual flooding of the Nile.

According to the *Avesta*, one of the first to prepare *Haoma* (the Indian *Soma*) – the 'plant of life', was Thritha, and as such he is called the first healer, the wise, the strong 'who drove back sickness to sickness, death to death.' He asked for a source of remedies, and Ahura Mazda brought down the healing plants which grew around the tree Gaokerena, or White Haoma. In India, Thritha was known as Trita.

The *Gaokerene* tree is one of the manifestations of the famous haoma-plant in its celestial form, while the yellow haoma is the terrestrial plant of the Indo-Iranian sacrifice, and the one which gave strength to men and gods. The latter was said to grow on the summits of mountains, especially on Alburz (Hara Berezaiti) in the north of Iran, to which divine birds brought it down from heaven.

The Haoma sacrifice is said to date back to primeval times, its first priests being Vivanghvant, Athwya, Thritha and Pourushaspa, the heroes of ancient ages. The offering of it was an Indo-Iranian rite, and the same legends are found in the Veda, where as already mentioned *amrita soma* was brought down from heaven (the Astral Region) to a high mountain by an eagle. It is not difficult to envisage supplies of *haoma* being brought to outlying communities of the working gods by a messenger who would have landed on the nearest high mountain away from the common gaze.

It is thoughts of the benefits that the plant brought to beings of a distant age that prompted the 'sacrificer' to invoke 'Golden Haoma':

*Thee I pray for might and conquest,  
Thee for health and thee for healing,  
Thee for progress and for increase,  
Thee for strength of all my body,  
Thee for wisdom all-adorned.*

Above all, however, *Haoma* was expected to drive death to a far distance, and so to give long life; and to grant children to women and husbands to girls.

*Unto women that would bring forth,  
Haoma giveth brilliant children,  
Haoma giveth righteous offspring.*

... ..

*Unto maidens long unwedded,  
Haoma, quickly as they ask him,  
Full on insight, full of wisdom,  
Granteth husbands and protectors.*

Apart from the role played by eagles as messengers of the gods, birds are seen to have played many parts in the *Divine Comedy*. Doubtless this was symbolism derived from the knowledge that gods ‘flew’, and birds flew, and the two had much in common. It should be recalled that the Hebraic term *malek* (= ‘angel’) meant a ‘messenger’. In ancient times, angels may well have been symbolised by birds.

In Iranian mythology, the bird Karshiptar had an intellectual part to play, for it was his task to spread Mazda’s communications through the enclosure (*Khar*) in which the primeval king Yima had assembled mankind, as will be narrated below. This is highly reminiscent of Enoch’s comment:

[EN XX:8] *REMIEL ... whom the Lord made responsible for spreading abroad the instructions of the Seven Archangels – the Council.*

In that enclosure, it was said that men recited the Avesta in the **language of the birds** which probably meant – in the language of *eme-an*, the ‘language of heaven’; hence of the angels.

In the Persian epic, the first ‘king’ of the Iranians was Gaya Maretan, with Siyamak as his ‘assistant’. He was said to have lived first on a mountain, and ruled over subjects who wore leopard skins. He is somewhat confused with Gayomart, a name which is sometimes synonymous and sometimes not. Gayomart reigned for thirty years over the ‘world’, while Gaya Maretan was supposed to have lived on earth for the same length of time.

But, it is significant that Gaya Maretan was ‘white and brilliant’; and Gayomart was on ‘his throne like a sun, or a full moon, over a lofty cypress.’

Little can be read into this narrative other than that the subjects lived in mountain valleys – probably in the Zagros Mountains where snow leopards were once plentiful; and the ‘kings’ were possible the first *Shining Ones* to teach in the area. And, probably, Gaya Maretan and Gayomart were one and the same person.

In the traditions of the Iranians, the story of Gaya Maretan is immediately followed by that of Hushang, who is the old Iranian hero Haoshyangha, mentioned several times in the *Avesta*, and referred to in the *Bundahish* as the ‘son’ of Fravak, ‘son’ of Siyakmak. [Presumably Fravak was one

of the Fravashis.] The name of this mythical ruler, Haoshyangha, appears to mean 'King of the Good Settlements', which would be an excellent description of an early Leader of the Anannage. He often receives the epithet *paradhata*, or 'first law-giver'.

Whereas the earliest traditions state that Hushang offered a sacrifice on the top of an iron mountain (cf. the Tuatha De Danann in the chapter on Ireland), Firdausi tells us that he won the iron from the rock by craft, and was the first to deal with minerals, besides inventing (?teaching) the skills of the blacksmith and making axes, saws and mattocks.

His civilizing activities extended further, for he taught the 'human race' [and now the term 'taught' becomes definitive] how to dig canals to irrigate a dry country; and encouraged men to turn to sowing, reaping and planting. Moreover, he trained greyhounds for the chase, and showed how to make garments from the skins of sables and foxes, instead of the leaves they were using [cf. Adam and Eve in the Garden in Eden].

Hushang was also said to have been the first to domesticate oxen, asses, and sheep, and to train dogs to guard the flocks.

No one man (or being) ever taught all these diverse skills to a primitive people, and there can be little doubt that, here in a Luristan Valley of Southern Persia, the Anannage had set up one of their *Khars*, or farming enclosures, for the teaching of civilizing skills. Firdausi's description is a complete parallel to the Sumerian account of Kharsag, but set in a different country.

The Avestic tradition gives Takhma Urupi as the successor of Haoshyangha but, in the early texts, he is held to be a 'son' of Vivanghha and a 'brother' of Yima; and appears to be a *doppelgänger* of Haoshyangha. Not unnaturally, there is confusion in the early traditions concerning the people of the distant past.

In later narratives, Takhma Urupi was given a reign similar to that of his predecessor. He also taught men how to clothe themselves, but instead of skins he gave them garments made by spinning the wool of sheep. But, before we pass on, readers may find it useful to be reminded of the First Epic of Kharsag – *The Arrival of the Anannage*.

*Mankind learned from the Shining Ones;  
they set things in order.  
Man had not yet learned how to eat and how to sleep;  
had not learned how to make clothes, or permanent dwellings.  
People crawled into their dwellings on all fours;  
they ate grass with their mouths like sheep;  
they drank storm-water from the streams.*

In the name Takh-ma-uru-pi, there is another example of the relevance of *eme-ku*, or *eme-an* to the interpretation of ancient statements:

*takh* = 'irrigate'; but also 'hunt' and 'trap';

*ma* = 'land';

*uru* = 'harrow' or 'plough';

*pi* = 'bright' or 'shining'.

Takhma Urupi was a *Shining One* who taught how to plough, and irrigate, the land; and also how to hunt and trap.

The short 'reigns' of Gayomart, Hushang and Tahmurath were followed, according to Firdausi, by a period of seven hundred years during which Jamshid ruled the Iranian world. The name Jamshid is the Persian form of Yima Khshaeta ('Yima the *Shining One*') whom we mentioned in connection with the speech of birds. His epithet of 'shining', which was also applied to the Sun, corresponds not only to the early, but also to the later, conception of this 'monarch'. Firdausi says that he 'wore in kingly wise the crown of gold'; and that on his jewelled throne he

... sat sunlike in mid-air.  
The world assembled round his throne in wonder  
At his resplendent fortune (?form).

In the *Avesta*, Yima is the 'son of Vivanghvant, who first processed the haoma juice from the plants sent down to earth by Ahura Mazda'. Continuing, Firdausi described him as:

*Brilliant [Shining], and with herds full goodly.  
Of all men most rich in Glory.  
Of mankind like to the Sunlight,  
So that in his kingdom made he  
Beasts and men to be undying,  
Plants and water never drying,  
Food invincible bestowing.*

*In the reign of valiant Yima  
Neither cold nor heat was present,  
Neither age nor death was present,  
Neither envy, demon-founded.  
Fifteen years of age in figure  
Son and father walked together  
All the days of Vivanghvant's offspring,  
Yima ruled, with herds full goodly.*

Thanks to the Glory (cf. Yahweh) which accompanied him, Yima was said to have subjugated daevas and all their imps, taking from them riches and advantage, prosperity and herds, contentment and renown; and, according to Carnoy, Firdausi has faithfully preserved this tradition, declaring that for three hundred years of Jamshid's reign –

*Men never looked on death;  
They wotted not of travail or of ill,  
And divs like slaves were girt to do them service;  
Men harkened to Jamshid with both their ears,  
Sweet voices filled the world with melody.*

The golden age of Yima/Jamshid is an essential element of Zoroastrian chronology. The period between Angra Mainyu's invasion and Zarathushtra's spiritual reform is divided into three 'millennia'. The first was the reign of Yima, during which good creation prevailed; and then came the dominion of Azhi Dahhak when demons ruled the world; this being followed by a period of struggle until the arrival of Zarathushtra whose birth Iranian tradition places in 660 B.C. Obviously, there is much that is confused, chronologically as well as historically, in this attempt to rationalise the past.

In the *Shahnameh*, Jamshid states that he is both king and *archimage* ('senior sage'). Indeed, our study has no quarrel with such a claim – although we should prefer the term 'Teacher' to 'king'.

Yima had been both the material and spiritual educator of the Iranian section of Mankind, but the later Zoroastrians were anxious to emphasize that the sole religious teacher of the Iranians was Zarathushtra, and so (according to Carnoy) they made Yima say to Ahura Mazda, in the *Avesta*:

*I was neither made nor tutored  
To receive the Faith and spread it.*

By this statement, Yima is stating that he was not a Perfect Master as Zarathushtra proved to be. Whereupon Ahura Mazda replies:

*If thou, Yima, art not ready  
To receive the Faith and spread it,  
Then further my creatures,  
Then show yourself ready to be the protector  
And the guardian and the watcher of my creatures.*

We are in complete agreement with Carnoy over this discrepancy. It was not only Yima/Jamshid who was 'neither ready nor tutored to receive the faith and spread it' – it was Mankind who was insufficiently developed, at that early stage, to be capable of benefiting from spiritual instruction. That instruction, indeed, had to await millennia of development until the time was ripe for the mission of Zarathushtra – in roughly the same period as the Buddha was operating in India, and Lao-Tse (and a little later, Confucius) in China.

Yima/Jamshid certainly followed Ahura Mazda's instructions to the letter, and introduced men into their earthly dwelling places like a governor of settlers opening up new countries to his people each time they fall short of ground to cultivate. But then the *Avesta* introduces a new element which, in our view, may have been taken out of context:

*Then Ahura Mazda, the Creator, convened an assembly with the spiritual Yazatas [Second Order of Shining Ones] in the famous Airyana Vaejah, at the goodly Daitra. Then Yima the Brilliant (Shining One), with goodly flocks, convened an assembly of the best men in the famous Airyana Vaejah, at the goodly Daitra.*

*Then Ahura Mazda spake to Yima: 'O beauteous Yima, son of Vivanghvant! On the evil material world the winters are about to fall, wherefore there shall be strong, destructive winter; on the evil material world the winters are about to fall, wherefore straight-away the clouds shall snow down snow from the loftiest mountains into the depths of Ardivi. Only one third of the cattle, Yima, will escape of those who live in the most terrible of places, of those who live on the tops of mountains, of those who live in the valleys of the rivers in permanent abodes.*

*Till the coming of that winter  
Shall the land be clad in verdure,  
But the waters soon shall flood it  
When the snow hath once been melted;*

*and, Yima, it will be impassable in the material world where now the footprints of the sheep are visible.*

*Therefore, make an enclosure<sup>(1)</sup>, long as a riding ground on every side of the square; gather together the 'seed' of small cattle and of great cattle, of men and dogs and birds and red, blazing fires. Then make the enclosure, long as a riding ground on every side of the square, to be an abode for men; long as a riding-ground on every side of the square as a stall for cattle.*

*In their course make thou the waters  
There flow forth, in width a hathra;  
And there shalt thou place the meadows  
Where unceasingly the golden-coloured,  
Where unceasingly the invincible(?) food is eaten.  
And there shalt thou place the mansions  
With cellars and vestibules, with bastions  
and ramparts.*

*Gather together the best seed of all men and women that are the greatest and best and the finest on this earth; gather together the seed of all plants that are the tallest and the sweetest on this earth, and gather together the seed of all fruits that are the most edible and the sweetest on this earth. Bring these by pairs to be inexhaustible so long as these men shall stay in the enclosure.*

*There will be no admittance there for humpback or chicken-breast, for apavaya\*, lunacy, birth-mark, daiwish\*, kasvish\*, mis-shapeness, men with deformed teeth, or with leprosy that compels seclusion, nor any of the other marks which are the marks of Angra Mainyu laid upon men.*

(1) The Avesta uses the term *vara* = Sumerian *bar* = 'enclosure'.

*In the largest part of the place thou shalt make nine streets, in the middle six, and in the smallest three. In the streets of the largest part gather a thousand seeds of men and women, in those of the middle six hundred, in those of the smallest part three hundred. With thy golden arrow thou shalt mark thine enclosure;*

*And bring thou to the enclosure  
A shining door, on its inner side  
shining by its own light.*

[The disfigurements marked by \* have no meaning known to us, although the Editor of *The Mythology of All Races* suggests that *kasvish* may mean 'dwarfishness' (cf. *Avesta* *kasu*, 'small'). But the Persian *vish* has a connotation of 'seeing' – as in *dar-vish* ('dervish'), one who 'sees through the door' – and this leads us to suggest that *daivish* and *kasvish* were possibly imperfections of eyesight.]

We were greatly intrigued by the term 'seed' which we have expressed in italics, because it seemed to imply that Yima was to take semen and ova, for future laboratory use, from both humans and cattle. But the last paragraph of the quotation has forced us to abandon this idea because the term 'seeds', there, suggests that it was being used for 'units' – 'a thousand units of men and women'. And yet, the activities of the Anannage in Kharsag (see Chapter Six) make one wary of dismissing 'semen and ova' without further evidence; it might imply the taking of samples from men and women of different castes, or classes, living in different parts of the enclosure.

What is clear from the quotation, is that Ahura Mazda foresaw a run of severe winters that required exceptional precautions to save the best of the local tribesmen and tribeswomen, and of the cattle and domestic birds, and plants and fruit-trees, together with a sufficient quantity of firewood (for 'red, blazing fires') to carry the inhabitants of the enclosure through a whole winter; if not longer.

Moreover, it suggests that the described period lay at the close of the minor Ice Age, in the ninth millenium B.C., contemporaneous with the establishment of Kharsag (the 'Principal Enclosure') which, itself, suffered the rigours of at least one bitterly cold winter around 8200 B.C., seven hundred miles away to the west (see Chapter Three: Kharsag Epic No.7 – *The Great Winter Storm*).

The importance of this statement by Ahura Mazda is twofold. First, it establishes that Ahura Mazda equates with Anu, the Supreme Commander of the *Shining Ones*; responsible for the world-wide activities of the Anannage. As the Most High, in the Hebraic record, Anu exercised just the same degree of authority over the Angel/Anannage of the Garden in Eden/Kharsag as did Ahura Mazda over the responsibilities of Yima/Jamshid. It is possible, of course, that Anu and Ahura Mazda were two separate Archons with equal rank and responsibilities; but, in the circumstances, this solution has the lesser probability.

Secondly, the passage establishes that this Settlement was another Middle Eastern, Anannage 'Khar' or Enclosure, in Iran, possibly among the linear mountain Ranges of the Zagros. This was known to the ancient Sumerians who wrote of the god living behind 'the seventh mountain (range) to the northeast'.

Later redactions and commentaries have tried to argue that the fatal and destructive winter was to occur in the last period of the world – similar to the destruction forecast in the biblical *Revelations* and the Scandinavian *Ragnarok*. This mistake has been made elsewhere – it led the early Christian Fathers into error by suppressing the *Books of Enoch* (see Chapter Four, *The Chronicles of Enoch*). There has been a tendency to assume that ‘apocalyptic’ writing must refer to events destined to occur in the future. It was only ignorance of our past that prevented historians, and others, from realising that these events had already taken place.

A tradition dating from very ancient times records that Yima/Jamshid fell into error and, at a certain moment, diverged from the path of justice and truth. Some uncertainty prevails over the nature of Jamshid’s sin, but there are certain hints that it consisted in an attempt to render his subjects immortal by giving them forbidden food to eat. In the *Gathas* of Zo roaster (Zarathushtra), the poet prays to Ahura Mazda that he may avoid such *sins* as that of Yima, who gave men **meat to eat in small pieces**, as it was offered to the gods in sacrifice. A late book, on the other hand, relates that Yima, unwittingly, gave meat to a daeva, although the most current form of the legend is that Yima

*In his mind began to dwell on  
Words of falsehood and untruth.*

But Firdausi explains that Jamshid/Yima’s lie was in reality a *sin* of presumption and pride.

*One day contemplating the throne of power  
He deemed that he was peerless. He knew God,  
But acted frowardly and turned aside  
In his ingratitude. He summoned all the chiefs,  
And what a wealth of words he used!  
‘The world is mine, I found its properties,  
The royal throne hath seen no king like me,  
For I have decked the world with excellence  
And fashioned earth to my will.  
From me derive your provand, ease and sleep,  
Your raiment and your pleasure.*

*‘Mine are greatness and diadem and sovereignty.  
Who saith that there is any king save myself?  
Leech-craft hath cured the world,  
Disease and death are stayed.  
Though kings are many, who but I saved men from death?  
Ye owe me sense and life:  
They who adore me not are Abrimans.  
So now that ye perceive what I have done  
All hail me as the Maker of the World.’*

This vaunting pride brings to mind Lucifer and Yahweh; can there have been a third Anannage Leader with the same imperfection? Strangely enough, among the Negative powers we have listed three Triple-powered Arch-Archons (see p.51), one of which – The Authades – has been equated with Yahweh on account of the unpleasant characteristics which his Greek name implies. There must be a real possibility that Jamshid was an incarnation of one of the other two, Bainchooch and The Adamas.

It is recounted that the ‘king’ soon received his punishment, because the Glory (*Khvarenanh*), an emanation of divine radiance that gave prestige to the Iranian ‘monarchs’, deserted him immediately and left him trembling, confounded, and defenceless against his foes.

The old epithets applied to Yima are striking. He is commonly called *khshaeta* (‘brilliant or shining’), an adjective used regularly to describe the Sun; and, moreover, he was *khvarenan-guhastema* meaning ‘the most glorious, the most surrounded with light’; and *hvaredaresa* meaning ‘who looks like the Sun’.

We can hardly avoid the obvious conclusion that Jamshid/Yima, the civilizing genius of the early Iranians was one of the principal *Shining Ones* – a High Archon from the Lower Spiritual Regions.

The brilliance of Yima was rooted in tradition; but Firdausi was still more definite about it. Carnoy states:

*Jamshid sits like the Sun in midair, his fortune [form] and his throne are resplendent, and the royal Glory shines brightly from him. That this dates back to ancient sources is proved by the fact that Firdausi has a very curious sentence about Yima which is not at all in keeping with the nature of Jamshid as an earthly king; he puts into the monarch's mouth the words: 'I will make for souls a path towards the light.' This is taken from the passage already quoted from the Vendidad in which Yima goes toward the path of the Sun to open Earth for men, and it shows that this typical action of Yima may originally have been meant for the dead.*

In our view, it is more likely that this action was meant for the living; because those who are initiated onto paths leading to higher spiritual experiences recognise that they are following courses of action leading to ‘light’, or ‘enlightenment’; action that was familiar to the priests of On in Egypt, and those who followed the Buddha in India. It was, of course, the Faith that Ahura Mazda wished Jamshid to spread among men, and which he did not feel qualified to undertake.

The ‘end’ of Yima/Jamshid is surprising. When his ‘brilliancy’ left him, the world turned black to him, and he vanished. When he appeared again, it was in the distant east, where the Sun rises. But he was also known in India under the name of Yama, and may have had a spell in the Sub-Continent; though his point of reappearance was said to have been in the Far East, on the shores of the China Sea.

All kinds of great deeds have been attributed to Jamshid, but those of concern to this study are his institution of castes, his medical knowledge, and his work as a constructor:

*Then to the joy of all he founded castes  
 For every craft; it took him fifty years.  
 Distinguishing one caste as sacerdotal  
 To be employed in sacred offices,  
 He separated it from other folk  
 And made its place of service on the mountains  
 That God might be adored in quietude.*

*Arrayed for battle on the other hand  
 Were those who formed the military caste;  
 They were lion-men inured to war –  
 The Lights of armies and of provinces –  
 Whose office was to guard the royal throne  
 And vindicate the nation's name for valour.*

*The third caste was the agricultural,  
 All independent tillers of the soil,  
 The sowers and the reapers – men whom none  
 Upbraideth when they eat ... ..*

*The fourth caste was the artisans.  
 They live by doing handiwork – a turbulent crew.*

**Firdausi.**

This tradition of Yima/Jamshid's activity is considered to be ancient, as he was the organiser of Mankind's operations, and castes were certainly in existence in Zarathushtra's days in the first millennium B.C.

Taking the Levites of Yahweh's Israelites as the example, we have no hesitation in suggesting that Yima/Jamshid's sacerdotal caste, originally, comprised those who served in his household – the cooks, the waiters, the house-boys and general servants. That they did their service on the mountains probably implies that Yima, like Enlil and Ninkharsag before him, preferred to live on the mountain behind the Enclosure, above the noise and bustle below.

By the same tokens, the warrior class were equivalent to the Cherubim in the Garden in Eden who performed the security duties necessary to safeguard the camp from marauding tribesmen.

Regarding the farmers, Firdausi comments:

*... .. Though clothed in rags,  
 The wearers are not slaves, and sounds of chiding  
 Reach not their ears. They are free men and labour  
 Upon the soil safe from dispute and contest.*

The comment on the artisans – ‘a turbulent crew’ – is revealing. Certainly, they could be described thus at Kharsag (see Chapter Seven), and there are indications of troubles with this group in other parts of the world. Combined with their frequently dwarfish stature, this suggests that the artisans were a race apart that the Anannage brought with them in order to use their skills, particularly in metal-work.

Jamshid was said by Firdausi to have had considerable medical skills:

*Next leech-craft and the healing of the sick,  
The means of health, the course of maladies.*

But, like Enlil in Kharsag, and the Tuatha De Danann in Ireland, he had his own medical corps. Two names are mentioned, Faridun and Irman.

Jamshid was said to have made use of his marvellous powers to search the rocks for precious stones; he knew the arts of navigation, and his wisdom brought to light the properties of things. But, it was as a constructor, or builder, that he was best known. Many an old ruin today is attributed to him by the Persians – mostly erroneously, of course – but his lingering reputation, like that of Woden and the Daghdá, is the important factor. However, Firdausi considered that he acquired this reputation as a result of subjugating the demons whom he instructed how to:

*... .. temper earth with water;  
And taught them how to fashion moulds for bricks.  
They laid foundations first with stone and lime,  
Then raised thereon by rules of art such structures  
As hot baths, lofty halls and sanctuaries.*

The sanctuary, and running water in the houses, were features of the construction in Enlil's Kharsag, too.

The subjugating of the demons may concern the controlling of the artisans – ‘the turbulent crew’ – who probably came to be viewed as demons by both the Persians and the Indians, in the course of time.

The Anannage /*Shining Ones* were solicitous for the welfare of the tribes around them, but were fully aware of the desirability of maintaining their own creature comforts in a foreign, and probably hostile, land. This was an obvious characteristic of Yahweh, as well.

### *The Sub-Continent of India*

*If the Light of a thousand suns  
suddenly arose in the sky,  
that splendour might be compared to  
the Radiance of the Supreme Spirit.*

*And Arjuna saw in that Radiance  
the whole Universe in its variety,  
standing in a vast unity in the  
body of the God of gods.*

Bhagavad Gita 11-12.

So much has been written in this study of the Radiance of the *Shining Ones*, from the 'Glory of Yahweh' whose radiance lit up the Temple in Jerusalem, to Yima Khshaeta (Yima the *Shining One*) the radiant 'king' of Iran, but it is in the religions of India that the concept of the radiance of the gods reaches its highest development.

In the *Bhagavad Gita*, Arjuna was contemplating the *Radiant Form* of his Perfect Master, the Lord Krishna, but there should be a connection between the brilliance of the higher Spiritual Beings and the radiance of the principal members of the Anannage, symbolized in the Sumerian *dingir* – the shining star. It is as if the shining becomes brighter as one moves eastwards, but this is not a function of distance but of spiritual development.

Bounded on the north by the greatest mountain ranges in the world, and surrounded on the south by the Indian Ocean, this vast, triangular-shaped land of India stretches over two thousand miles both from north to south, and from east to west. And within its borders live a sixth of the population of the world – some 800 million people.

Although, today, reft by political disagreements augmented by the schisms of the three main religions, Hinduism, Buddhism and Islam, our itinerant Teachers would not have seen it in this light, but only as one vast area awaiting their civilizing skills.

They would have been interested in the great, watered valleys of the rivers Indus, Ganges and Brahmaputra rising, in the north, from the highest mountain ranges in the world. And, indeed, they may have turned their attention, first, to the Indus Valley in the west where, in the middle of the third millennium B.C., there *sprang* into existence a remarkable civilization marked by the 'twin' cities of Mohenjo-daro and Harappa with their elaborate 'town-planning'; their 45 feet-wide main streets; and their elaborate public swimming baths the like of which was not seen, again, until the heady days of Classical Greece and Imperial Rome, two thousand years later.

The dimension of ancient India has been said to be eternity; its history is lost in myths of great antiquity; and in the sacred Hindu literature of the *Vedas* and its commentaries, the *Upanishads*, divisions of time are measured in eras, not in centuries. The myths of India are said to reach back

to the dawn of time, when the 'gods' came upon the earth, and mighty heroes waged epic war.

Other ancient civilizations which we have discussed, flourished and then were buried by time. Sumer, Akkad, Egypt of the Pharaohs, the Central and South American wonders of the Maya and the Aztecs, all flashed onto the screen of history, and then flickered for a moment before passing into an oblivion that has only been penetrated by western man in the past two centuries.

But when India entered this modern era, she was still living out the ancient past as if it were the present. For over three thousand years, pilgrims had travelled in an uninterrupted stream to worship at Benares, and to bathe in the sacred waters of the Ganges. Over these millennia, men had worshipped the same divinities, and read and discussed the same scriptural poems. It follows that we should have a better chance, here, of studying the true nature of the 'gods' – the *Shining Ones* – than almost anywhere else on earth.

The Hindu, or Brahminical, religion has suffered its vicissitudes like all others, being buffeted at times by the spread of Buddhism from the sixth century B.C. to the twelfth century A.D., and by the growth of external competitors such as Islam from Arabia and Zoroastrianism from Persia; and later by the splitting off of the mystically-orientated Sikhs, and by the influence of Christianity.

Through all these vicissitudes the influence of the *Vedas* remained paramount. The earliest date of this literature cannot be satisfactorily determined, either from philological or internal evidence; but its latest writings may be as early as 800 B.C.

It has to be admitted that the date of the oldest *Veda*, the *Rig-Veda*, is much disputed, but some scholars claim that it is possibly the oldest literary document in existence. Both in its mythology, and in its composition, the *Rig-Veda* is clearly older than the other three *Vedas*, the *Samaveda*, the *Yayurveda*, and the *Atharvaveda*; and, in point of time, these three stand much on a level with the *Brahmanas*, explanatory prose texts which are attached to, or form part of them; and may be referred to a period from 800 to 600 B.C.

To the *Brahmanas* are attached treatises called *Aranyakas* ('Sylvan'), which are intended to be studied in the solitude of forests, and *Upanishads* which were treatises of philosophical content, whose name derives from the 'session' of the pupils seated around their teacher. In addition, the literature which we have to consider, includes the two great Epics – the *Mahabharata* and the *Ramayana* – whose earliest composition also lay in the first millennium B.C.

The first group of gods to which the *Vedas* refer were the *Adityas*. Included among them were Indra, Varuna and Mitra, and also Surya and Savitr who are described as being aspects of the same Being; a determination which may merely mean that they were occupied with similar skills and responsibilities.

The *Adityas* were a group of seven, though Martanda is sometimes included as an eighth. In one hymn, the alternative epithets of Bhaga (Bountiful), Amsa (Apportioner), Aryaman (Comrade), and Diksha (Skilful) are used, which with Indra, Surya and Martanda make up seven. And it should be mentioned, here, that Bagha = Bhaga is used in the Persian *Avesta* as an epithet for Ahura Mazda.

When we find the Adityas described as *shining*, golden, many-eyed, unwinking and sleepless, we can recognise many of the attributes ascribed to the Anannage. ‘Golden’ may be accepted as an alternative to ‘bronzed’; ‘many-eyed’ as a reference to the ‘one-eyed’, and ‘two-eyed’ Serpents; and ‘sleepless’ was an attribute used by Enoch in describing the Watchers – ‘those who sleep not’, and are ever watchful.

Additionally, they are referred to as ‘kings with inviolable ordinances’; ‘pure’; and ‘Overseer of the Holy Order’. By the latter, they were ‘Lords of Rta (Holy Order)’ – Rta being an expression equivalent to the Egyptian “maat” (implying ‘truth’ and ‘justice’) to which the gods of Egypt were also dedicated.

The term *Adityas* was specifically used for the Council of Seven, or Eight, as the term A-nan-na-ge; and, as in the latter, it could be expanded to include the whole of the pantheon. In all matters, they seem to have performed the same functions as their colleagues in Kharsag, and to have been dedicated to justice and the pursuit of truth.

In the *Nirukta*, which is the oldest extant Vedic commentary (written about 500 B.C.), Yaska writes that earlier students of the mythology of the Rig-Veda had resolved all the deities into three classes according to their position in the sky, the atmosphere, or on the earth. If this interpretation may be taken as a reference to the hierarchy of the gods, then we have the same three-fold classification in Karsag and Greece, and will later demonstrate it in Scandinavia, Ireland and elsewhere. The ‘Sky’ gods formed the ruling Council of Seven or Eight; the ‘Atmospheric’ gods formed the mass of teachers – the One-Eyed Serpents; and the ‘Earth gods’ formed the artisan and craftsman order.

Each order had its Principal. Surya was head of the ‘Sky’ gods; Indra lead the ‘Atmospheric’ gods; and Agni was commander of the ‘Earth’ order.

As in Kharsag, only one goddess is named in the ‘celestial’ world. She was called Ushas – a name meaning The *Shining One*. In his description, Dr. Berriedale Keith refers to her as the most poetical figure in the whole pantheon:

*Decking herself in gay attire like a dancer, she displays her bosom, and like a maiden adorned by her mother she reveals her form. Clothed in light, she appears in the east and shows her charms; immortal and unaging, she awakes before the world. When she shines forth, the birds fly up, and men bestir themselves; she removes the black mantle of night and banishes evil dreams and the hated darkness. She follows ever the path of Order [Rta], though once she is asked not to delay lest the Sun scorch her as a thief or enemy. She is the wife or the mistress of the Sun who follows her, but sometimes is also his mother; she is the sister of Bhaga, the kinsman of Va runa, and the mightier sister of Night.*

The Mythology of All Races.

In this symbolic and esoteric rendering, we can see Ushas in the mould of Ninkharsag and Anahita; incarnated as a clever, charming and beautiful woman, dedicated to Truth and Justice. By ‘removing the black mantle of night [that is of ignorance] ... and the hated darkness’ she

brought knowledge and learning to the ordinary people around her. She was the consort of Surya, the Principal of the Council, who would equate with Enlil (Ninkharsag's husband). As *the Shining [One]*, Keith states that she was 'in origin one with Aurora and Eos'. Like Ninkharsag she was hailed as the 'Mother'.

As in early Greece, the gods so far mentioned are 'Early Gods', later superseded by newer arrivals. This is demonstrated by Vishnu who, in comparison with his future greatness, appears to have little importance in the *Rig-Veda*.

The Leader of the Second Order of gods, Indra, was far better known than many of his superiors. He was a tremendous character, and our readers will instantly recognise him when they turn to the Scandinavian section in Chapter Sixteen. He had a tawny beard and hair, used the thunderbolt as a weapon, and travelled in a golden chariot drawn by two or more horses. He was a gigantic eater and drinker (at the slaying of Vitr, he is said to have drunk three lakes full of *soma*, the nectar of the gods). His 'father' was Dyaus (whose name has been associated with Zeus); and was often called Sacipati – Lord of Strength. The deed that won him a high place among the Adityas was said to be the slaying of the dragon that encompasses the waters.

He has all the attributes of the Scandinavian Thor; and his association with Agni ('Fire') and the Murats (to be mentioned below) indicates a similar occupation with artisans and the craftsmanship of the forge.

Another prominent god of the Second Order was Vayu, a divinity 'swift of thought' and 'thousand eyed'; and like his superior, Indra, a great drinker of *soma*. He had, however, some connection with healing and the production of light, and has been identified, by some, with the Eddic Odin; but Keith claims that this is still unsubstantiated.

A further prominent god, with three hymns to his credit in the *Rig-Veda*, was Rudra who has been considered to have been a prototype for the later Shiva, the terrible Destroyer. Rudra's 'sons' (that is, subordinates) were the Murats, whose descriptions, as outlined by Keith, are remarkable.

*All are equal in age, in abode, in mind, and their number is thrice seven(?ty) or thrice sixty ... They are brilliant as fire; they have spears on their shoulders, anklets on their feet, golden ornaments on their breasts, fiery lightnings in their hands, and golden helmets on their heads. Spotted steeds draw their chariots. They are fierce and terrible, and yet playful like children or calves. They are black-backed swans, four-tusked boars, and resemble lions. As they advance they make the mountains to tremble, uproot trees, and like elephants hew the forest; they whirl up dust, and all creatures tremble before them. Their great exploit is the making of rain, which they produce amid the lightning; and a river on earth is styled Marudurdha ('Rejoicing in the Murats').*

The Murats would appear to have been a very active group of the Adityas whose responsibilities may have been concerned with the clearing of forests, felling of trees, and the subsequent irrigation of newly-claimed agricultural land. The root of their name, *mr*, meant 'to shine', or 'to crush', either of which, or even both, paronomastically, would accord with their stated activities.

In later times, the Murats declined in prominence and became heavenly counterparts of the Vaisyas – the common people of earth as distinguished from the two higher castes of Brahmans (priests) and Kshatriyas (warriors). Today, memory of them has all but vanished but, originally, they were probably the Third Order of the Adityas – equivalent to the Watchers of the Anannage.

Of all the gods in the Third Order, pride of place went to Agni whose name meant 'fire'; and, after Indra, he was the recipient of the greatest number of hymns in the *Rig-Veda* – more than two hundred in his honour. When we come to examining his characteristics, we find – not an anthropomorphic god – but a caricature of his principal attribute, fire. He is described as butter-haired, or as flame-haired, tawny-bearded, and butter-backed; in one account he is headless and footless, but in another he has three heads and seven rays; he faces in all directions; he has three tongues and a thousand eyes. He is often likened to animals – to a bull for his strength; or again he is winged as an eagle, or an aquatic bird in the waters; and once, he is even called a 'winged serpent'.

His food, as would be expected of fire, is ghee or oil or wood; but like the other gods he drinks *soma*. He is brilliant in appearance, his track is black; and, driven by the wind, he shaves the earth like a barber shaving a beard. He roars terribly and the birds flee before his devouring sparks; he rises aloft to the sky and licks even the heaven.

In all this Agni is the perfect forest-fire personification. But he is more than a chimera; more than the characterisation of an earthly fear. One epithet of his was the Sanskrit *Yavishtha*, meaning 'the very young'; from which the Greek name Hephaestus was derived. But Hephaestus was a blacksmith, the metal-worker and artificer of the gods; and as such he falls into the same category as Azazel of the Watchers who taught the Patriarchal tribes to fashion swords and weapons of war. In our reading, Agni was the chief artificer of the Adityas; and his task was to teach forging and metal-working to the Indian tribes among whom he lived. The forest-fires were but an imaginary step away from the flames of his blacksmith's forge with its fierce heat and its rising and falling spurts of flame.

Another extraordinary 'deity' was Soma, the Haoma of the Persian *Avesta*. In this case there is the deification of a plant with properties so extraordinary as to raise it above all other plants. It has not been identified with any modern species, but it is said to have yielded, when its shoots were pressed, a juice which after careful straining was offered pure, or with an admixture of milk, to the gods – and later drunk by the priests. The colour was brown or ruddy, and frequent mention is made of the stones by which it was pounded; though it seems to have been produced by mortar and pestle by the Parsees. After passing through a filter or strainer, soma was called *pava - mana* ('flowing clear').

The exhilarating power of soma doubtless explains its divinity. It was a plant that conferred powers beyond the natural, and was also the draught of immortality (*amrta*) – the ambrosia of the gods – and has to be equated with the Tree of Life in the Garden in Eden. [The capital city of the Punjab in northwest India, Amritsar, is named after this nectar.]

In Persia, the tree was said to have grown on an undisclosed mountain, and the essential parts to have been brought down by an eagle. The record of a revitalising drink of the gods is not only a very ancient one, but almost a universal one. Keith suggests that:

*... the conception goes back to an older period, to the nectar in the shape of honey mead brought down from heaven by an eagle from its guardian demon, this hypothesis being confirmed by the legend of the nectar brought by the eagle of Zeus and the mead carried off by the eagle metamorphosis of Odhin [Odin].*

That this is not the whole story is borne out by the use of this, or a similar, 'nectar' in initiation ceremonies at On in Egypt; and in that undertaken by the Persian notable, Gushtasp, under the control of Zoroastrian priestly hierophants. Its purpose in these latter cases was to assist in the release of the soul from the body, to provide the initiate with the experience of travelling through the celestial regions.

The deification of earthly rivers in the *Rig-Veda* raises an interesting point, as discussed by Berriedale Keith:

*In comparison with the celestial waters, the terrestrial waters play little part in the Rgveda (sic). In one hymn (x.75) the Singu, or Indus, is celebrated with its tributaries, and another hymn (ii.33) lauds the Vipas, or Beas, and the Sutudri, or Sutlej. The Sarasvati, however, is often praised in terms of hyperbole as treading with her waves the peaks of the mountains; as sevenfold; best of mothers, and of goddesses. Even a celestial origin is ascribed to her, an anticipation of the later myth of the heavenly birth of the Ganges ... ..*

*The precise identification of the S[h]arasvati is uncertain. The name is identical with the [S]Haravaiti of the Avesta, which is generally taken to be the [River] Helmund in Afghanistan, and if the Sarasvati is still that river in the Rgveda, there must have been Indian settlements in the Vedic period much further west than is usually assumed to be the case.*

*On the other hand, the description of the Sarasvati as of great size with seven streams, and as sevenfold, accords better with the great stream of the Indus, and the word may have been a second name of that river. When, however, it is mentioned with the Drishadvati, a small stream in the middle country, it is clear that [that] is an earlier form of the modern river still bearing the same name, which at present loses itself in the sands, but which in former days may well have been a much more important stream running into the Indus. It was in the land near these two rivers that the Vedic culture took its full development, at least in the subsequent period, and it is not improbable that as early as the Rgveda the stream was invested with most of its later importance.*

An important aspect of Vedic mythology is its capacity for grouping together gods with common interests, occupations or responsibilities; an aspect which fits well with our general interpretation of the hierarchies of the Anannage – the *Shining Ones*. Of these groups, we have already mentioned the group of seven or eight Adityas who appear to have many points in common with the Senior Order of the Anannage, and the Murats who appear to equate with their Third Order of Craftsmen.

Another Indian group are the Vasus who are indeterminate in numbers and, to some extent, in character. They were later considered to be latent principles in all things – a concept which may have some connection with Chinese Taoism – but are also associated with riches and material abundance. In the latter association, they may have equivalence with the Kharsag Lords of Cultivation; particularly because their name, unequivocally, meant the *Bright* (or *Shining*) *Ones*.

In common with other mythologies that we have described, the Vedic hymns refer to the creation of men by the gods. Tvashtri was essentially an artificer famed for wroughting the cup that contained the ambrosia of the gods. But he was also considered the divine power of construction in the world; as the fashioner of the world, he adapted and assembled the pieces, moulded the forms, and gave to the world that variety of its parts. He made husband and wife for each other in the womb<sup>(1)</sup>; and indirectly created the human race in the forms of the primaeval twins, Yama and Yami, who were the children of his daughter Saranyo. Perhaps we may read into this the actions of Enki and Belet-ili, elsewhere [see Chapter Six].

Although we have described Ushas as the only goddess named in the ‘celestial’ group, or First Order of gods, there is an interesting addition to which some thought must be given. The group of *shining* gods given the collective name of Adityas were (beyond doubt according to Keith) the ‘Sons’ of Aditi. Aditi was a goddess who was described as being singularly without definite features of a physical kind, although she is commonly referred to throughout the *Rig-Veda*.

She was said to be bright and luminous; she was mistress of a bright stall and a supporter of creatures; and she belonged to all men. She was the mother of Mitra and Varuna, of Aryman, and of eight sons; and was said to be the sister of the Adityas. This is not an anomaly; it would be quite possible for her to be one of the Adityas as a ‘sister’, and their leader as a ‘mother’.

This raises the interesting speculation as to whether the Supreme Commander of the Anannage in Eden was not a female (like Gabriel); perhaps known to the Sumerians as Anu, to the Hebrews as the Most High, and to the early Indians as Aditi. Although we know more about Anu and the Most High, we know of no description that would specifically determine his, or her, sex.

The goddess’ name, Aditi, is *eme-ku* in conception, in its form *ad-i-ti*. The early pictogram for *ad* stood for both ‘father’ (Semitic form *abu*) and ‘mother’ (Semitic form *ummu*). There is no way of determining the original gender of this term. Even an analysis of the ancient symbol for ANU is ambivalent. In the list below, Barton indicates the Semitic, Akkadian transcription in lower case, the Sumerian in upper case, and the English translation in italics:

1. anu,	AN,	<i>god Anu.</i>
2. antu,	–	<i>goddess Antu.</i>
11. ilu,	DINGIR,	<i>god.</i>
13. iltu,	DINGIR,	<i>lady</i> [= ‘goddess’].
15. belu,	–	<i>lord.</i>
16. beltu,	–	<i>lady.</i>

It is as if the ancients were undecided on the sex of their principal gods; only in the later, Semitic Akkadian language was the gender problem sorted out – and, by that time (say, 2000 B.C.), memories of the long past were dim.

(1) *In this concept of husband and wife formed together in the womb, there may be an element of that syzygy described in the Askew Codex (The Path of Light, p.171 and pp.72 ff).*

On the other hand, the early Indians of the *Rig-Veda* period had no doubts but that the sex of the Leader of the Adityas was feminine.

With the writing of the *Brahmanas*, the explanatory prose texts of the early first millennium B.C., there came a change in the mythological interpretation of the ancient *Rig-Veda*. Referring to these changes, Berriedale Keith stated:

*The most essential characteristic of them all from the point of view of mythology is that the old polytheism is no longer so real as in the Rgveda. It is true that there is no question of the actuality of the numerous gods of the pantheon, to whom others are indeed added, but the text themselves show plain tendencies to create divinities of more imposing, and more universal, power than any Vedic deity. There are three figures in the pantheon who display the results of this endeavour, those of Prajapati, Vishnu, and Rudra.*

In this study, it is not surprising to find changes in pantheons over the ages. The Anannage came and went – and the personalities of one millennium were likely to be different from those of another millennium. We have stressed this in Volume One where Ugmash of the eighth millennium became Shamash of the third millennium (probably with others in between) and Yahweh of the third and second millennia.

By the time that the *Brahmanas* were written, the group of the Adityas would have changed its form – even gods require ‘home-leave’ from a foreign land, and were liable to be posted elsewhere in the course of their duties. But Prajapati appears to be a reinterpretation of an ancient god, rather than a new one. He has been identified with Visvakarman, the ‘All-Creator’ of the *Rig-Veda*, and sometimes with Daksa, who is both son and father of Aditi in the *Sambhita* (x.72).

There are now variants to the story of creation, but with constants that have universal application. The one which became most accepted, consigned to the waters of the ocean the first place in the order of existence. The waters produced a *golden egg* by the process of *tapas*, a term which seems to have its origins in the verb *tap* meaning ‘heat’.

From this *egg*, Prajapati was born and so joins the long list of gods who have been reported to have arrived in this manner. Keith comments:

*The tale ... is important in that it reveals qualities that are permanent throughout Indian religion: the story of creation is variously altered from time to time and made to accord with philosophical speculation, which resolves the waters into a primitive material termed Prakrti; but the golden egg, though spiritualised, persists in the popular conception, while the place of the creation of the god is taken by the concept of Purusa, or ‘Spirit’, which is one of the names of Prajapati, entering into the material Prakrti. The creative power exercised by himself is actually compared to child-birth and serves as a precursor of the androgynous character of the deity, which is formally expressed in the figure of Shiva as half man and half woman both in literature and in art.*

Out of this re-interpretation, as it were, of the Vedic mythologies, grew the all-persuasive philosophies of the Hindu religion. The *New Larousse* states that it applies the word ‘Hindu’ to the population resulting from the mixture or propinquity of the different races of India; and the

name 'Hinduism' is given to the social, religious, and mythological mixture produced by the interpretation of the most divergent rites, beliefs and superstition. This syncretism, it continues, occurred under the aegis of Brahmanism, because the Brahmans remained the most educated caste, destined to maintain the inheritance of Vedic tradition. But the history of Hinduism is that of concessions which orthodoxy was forced to make to new or foreign beliefs and practices, since orthodoxy could only survive by giving its blessing to what it was unable to withstand.

In the new understanding, broached by the *Brahmanas*, the new Triad of powerful gods were Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. The little personified Vishnu of the Vedic age – *vich*, the principle of light penetrating the whole universe – becomes the restorer-god, gentle and co-operative, depicted seated on white lotus flowers with his wife, the brilliant and perfumed Lakshmi, at his right. Vishnu is not only a symbol of personal reincarnation, but also of the cycle of creation that repeats itself through all the ages. *Larousse* expresses it in the following words:

**The Avatars of Vishnu.** *In the intervals of successive creations, Vishnu sleeps on the cosmic waters, lying on the snake Sesha whose seven heads spread like a fan make a canopy for him. This slumber is not death but a state in which the god's virtuality slowly ripens to unfold again in another universe. These alternations of rest and activity, although each of them lasts for thousands of millions of centuries, are as regular and certain as an organic rhythm – India thinks of them as the god's inbreathing and out-breathing. To each cycle of creation there corresponds an 'avatar', literally 'a descent', of the god Vishnu. These avatars theoretically number ten, but the wealth of popular imagination has greatly increased the number. The lion avatar has appeared in the story of Hiranyakasipu, and Vamana the dwarf in that of Bali.*

It is not inconceivable that the ten avatars of Vishnu represent ten successive Anannage seniors taking up the post that Vishnu originally held.

The two great Epics of the *Mahabharata* and the *Ramayana* provide, in an elaborate and developed form a conception which Keith describes as being entirely, or at least mainly, lacking in the Vedic period. This is a doctrine of the ages of the World which has both striking points of affinity to, as well as contrast with, the idea of the four ages set forth by Hesiod.

In the Greek version, the four ages were naively, and simply, considered as accounting for all time, while in the Indian version they are only the form in which the *Absolute* reveals Itself – this revelation being followed by a period of reabsorption, after which the ages again come into being. In the table below, we lay out these ages, with their time spans, against a background of Anannage arrival at Kharsag close to 8 000 B.C.

The Epic claimed that, in the process of this evolution of man's association with the gods, the First Age, named Krita, which lasted for four thousand years, started slowly with a dawn of four hundred years, and closed with a twilight period of the same length. This was said to have been the *Golden Age* of the world when all was perfect – neither gods nor demons existed, and sacrifices, and even bloodless offerings, were unknown; and all human infirmities, such as disease, pride, and lack of mental power, were absent.

Nonetheless, as if to accentuate that the above comment was an intention rather than a fact, the four castes were said to have come into existence – the priest, the warrior, the husbandman, and the serf; though this differentiation is modified by the claim that they had only one god to worship, one Veda to follow, and one rule. In this age, men did not seek the fruit of action, and accordingly they were rewarded by obtaining absorption into the Absolute.

If we are to see any rationality in this proposed record of the distant past, we have to apply its principles to the Dawn period, only, and then state that beyond that time, the *golden* plans of the Anannage went sadly wrong. Referring to Table I at the beginning of this book – Chronology of the Activities of the *Shining Ones* (p.22) – it is apparent that around the middle of the eighth millennium B.C., the Anannage decided that they could no longer cope with the scale of work required, and they sent for reinforcements.

### The Descent of the Anannage at Kharsag . . . . . ca. 8 000 B.C.

<u>Age</u>	<u>Period</u>	<u>Duration in Years</u>	<u>Historical Scale</u>
1. Krita			
	Dawn Period	400}	ca. 8 000 to 7 600 B.C.
	Main period	3 200} 4 000	7 600 to 4 400 B.C.
	Twilight Period	400}	4 400 to 4 000 B.C.
2. Treta			
	Dawn Period	300}	4 000 to 3 700 B.C.
	Main Period	2 400} 3 000	3 700 to 1 300 B.C.
	Twilight Period	300}	1 300 to 1 000 B.C.
3. Dvapara			
	Dawn Period	200}	1 000 to 800 B.C.
	Main period	1 600} 2 000	800 B.C. to 800 A.D.
	Twilight Period	200}	800 A.D. to 1 000 A.D.
4. Kali			
	Dawn Period	100}	1 000 to 1 100 A.D.
	Main Period	800} 1 000	1 100 to 1 900 A.D.
	Twilight Period	100}	1 900 to 2 000 A.D.

Table V. *The Four Ages of the Mahabharata*  
(adjusted to the Anannage Time-Scale).

The arrival of the apostate Watchers (in about 7600 B.C.) which seems to have coincided with the close of the Dawn Period of the Krita Age saw the end of a 'dream' for the *Shining Ones* when the world of the Jordan Valley collapsed in a chaos that was ultimately brought under control by

the Flood. But it may well be that, with the arrival of the Anannage, around 8 000 B.C., the world saw four hundred years of golden prosperity under the teaching altruism of the founders of Kharsag. The close of the Krita Age would have seen the rise of dynastic rule in the City-States of Mesopotamia; and the war-like dynasties of Egypt in the Nile valley, with their subsequent materialism, and the growth of religious practices, temples and priestly classes.

In the second age, Treta, virtue was said to have declined by a quarter from its full perfection in the Golden age. Sacrifices had come into existence, and with sacrificial rites the attaining of spiritual salvation was attempted, not as before by meditation and the renunciation of the world, but by positive actions of offerings and generosity. Duty was still a strictly performed virtue, and asceticism was widely practised.

It is perhaps remarkable that, five thousand years later, the Sikh Saints, led by Guru Nanak in the sixteenth century A.D., returned to the principle of salvation by meditation and renunciation – and still practise it today in a community that now extends to all corners of the globe.

If the time-scale is correct, the Treta Age did, indeed, see a continuous decline in virtues in the Middle east – from the beginnings of the glorious Sumerian civilization, through the aggressions of the Syrian tribes and the Semitic domination of Babylonia, to the bloodthirsty despotism of Yahweh leading to the subjugation and genocide of the peoples of the Jordan Valley; and the ultimate fall of Jerusalem and the exile of the Jewish people to Babylon.

In the third Age, the Dvapara, the opening of which is placed at around 1000 B.C., the Epic states that the bull of justice now stood on two feet, only – having lost a foot in each of the preceding ages. In India, the Vedas were multiplied to four, yet many men remained ignorant of them altogether, or knew but one or two or three. Ceremonies increased in number and complexity, and treatises on duty were multiplied; but disease and sin grew rife, and sacrifice and asceticism alike were performed not, as formerly, disinterestedly, but in hope of gain. It is in this age that the need for marriage laws first made itself felt; and the ‘Dawn’ and ‘Twilight’ alike shrank to two hundred years, while the Age itself was reduced to two thousand. Man was now in the ‘modern’ era.

A ‘Dawn’ of only one hundred years served to introduce the Kali – the worst of the four Ages – when virtue had but one leg to stand on; when religion all but disappears; when the Vedas are ignored; when distress prevails; and when the confusion of the castes begins. And who can say that this is not a fair assessment of these modern times – written some two and a half millennia ago!

The Epic claims that the Kali Age will only last for a thousand years; which on our calendar would see its close at the end of this present twentieth century. The Mahabharata Epic goes on to prophecy that its brief ‘Twilight’ of a hundred years will be a prelude to the absorption of all into the Absolute Spirit. Seven Suns are to appear in the heavens, and what they do not burn is to be consumed by Vishnu in the form of a great fire, the destruction being made complete by a flood.

Further, according to the Epic, a new Krita Age cannot commence to dawn before the lapse of a period equal to the thousandfold repetition of the total of the Ages – that is, ten million years. In this complete reabsorption (or ‘dissolution’), the gods, no less than men, are involved, to be reborn again in the course of the ages.

This Doctrine of the Ages is seen by Keith to be only an emphatic assertion of the idea which underlies all the mythology of the Epic – that the gods, themselves, are no longer independent, eternal entities; that however glorious and however honoured, they are still, like men, subject to a higher power – an assertion that will become increasingly more viable as this study develops.

Moreover, Keith goes on to say that, in the Epic, the gods are chiefly conspicuous by reason of their impotence to intervene in the affairs of men. With the exception of Vishnu, they can merely applaud the combatants but cannot aid or succour them, in strange contrast to the gods of Homer. But, of course – as we have explained – Homer's gods were the 'Old Gods' from the Golden Age at the beginning of the Anannage visitation.

In the *Larousse* comment on the Avatars of Vishnu, the statement was made that the alternations of rest and activity of the god Vishnu, lasted for 'thousands of millions of centuries' which appears to contrast strangely with the Ages to which we have just referred, and the ten million years which the Epic claims are required to pass before a new World can blossom again. But these spans of time are not to be ridiculed. Indian saintly philosophies speak of two 'dissolutions' – a Minor Dissolution, and a Grand Dissolution which occurs at much greater intervals of time than the former.

If subsequent generations on Earth were to extinguish themselves in a nuclear holocaust such as the Mahabharata might, possibly, be describing, ten million years might well be a reasonable period over which intelligent life could re-establish itself on this planet.

The thousands of millions of centuries, which envisage a time-span of at least a hundred billion years, is not one outside the grasp of modern astronomers. There are, today, two opposing concepts of the physical Universe which cosmologists are striving to distinguish. Either the total mass of the Universe is below the critical figure which would allow gravitational forces to halt the expansion which has taken place since its 'creation' -in which case the Universe should expand to Infinity in infinite time – or the mass is sufficiently large, ultimately to halt the expansion; whereupon, it should shrink back, under the pull of gravity until it become so small and dense that it explodes once more. If the latter is true, the cycle of Universes would have a rational explanation. If the current age of the Universe is 20 billion years, as many astronomers believe, it might continue to expand for another 30 billion years, and take 50 billion years to contract to a state in which another 'Big Bang' could take place. Under such a scenario, a cycle of universes renewing themselves every 100 billion years or so is not inconceivable.

Again, to put 'relative' time into context, it is necessary to consider a comment by Jesus of Nazareth, recorded in the *Askew Codex*:

*When Jesus had almost finished this Discourse to his disciples, Mary Magdalene came forward and said:*

*"My Lord, how many years of the World is a year of the Light?"*

*Jesus answered and said to Mary:*

*"A day in the Light is a thousand years in the World; so that 365,000 years in the World are one year in the Light".*

*Askew Codex: The Path of Light, p.121.*

Under this format, a Universal cycle would be represented by 274,000 earth-years in the Materio – Spiritual Regions.

Of the two gravitational mass theories, the cyclical one is now beginning to appear the more likely as astronomers discover more and more dark matter in, and between, the galaxies; and particle physicists add mass to the ubiquitous neutrino.

The Triad of the three great Indian gods, Brahma, Vishnu and Shiva is shrouded in mystery and confusion. In essence, they bear among themselves a similar relationship to the Trinity of the Christian religion in that they tend to be different aspects of the same god. Once only, in the Epic, is the doctrine of a Triad laid down in a passage of the *Mahabharata* (iii, 18524) where it is recorded:

*In the form of Brahma, he creates; in his human form [Vishnu] he preserves; in his form as Rudra [Shiva] he will destroy; these are the three conditions [revelations] of Prajapati.*

Moreover, Keith maintains that this is foreign to the Epic as a whole, and to the Ramayana, and that the creator-god is at most regarded as one of the forms of the two great sectarian divinities, Vishnu and Shiva.

These differences, however, are matters of emphasis rather than substance.

In the *Mahabharata*, Shiva, the ten-armed, is said to dwell on the holy Himavant, on the north side of Mount Meru, in a lovely wood, ever full of flowers and surrounded by divine beings; alternatively, he lives on Mount Mandara. His hair flashes like the Sun, and he has four faces which came into being when he was tempted by Tilottama, a beautiful nymph created by Brahma from all that was most precious in (his) world.

Shiva is depicted with three eyes that shine like three suns while, elsewhere, it is said that the sun, moon, and fire are his three eyes. His third eye came into being after a playful act on the part of his wife, Uma. One day, in jest, she placed her hands over his eyes, whereupon the world was suddenly plunged into darkness; men trembled with fear, and all life seemed to be in danger of extinction – but, to save the world, a third eye blazed forth on the god's forehead.

This *Third Eye* is now carried into Mystical symbolism to represent the seat of the Soul, and the start of the *Path* by which those who meditate can rise to the Higher Regions.

The names of *Shiva* are countless, and his shapes are legion; all are simply illustrations of either the mild or the terrible aspect of his nature. The terrible form is declared to be fire, lightning, and the Sun; the mild form is *Dharma* meaning 'Justice', water, and the Moon. His sovereign power gives the name *Mahesvara* ('the Great Lord'); his greatness and omnipotence give him the style of *Mahesdeva* ('the Great God'); and his fierceness which leads him to devour flesh, blood, and marrow, is the origin of the name *Rudra*. On the other side, his desire to confer blessings on all men imparts to him the term *Shiva* ('the Auspicious') and *Sankara* ('the Healer').

As the devastating power that finally destroys the Universe, he is *Hara* ('the Sweeper Away' of all beings). Moreover, he sends disease and death – destroying the good and bad alike.

As *Kala*, or *Kal*, ('Time') he is Lord of the whole world, as *Kala*, or *Kal*, ('Death') he visits all impartially. As *Kala*, or *Kal*, he is the creator of the Phenomenal Universe, and its ultimate destroyer. On his instigation everything happens, and all is animated by him.

Readers will recognise in him the Chief Negative Power of the Lower Spiritual Regions, *Kal Niranjana* (see Second Prologue, p.49).

One of the incidents related of Shiva is of particular importance to this study because it broadens our views of the 'semi-spiritual' deities who are given jurisdiction over the physical worlds. This particular incident records that as *Kala* was engaged in deep meditation, *Kama*, described as the 'deity of love', approached him to persuade him to beget, with his wife *Parvati* (*Uma*), a son powerful enough to overthrow the *Daitya Taraka*, who had conquered the worlds. In deep anger, Shiva, with one glance of his eye, was said to have burned *Kama* to ashes, whence 'the god of love' is called *Ananga*, or 'Bodiless'. The incident is briefly referred to in the *Mahabharata* (xii. 6975-80), but owes its fame to its handling by *Kalidasa* in the epic *Kumarasambhava* which tells of the love excited in Shiva, by the hapless *Kama*, and the resultant birth of the new war-god.

The most notable of Shiva's many martial exploits was the destruction of the three citadels of the *Asuras* in the wars which these Demons waged against the gods. Even the mighty *Indra* could not penetrate these citadels, so the gods sought the aid of Shiva, in his form *Rudra*, who burned the forts and extirpated the *Danavas*.

In the duality of the nature of Shiva, the anger, cruelty and war-like blood-thirstiness on the one hand, and the gentle, loving and giving asceticism on the other, we are much drawn to a comparison of his character with that of *Yahweh*, the War-God of the Hebrews. He, too, burned up others in a flash of anger – *Nadab* and *Abihu*, the two sons of *Aaron* (see Chapter Nine). But, on the principle of 'like father, like son', we should remember that *Kal Niranjana* has three Triple-powered Lieutenants, one of which (we believe, the *Authades*) probably incarnated as *Yahweh Elohim*.

Another aspect of duality, with connotations elsewhere, concerns the demon, *Asuras*. These demons were formidable fighters. Not only were they numberless, but they were skilled in sorcery and in every magic art, transforming themselves into all manner of shapes, and spreading universal terror by their appalling roars. Originally, they had been virtuous and had practised righteousness; and had even been known for their asceticism. But as they grew in numbers, they became proud and wicked; they ceased to sacrifice, or to visit the holy places, and they set themselves in defiance of the gods. This duality is reminiscent of the *Watchers* and their children among the Hebrew Patriarchal families.

In the Epic, great importance was attached to the *Nagas* who are described as 'serpents'. Their dwelling places were many and various; they lived in *Nagaloka* ('Snake World') in the depths of the earth, where there were many palaces, towers and pleasure gardens. Their chief town was *Bhogavati*, where the serpent king, *Vasuki*, lived. But they were also found in caves, in inaccessible mountains, in the valleys, in *Kuruksetra*, on the banks of the River *Ikshumati*, in the *Naimisha Forest*, on the shores of the *Gomati*, on the northern banks of the *Ganges*, and in the *Nishadha* district. They were huge in size, but were said to be handsome and of many shapes, and to wear ear-rings.

In the epic conflict between the gods and the demons, it is said that the great serpents were for Arjuna and the little snakes were for Karna. This was bound to be so because Arjuna was a friend of the gods – particularly of Krishna (an Avatar of Vishnu); and the great serpents, who were the senior order of the gods, would have assisted their own.

The little serpents were the junior order of craftsmen, engaged in a struggle presumably similar to that which took place at Kharsag. But we shall learn more of this struggle in the next chapter.

The outstanding evidence for the presence of the *Shining Ones*, and for their origins, has yet to be broached in the extraordinary traditions of the European populations. But, to maintain some semblance of geographical continuity we shall continue with two short chapters on China and Japan, and shall then return to the fundamental substance of this investigation.

From our point of view, this short, and sketchy, review of Indian mythology has been somewhat disappointing, and unfulfilling, in that while being strong on characters and descriptions, it stresses these matters to the detriment of our understanding of the purpose and intentions of the gods' sojourn in the sub-continent. On the other hand, it does make three strong points: (a) the radiant nature of the principal characters places them firmly in the school of the *Shining Ones*; (b) the tri-partite nature of the hierarchy of the gods; and (c) the ambivalent, almost schizophrenic, nature of some of the personalities.

It has been well said<sup>(1)</sup> that 'In philosophy the Hindus have produced some remarkable works ... .. The ultimate object of all Indian philosophic inquiry is to show how we may escape the curse of transmigration and eventually attain everlasting happiness by becoming completely absorbed in the deity.'

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(1) In *The Popular Encyclopedia or Conversations Lexicon (Volume XII, p.756)*.

## CHAPTER THIRTEEN

### *The Land of the Three Emperors*

(China)

*... the superior man, who sees not only things but the tao of things, is rare. The tao of the universe is indeed kindness and wisdom; but essentially tao is also beyond kindness and wisdom.*

I Ching

The origin of the tribes which first settled along the valley of the Yellow River and expanded into the Chinese race is still a subject for discussion. But the courses of the great rivers of China being generally eastwards, it is reasonable to suppose that the drift of the mainland has been from west to east.

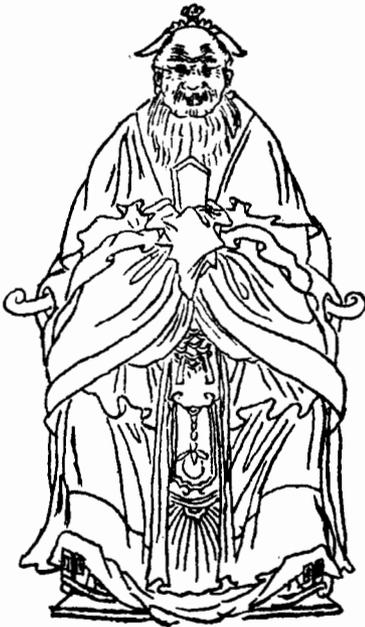


Fig. 16. *Hou-Chi*

There was no attempt among the early annalists of China to trace their national origin to a divine or supernatural source. The nearest approach to what John C. Ferguson calls 'such extravagance' is the account of the birth of the legendary founder of the Chow dynasty.

Hou-chi, to whom sacrifices were offered by the house of Chow was the son of Chiang Yuan. His mother who had been childless for some time, was said to have trodden on a toe-print made by a god and thereby became pregnant (sic), and later gave birth to Hou-chi.

For some reason, unknown to us, this wonderful son was reared with the aid of sheep and oxen who protected him with loving care. Birds screened and supported him with their wings.

He was able to feed himself at an early age by planting beans and wheat; and it was he who gave his independent people the beautiful grains of the millet (called the 'small grain – the mountain grain' in Kharsag Epic No. 1. See Chapter Three.) which was reaped in abundance, and stacked up on the ground for their livelihood.

In historical times, this tale was recognised as a fable, and treated with good-natured tolerance, but not with belief. And yet, we should be unwise to dismiss it out of hand without examining its symbolism. A 'miraculous birth' is present in the majority of early traditions, and usually the Anannage are concerned in some way. But, when this 'miracle' is associated with the introduction of a grain crop which feeds local people, it begins to form the common pattern that we have recognised so frequently, elsewhere. Ferguson comments that the 'keen common-sense of the Chinese race, which has been one of their most prominent characteristics in all ages, has kept them from the folly of ascribing a divine origin to their particular race.'

But one 'miraculous birth' does not constitute a 'divine' origin for the race.

To set the Chinese in an historical framework, it may be stated that the historian Ssu-ma Ch'ien commences his annals with Huang Ti, the first of the *Five Sovereigns* who reigned from 2704 to 2595 B.C. Some other writers go back to the earlier period of the mythical *Three Emperors*, but Ferguson does not consider it safe to place the commencement of the historical period earlier than the fall of the Shang Dynasty, and the rise of the House of Chow in 1122 B.C. But the House of Chow made sacrifices to Hou-chi who was obviously revered as a founder-agriculturalist for their people.

In the Chow period, civilization was well established; the people were not only good farmers, but also understood the art of writing.

Archaeological evidence has indicated that the civilization of China as it is known under the Chow Dynasty, was a continuous development from the earlier civilization of the original inhabitants of China, and that it was not an import from other surrounding cultures. Ferguson comments further: 'China developed for herself a civilization distinct from that of any other nation of antiquity, and the civilization with many changes and wide development has remained down to the present time. It has had a longer continuous existence than any other that the world has ever known.'

These are confident words but they might be challenged by Egyptologists, Sumerologists and Indian scholars; and we might be inclined to encourage our Persian friends as well.

If we are to delve back beyond the time of the Chow Dynasty, it has to be recognised that it is a perilous exercise, fraught with pitfalls and shrouded with confusion. The Chinese have the charming, but disturbing, practice of treating the past as if it were the present. Of course, this is the result of the continuity which Ferguson stresses; and this is nowhere seen more clearly than in discussions on the ancient pantheon. *Larousse* has the following comment:

*Perhaps the most curious fact about the Chinese pantheon is that it is arranged in imitation of earthly organisation. It appears as a vast governmental administration or, more precisely, as a series of government departments, each one with its Minister and its personnel. The different gods are positive bureaucrats with a strict hierarchy of rank and with clearly defined powers. They keep registers, make reports, issue directives, with regard for formalities and a superabundance of papers which the most pedantic administration on earth might well envy.*

*Every month they furnish a detailed account to their immediate superiors, and they every year give an account of their administration to the sovereign god, the August Personage of Jade, who then distributes his praise or censure. The gods, according to circumstances, are then promoted or lowered in rank, and they may even be dismissed.*

*This is one of the most original characteristics of all Chinese mythology, for the gods are not immutable. Only function persists – the functionary changes. New gods take the place of old. And these changes do not only occur in time, but in space. By that we must understand that in different regions the same powers are in many instances allotted to quite a varying number of different personages.*

Professor Ou-I-Tai, who wrote the article on Chinese Mythology, for *Larousse*, goes on to explain that, in his opinion, most Chinese gods are not divine in origin, but are men who have been deified after their death. This is not necessarily so, and we must assume that Professor Tai did not have the opportunity of studying the Sumerian pantheon at Kharsag – or even the Persian and Egyptian ones. But he has blown away the confusion which we mentioned earlier in a few well-chosen paragraphs.

In the Middle East, the name Enlil (Lord of Cultivation) refers both to the entity who established Kharsag in the ninth millennium B.C. and to the 'god' who founded the City State of Nippur thousands of years later, and was even worshipped in Babylon when she fell in the sixth century B.C. This has led to much misunderstanding.

Both Egypt and India had successive gods. In the former land, Atun was succeeded by Re, and Re by Geb, and Geb by Osiris, and Osiris by Horus. And in each case the succeeded god retired and returned to the 'heavenly' regions. If we can strip away the gloss of bureaucracy from the Chinese pantheon, we may be able to detect some solid material underneath.

At the pinnacle of the hierarchy (like Anu and Ahura Mazda) there is the *August Personage of Jade* (Yu-ti), also known as the *August Supreme Emperor of Jade* (Yu-huangshang-ti), but perhaps, more usually, as *Father-Heaven* (Lao-tien-yeh). It was the tradition in Northern China that he was one of the first gods who existed – and that 'he created human beings by modelling them in clay'; in the same manner as Khnum in Upper Egypt.

Although he is recognised as the greatest of the gods, Yu-ti is only the second being in the Supreme Triad. There was also the *Heavenly Master of the First Origin*, who preceded the *August Personage of Jade*, and the *Heavenly Master of the Dawn of Jade of the Golden Door*, who one day will succeed him.

The wife of the *August Personage of Jade*, the *Queen Mother Wang* (Wang-muniang-niang) ruled over the immortals on the K'un-lun Mountains. She presides over banquets of immortality which she gives for the gods; banquets which are mainly furnished with the 'Peaches of Immortality' (P'an-t'ao), which ripen once every three thousand years on the trees of the Imperial Orchard – which explains why the peach is the symbol of longevity in China.

Under the Supreme Triad, of which only one god was in touch with Earth at any one time, came the Three Emperors – the San Huang. These were not a Triad, in the sense of co-rulers, but seem to have represented, progressively, the development of Chinese Civilization. The first, Fu Hsi, 'ruled' over the early nomadic tribes in a Hunting age. The second, Shen Nung, typifies an Agricultural Age during which permanent settlements were established and husbandry became the principal means of survival. Huang Ti, usually known as the *Yellow Emperor*, was the third; and the first to whom a distinct personality was assigned.

Huang-ti was also said to have had a miraculous birth, and his 'reign' was filled with miraculous events. He gathered around him six great Ministers (cf. the Council of Seven at Kharsag) with whose help he arranged the cyclical period of sixty years, and composed a calendar. Mathematical calculations were inaugurated. The people were taught to make utensils of wood,

metal and earth [pottery]; to build boats and carriages; to use money; to make musical instruments out of bamboo which he first brought to China; and to do many other wonderful things.

He was said to have sacrificed to Shang-ti, the *August Emperor of Jade*, in the first temple erected for this purpose – but at that distance in time, it is not possible to determine the true nature of whatever building he undertook. He is also given credit for having built the first palace so as to distinguish his residence from those of the common people.



Fig.17. *The Three Emperors*  
(Huang-ti, Fu Hsi and Shen Nung)

Huang-ti studied the operations of the opposing principles in nature, and the properties of various herbs which he made into medicines; by the use of which human life could be greatly prolonged. Before his death (or departure) at the age of one hundred and eleven, the phoenix (*feng-huang*), and the unicorn (*ch'i-lin*), had appeared as evidences of the benignity of his rule.

The pattern of development of Chinese civilization is one which we recognise from other lands. It is basically the work of one termed a *king* who stands at the threshold of a series of human dynastic monarchs. Behind him lies a misty period in which others like him have laboured to bring Mankind to a degree of knowledge and organisation from which, as from a springboard, men can benefit from the more sophisticated skills then available from the new Teacher.

Huang-ti was the 'Osiris' of China. True, he is said to have reigned in the early part of the third millennium B.C., but this is far from certain. As well as being the last of the mythical Three Emperors, he was also the first of the historical Five Sovereigns who was so important to the blos-

soming of China – a mythical character euhemerised into the first, dynastic monarch.

The strange dual protuberances illustrated on the heads of two of the figures in the illustration of the *Three Emperors* cannot be explained; however, they may well be an indication of an alien origin. Many of the ‘astral’ characters described in the *Askew* and *Bruce Codices* would have looked distinctly odd among a group of earthly men. It must be pointed out, too, that the costumes worn by two of the emperors are strangely reminiscent of those described by Enoch in Chapter Four:

*I awoke to find in my room, two very tall men ... .. Their clothes were remarkable – being purplish, with the appearance of feathers ...*

We shall meet a similar description, again, in the next chapter on Japan.

The ‘Chronology of the Han Dynasty’ (*Han Li Chih*), carried the early chronology of China back more than two million years, divided into ten great epochs. The tenth and last of these initiatory epochs is represented as beginning with Huang-ti, the Yellow Emperor, but the whole span of epochs is given no credence by Chinese writers, and is considered to be mythological. But, in our experience, myth is not necessarily incredible.

Huang-ti was given a family name, and his father was governor of Hu-hsiung, the modern city of Lo-Yang. There are, therefore, two figures merged into the image of Huangti – one a mythical figure from the distant past, and the other a historical figure at the beginning of the civilized era.

The mythological counterpart was said to have gone in dreams to distant regions, and places, inhabited by spirits who walk on air and sleep on space as if it were a bed. They neither sink in water nor burn in fire, and live without sorrow or fear. After awakening from such a dream of three months duration, he taught people how to control the forces of nature and of their own hearts. After another long sleep, he acquired the power of teaching, and governed the country for twenty-seven years with such success that it became as happy as a fairyland in which ordinary inhabitants inhaled air and sipped dew in place of ordinary food. They were able to control all their natural passions, so that society lived according to the rules of perfect virtue.

All this means that Huang-ti, in addition to his technological teaching, was a Spiritual Teacher – a Master incarnated from the Spiritual Regions. Or, in terms of Indian philosophies, a Saint or *Sarguru*. Many such have appeared on earth in historical times, so that Huang-ti may be tentatively claimed as the earliest known Master – probably living in the *Golden Age* of the *Mahabharata*.

Once *Taoism* had achieved a high place among Chinese philosophies, principally through the teachings of the ethical philosopher, Lao Tzu, its strong nationalistic strain led its supporters to claim Huang-ti as the real founder of what, by then, was considered to be a new religion; thus going back far beyond Lao Tzu in point of time and prestige.

Although the Yellow Emperor has been chosen as the source from which the early myths of China have evolved, attention must also be given to his two ‘imperial’ predecessors, Fu Hsi and Shen Nung. Fu Hsi’s official name as Emperor was T’ai Hao (‘The Great Almighty’). He is rep-

resented as being partly human and partly supernatural, his birth having been miraculous. The earliest extant representation of him is found on the stone tablets of Wu Liang Tz'u in Shantung Province, dating from 160 A.D.

On these tablets, he is accompanied by a female figure, the lower parts of their bodies being in the form of intertwined tails of *Serpents* – a form of symbolism which we have come to recognise as the insignia of the *Shining Ones* (see p.138 ff.).

The female figure was said to be of Nu Kua who was recorded as having been the 'sister' and the successor of Fu Hsi. Ferguson states that:

*... the intertwining of her body with that of Fu Hsi, on the bas-relief, suggests that either the two were brother and sister, or husband and wife. A third possible explanation which seems to me to be nearer the truth is that Fu Hsi was assisted during his reign by his sister Nu Kua.*

In his third possibility, we believe that Ferguson is close to the truth. The two figures were probably colleagues in the 'Guild of Serpents' – the Order of Anannage scientists.

According to tradition, it was Fu Hsi who instituted matrimony, and forbade marriage between two people with the same surname. He is said to have driven wild animals out of the country, and to have discovered iron, with which he made hunting and fishing implements.

Shen Nung, known as the 'Earthly Emperor' to distinguish him from Fu Hsi the 'Heavenly Emperor', represented the age of agricultural pursuits. He was reputed to have been 'born' on the mountain Lieh in the Province of Hupeh. He was eight feet seven inches in height, and was recorded as having the body of a man surmounted by the head of a bull.

Perhaps we should record, here, a passage from Jesus of Nazareth's discourses in the *Askew Codex* describing the twelve Archons (Rulers) of the *Punishment Enclosures of the Outer Darkness*:

*And the Archon in the fifth enclosure has a black, bull-face as his authentic face, and is called in their place – Marchur.*

*Askew Codex: The Path of Light, p.157.*

Apparently, among the Archons of the Astral Region, animal heads were not uncommon; but whether these were real, or merely masquerading disguises, is not disclosed.

Three days after Shen Nung was born, he could talk; at the end of five days, he could walk; at the end of the seventh day, he had a full set of teeth; and at the age of three years he was able to till the fields.

[This is reminiscent of the precocity of Ninurta (son of Enlil and Ninlil); and also the 'new labourers'; and also the precocity of the newly-born Noah (see Chapter Six, page 156). Although there is no mention of any radiant properties as in the case of Noah, the exceptional height of Shen Nung is consistent with our estimate of the height of Yahweh.]

It is stated in the *Ti Wang Shih Chi* that Nu Kua had the endowments of a 'divine sage', and succeeded Fu Hsi as sovereign. This statement has an element of coincidence about it, because the name Nu Kua is not dissimilar from Nin Khar (sag) ('Great Lady of Kharsag'); and she, too, 'ruled' over Kharsag for considerable periods when her husband, Enlil, was absent – and, indeed as Isis did in Egypt. The Anannage women were very competent.

As Fu Hsi symbolized the Age of Hunting, Shen Nung that of Agriculture, and Huang-ti that of Invention, so the Great Yao and Shun are the legendary models for an Imperial rule based on Righteousness. The latter were the two early 'sovereigns' whom Confucius taught his countrymen to regard as the model rulers whose virtues were resplendent to all generations.

It was said of Shun in the *Shu King* that he was in a low and undistinguished position when the Great Yao heard of his outstanding intelligence, and first proved him in many difficult situations with the idea of making Shun his successor. The *Bamboo Books* state that he had a miraculous birth. His eyes, like those of Yao had *double pupils*, for which reason he was known as 'Double Brightness'.

It occurs to us that if these two sagacious ancients really had eyes with double pupils, or if they were really single but so bright that they appeared to be double, this would explain the epithet of 'two-eyed serpents' applied in the Middle East to Anannage teachers of the First Order. The 'double brightness' implies that the 'single-pupil' serpents were also 'bright' or 'shining' and we can safely enrol Yao and Shun into the ranks of senior *Shining Ones*. The *Shu King* also states that Yao was universally informed, intelligent, accomplished, and thoughtful – and that his 'glory' filled the empire.

Much more could be written of the mythology of China, but we have the whole World to cover. Sufficient be it, here, that it has been possible to demonstrate that many of the Anannage/*Shining Ones* assisted in the civilizing of the early Chinese in much the same manner as in Kharsag, Sumer, and in Iran.

Huang-ti headed a Council of Seven, like Enlil, including himself and the Liu Tsung, or the 'Six Honoured Ones', under the Supreme Commander – the Anu of the far East – Shang Ti.

### *The Land of the Ainu*

(Japan)

*O what a wonder!  
Music is heard in the sky,  
Miraculous perfumes fill the air,  
Petals fall from heaven like rain drops!  
Are these not signs of a peaceful reign?!*

### The Fairy Dance ('No' Drama)

In early times, the long archipelago that skirts the eastern shoreline of China, known to us as Japan, was originally inhabited by a race of hairy aborigines called, in their own language *Ainu* – said to have meant 'man'. They were a primitive race, having no literature; and having been, themselves, wiped out by their conquerors, they have left no memorial of use to this study, other than an evocative name, strangely reminiscent of the Sumerian *eme-ku* term *An*, meaning 'heaven' or 'Anu'; and the Old Irish term *ainne*, meaning 'shining' or 'brightness'.

Between two and three thousand years ago, parties of invaders landed at various points and drove the aborigines before them – first to the east, and then to the north. It is not certain whence the conquerors came, but it is likely that they came across the Sea of Japan from the Asiatic continent by way of the Korean Peninsula.

It has to be remembered that the basic stock of the Japanese, like that of the Koreans, differs in many respects from the Chinese. The origin of the Japanese must be sought somewhere further north than the home of the Chinese Han race. But the affinity of the Koreans with the Japanese is well established, and kinship may some day be satisfactorily traced with other races that inhabit the northern part of Asia.

The invaders lived in tribes of which the chiefs were frequently women – a characteristic that impressed itself on the Chinese when they came into contact with them, probably close to the beginning of our own era.

Nature has favoured the Japanese people with a beautiful land in which variations of landscapes are matched by the extremes of climate; from the tropical heat of the southwest to the severe winters of the north. Ferguson summarised the environmental atmosphere which he considered shaped the early imaginations of a sensitive people:

*... .. the landscape is richly diversified by mountains and streams, inlets and promontories, plains and forests. Fairies may well be imagined to roam in the woods, and by the many waterfalls; in the spring haze and in the summer clouds semi-celestial beings may easily be visualized; the dark surfaces of lakes surrounded by high cliffs and soaring peaks is well adapted to be the abode of gloomy spirits or to be the scene of conflicts among fantastic genii. The cloud-like blossoms of the cherry-trees are said to be produced by the inspiration of a*

*Lady-who-makes-the-trees-bloom, and the crimson leaves of the maple are conceived as the work of a Brocade-weaving-Lady.*

*The spirit of the butterfly appears in the spring night, wearing pink robes and veiled in greenish wreaths. In the plaintive singing of the 'pine insect' the people hear the voice of the dear one who has been reborn among the withering bushes of the fields.*

*On the lofty summits of snow-covered peaks great deities may dwell, and among the iridescent clouds may be heard celestial music. Beyond the distant horizon of the sea is the land of perpetual green and the palace of the Sea King.*

*The susceptibility of the people's mind to their surroundings is shown in the early growth of a poetry in which they sang the beauty of nature and the pathos of human life, of love and of war. That early poetry is simple in form and naive in sentiment, yet it is touching and delicate. The people felt in harmony with the changing aspects of nature, exhibited in the phenomena of the seasons, in the varieties of the flora, in the concerts of singing birds and insects.*

*Their sentiment towards nature was always expressed in terms of human emotions; things of nature were personified, as men were represented as living in the heart of nature. Men and nature were so close to each other that the personified phenomena were never totally dissociated from their natural originals. This circumstance has often been misinterpreted by Western observers, who declare that the Japanese lack the personifying power of imagination. But the truth is that the degree of personification is not so complete as it is in Greek mythology, and that the imagination never went so far as to obscure its source in the actual physical world.*

The obscuring of mythological sources has been the bane of this study, and the necessity to penetrate the glosses and distortions perpetrated by later influences has been one of its difficulties – and, possibly, the major source of any error. In the Japanese mythology, two such later distortions have to be corrected; namely, the careful insistence, in the narratives, of the *official* account of the ancestry of the people, and the modifications imposed by the Buddhist influence.

Buddhism was certainly adapted by the Japanese to their own mental disposition, and the great system of Buddhist mythology (in which the truth is hidden) was broken up into single tales or brought down to a humbler level of actual human experience. Ferguson describes the temperament of the people, as manifested in their mythology, poetry, art, and music, as characterised by being delicate, imaginative, and pleasing; but never lofty; sensitive but scarcely penetrating. In consequence of these traits there is a welcome lack of tragic strength in their mythology. They show no awareness of any tremendous catastrophe afflicting the world, and the conflicts that occur hardly ever end in sublime tragedy, but rather in compromise. Even the tragedies found in later tales and dramas are characterised by the mournful submission of the heroes, and only exceptionally by the conflict of a demoniacal will with fate.

Japanese mythology knows nothing about a Creation by fiat, but postulates the origin of things in spontaneous generation, and their development by generative succession. Explanation of the origin of the Universe by creation is a grand and disturbing concept; the myths of spontaneous generation and transformation, in contrast, are soothing. The former is monotheistic, because everything is made dependent on the will and power of one almighty Creator; the latter is pantheistic, for all exis-

tences are credited with vitality inherent in themselves. It was this Japanese conception of things which manifested itself in the early Shinto animistic religion and, later on, harmonised well with the Buddhist pantheism.



Fig.18. *The Primeval Couple* (Izanami and Izanagi)

The ancient records of Shinto tell us that, in the beginning, there was chaos – like an ocean of oil. Out of the primeval chaos grew something like the sprout of a reed. It proved to be a deity called the *Eternal-Ruling-Lord*, and together with him were generated two other deities called, respectively, the *High-Producing God* and the *Divine-Producing Goddess*. These three are regarded as the original Triad in the generation of gods, men and things. But almost nothing further is heard about them, except that some clans claimed descent from one or the other of them.

The primeval Triad was followed by a series of gods and goddesses, all of whom, ultimately, were said to have ‘hidden themselves’, that is, departed, but not after the fashion of human mortality – more in the nature of a return to *higher* regions. But after a succession of these spontaneous generations and disappearances, a couple *appeared* who were destined to generate many things, and many important gods. They were the *Male-who-invites* (*Inzanagi*) and the *Female-who-invites* (*Izanami*).

These two deities were ‘sent down to the world by command of the celestial deities’ in order to bring forth things on earth.

They descended from their home by the ‘Floating Bridge of Heaven’. We have no description of this process but it seems reasonable to assume that the Anannage were in action, again, *descending onto a high mountain top* (see pp.66 and 103).

After they had carried out the duties imposed upon them, Izanami is said to have died and descended to the Japanese Hades, Yomotsu-kuni (‘the Land of Gloom’). Her husband, like Orpheus and several others in diverse cultures, followed her down to the subterranean abode. The goddess asked him not to look at her; but being eager to see her, he lit a small torch; and, in the darkness of the pit, beheld the ugly, decaying figure of the goddess. He fled, and with his wife and all the ghosts and furies of the place in pursuit, narrowly escaped being dragged back to share his wife’s fate.

In course of time, several more deities arrived, chief among them was the *Heaven-illuminating-Deity* (*Ama-terasu*) who became the Sun-goddess; *Guardian-of-the-Moonlight-Night* (*Tsuki-yomi*); and the *Swift-impetuous-Deity* (*Susa-no-wo*), the Stormgod. A considerable conflict broke out between *Susa-no-wo* and *Ama-terasu* in which the Storm-god was worsted, and the Assembly of the gods decided to punish the outrageous Storm-god. His beard was stripped off, his possessions were confiscated, and he was sentenced to banishment [presumably back to the Astral Region).

*Susa-no-wo*’s successor was *Oh-kuni-nushi*, the *Great-Land-Master*. It was his role on earth to rule the country equitably, and to develop its agricultural and mineral resources. In this task, the *Great-Land-Master* found (or, more likely, was sent) a powerful helpmate in a dwarf-god, named *Suku-na-biko*, the *Small-Renown-Man*. This character was said to have approached the Land-Master as he was standing on the beach – coming from the sea on a raft, clad in ‘moth’s wings’ and wearing a mantle of *feathers* (see p.104).

The Land-Master learned that the Dwarf was a ‘child’ of the *Divine-Producing-goddess*, and was familiar with the medical arts. Reading between the lines, this suggests that the Dwarf, as a ‘child’

of one of the original Triad of gods, was a replacement sent from 'Headquarters' to assist the Land-Master.

They became like brothers, and co-operated in developing the land, in cultivating various useful plants, and in curing people's diseases. We can now begin to see the Japanese pantheon in terms of the Anannage hierarchy, and suspect that the Land-Master (the equivalent of Enki – *Lord of the Land*) was occupied with setting-up yet another *Khar* – this time, one in the region of Izumo, on the coast of the Sea of Japan.

It seems likely that Suko-na-biko was the butt of his colleagues on account of his size, and a number of amusing tales are told about him. One stated that when the millet in his field ripened, he climbed up to one of its ears, and as the stalk rebounded he was thrown so far away that he never came back, but went to Tokoyo, 'the Land of Eternity.' Yet this dwarf-god is believed still to appear and to lead people to places where there are curative springs. This has led to him being known as 'the god of hot springs'; a natural enough function for a medical deity.

Ama-terasu, the *Heaven-illuminating-Deity*, wished to send her 'grandson', Ninigi (the *Prosperity-Man*), to take over from the rulers of Izumo. The myth states that the Sungoddess sent two of her best 'generals' to the realm of Oh-kuni-nishi. After a long resistance, Oh-kuni-nishu and his 'sons', the lords of Izumo, yielded to the demands of the ambassadors that Izumo should be 'ruled' by the *August Grandchild of the Sun-goddess*. But a condition was agreed upon - by way of compromise - that all power of the visible world should be delivered to the 'Grandchild' while things 'hidden' should still be subject to the rule of the *Great-Land-Master* and his 'descendants' (successors). Things 'hidden' were described as all mysteries beyond the physical world, the occult arts of divination, sorcery, exorcism, and the medical arts. In this definition, the hands of later redactors can be detected.

It appears likely that a dispute broke out between 'Headquarters' and the Administration of the 'field operations', over the distribution of responsibilities there. Probably, with the development of the *Khar*, the work-load was becoming excessive; and Headquarters would have decided that a second executive should assist the *Great-Land-Master*. This was strongly resisted but, after discussions with Headquarters representatives, the *Great-Land-Master* agreed to hand over responsibility for the running of the agricultural operation to a colleague; but to retain, for himself, the responsibility for *Spiritual Teaching*, and for medical matters.

The Japanese people have always believed in the existence and activity of 'spirits', both of natural objects and of the dead; yet their mythology, as handed down in Shinto tradition, is poorly supplied with fantastic beings, and is quite vague in giving personality to its deities.

We have briefly mentioned a fairy who is completely indigenous to Japan, namely, Ko-no-hana-sakuya-hime, 'the Lady-who-causes-trees-to-blossom.' She is the fairy of cherry-blossoms, and is pictured as hovering over trees and making them bloom. She was supposed to have married the 'grandchild' of the Sun-goddess who took over the responsibilities for the running of the agricultural complex at Izumo. Here, there is a parallel with Kharsag (see Volume One, Kharsag Epic No.3) where Ninkharsag (who might also be described as one who made the fruit-trees blossom) married Enlil, the leader of the Anannage group, there.

Whether this comparison is coincidence, or whether a pretty tale from the Middle East has been adopted to clothe the principal Japanese fairy, is difficult to determine. On balance coincidence is to be preferred because, if the Anannage agricultural biologists tended to be feminine, what would be more natural than that a new arrival should fall in love with the established female scientist – particularly if she was as beautiful as Ninkharsag was reputed to be.

Another story told by Ferguson, runs as follows:

*A celestial maiden came down to the pine-forest of Hiho, a sandy beach on the Pacific coast whence there is a grand view of Mount Fuji soaring into the sky on the other side of the water. The maiden was charmed by the beauty of the place and forgot her heavenly home.*

*A fisherman happened to pass by; he perceived a miraculous scent which perfumed the air, and saw a wonderful robe of feathers hanging on a pine-tree. While the fisherman was examining the robe and wondering what it was, the fairy appeared to him and told him that it was hers – the robe of feathers that was the property of all heavenly maidens. The greed of the man was aroused and he rudely refused to return the robe. The maiden lamented her loss (but) finally persuaded the fisherman to return the robe by dancing before him one of the celestial dances.*

The robe of feathers worn by the Anannage has been mentioned several times in this study, and appears to have been a standard item of clothing. It was worn by the 'two men' who carried Enoch up to the Garden in Eden, and it is depicted as a kilt-like dress in several Sumerian statues. It also occurs in pictures of the old Chinese emperors (see Chapter 13, *Fig. 17*).

The 'Azuma Dance', that is portrayed in the *No Drama*, is supposed to have had its origin in the dance of the fairy on the beach of Hiho. And it is recorded that when the Emperor Temmu, who reigned in the seventh century A.D., was playing on the *Koto* in the palace of Yoshino – the place of cherry-blossoms – five fairies appeared in the sky, playing on their instruments in harmony with the royal musician, and danced before him the dance of 'Five Tacts'. Thereafter, the music and the dance became one of the festivities regularly observed after each Imperial coronation. In the *No Drama*, the chorus describes the scene in these words:

*O what a wonder!  
Music is heard in the sky,  
Miraculous perfumes fill the air.  
Petals fall from heaven like rain drops!*

*Are these not the signs of a peaceful reign?*

*Hearken! sweet beyond all imagination  
Sound and resound in unison.*

*Harps and guitars, flutes and horns,  
 Bells and drums, of all kinds;  
 A grand orchestra makes harmonious the serene air –  
 The soothing breeze of the spring.*

*To the accompaniment of heavenly music  
 Celestial maidens dance, hovering in the air,  
 Fluttering their sleeves of feathers,  
 Flying and wavering among the cherry-blossoms.*

In Japanese folk-lore, not only do *celestial maidens* descend to earth and marry humans, but maidens of the deep sea realms sometimes become the wife of a mortal though, when such marriages occur, the man usually descends to her abode. These stories have common elements with fairy-stories all over the world – perhaps particularly with Ireland. But, whereas in Ireland, it is possible to connect these fairy denizens with the Third Order of the *Tuatha De Danann*, a Section of the Anannage/*Shining Ones*, in Japan the connection is more difficult to make.

In fact, it must be said that there is rather less visible connection, in Japan, between the mythological gods and those we know as the Anannage, than has been found elsewhere. And yet, there are threads in the stories which we have recounted that give pointers to the erstwhile presence of the *Shining Ones*. What is obviously missing is the presence of radiance and brightness that so commonly enfolds the mythological gods, elsewhere. True, Ama-terasu, who became the Sun-goddess, does exhibit the phenomenon; but it could be argued that, because she became the Sun-goddess, the refulgent attribute was added to her, rather than the other way around.

If the Anannage were present in Japan, their characteristics may have been suppressed by an institutionalised redaction which assured that tradition was kept in an acceptable mould. It would have been more satisfying to have closed this chapter on a more definitive note; but to have done so, would have been stretching the evidence beyond its elastic limit.

And, yet, we have the striking quotation on page 338:

*“These two deities were sent down to the world by command of the celestial deities  
 in order to bring forth things on earth!”*

### *Westward across a Continent*

... .. the fig-tree near the Scaean Gate,  
and dominating it all, towering Mount Ida,  
where Zeus sat, watching the battle.

The Bull of Minos

The Mount Ida on which Zeus is recorded as having sat to watch the battle for Troy, is not to be confused with the Mount Ida that crowns the Island of Crete. The highest mountain top in Crete may also have supported the mighty Father of the Greek peoples, but the scene below him would have been a far more peaceful one than that on the Trojan plain in mainland Greece.

The reader has already been introduced to the 'new gods' of Greece, in Chapter Ten, who, after a stay in Crete, settled in Olympia; and we have discussed the Seven Cities of the Levant into which the *Shining Ones* dispersed after the establishment of the principal 'Khar' at Kharsag. This was the First Diaspora.

The Second Diaspora occurred, as has already been mentioned – at the end of an era, around 500 B.C. – when Kharsag was destroyed in the once-in-a-thousand-years storm. The Council of the Anannage decided not to rebuild Kharsag but to move eastwards into the Mesopotamian Valley; there to disperse into the fertile lands that lay between the two great rivers, the Euphrates and the Tigris.

In the Valley, the civilizing influence of Kharsag had already made considerable impact, in consequence of which the indigenous population was settled into small farming communities. The Council of Eight (Ninkharsag had been added to the original Seven) decided to split up and allocate separate areas to its individual members as their spheres of influence. The process has been recorded by the Sumerian scholar, C.J.Gadd, who provides us with an opportunity of writing of the diaspora in rather more detail than was desirable at the end of Chapter Eight:

*There was a time before cities existed – but with the creation of man and his concentration, these came into existence; the first to appear being named in a Sumerian poem as Eridu, Badtibira, Larak. Sippar, and Shuruppak, to which a later text adds Nippur, Uruk, and Babylon, itself.*

*All of these (and others omitted) were assigned by the supreme god [presumably Anu] to one of his divine offspring or followers, who were then faced with the necessity of improving their domains.*

In the course of time, these centres of civilization, under the 'divine' direction of their *Shining Overlords*, became independent City-States that, within a millennium, had coalesced, loosely, into the developing magnificence of Sumer.

It is unlikely that Kharsag, alone, provided the Anannage cadres for the Mesopotamian Valley. The abandonment of Çatal Hüyük in the middle of the sixth century B.C.; the changes that occurred in Jericho; and the lacuna in Greece between the 'old' and the 'new' gods, suggest that

these three areas joined in the dispersion from Kharsag into Mesopotamia. The City of On, however, continued to flourish under Osiris and Horus; moving towards the Dynastic Era, as the *Shining Ones* trained their chosen men and women to take over the reigns of office as Kings and Pharaohs.

In preparation for their ultimate departure – which event may have been precipitated by the growing presence and influence of the Amorites, but was surely part of an overall plan under the direction of Anu – the *Shining Ones* began to divest themselves of absolute power over their Mesopotamian domains by selecting kings to rule under their suzerainty. There was Persia and the East still needing attention, and all of Europe in the West.

The ultimate departure of the ‘gods’ in what was a Third Diaspora has not been recorded as a single event, because a small cadre under the leadership of a Shamash who became known to the Israelites as Yahweh Elohim [see Chapter Nine] was left behind in the Middle East. But, the description by Julian Jaynes, in his book *The Origin of Consciousness in the Breakdown of the Bicameral Mind* should not be confused with the Third Diaspora – the following extract records the withdrawal of Shamash and his colleagues, from the Middle East, to lead the Israelites out of Egypt to a military conquest of the Levantine states.

*About 1230 B.C., Tukulti-Ninurta I, tyrant of Assyria, had a stone altar made that is dramatically different from anything that preceded it in the history of the world. In the carving on its face, Tukulti is shown twice, first as he approaches the throne of his god, and then as he kneels before it.*

*No king before in history is ever shown kneeling. No scene before in history ever indicates an absent god [our emphasis]. The bicameral mind has broken down.*

*Hammurabi, as we have seen in II.2, is always carved standing and listening intently to a very present god. And countless cylinder seals from his period show other personages listening eye to eye or being presented to the just-as-real figures of human-shaped gods. The Ashur altar of Tukulti is in shocking contrast to all previous depictions of the relations of gods and men.*

*... What is known as the Epic of Tukulti-Ninurta is the clearly dated and wellpreserved cuneiform document of note after Hammurabi. In the latter's time there is no doubt of the gods' undeviant presence among men, directing them in their activities. But at the beginning of Tukulti's somewhat propaganda-like epic, the gods of the Babylonian cities are angry with the Babylonian king for his inattention to them.*

*They therefore forsake their cities, leaving the inhabitants without divine guidance, so that victory of Tukulti's armies is assured. This conception of the gods forsaking their human slaves under any circumstances whatever is impossible in the Babylon of Hammurabi. It is something new in the world.*

We have quoted this comment at length because it illustrates a concept that has a place in this study, but which has been badly misrepresented by the above author.



Fig.19. Carving on the front of the Tukulti Altar  
(after Julian Jaynes).

Expressions of grief at the absence of the gods are well known from the annals of the Middle East; but what is referred to above is not the general exodus of the *Shining Ones* from their City-States – that occurred fifteen hundred years earlier than the Third Diaspora. When the Third Diaspora took place, in the early part of the third millennium, it was partly the result of the pressure from the Semitic tribes of the Syrian Highlands [which will be referred to again in a later chapter], and partly because the work of the *Shining Ones* was completed in Sumeria. That civilization had graduated and could stand on its own educated feet. Other areas were less fortunate and needed help.

One group of *Shining Ones* moved eastwards through Persia and Afghanistan to the rich plains of the Indus Valley (now in Pakistan), and is believed to have established the magnificent, planned cities of Mohenjo-daro and Harappa around 2500 B.C.

Meanwhile, Shamash, with his colleagues working elsewhere, ruled supreme in the Middle East, building within himself his delusions of grandeur, much as we believe Seth did in Egypt. Over the centuries, he is depicted giving laws to Hammurabi and discoursing with several kings. Under the sobriquet of El Shaddai (*Shining One* of the Mountain), he is recorded in *Genesis* as visiting Terah and Abraham in Ur, and giving instructions for the removal of Terah's family back to their homeland of Canaan. Centuries later, he assumed the name of Yahweh Elohim (Leader of the *Shining Ones*) when he waylaid Moses among the scrubby bushes of Midian.

By the time of the meeting with Moses (in around 1225 B.C.) which set in train the Exodus of the Israelites from Egypt (see Chapter Nine), Yahweh Shamash had left Sippar and had made his headquarters on Mount Horeb in Sinai (hence his name of El Shaddai). And it was this withdrawal from the land of Babylon that prompted the 'empty throne' at which Tikulti-Ninurta made his obeisance – perhaps, by prayer, pleading for Shamash's return.

Julian Jaynes is a psychologist of some distinction but, while we have used his arguments to illustrate a point, we cannot subscribe to his main thesis that the 'gods' never existed, but were fictions of man's bicameral mind, substituting for *consciousness*. In a strange *non sequitur*, he claims that, with the disappearance of the gods, the breakdown of the bicameral mind allowed Man to make his own decisions through the development of *consciousness*. But this cannot be accepted in the light of Yahweh's very real presence among the Israelites during the wanderings in the desert, as described in Chapter Nine.

In the course of this Chapter, we shall follow the travels of that group of *Shining Teachers* who moved westwards out of the Middle East between 3000 and 2500 B.C. We shall only rarely be able to distinguish between individuals because their personal names will only infrequently appear – only their 'stage' names. Enlil meant 'Lord of Cultivation'; Enki was 'Lord of the Land'; Anu was the 'Most High'; and Osiris was *wsr* meaning the 'Wise One'. Always, we recognise the *Shining Ones* by their titles; by the descriptions of their occupations; by their positions in the Anannage hierarchy; and sometimes by some remarkable characteristic – but only rarely by their proper names.

This is an unhappy truth because it means that we are never sure whether the same Being is responsible for two different events, or whether there has been a change in personnel between the two events. For example, we cannot be sure whether the Enlil who founded Kharsag was the same Enlil who founded the City of Nippur, some two and a half millennia later. If they were not the same Being, were there two other Enlils in between, or twenty?

The difficulty lies in the fact that we are not [as St. Paul succinctly put it] dealing with 'flesh and blood, but with principalities and powers'. These principalities, while temporarily encased in human bodies, are constrained by the length of time they have at their disposal before they are called back to re-enter the 'wheel of transmigration'. For some that time may be short, for others centuries or even millennia.

Perhaps this dilemma is of no great importance because the characteristics, and activities, of the *Shining Ones* should be of greater significance than their names. And yet - there is this importance, that if one Shamash displays the characteristics of intemperance, cruelty and personal ambition, over an extended period of time, that Being can be labelled as a 'bad hat'. But if there were really half a dozen Shamashes, successively, acting in the same way, the traits become characteristic of the Group – and the angelic image must be abandoned. So far, in our researches, the good that we have found has greatly outweighed the bad; but we shall monitor the balance, continuously, as the story unfolds.

The *Shining Ones* have now achieved a worldwide scenario, but in this chapter we shall only travel some fifteen hundred miles west to AKHAIA in Greece, but stopping first where we began, in Crete – the island doorway to the continental mainland.

### THE 'NEW GODS' OF THE GREEKS

Kronus (not the 'Old God') was a 'king' among the gods, a style that stems from Sumer and Egypt. From this style, we may deduce that he was the leader of an Anannage settlement. He had been told that he was fated to be overthrown by a powerful 'son'; from which we may read that he was afraid of being replaced by one of his own subordinates. In the legend, he is said to have devoured each of his children as they left their mother's womb; but it is more likely that as each subordinate grew to a stature capable of threatening his position, Kronus sent him away to an outpost to cool his heels – to some place where he could not challenge Kronus's supremacy.

When Zeus, the youngest child, was said to have been born, his mother, Rhea, tricked Kronus by offering him a stone wrapped in swaddling clothes, which he duly 'swallowed'. In our context, Zeus was the last recruit to join Kronus's group of *Shining Ones* but, somehow, Kronus was tricked into accepting him.

Zeus was 'born' on Crete, from which we may deduce that he was a raw recruit from the Spiritual Regions. The 'Old Gods' had long since left Mount Olympus and the Grecian mainland, and had probably returned to their Astral homeland; a new influx of teachers was to approach that mainland by way of the fertile island that closes off the Aegean Sea.

In time, Zeus replaced Kronus and took over the leadership of the Group, and it is recorded that he 'liberated' his brothers; and these, his colleagues, had obviously not been harmed by the despotic Kronus.

But who? – or, perhaps, more relevantly – what was Zeus?

In classical Greek, the name appears in a variety of forms, the standard being ΖΕΥΣ; but Ζ (upper case) and ζ (lower case) is a double consonant, being composed of σ (s) and θ (d); and in Aeolic Greek the name became Σθευς (Sdeus). But the σ (s) often disappeared, leaving Δευσ (Deus) which is instantly recognisable as the Latin form for 'God'.

Both Homer and Hesiod refer to πατερ Ζευσ (pater Zeus); and to πατερ ανδρων τε θεω τε (Father of both Men and gods). Aristophanes used the expression Ζευ πατερ και θεοι (Zeus – Father and god). The Romans, of course, had the terms Ju-piter and Dis-pater. However, it has to be realised that the term *pater* had been used by the Sumerians, two thousand years before, in the form *pa-ter* or *pa-ter-ter*.

*Pa*, which we use today as a contraction, meant 'father' to the Sumerians, and *ter* meant 'plant' – *ter-ter* was the plural form. Hence, Zeus was the 'father of plants'; and, like Enlil and Osiris and Jamshid, was a 'Lord of Cultivation'.

It was a characteristic of the Sumerian language that vowels were often interchanged; a word such as *ze-us* could equally well have been read as *zu-es*. It is probably significant, therefore, that *zu* meant 'wisdom' or 'knowledge' and *eš* was an alternative for *ab* = 'father'. In these terms, in the more ancient language of *eme-an*, Zeus probably meant 'Father of Knowledge' – just as Enlil was known in Kharsag as *en-zu* meaning 'Lord of Knowledge'.

The point of this discussion is to highlight, once again, that Zeus – like Enlil, Enki, or Ba-al,

was not a personal name but an epithet or honorific; and that, over a period of time, it could have been applied to many different individuals. This is a useful observation because it allows the conclusion that the Zeus of the 'old gods', like Kronus, was not the same Being as the Zeus of the 'new gods'. Both were Lords of cultivation and knowledge in different periods of the Anannage saga. Indeed, we cannot even be sure that the Zeus of Crete was the same Being as the Zeus on mainland Greece; all we can state with any certainty is that all those referred to as Zeus or Enlil or Ba'al were senior members of the band of *Shining Ones* – the Anannage.

When the archaeological discoveries of Schliemann at Troy, in the second half of the nineteenth century, burst upon a largely unbelieving academic world, the first cracks appeared in the bastions of those to whom history was history, and mythology was the fanciful imaginings of romanticists.

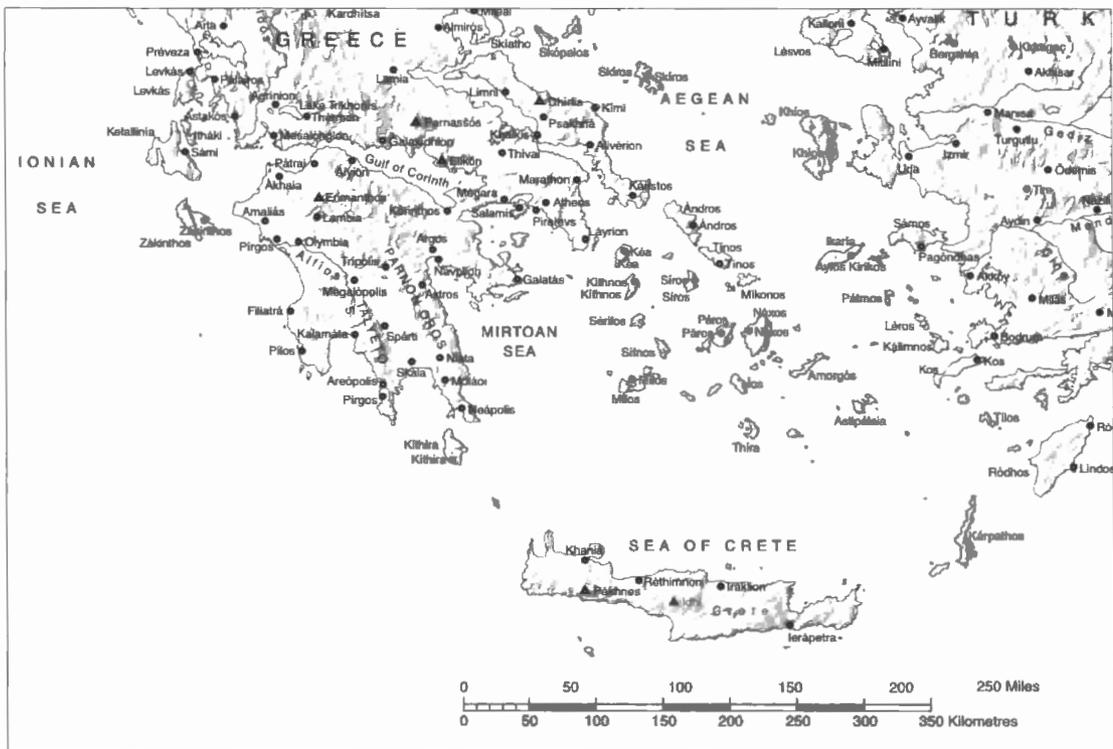
With these discoveries, the first justification for the literal acceptance of Homer's tales, written nearly three thousand years earlier, appeared to be established. *The Iliad*, even if it had overtones of hyperbole – even some falsification – could be read, for the first time as an historical account of the battles for Troy; and figures like Agamemnon, King of men, Menelaus and Priam, came into focus as people as real as Julius Caesar. And in 1876, the excavations of Schliemann at Mycenae produced results that added further encouragement for those who believed that more than a grain of history reposed in most major mythological husks.

*The Iliad* changed from a work of romantic fiction to a work of romanticised history - a view that had been held by both classical Greeks and the later Romans. Close on its heels, the *Odyssey* was found to be largely geographically correct – Odysseus, returning home from Troy after ten years of wandering, followed a route in the writings of Homer that can be traced on a modern atlas, step by step, and island by island – even if he, also, appears to stray into unlikely situations with such tales as those of Circe's isle, the horrible Lestrigonians, and the land of the Cyclopes. Allegory is a powerful weapon in the hands of an imaginative writer; men are capable of reducing themselves to the level of pigs under certain influences – alcohol being one – and it may not have needed magical spells for this to have occurred under the coaxing of a lustful Circe.

The reality of the *Odyssey* is highlighted by Leonard Cottrell, from whose book - *The Bull of Minos*, we quoted at the head of this chapter:

*Homer's topography, too, shows a detailed knowledge, not only of mainland Greece, but also of the Aegean Islands, of capes, harbours and sea-routes, of Syria and Asia Minor. In describing the Trojan plain, he makes the reader see its physical features: the winding River Scamander and its companion, the Simois; the two springs near the city, one warm, one cold; the fig-tree near the Scaean Gate and, dominating it all, towering Mount Ida, where Zeus sat, watching the battle (our emphasis).*

Although Mount Ida is not to be confused with the mountain of the same name that crowns the island of Crete, Cottrell introduces a 'cat among pigeons' with his reference to Zeus. Agamemnon, Menelaus and Priam have been accepted as historical figures – if slightly larger than life-size. But Zeus, King of the gods, Father of Knowledge, Law-maker, Giver of Fertility to fields and beasts – are we to give equal credence to his presence at Troy? If so, what of Zeus the



Map 10. *Crete in relationship to the Mainland.*

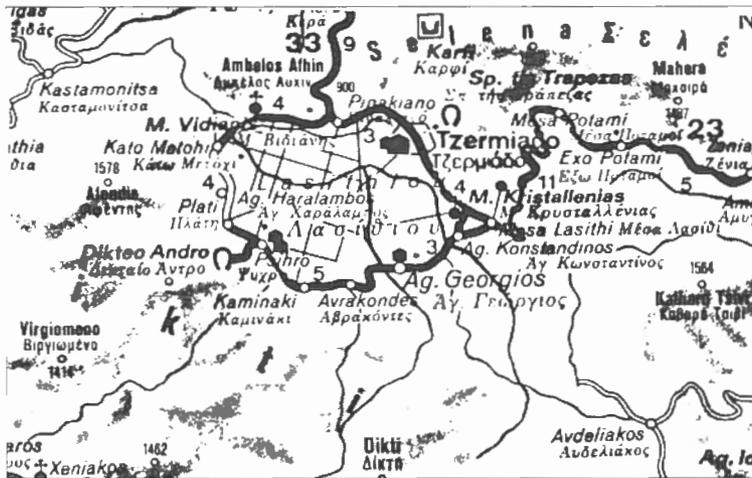
roustabout, the seducer of young maidens, the carouser, the Traveller over the Heavens, the Thunderer, the caster of Thunderbolts?

To assess this problem, it is necessary to move to Crete, the most southerly island of the Grecian archipelago (shown in *Map 10.*) which closes off the Aegean Sea from the remainder of the Mediterranean like the bar on a horseshoe magnet.

On the Greek Mainland, Zeus was accepted as the head of the later pantheon; but, in Crete, he was the essence and life-blood of the Island. In the temple of Diktaion Zeus, in the Sanctuary at Palaikastro Setei, there is a stele of black stone covered with the Kouretic Hymn to Zeus dating from the second or third century A.D. (although the original is much older than the inscription). The hymn appeals to Zeus Kretagenes (the 'Cretan-born Zeus'), to make fertile the fields and the animals.

Disc of Phaistos	(a) Knossos	(b)	Archaic	Symbolic Sumer	Ur Dynasty	Assyria

Fig.20. *The Eight-rayed Divinity Symbol of Zeus (with its antecedents).*



Map 11. Outline Map of the Lasithi Plateau in Crete.

In modern Crete, Zeus is still all-pervading, and his familiar symbol of the eightrayed star is to be seen on monuments of all ages from early Minoan of the beginning of the second millennium B.C., through Byzantine churches to recent buildings. But nowhere is his memory more prevalent, and his Presence more revered, than in the villages in and around the plain of the Lasithi Plateau in eastern Crete; and this 'Zeus worship' cannot be ignored despite the self-interest that the tourist trade brings to the area, which is shown on *Map.11*.

The so-called plateau is really a large, perfectly flat, ancient, dried-up lake-bed lying in the midst of a ring of high mountains that comprise the Dikti Range to the south, curving round at either end to join the Selena Range in the north. The lake-bed is roughly ovoid, being about six kilometres from west to east, and five kilometres from north to south; and lies at an elevation of 850 metres. The mountains about rise to a culmination of 2148 metres at Mount Dikti, only four and one half kilometres from the south edge of the plain.

Above the plain, high on the north side of Mount Dikti, there is the *Dikteo Andro* (the Dikti Cave – commercialised beyond belief – with cafe and shop, and grasping guides who lead gullible tourists down steps a hundred feet deep to the stalagmite-pillared levels of its labyrinthine extensions. Here tradition records that Zeus was born; and the goggle-eyed tourists are shown his 'bed'; and his calcified 'face' in the rock – a stone likeness reminiscent of the Turin Shroud but without an iota of that relic's possible verisimilitude.

But this is the lunatic gloss. The reality is an enormous cavern, with an interior comparable in size to a cathedral, in which much of archaeological significance has been discovered, from early Stone Age times up to the Minoan epoch.

There is nothing to connect the cave with the god, Zeus, other than the all-pervading tradition – and yet it is fully possible that the newly-arrived Anannage might well have taken advantage of its shelter until they could have arranged more permanent accommodation.

Stripped of its modern roads and buildings, the ancient lake-bed of the Lasithi Plain is as flat

as a board, criss-crossed with irrigation channels, and spotted with innumerable windmills drawing-up water from its buried aquifers.

The similarity between the Lasithi Plain and the Rachaiyah Basin in which Kharsag was built, is quite remarkable. Although the Lasithi Plain is larger, it has the same outlined, flat lake-bed surrounded closely by mountains of a similar height, and flanked by valley exits on one side leading to lower levels. The possibility that this plain held a 'Khar', established on the principles of the original, is one that has to be investigated.

Zeus was certainly a 'Lord of Cultivation' (like Enlil) and, although it cannot be accepted that the Dikti Cave was the place of his birth, he was closely connected with the area.

We began the investigation with a close look at the philological evidence from the ancient names around the Plain. The first discovery involved the name of Lasithi, itself; in full, in Greek, this was Lasithiou, and broken into syllables it gave:

*lasi* – which is the Greek root for 'vegetation', and  
*theou* – which has connections with *theos* meaning 'god'.

The Plain of Lasithi, therefore, was the *Plain of 'Divine' Vegetation*; and what better description of a 'Khar' could there be?

Moreover, the high mountains, behind, are known in Greek as Oros Dikti, a name that occurs nowhere else in the Island, as far as we are aware. The term Dikti is clearly connected with the root for 'speaking' and the giving of commands (our own word 'dictate' is evidence of this), which is entirely in keeping with the functions of Zeus. Mount Dikti, in Crete, may have played an equivalent role to Mount Ida, near Troy, on the Greek mainland; and from which, possibly, another Zeus gave his commands for the battle for Troy.

Another apparently significant name in the area is Agios Charalampos (shown as 'Haralampos' on *Map 11*.) *Agios* is the Greek term for 'Saint', but this is a relatively modern expression only reaching back through the Christian era. An older meaning for *Agia* (the feminine form) was 'sanctuary' as in *Agia Marina* = a 'sea-sanctuary' or 'harbour'. We know of no saint called Charalampos; but if there should have been some minor local character, he is likely to have taken his name from the locality.

What is more likely is that Agios Charalampos, at an earlier time, was the 'Sanctuary of Charalampos'; and that Chara-lampos, in Greek, meant 'Shining Joy' or, perhaps, 'Joyous Brightness'. The Sanctuary of Joyous Brightness would have been a not inappropriate epithet for Kharsag – and perhaps for all Anannage 'Khars'. Ninkharsag, the Great Lady of Kharsag, frequently referred to her domain as 'the Sanctuary':

*The decision of the Council had been to  
settle in the small, lofty Sanctuary, and  
to construct the high overflowing dam of water.*

Chapter Three: *Kharsag Epic No.2.*

The Garden in Eden was known to Sumerian chroniclers as the Sanctuary of Kharsag and, in our *Alternative Genesis* (see Appendix B), the Garden was made into a Sanctuary for wildlife; later it would have become the Sanctuary of Achaia (see Chapter Ten). And how small a step it is from *achaia* to *aghaia*, and from *aghaia* to *agia* and *agios*. On an earlier page, we illustrated the familiar Cretan symbol attributed to Zeus which may be seen on monuments of several ages. As shown in *Fig.21*, this symbol developed from an archaic Sumerian pictogram along two similar but culturally divergent trends.

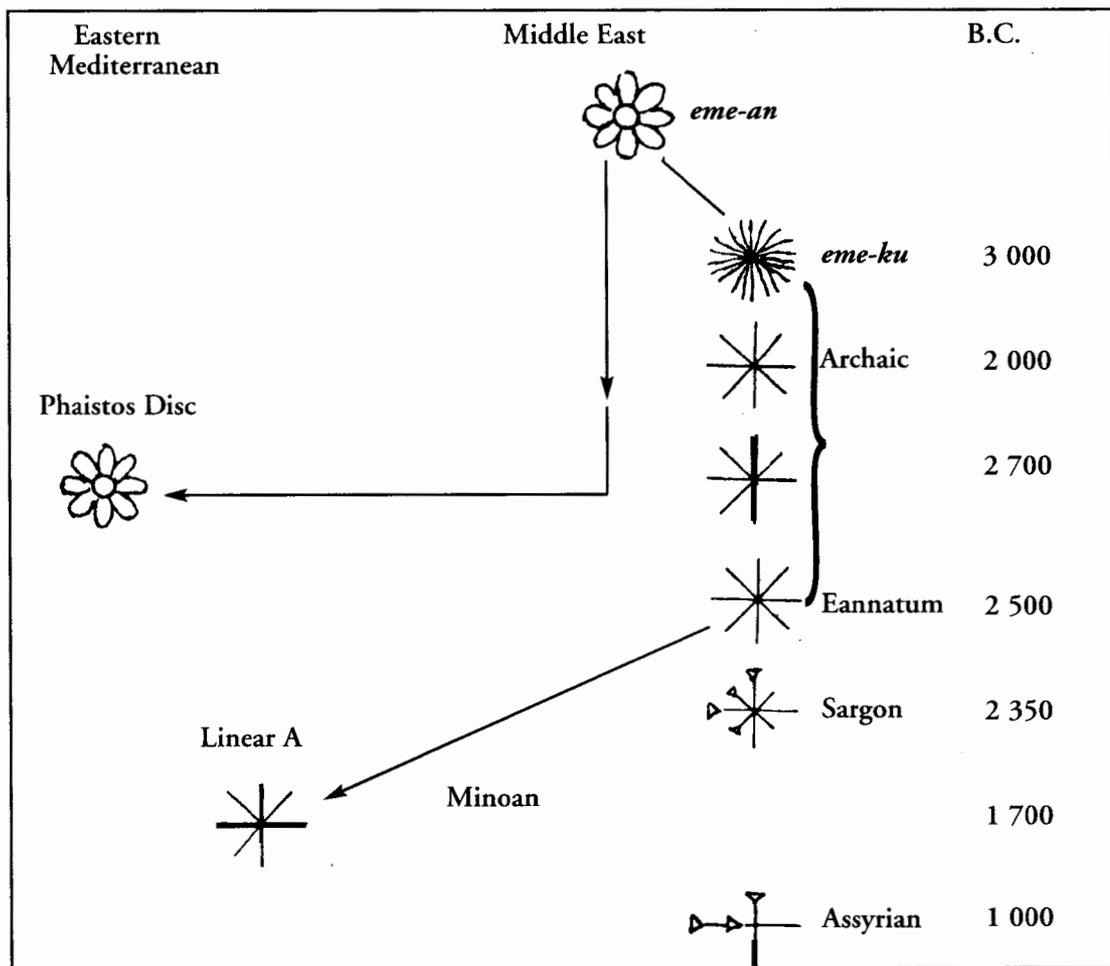


Fig.21. Developments of the Archaic Sumerian 'Divinity' Symbol.

The original Early archaic pictogram was a star-sign denoting such terms as *an* = the 'Lord Anu'; *dingir* = the 'Bright One'; *an* = 'high'; and *ana*, or *an* = 'heaven'. It was a sign, therefore, very closely connected with the *Shining Ones*, and particularly with their Commander, Anu. With a phonetic rendering of *dingir* it was also a determinant in front of the names of Anannage members. Thus, *dingir En-lil* indicated the 'Shining Lord of Cultivation'; and it was, in effect a pointer to 'divine' status.

## A QUESTION OF LANGUAGE

### *The Enigma of the Phaistos Disc*

*The Lords departed – The High Assembly ended.  
In it, the Lord had spoken, at that time in  
eme-an – ‘the language of Heaven’:*

*Let us set up dwellings of cedar-wood.  
Chapter Three: Kharsag Epic No.5.*

The connection between Sumer and Crete is further accentuated by the discovery of the famous *Phaistos Disc* in a storage magazine at the northeastern corner of the Minoan Palace of Phaistos in southern Crete, in 1908, by Dr. Luigi Pernier who was a member of the Italian archaeological mission.



Plate XIV. The Phaistos Disc (*Side 1*).

It was a strange artefact – a baked-clay disc, roughly circular, and about six inches in diameter. It was inscribed, as shown in *Plate XIV*, with die-stamped pictograms in a spiral framework on both the obverse and reverse sides.

From the date of the destruction of the Minoan Old Palace, and the presence of Linear-A inscribed tablets in the same storage, it has been generally agreed that the emplacement of the Disc could not have been later than 1700 B.C. The disc, itself, of course, must be older – but by how much remains a mystery.

The pictograms, which are reproduced in the four pages of *Table V*, are natural and well-drawn but, as yet, no satisfactory decipherment has been achieved.

Some of the pictograms bear a superficial resemblance to signs used in other Cretan scripts such as Linear A, but the resemblances are not sufficiently close, nor numerous, to allow the conclusion that these languages had a common origin. Indeed, on the evidence of the most frequently occurring sign on the disc – a man's shaven head with a conspicuous head-dress – it has been argued that the disc was a foreign importation (one of the suggested venues being Anatolia). Certainly, clay tablets have been widely used for literary purposes in both the Near and Middle East from very ancient times. On the other hand, a single occurrence of an axe-head has been compared to the Cretan double-headed axe, and used as an argument for a local origin.

But, in this respect, it should be borne in mind that a similarly inscribed axe-head occurs on one of the upright monoliths at Stonehenge in England. These two diverse symbols were the starting points from which we have found it possible to develop the interpretations that follow – interpretations that are based in clear affinities between the Phaistos Disc pictograms and archaic Sumerian inscriptions from the earliest, vertical writings.

However, by themselves, the two symbols carried only cursory conviction, but they served to open an avenue of rewarding research. Further study revealed that all forty-five, individual Disc symbols – without exception – could be matched with standard, archaic Sumerian ideograms; some pairings having an outstanding degree of conformity. Furthermore, this comparison suggested that the Phaistos pictograms, with their rounded, pictorial style were original models for the cruder, and often annular, Sumerian outlines.

The correlations started with the first, and dominantly significant, sign at the centre of the primary side of the Disc, from which the spiral picture writing begins. This is the 'eight-petalled' symbol – sometimes referred to as a Sun-sign – but considered, here, to be a 'divinity' or 'aristocratic' determinative which, in Crete, was closely associated with Zeus; and which, by comparison with a number of other *dingir*-like signs, widely-spread in space and time, pointed to a Sumerian connection, as illustrated in *Figs.20* and *21*.

The oldest of these clearly associated signs is the Sumerian Archaic, dating back to the end of the fourth millennium B.C.; but the most important, for the purposes of this study, is the third in line in *Fig.20* – Knossos (b). In the chain of development in Sumerian writing, this symbol lies between the Sumerian archaic sign and that used during the Ur Dynasty some five hundred years later – and, in identical form, it was in use in Lagash in the time of Eannatum, in the later part of the first half of the third Millennium.

In Crete, the plain, eight-rayed, linear star is associated with the 'petalled' variety of Knossos (a) – and is found, minus the central alignments, as the opening pictogram of the Phaistos Disc.

In Sumer, the embellished eight-pointed star was the symbol of Ugmash (later to become Shamash, the Babylonian 'Sun God'). Almost invariably, as in *Plate X (p.193)*, it appeared above his head on bas-reliefs; and this correlation points to a connection – either in person or in position – to both Shamash and Zeus.

The comparisons between the Phaistos Disc symbols and the archaic Sumerian signs, illustrated in *Table V*, allowed us to compile later cuneiform equivalents, make standard transliterations, and suggest English translations. In this Table, the first column ascribes numbers for convenient reference, while the second lists the pictograms found on the Disc, in anti-clockwise order around the spiral framework. In the third column, we have placed what we consider to be the equivalent Archaic Sumerian pictogram, followed in the fourth column by the cuneiform ideogram into which the Sumerian pictogram would have developed by the middle of the third millennium, B.C.

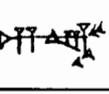
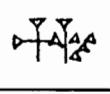
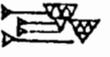
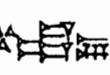
It should be noted that, at some time between the Archaic and the Ur Dynasty phases, Sumerian writing changed from a vertical top to bottom order, to a horizontal left to right order. All signs were thus rotated, anticlockwise, through ninety degrees. This change is particularly easy to spot in numbers 2, 3, 6 and 7. In column five, we show the, so-called, Assyrian cuneiform into which Babylonian writing developed by the beginning of the first millennium B.C., and which is now used by scholars for transliteration comparisons. The sixth column shows the transliteration of the foregoing writing of columns 3,4 and 5 into Sumerian phonetic syllables; and the final column gives our determinations of the most likely English translations, based on the evidence of the emerging context.

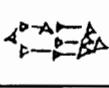
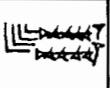
The opening pictogram (at the centre), being a hierarchical determinative (or *dingir*), refers to the *Shining One*, or the 'Great Lord' – and, in the context of Cretan symbols, should signify the 'god' Zeus. The second pictogram (2) represents the Sumerian symbol *gu* which translates, unequivocally, to 'speak'. The third pictogram (3) – an arrow in both Sumerian and the Disc – qualifies the mode of the Lord's speech. For this the translation 'quickly' has been chosen, but it could equally well mean, 'forcibly', 'directly', or 'penetratingly'. Thus the first phrase translates, credibly, from the Sumerian as :

*'The Great Lord spoke quickly.'*

The fourth pictogram is a graphic illustration of a man striding out, and its angular, archaic Sumerian equivalent gives a similar impression. The later cuneiform rendering has no known phonetic value but it is translated in the Kharsah Epics as 'raise up' or 'rise up', from which the more colloquial 'get up and go' may be deduced. The Great Lord, therefore, was urging someone into action.

	Phaistos Disc Pictograms	Sumerian Ideograms		Standard Assyrian Cuneiform	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
1					dingir ANU	= the Shining = 'The Great Lord'
2					gu	= speak
3					buluh	= hasten, hurry, quickly
4					?	= raise up, ? go?
5					dah	= collect, help
6					nir	= spread out
7					ga	= surround, capture
8					še	= grain, corn
9					buluh anše	= cattle = ass
10					imin	= seven, all
11					lugal	= lord, prince, king
12					tar kud	= destroy = cut
13					ga	= go, house, ruin set, place

	Phaistos Disc Pictograms	Sumerian Ideograms		Standard Assyrian Cuneiform	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
14					e	= pacified, quietened
15					ulu	= glad, joyful
16					šar	= abundance, all
17					šub	= escape, separate
18					nin	= great lady
19					nam	= fate, destiny
20					uri	= palm-tree land
21					sag	= head, first, leader
22					uz	= scavenging bird, ravager
23					ku	= mass, shoal
24					lu	= midst
25					?	= flattened corn
26					ab	= father, house, farmer, gardener

	Phaistos Disc Pictograms	Sumerian Ideograms		Standard Assyrian Cuneiform	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
27					hal	= after, behind
28					ba	= him, that one
29					šu	= lofty, hand, strong
30					tin	= life, lively
31					kus	= meadow(s)
32					egir tar	= thereupon, future = destruction
33					gu	= leader, strong, land
34					ur	= dog, be sad, submission
35					hu nad	= a flier = bed, dwelling, hence = nest or hive
36		?			ur	= harvest, grasp
37					lam	= sprout, bear fruit
38					šag	= pure, bright, clear
39					ad	= father, mother, cry or bellow

	Phaistos Disc Pictograms	Sumerian Ideograms		Standard Assyrian Cuneiform	Sumerian Syllabic Transliteration	English Translations
		Archaic	Ur dynasty			
40					ab	= ox(en), cattle
41					ki	= dwell, place, land
42					lil ge	= wind = end of
43					gana	= approach, bind
44					ir	= fetter, shackle
45					egir	= thereupon

Table V. Analysis of the Phaistos Disc Symbols

The start was extremely fortunate because, as all Sumerian scholars know, it is difficult (and, at times, impossible) to obtain a justifiable translation from an early, unilingual, Sumerian text without a knowledge of the context. In this respect the Phaistos text is helpful to the translator – near the beginning, it refers to ‘corn’, ‘oxen’ and seven lords; and when the syllable *sub* appears, which meant ‘escape’, the context of the piece falls into place. The ‘seven lords’ bring to mind the Council of Seven of the Anannage and of the Archangels; and the number occurs, as has been seen, in a number of other hierarchies of the *Shining Ones*.

Because of this piece of good fortune, we believe that the translation which follows is broadly correct, but, of course, it cannot be guaranteed in every detail because of the shortness of the text, and the limited number of pictograms available. The multiplicity of meanings assigned to individual Sumerian ideograms, and the spread of phonetic values, combine to make it unlikely that there can be a unique solution to a text of this kind. In the poetic style, outlined below, the numbers at the right-hand side refer to those assigned to the Phaistos symbols in *Table V*.

These lines are notable in their similarity to the peculiar, repetitious style and context of the Kharsag Epics; and it may be that the Phaistos tale was originally part of a collection describing the world-wide activities of the Anannage in an undisclosed farming Settlement which has all the hall-marks of another Kharsag. The reference to our Great Lady [? Ninkharsag] in Line 10, however, suggests that the poem may be referring to Kharsag, itself.

The Great Lord may have been Zeus in the context of Crete, but he was undoubtedly Father Enlil in the context of the Kharsag Epics; and the Great Lady was none other than Ninkharsag, wife of Enlil and the *Mother of Life*, whose responsibility would have been the fertility of the plantations at the Settlement. She was the Great Mother who was to become the prototype for all the Earth Mothers in the deifying mythologies that grew up in the wake of her departure. As suggested earlier, the Seven Lords were the Anannage Council of Seven that controlled the destinies of Kharsag.

[A PASTORAL DISASTER]	Side 1
<i>The Great Lord spoke quickly:</i>	1-2-3
‘Go and collect helpers –	4-5
spread out in the cornfield,	6-7-8-9-10-11
and surround the oxen of the Seven Lords.’	
<i>The Great Lord spoke quickly:</i>	1-2-3
‘Go!’ – before the corn is destroyed –	8-12-13
go and collect helpers for the Seven Lords.	4-5-10-11
They [the oxen] must be pacified.	10-14-15
<i>The escape could destroy the harvest [abundance]</i>	12-16-17-18
(produced) by our Great Lady:	
the escape of the oxen is threatening the land –	9-17-19-20
the oxen of the Seven Lords.	9-10-11
They must all be pacified.’	10-14-15
<i>The Headman ran.</i>	4-21
<i>The stampeding oxen of the Lord(s)</i>	17-13-3-22-9-11
had streamed out and escaped.	
‘They must all be pacified –	10-14-15
(for) the oxen went as a herd.	13-23
Spread out into the cornfield	6-7-8-9-9-10-11
and surround the oxen of the Seven Lords.	
They must all be pacified.’	10-14-15
<i>The Headman ran.</i>	4-21
<i>The rampaging oxen of the Lord(s)</i>	17-13-3-22-9-11
stampeded and escaped.	
<i>In their midst, the birds scavenged.</i>	22-24

<i>The Great Lord went (to learn) the fate of the (oxen) of the Seven Lords; the ox-herder hurried after him.</i>	1-13-10-11 26-27-28-4
<i>The corn of the Seven lords was being trampled down.</i>	8-12-28-10-11
<i>They had rejoiced over that grain but the oxen (?) of the Great Lady of the Council had escaped.</i>	8-14-15 (obscured) 17-18-10-11
<i>On the Heights, the lively oxen were all in the fields and meadows; the running herd was destroying the (harvest) of the Seven Lords.</i>	29-30-9 10-26-1-9 23-27-32-10-11
<i>The Leaders were saddened; the ox-herder in the meadows was saddened – for all the bee-hives were overturned. The Seven Lords hurried to stop the stampede into the Father's meadows.</i>	33-34-34 26-31-34 10-27-35 17-4-5-10-11
	Side 2
<i>The ravagers ruined the saddened land: the cornfields of the Great Lady were ruined. The crushed cornfields had been ready for harvesting – the lofty, bright, fertile cornfields of the Mother.</i>	22-13-8-18-11 26-13-8-18-11 26-17-25-36-37 29-26-38-34-39
<i>The bee-hives were overthrown and (lay) broken in the fields – in the Father's fields and meadows: the Father's corn was destroyed.</i>	35-17-13-26 26-31-16 8-17-16
<i>The powerful oxen were rampaging in the midst of the lofty, bright fields (farm) of the Mother. The Father's fields had been fertile; the strong helpers were saddened.</i>	22-14-33-9 29-26-38-24-39 27-31-34 5-29-34
<i>The lofty fields were bright and fertile – the oxen ran through the plantations of the Lord.</i>	29-26-38-34 4-9-37-11

<i>The corn of the Great Lady</i>	23-25-19-8-18
<i>was fated to be flattened by the herd:</i>	
<i>the herd went into its midst –</i>	4-23-24
<i>escaped into the midst of Achaia.</i>	17-20-24
<i>The corn and the bee-hives</i>	8-41-35-34
<i>had been rich in that place.</i>	
<i>The Great Lord ran to the ravaging oxen</i>	4-1-22-9
<i>after (they had destroyed )</i>	
<i>the tranquillity of the Lords;</i>	
<i>but they had crushed the corn and the beehives.</i>	
<i>The surrounded ravagers bellowed in the midst;</i>	
<i>as those who had gone to help</i>	
<i>approached the escapers in the fields.</i>	
<i>And as the herd was flattening the grain,</i>	
<i>those who had gone to help</i>	
<i>shackled the escaping cattle.</i>	
<i>All the ranks of bee-hives in that place</i>	
<i>were ravaged by the bellowing oxen.</i>	
<i>Thereupon, the Lords captured the culprits –</i>	
<i>the oxen in the cornfield and in the meadows –</i>	
<i>behind the House of the Mother of the Seven Lords.</i>	

In the Kharsag Epics, there is mention of honey but not of bee-hives; however, the possibly paronomastic phrase of pictogram 35 – *hu-nad* – meaning ‘a nest, or bed, for fliers’, combined with the skip-like shape of the sign, appears to be unequivocal. *Hu-nad* was a bee-hive.

After the destruction of Kharsag, and the move of the Anannage into Mesopotamia, the Sumerian term *uri* (seen in pictogram 20) was used to designate the land of Accad (Akkad). A liberty has been taken in the last line of the fourteenth stanza where *uri* has been translated as ‘Achaia’, the original name for the district in which Kharsag was established. There is substantial evidence that the name *Achaia* was carried to Mesopotamia by the Anannage, where it was subsequently corrupted into Accad.

We are very much torn between attributing the story of the Phaistos Disc to activities on the Lasithi Plateau in Crete, and attributing it to the original Kharsag. It is written so much in the style of the Kharsag Epics, with references to the Father and the Mother, that it would seem, at least, to have been written by the same chronicler. Two lines are particularly reminiscent of the Epics:

*'In their midst, the birds scavenged.'*  
and  
*'On the Heights, the lively oxen ...'*  
In the Kharsag Epics, it was stated:  
*'The bird discovers the sown field.'*  
and  
*'... its fields were full of lively horns;*  
*the vigorous young animals raced about the Heights.'*

The Heights' were frequently mentioned in the Epics.

On balance, we would consider it likely that the Phaistos Disc is a Cretan artifact carrying a story which originated in Kharsag, and had been written in the original pictograms of the proto-Sumerian language of *eme-an*.

At first sight, it may be thought that this was a very trivial tale to be recorded on such a tablet as the Phaistos Disc; but it has to be realised that the loss of a harvest in the first years of a Settlement could have been a very serious matter, both for the Anannage and for the tribes-people that they were supporting. On the other hand, it is also true that the importance of the Disc is of our own making; and there is no evidence that the scribe who conceived it, intended it to be other than, for example, a child's reading primer.

We have to remember that we, in Britain, have our own apparent *trivia* that have repeatedly been published for centuries as Nursery Rhymes. One such has the same theme as the tale on the Phaistos Disc:

*Little Boy Blue come blow your horn!*  
*The sheep's in the meadow, the cow's in the corn!*  
*Where is the boy that looks after the sheep?*  
*He's under a haycock, fast asleep!*

No one knows the age of our older nursery rhymes nor, indeed, where their origins lay. But, as so much of Western culture has stemmed from Sumeria, it is amusing to speculate whether the Phaistos Disc might record the antecedents of 'Little Boy Blue'.

[And here, it would be remiss of us not to mention that the above interpretation of the Phaistos Disc was submitted by us to a prestigious scientific journal, and turned down without serious comment. It was obvious that its Referee had no knowledge of Kharsag and its subsequent history.]

## THE MINOAN CIVILIZATION

In a Guide Book to Crete, the *Ephor of Antiquities* in Athens, J.A.Papapostolou wrote:

*Towards the middle of the 3rd millennium B.C. (circa 2600 B.C.) there was a peaceful immigration of new Mediterranean racial elements, most probably from Asia Minor and Africa, who introduced bronze to Crete [with the Anagnage in the area, this is debatable]. A new era then commenced and the culture of Crete acquired its own distinctive character. This is The Minoan Civilization, as it was called by the English archaeologist Arthur Evans who brought it to light in his excavations at Knossos ... ..* ... "Professor N. Platon divided the Minoan Civilization on the basis of the rebuilding of the palaces and their destruction, events which are related to deeper and more generalised changes, into the following periods: Prepalatial 2600 - 1900 B.C., Protopalatial 1900 - 1700 B.C., Neopalatial 1700 - 1400 B.C. and Postpalatial 1400 1150 B.C."

After 2000 B.C., a new political system was established and authority was concentrated in specific persons, the kings. Around 1900 B.C., on the most ancient and strategic sites of Central and Eastern Crete, the first large palaces were founded at Knossos, Phaistos and Mallia.

Papapostolou goes on to say:

*... The palaces were, in large part, consecrated to the cult of the goddess. Research has shown that the kings were also the chief priests. Indeed, it seems that in Crete there was the conviction that the kings were endowed with authority by the god himself (our emphasis).*

In this endowment, Crete follows the pattern of Sumer and Egypt in which the 'god(s)' first civilized the domain; then governed; then trained and enthroned a successor as king; and, finally, retired to their 'headquarters', or moved on to another area where the pattern would be repeated.

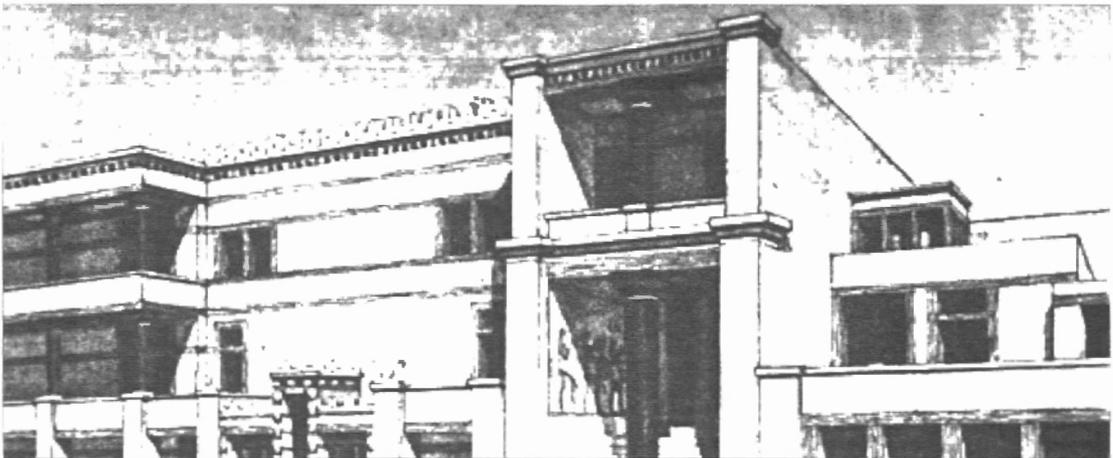


Fig.22. *The Palace of Minos at Knossos.*

The palaces of Crete were built in two phases. First, came the old palaces dated to 1 900 B.C. which, considering the time of their construction, were remarkable affairs with running water and drainage systems. A splendid aqueduct conveyed potable water from Jukta to Knossos by way of clay conduits and small bridges. They withstood two catastrophes, but were destroyed in 1 700 B.C., presumably by earthquake.

The development of Minoan civilization, however, could not be halted; new, larger, and more magnificent palaces were built on levelled sites of the old; and smaller palaces were built as summer residences, or as the dwellings of notables.

The most sumptuous and elaborate of all was the Palace at Knossos where one figure, under Zeus, stood head and shoulders above the rest – the ‘divine’ King Minos. In the *Odyssey*, Homer wrote:

*Among their cities is the great city of Cnosus, where Minos reigned when nine years old  
– he that held converse with great Zeus.*

*Odyssey* xix. 178-9, trans. A.T.Murray.

According to legend, Minos married Pasiphae, daughter of Helios and the nymph Crete, who bore him four sons and four daughters. The family lived in the Palace that was the scene of many dramatic events. The story of Pasiphae is wholly incredulous, but it must be told so that any remaining germ of truth in the mythological husk can be uncovered. The queen is said to have fallen in love with a fine white bull that Poseidon presented to Minos – even to the extent of wanting to have intercourse with it. She was helped by Daedalus who fashioned a model of a cow in which the queen was able to conceal herself. It must have been a remarkable piece of sculpture because the bull was deceived, and the queen satisfied her love for the bull. Unfortunately, the result of their union was the birth of a monster, the Minotaur – a creature with a human body and a bull’s head.

The creature had to be hidden away from sight, and Daedalus built the Labyrinth – a complex underground system of rooms and passages for its living quarters.

The myth continues with the journey of Androgeos, a son of Minos, to Athens where he wins all the prizes at the Games – and gets murdered for his pains. In reprisal, Minos waged a campaign against Athens, and forced King Aegeus to send seven boys and seven girls (some say annually, some every nine years) to Knossos as food for the Minotaur. After two lots of victims had been sent, Theseus, a son of the Athenian king, volunteered to join the next batch with the intention of killing the Minotaur and of putting to an end this drain on Athenian youth. It will be recalled that, with the help of Minos’s daughter, Ariadne, Theseus was able to fulfil his mission, and to escape from the Labyrinth with the help of the famous clew of thread.

This story raises many strange questions. In the first place, why should a monster consisting of a man with a bull’s head, require seven male youths and seven maidens as food? A bull is a herbivore. And why should the ridiculous story of the bull and the mock cow (with Pasiphae inside) have been concocted? – unless it were a subterfuge to silence conjecture about the origins of an otherwise human, but monstrous-headed child.

In mythology, and even in advanced religions such as Hinduism, there are many examples of this form of *zoomorphism*. Below, we draw attention to just a small number of what we, today, would term monstrosities; they are listed under the countries in which the accounts occur.

**ASSYRIA:** winged, human-headed, lions and bulls; winged, eagle-headed, so called *genii*.

**EGYPT:** falcon-headed god, Horus; ram-headed god Chnum; ibis-headed Thoth; jackal-headed Anubis; lion-headed goddess Sekhmet; 'Typhonian'-headed Seth; dog-headed, jackal-headed and falcon-headed sons of Horus.

**GREECE:** Acheloos with bull-horns on his head, and a body of a fish-like serpent; Chiron, and other centaurs, with human upper parts and equine lower parts; the Minotaur with a human body, but the head of a bull; winged, and wingless, sphinxes with human heads but bodies of various animals; winged horses such as pegasus; the god Pan with horned human head, and the lower parts of a goat – and the attendant satyrs.

**INDIA:** the god Ganesa with human body and the head of an elephant; Matsyavatara, Vishnu's fish avatar, with human upper parts, but two sets of arms, and fish lower parts; Vishnu as a lion-headed man; the male and female figures at Mamallapuram, with human upper parts and serpent lower parts.

**IRELAND:** the *Griffin*.

**SCOTLAND:** the god Cernunnos, depicted with a bull's head and a man's torso; his legs are serpents and end in fishtails.

The examples are endless. We are not sure that it is sufficient of an explanation to say that a 'god' equipped with animal parts to his body is representing the strengths and qualities of those animals. Nor is it sufficient to dismiss these oddities as fanciful results of fertile imaginations. In Egypt and India, in particular, these *zoomorphs* are so much a part of the religious lives of the populace that they are likely to have arisen out of some very peculiar, prehistorical event. What that event was, cannot be stated with any certainty; but there is a possibility, and it is no higher than a possibility, that requires careful consideration.

In Chapter Six, under the heading of *The Making of Man*, we discussed the Akkadian work, *Atrahāsis*, that, in very specific terms, recounted how Ninkharsag and Enki blended the sperm of one of their own number, We-ila, with the ova of local tribeswomen – and, under laboratory conditions (as if it were our own Papworth Hospital), emplaced the resulting fertilised blastocysts in the wombs of fourteen, selected foster-mothers.

In due term, seven male and seven female human hybrids were born who were to include Patriarchal Adam and Eve, and who were to become the progenitors of the Hebrew race. This spectacular account of the biological skills of the Anannage, combined with the widespread myths of Man being 'created' by, and in the likeness of, the 'gods', was so convincing that we concluded that, in all probability, the hybridisation of man and 'god' was an actual historical event.

Having accepted that postulate, it would only be consistent to examine other biological events of a peculiar nature in the same light. The cohabiting Watchers and daughters of men are reported to

have produced malformed and monstrous children who, because of their antisocial behaviour, had to be destroyed in the Flood. We also recorded the distress of the Anannage, and particularly of Ninkharsag, at this destruction of human life.

Consequently, we must ask the question as to whether the Anannage could have been so concerned at the unfortunate genetic results of the mingling of their genes with those of Man, that they felt obliged to continue their research into the histocompatibility of the two races. If this were so – how could it tie in with the story of the Minotaur?

Modern *genetic engineers* are capable of removing selected parts of the DNA doublehelix, and of replacing them with other genes from a different cell; and so of altering the genetic coding of the original chromosome. With the development of genetic skills, can we foresee a time when it would become possible to replace the genes coded to build a human head with other genes coded to build an animal head? This seems highly unlikely, but if such a modified cell were cloned, could the result parallel the bull-human in the Minotaur?

It seems probable that the scientific achievements of the *Shining Ones* were considerably in advance of those we have made today; and although the original scientific investigation took place in the *ab-zu*, the 'Building of Knowledge' at Kharsag, later work may have continued at the University of On and elsewhere – perhaps the complex of rooms and passages at Knossos was not so much a *labyrinth* as a *laboratory*.

All this in the realm of conjecture and, even if it could be substantiated, there remains the mystery of the fourteen young people who were sent to Crete, periodically; and who did not return to Athens. A sinister interpretation could be put on this regular intake if they were intended as a stock of 'guinea-pigs' for Anannage experiments. On the other hand, it may be that the young people were intended to be attendants on the Minotaur. Perhaps, the local people were horrified at the creature kept in dungeons under the Palace, and could not be persuaded to undertake these duties.

In wider terms, the knowledge that the 'gods' were creating monsters – human bodies with animal heads; or, conversely, human torsos with animal legs; could not have been kept secret and a flood of rumours would have swept through the civilized world until isolated incidents became multiplied to imply hordes of these creatures. To add to these mysteries such expressions as 'pig-headed' and 'bird-brained' came to be used for people with the appropriate characteristics. The foundations of the legends would have been laid.

But here it is necessary to introduce a further complication into an account that already contains too many speculations. Earlier, we mentioned that the *Askew Codex* had references to Archons (Rulers) with animal heads in the Punishment Centres of the 'Outer Darkness'. We shall simply quote, here, the reference as it is written:

*Mary Magdalene continued and said to Jesus:*

*"My Lord, what is the Outer Darkness like; or rather, how many places of punishment are there in it?"*

*Jesus replied and said to Mary:*

*"The Outer Darkness is (like) a great Dragon whose tail is in its mouth, and it is outside the whole World. There is a great number of places of judgement within it, and it*

*has twelve enclosures<sup>(1)</sup> of severe punishments, and there is an Archon in charge of every enclosure – and the faces of the Archons are different from one another.*

*“The first Archon, in the first enclosure, has a crocodile-face and his tail is in his mouth ... This one is called, in his place, by his authentic<sup>(2)</sup> name – Enchthonin.”*

[This name, Enchthonin, may be translated from the Greek as ‘in, under, or beneath the earth’. The mythological ‘chthonai’ were the ‘gods of the nether world’. All the names of Archons which follow were written in the original text in Greek, but are transposed into English characters, here.]

*The Archon who is in the second enclosure has a cat-face as his authentic face, and is called Charachar.*

*And the Archon who is in the third enclosure has a dog-face for his authentic face, and is called in their place – Archaroch.*

*And the Archon who is in the fourth enclosure has a serpent-face, and is called in their place – Achrochar.*

*And the Archon who is in the fifth enclosure has a black, bull-face as his authentic face, and is called in their place – Marchur.*

*And the Archon who is in the sixth enclosure has a mountain pigface as his authentic face, and is called in their place – Lamchanor.*

*And the Archon who is in the seventh enclosure has a bear-face as his authentic face, and is called in their place – Luchar.*

*And the Archon who is in the eighth enclosure has a vulture-face as his authentic face, and is called in their place Laraoch.*

*And the Archon who is in the ninth enclosure has a basilisk-face as his authentic face, and is called in their place – Archeoch.*

*And the tenth enclosure has a great number of Archons, each one having seven dragon-heads with authentic faces. The one in command of them all is called by his name in their place – Zarmaroch.*

*And the eleventh enclosure has a great number of Archons in that place, each of them having seven cat-heads with authentic faces. And the great one in command of them all is called in their place – Rochar.*

*And the twelfth enclosure has a great number of Archons in it, each one having seven dog-heads with authentic faces. And the great one in command of them all is called in their place – Chremaor.*

Because tradition insists that Zeus was ‘born’ on Crete, and yet his exploits were well documented, and sited, in mainland Greece, it may be assumed that he, and his followers, entered the European outposts through the Island, and later passed on into Greece, itself.

In *The Megalithic Odyssey*, we found it necessary to trace the apparent path of the *Shining Ones* in the reverse of their seeming, actual direction of movement. This was because the book was concerned with ancient astronomical monuments in the British Isles, and we were researching

(1) The term ‘enclosure’ is not quite satisfactory. The Greek term, tamion, is of doubtful meaning, and the associated word tamieion was a ‘treasury’ or ‘magazine’.

(2) Lit. ‘self-given’.

their origins which lead directly to the Near East. In Ireland we found that the *Shining Ones* had been known as the *Tuatha De Danann* – the ‘People of the God Anu’ or, possibly, the ‘People of the God of Light’; more probably, both. We discovered that the consensus of opinion among scholars in the classical period of Old Irish literature (in the fifth to eleventh centuries A.D.) had been that the *Tuatha De Danann* had come, originally, from a place known as ACHAIA. They had been driven out – so these scholars averred – by ‘incursions of Syrians who were seen to be prevailing over their country.’

These early Irish scholars only knew of one place with the name of ACHAIA; and this was the northern province of the Peloponissos in mainland Greece. They were possibly unaware that there was no historical evidence for incursions of Syrians (Amorites) into the Peloponissos; but we, knowing this, can look upon the Greek AKHAIA (as it was more normally spelt) as a stopping place for the *Shining Ones* rather than their place of origin. As indicated, earlier, this origin can now be placed in an older ACHAIA – still known today as AACHAIYAH, in Southern Lebanon – the real starting place for the Achaia Odyssey. And, for the present, we are treating the Anannage movements as an ‘odyssey’ – in two directions – eastwards through Persia, India and China to Japan; and westwards through Crete and Greece to Western Europe and the British Isles.

We are well aware that this is a dangerous philosophy when dealing with the movements of an angelic race whose real homeland, however temporal, was in the Astral Region with freedom of movement – ‘up’ and ‘down’ – to any part of the World that took their fancy. Nevertheless, there appears to have been a plan to expand civilization outwards from a central, and original, point in Kharsag. We shall, of course, be ready to modify this philosophy if the evidence should so demand.

For the present, however, we must take note of the fact that no Achaia (other than by name) had any of the requirements stipulated by the Old Irish because, in the third millennium B.C. (roughly the period in which the *Tuatha De Danann* visited Ireland), the Lebanese AACHAIYAH was part of the homeland of the Syrian Amorites, and not a place of *incursion*.

Moreover, within that millennium (to recap for a moment), the Amorites began to expand their influence eastwards, making repeated *incursions* into the Mesopotamian Valley. Although partly warlike, these incursions were more in the nature of infiltrations – but they were so successful that, towards the end of the millennium, the Amorites were able to found a Semitic dynasty at Agade that, ultimately, under Sargon I, united the two Valley provinces of Akkad in the north, and Sumer in the south, into one uneasy coalition.

AKKAD was a province known to the Sumerians as *Uri*, and was defined by the archaic symbol:



and, a little later, by the modification  
a sign that found its way onto the Phaistos Disc; a sign that was also pronounced *ari*, in which form it indicated an ‘Amorite’. In the Akkadian language, the term was pronounced *ak-kur-du(r)*; and *dur* was an alternative for *a*. Hence Akkad could be read as *a-ka-a*, and its cognitive relationship with *a-ki-a* and ACHAIA becomes apparent.

So AKKAD, a province whose lands and cities were infiltrated by incursions of Syrian Amorites, fulfils the requirements for the *Tuatha De Danann* – wanderers who claimed that they were of the ‘People of the God of Light’; people whose attributes and activities labelled them as members of the band of *Shining Ones*.

The original ‘Khar’ on mainland Greece was probably situated in the vicinity of Mount Olympus in the northeastern quarter of the peninsula, in the district of Thessalia (see *Map 10*); and would have been established by the ‘old gods’. The ‘new gods’, headed by Zeus, probably settled in the ‘new’ Olympia, the ruins of which occupy the beautiful valley (or plain) in the middle portion of the ancient district of *Elis*, in the western part of the Peloponnissos (Morea), just south of the modern district of AKHAIA.

The importance of Olympia to the ancient Greeks is manifested by the thousands of statues to the ‘gods’; the treasure-houses of votive offerings; and the temples, altars and tombs – in a phrase, a collection of the most precious treasures of Grecian art. The elder Pliny wrote that, in his time, the statues were as many as three thousand in number.

Olympia was also the site of the Altis (an old *Elean* form of *alsos*), meaning a ‘grove’ in which were situated the Olympieum, or great temple of Zeus, containing a colossal statue of the ‘god’-by Phydias; the Heraeum, or temple of Hera; the Metreum, or temple of the ‘mother of the gods’; and the treasuries of the various states that had sent votive offerings to the Olympic Zeus.

The Altis also held the Pyrtaneum in which the Olympic victors dined when the games were over; and the Bouleuterion in which all the regulations regarding the Games were made. All this, formed a quadrangle 600 yards long and 500 yards wide, surrounded by walls.

On the north side, the quadrangle was bordered by rocky but gently swelling hills, the most southern of which was called Mount Cronius, or Hill of Kronus, of whom we have already written. Outside the walls, but still in the immediate neighbourhood of the Altis, were the hippodrome or racecourse for chariots and for single horses; the stadium or foot-race course; and a theatre and gymnasium.

We have listed this impressive tally of buildings, arenas and treasuries to emphasise the importance of this site which was flourishing at the time of the first classical Olympic Games in 776 B.C.; but which probably had its distant origins in the arrival of the ‘new gods’ over a thousand years earlier.

It is not known when the very first Games were held, but it is recognised by classical scholars that their origin reaches back into a remote antiquity, prior to the historical era in Greece, and was attributed in various traditions (by the classical Greeks, themselves) to a ‘divine’ source. We shall be recording such an earlier ‘divine’ event in the chapter on the Old Irish, where it is noted that the *Tuatha De Danann* held a similar form of Games in Ireland, at the Assembly of Talti. These Games were under the patronage of Lugh (of whom we shall have more to say in that later chapter), around a day which became first the *Feast of Lugnasad*, and in more recent times, Lammas. In Old Irish mythology, the hero Lugh was one of those *Shining Ones* whose ‘countenances were so brilliant that mortal men could scarcely bear to look upon them’.

It seems to have been a characteristic of the *Shining Ones*, or at least of those who comprised the 'new gods', that they enjoyed competitive sports of many kinds. And who can gainsay that the commonly told story of how Og (Ogmios) threw a stone so large that it took eighty oxen to move it – right into the centre of Tara – was not retailing an event that foreshadowed the 'tossing of the caber' in modern Gaelic games, or, more humbly, the 'putting of the shot'?

The sojourn of the *Shining Ones* in Greece was an event that was to stamp its impact on the Greeks right down to the modern day; and to produce a record of events in later writings of such quantity and richness that it has not been matched anywhere else on Earth. This record can be read elsewhere and, in particular, we would recommend C.Kerenyi's sensitive account in his *The Gods of the Greeks*.

For our part, the journey *Westward across a Continent* is a long trek and a complicated one, and it behoves us to move on.

### THE FINNO-UGRIAN PEOPLE

The *Shining Ones* have left their marks on the mythologies across the breadth of Europe; but these cannot be divided into separate areas as was possible in the more stable Middle and Near East. Among the shifting populations of Europe, mythology is the ancient record of mobile tribes and cultures, and we shall be first concerned with the so-called Finno-Ugric race whose considerable number of tribes and peoples speak different dialects descended from a common parent language.

This race can be divided into four principal groups: the Ugrian, who comprise the Voguls and the Ostyaks, now established in Western Siberia; the romantic Magyars; the Permian section which includes the Zyrians, the Votyaks and the Permayaks, all of whom live in the provinces of Vyatka and Perm in the old Soviet Union; the Cheremis-Mordvin around the upper and middle sections of the Volga River; and, fourthly, a Western group represented by the Finns, the Karelians, the Estonians and the Livonians, for the one part, and the Lapp tribes for another.

According to the *Larousse Encyclopedia of Mythology*, the Finno-Ugric peoples have been subjected to many influences through their scattering and separation. Their religious evolution has been extremely varied – with the Magyars becoming one of the main bulwarks of Roman Catholicism; the Finns and Estonians largely embraced the Lutheran form of Christianity; while the Finno-Ugrians of the old Soviet Union became part of the Orthodox Church, except for a small minority who were converted to Islam.

Despite the pressures of the major religions, many of these peoples clung, tenaciously, to their ancient pagan beliefs, from which our evidence for the earlier presence of the *Shining Ones* has to be obtained. These survivals were particularly strong among the Finno-Ugrians of Asia, and provide us with much of importance. This, together with the extant mythic epic of the Finnish West – the *Kalevala* – combines to give a reasonable picture of the mythological background to the whole of the Finno-Ugric race of peoples.

We propose to compare this background with those of the Teutonic mythology of Scandinavia

and Germany; the Slavonic mythology; and the Celtic mythology of Britain and Ireland, as well as that of the Continental Celts. By so doing, we should cover the salient features of the journey made by the *Shining Ones* across the Eurasian Continent.

In the age that we are considering, primarily the third millennium B.C., the FinnoUgric race was less scattered than it is today, though their locations, then, are imperfectly known. They must have begun to disperse about the beginning of the fourth millennium B.C. when the Samoyeds seem to have separated from the parent stem. A thousand years later the Ugrians (ancestors of the Hungarians, Voguls and Ostiaks) in their turn left the other FinnoUgrian peoples, who continued to disintegrate slowly, and were still doing so in the centuries immediately preceding our own era.

Their creation story has elements that will be familiar to this study. In it, it is assumed that some men and animals were already in existence, as well as certain spirits. There was water covering most of the Earth, and an eagle flew over it looking for a dry spot to lay its eggs. Suddenly it caught sight of the sorcerer Vainamoinen protruding above the water. The bird mistook him for a strip of firm earth and laid its single egg there; then she sat on the egg. The magician stirred, causing the half-hatched eagle's egg to fall in the water. It broke and the yolk formed the moon and the sun, and the pieces of shell made the firm earth and the stars.

The point of substance, here, is that the story has affinities with Atum in Egypt (he was a hawk-god) landing on a mud-bank amidst the waters; it also suggests the Greek tale in which Nyx laid an egg out of which stepped Eros and others. In this story there is no mention of other beings emerging from the egg; in fact the only communication that these early Uralians had with 'sky people' was through the holes at the tops of their tents. The sky was then so low, they said, that they could speak directly to it – and to the gods who inhabited it – a situation that is faintly reminiscent of Moses in the Tent of Meeting communicating with Yahweh in the Pillar of cloud just above the tent.

The sky was of importance to these people because it was the abode of certain deities; all peoples of Finno-Ugrian or Uralian tongue (according to Larousse) have a sky-god in the historical period. In the case of the Samoyed Yuraks it was Num; for the Voguls, Torum; and Jumala for the Finns. This deity was not unique but had others around him who came to be depicted as his children and descendants – chiefly sons and grandsons.

The sky-gods are described as living in a place of light; and Samoyed legend specifies that the chief one was made of fire, so that the sight of him was more than human eyes could bear. Larousse suggests that there may be some confirmation of this tradition if, as some theorists propose, the name Jamala should be regarded as a radical word, originally meaning 'brightness' or 'light'. Uralians appear to have thought of the sky-gods as Beings of Light –living in the Firmament among the bright stars.

As a side issue, it should be mentioned that the Samoyed, Vogul and Ostyak tribes all have the legend of the Flood; they record a tidal wave of water that covered all the habitable lands. Men and their animals escaped the waters by taking to boats – and had to wait on mountain tops for the waters to recede. Larousse states that the analogy with Biblical tradition is so striking that

one is justified in wondering whether it is not quite simply a transposition of the latter. We believe that it was such a transposition, but carried by the very Beings who caused the Flood in the first place.

### THE SLAVONIC MYTHOLOGY

There can be little doubt that Slavonic, Baltic and Germanic mythological beliefs stemmed from a common source, overlaid by Roman, and even Greek, influences. Of course, this gives no concern since the whole theme of this study is that nearly all mythologies had their roots in the presence, on Earth, of the *Shining Ones* during a prehistorical period.

The Greek influence is most marked in the recorded activities of the so-called 'Dispensers of Destiny' – in Northern Russia, they went by the name of Udelnicy. These white-clothed, ethereal figures of beautiful, and good-natured, women were believed to predestine the fate of new-born children. The Bohemians, for example, believed that, after imposing a deep sleep on a woman lying in childbed, the Destinies put the child on the table and then decided its fate. We have to compare this practice with that, used extensively in Iran and India, of the grandmother whispering the name of the baby (and anything else that she thinks suitable) into its ear at the 'christening' ceremony. The Dispensers of Destinies became the good fairies of our folklore who were invited to the christening to give their gifts of talents. Usually, three Dispensers appeared, the third and oldest being the most powerful; but mention is also made of one, four, five, seven, or nine, with a 'queen' at their head.

The Anannage had their 'Life Mother' (Ninkharsag or Belet-ili), their doctors, and probably their nurses as well. There could be nothing more natural than that these whiteclothed Beings should attend child-births among the people under their care; and that the racial memories of these occasions should be carried down through the centuries by oral traditions.

There are two records – one by the Greek historian Procopius and the other by the chronicler Helmold – that show how the ancient Slavs came to adopt the worship of a single deity.

The name of this chief god of the Slavs has not come down to us, but there is a wellfounded belief that it was Svarog who, in old chronicles, was often identified with Hephaistos. However, there is more certain evidence regarding his 'sons' (or subordinates), one of whom was called Dazbog, and the other Svarozic ('Son of Svarog'). The root *svar* meant 'bright' or 'clear' and is related to similar terms in Sanskrit. Moreover, the suffix *og* is believed to be a contraction of *ogon* which can be compared with the Sanskrit *agni* meaning 'fire'; and with the Sumerian *Ug* and the Celtic *Og*. Svarog was clearly one of the *Shining Ones*.

However, there was a primitive dualism under the surface of Slavonic mythology that expressed itself in the opposing elements of Byelog and Chernobog, meaning 'The White God' and 'The Black God', which is reminiscent of the dualism of the Persian, Zoroastrian themes. Where the Anannage operated, the opposing forces of Positive and Negative Powers were never far away.

'The White God' was seen as a god of light and day; and in popular legends appeared as an old man with a white beard, always dressed in white (a feature of the Anannage). His actions

were benevolent; he saved from harm those who lost their way and, more significantly, he helped unfortunate peasants with their work in the fields. He was, therefore, a *Lord of Cultivation*.

Svarog was the 'father' of all the other gods; and according to an ancient myth, after reigning over the 'universe' for a time, he transferred his creative, sovereign power to his 'children', in the manner of the Anannage in Sumer, Greece and elsewhere. When the supreme god 'created' heaven and earth, one party of spirits rebelled, and were cast down to Earth. This myth may well have been brought from the Middle East where Anu and Enlil had their problems with the revolt of the Lordlings.

Among the many deities of the Elbe Slavs, the most prominent place was occupied by Svantovit, considered to be the equivalent of Svarog. The centre of his worship was in Arkona on the Island of Rugen (off the north coast of East Germany in the Baltic Sea); where his temple stood in the middle of the town, on the summit of a lofty cliff. Saxo Grammaticus (XIV, 39) has left a vivid description of the temple and the rites celebrated there. He wrote of the centre of the castrum being a square on which there was a wooden temple of great beauty, famous not only for the magnificence of its service, but also for the statue that it contained. This statue was taller than any human form, with four heads and necks. The moustaches were shaven and the hair cut, deliberately, in the style of the people of the

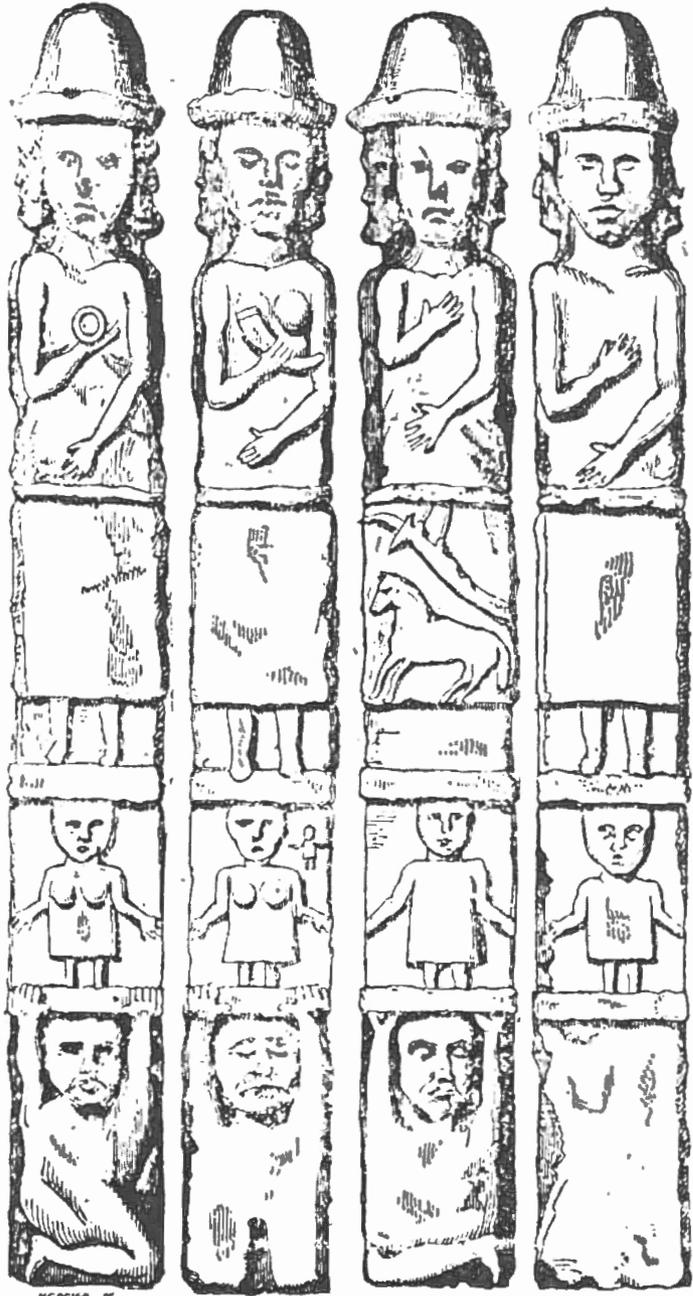


Fig.23. *Four Faces (Sides) of a Statue believed to represent the Slavic Diety Svantovit (Svarog).*

little state of Rani in which it stood. The rites practised in the Temple in front of the god were 'cultivation rites' intended to ensure abundant harvests.

Archaeological research has revealed the site of the temple and allowed an assessment of its size at twenty metres square. However, of greater importance was the discovery, in 1848, near the River Zbrucz on the Russo-Galician border frontier, of a nine feet high, wooden statue with four faces (illustrated in *Fig.23*). This has been described by experts as a statue of Svantovit, in the form described by Saxo Grammaticus. One distinguishing factor is the presence on the statue of a white horse which Saxo Grammaticus mentioned as being consecrated to Svantovit. This was fed and groomed by the head priest.

On the same island of Rugen, at Gardziec (Gartz) a god called Ruievit was worshipped – and he had seven faces carved out of oak. In western Pomerania, a three-headed god named Triglav was in command. All these gods, like Svantovit, are accepted as variants of the old principal deity, Svarog-Svarozits.

These many faceted beings are doubtless cognate with the multiple-faced gods of Egypt and the double-faced Janus of the Romans. In our view, these peculiar statues are attempts to express on one piece of wood, or stone, either the dimly-remembered characteristics of a group of gods (Anannage); or the different personality traits of a single god.

Another cogent example is given by the biblical experience of Ezekiel (EZ 1:5-12) who described four strange 'creatures', that came out of the aerial craft, in the words: "They were of human form. Each had four faces, each had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. One cannot help wondering whether some of the peculiar Archons, described on page 367, have not - on occasions - visited their Anannage associates on this planet.

A point of particular interest lies in the hats worn by the four heads of Svantovit. These are by no means far removed from the turban-like head-gear worn by Shamash, and other Anannage members, in bas-reliefs from Sumer (*Plate X*); and almost identical with that worn by Ninkharsag on the statue from Mari (*Plate XIII*).

It may be significant that, if we take the dualist Byelobog and Chernobog to be two faces of the same deity, the senior pantheon of the 'Eastern European' Slavs contains just seven members – a number that is consistent with the Council of Seven of the Anannage; the Court of Seven Archangels revered by the Hebrews; the Seven Gods of the Armenians; and is not entirely disparate with the Enneads of Egypt. Just as the subordinate Watchers were organised into groups of ten teachers, or craftsmen, each with a leader, so in the groups of superior *Shining Ones*, seven seems to have been the ideal number for the organisation of civilizing work among primitive peoples.

### THE DEITIES OF THE EARLY RUSSIANS

The chief god of the Early Russians was Perun whose wooden statue, which was set up by Prince Vladimir on a hill in front of his palace in Kiev in 980 A.D., had a silver head and a golden beard.

When the Prince was baptised into the Christian Church, eight years later, he went to Kiev and ordered the destruction of all idols. The statue of Perun was tied to a horse's tail and dragged to the River Dnieper where it was finally thrown in. But after it had passed through the rapids, it was cast up on the sands of a bank which was thereafter named *Perunya Ren* meaning 'Perun's Sands'.

Where the idol had stood, Vladimir built a church and dedicated it to St. Basil – but it was not until the end of the eleventh century that the last traces of the overt worship of Perun disappeared from the land.

The name Perun meant 'The Striker', and as such he was the god of thunder; and we are informed by Professor Jan Machal that he was associated with the Greek Zeus. With the coming of Christianity, the worship of Perun was transferred to St. Iliya; and St. Iliya's Day, on July 20th, was kept with great reverence in Russia up to the modern, political era.

Among the Serbians, the Saint was known as Gromovnik, Gromovnit ('The Thunderer'), and prayers were said to him as the provider of good harvests; and among the Southern Slavs, the Day was strictly celebrated into the present century. No work, either in the fields or at the spinning wheel, was done lest the Saint (alias Perun) be angry and refuse to help in the garnering of the crops; or strike a culprit with a thunderbolt. In the Rhodope Mountains, the festival was kept on a lofty summit, and cattle were killed for a solemn banquet.

All these celebrations were nothing less than a perpetuation of feasts held, over millennia, in honour of Perun – a 'Lord of Cultivation'.

The statue of the deity Dazbog, or Dazdbog, whose name is believed to have meant 'the Giving God', stood on a mound in the courtyard of the castle at Kiev alongside the images of Perun, Chors, Stribog and others. In some old chronicles, Dazbog is termed 'Czar Sun' and also 'Son of Svarog'. The proof that he was worshipped as a solar deity is given in early Russian texts that frequently translate the name of the Greek god Helios as Dazbog.

Svarozic was a deity worshipped by the Russians as the god of fire. His name means 'Son of Svarog'; and, as a subordinate of the supreme god, he may be seen as a law-giver, holding the same kind of position as Shamash in the hierarchy of the Anannage. According to a text in *Archiv für slavische Philologie*, by V.Jagic, Svarozic made a law that every man should have only one wife, and every woman one husband. The breaking of this law was punished by the culprit being thrown into a fiery furnace.

Among the idols erected by Vladimir at Kiev, we have mentioned Chors of whom very little is known, other than an identification with the Greek Apollo. Professor Machal, therefore, considered him to be the same deity as Dazbog; but this is not necessarily the case as other pantheons have included more than one 'sun god'. Since we consider a 'sun god' to have been an Anannage post or occupation, we find no reason not to accept both Chors and Dazbog into the Russian pantheon.

Two other gods complete this Russian pantheon – Veles (or Volos) and Stribog. The former was god of flocks, and was held in high honour; his memory still lived on among the Russian

peasants, at the turn of the last century; and at harvest time it was the custom to tie the last handfuls of ears into a knot – this act being called ‘plaiting the beard of Veles’. This is reminiscent of the old English practice of making ‘corn dollies’. In ancient Bohemia, with the coming of Christianity, the name Veles became a synonym for ‘The Devil’.

According to Professor Machal, Stribog was most probably the god of cold and frost; and in the *Slovo o pluku Igoreve* the cold winds are called the ‘grandsons of Stribog’.

Once again, we come across a pantheon of seven members, all of whom have a specific occupation. They are listed below together with their possible opposite numbers in Kharsag.

<u>KHARSAG</u>	<u>ANCIENT RUSSIA</u>	<u>OCCUPATION</u>
Anu	Svarog	Supreme Lord
Enlil	Perun	Lord of Cultivation
	(Dazbog	Lord of Surveying
Ugmash (Shamash)	(Chors	Solar Expert
	(Svantovit	Lord of Law-giving
Tammuz (Dammuzi)	Veles	Lord of Animal Husbandry
? Enki	Stribog	Lord of the Cold

In Chapter Three, Kharsag Epic No.7 describes the ‘Cold Winter Storm’. The following, lines occur:

*The demon cold filled the land; the Storm darkened it;  
in the small households of the Lord Enlil,  
there were many unhappy people.*

... ..

*Kharsag had a furnace built into it against the cold;  
in many houses fires (fireplaces) were established for comfort.*

In Kharsag, one of the Anannage Council (probably Enki) was responsible for the construction of the furnace, and the heating of the houses during that terrible winter. It seems possible that Stribog held a similar responsibility for alleviating suffering in the cold winters of Russia.

In Kharsag Epic No.9, describing the Destruction of Kharsag in the Great Storm, we are told

that 'the Lord of the Sheep ... went out into the fields again and again ...' to rescue the younger animals from the floods. Although he is not named, there, as Tammuz or Dumuzi, later chroniclers were to use these names – and, indeed, later, the City of Damascus was to be named after him.

Certainly, in Kharsag – the Garden in Eden – the senior members of the Anannage were working entities in the team; and there is no reason to suppose that those in Russia, or in any other part of Euro-asia were any different. Each member had his, or her, function; and it was only the passage of time, and the wayward memories of men, that blurred our concepts of them, and caused the wood and stone idols to become a greater reality to the later tribes than the benefactors, themselves.

Much more could be written of the Slav peoples, particularly in the Baltic lands where Perkunas, Zempat and Laukosargas were alternative names for gods we have already mentioned. Mythologies in these lands had common sources, going back to the earliest antiquity; sources from which the Slav, Baltic and Germanic beliefs all stemmed.

It is time, therefore, to move on to the two great mythologies – the Scandinavian and the Celtic (Continental and Irish). Of the two, the Scandinavian must be given precedence because the *Shining Ones* finished their 'Continental Journey' in Denmark (the land of the Dan people) and in Norway (the Way to the North); and then crossed the North Sea to Scotland, and on to Ireland. Doubling back through Wales, England and Danmonia they met the Celts as their invading tribes crossed the Channel from the Low Countries and Brittany.

### *The Lore of the Oddi*

(Scandinavia)

*They arrived – a powerful host of heroes  
after much travail and wandering –  
with all their fleet to Lochlonn.*

*Four cities justly famous,  
they occupied in sway with great power;  
where they waged war ingeniously,  
for Learning – for precise Knowledge.*

Old Irish *Lebor Gebala*  
(*Book of Invasions*).

The *Lebor Gebala*, or 'Book of Invasions or Conquests', comprised a set of ancient documents written in Old Gaelic. *Lochlonn* was a term used to connote Scandinavia in general, and Norway in particular; and, in the above poem, a statement is made regarding the arrival of the *Tuatha De Danann* (the People of the God of Light – Anu) in that country, prior to their sojourn in Scotland and, later, in Ireland.

In the early centuries of the Christian era, a considerable part of central Europe, north of the Rhine and the Danube Rivers, was settled by the Teutonic, or Germanic, peoples. But they also stretched farther northwards – and had, indeed, occupied Denmark and most of the Scandinavian peninsula from far back in prehistory.

Ethnologically, the Teutons may be divided into three groupings: the High Germans in middle and upper Germany, Switzerland and Austria (in modern terms); the Low Germans, who included the North Germans, the Flemings, the Dutch, the Freisians and the Anglo-Saxons; and the Scandinavians of Denmark, Norway, Sweden and, later, Iceland.

Although it is possible to speak in general terms of Teutonic mythology, it must be realised that the principal reservoir of mythic literature belongs to the third Teutonic group embracing Iceland and Norway, and, to a lesser extent, Denmark and Sweden.

Because of this territorial limitation, in order to be as closely correct as possible, we have to speak of Eddic Mythology – for it is in the *Eddas* that the detailed myths of these people have survived; and these are native only to Scandinavia.

It is conceded by many scholars that the Icelandic word *Edda* is the genitive of *Oddi*; and that this was an important seat of learning at the end of the twelfth century A.D. Here, Snorri Sturluson (1178-1241) was educated, a scholar who was to collect much of the material that has to be reviewed here.

In John MacCulloch's volume of the encyclopaedic *The Mythology of All Races*, entitled 'eddic', there is the following explanatory paragraph:

*Snorri Sturluson was one of the most learned men of his time – a historian, a lover of poetry, of antiquities, of the traditions of the past, an able and gifted writer. His position in Iceland was one of great influence, and eventually he became chief judge and president of the legislative assembly there.*

*He wrote or composed the Heimskringla – a series of sagas or stories of the lives of the kings of Norway down to 1177. The first part of the work, the Ynglinga-saga, is based on the old poem Ynglinga-tal, and shows how Odin and other deities were kings and chiefs, and how the Norwegian kings were descended from the Ynglings at Upsala.*

*Snorri's Edda is justly styled 'a manual of Poetics'. There had developed in the north not only special rules for the composition of poetry but a special poetic language. In the latter innumerable periphrases or 'kennings' (kenningur) had come into use, and without them poetry was now little thought of. Fortunately the poems of the Poetic Edda are remarkably free of such kennings, and in many other ways differ from the poetry of the skalds or court poets.*

*The following example of kennings may be given – battle was 'storm of Odin'; a ship was 'steed of the billows'; the earth was 'flesh of Ymir'; gold was 'Sif's hair'.*

*Thousands of such kennings, many of them even more elaborate than these, and mostly based on old pagan mythology, were in use in the composition of verse. To give young poets a full account of the old myths and to illustrate the kennings enumerated from the verses of other skalds, was Snorri's purpose in compiling his Edda.*

The *Edda* consists of three parts headed by a Prologue. The first of these parts, called *Gylfaginning*, meaning 'Beguiling of Gylfi', is a lively and sometimes humorous account of the old gods and goddesses and their activities; the cosmogony; and the final *Doom of the gods*.

Gylfi was king of Sweden; a wise and skilful man who wondered whether the gods were so clever by nature, or whether this was a gift from the powers they worshipped. In this early observation, we realise that Snorri's inclinations were to adopt an euhemeristic view of the gods involved; but he cannot always sustain it against the evidence of the tales, themselves. For example, Gylfi – in the guise of an old man called Gangleri, set out for Asgaard, the seat of the gods, to settle this question for himself.

Gylfi was well received, and was presented to three lords who sat on as many seats, one above the other. He was told that their names were Har (meaning 'High'), Jafnhar ('Equally High'), and Thrídi ('Third'); but these were all differing forms of the chief god Odin. Gylfi now began to ask those questions which he thought would provide the answers he required – answers that are fully recounted in the myth.

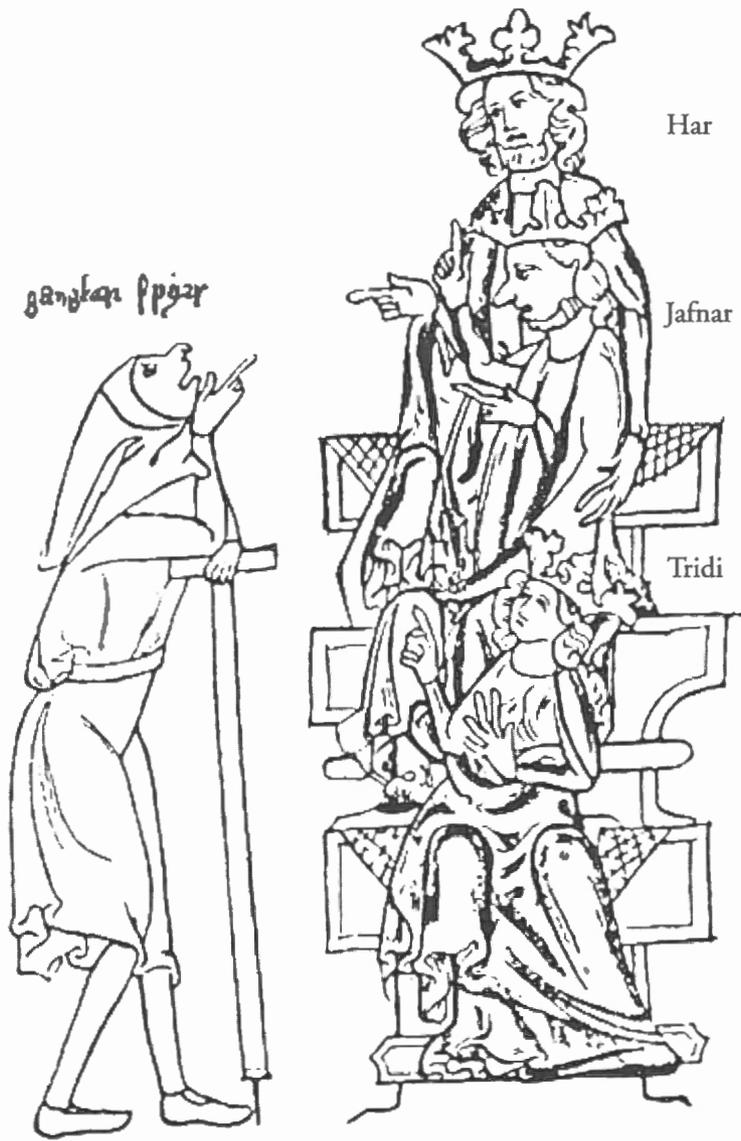


Fig.24. *The Three Odins questioned by Gangleri (Gylfi).*

But when he thought that he had solved his problem, Gylfi heard a crescendo of noise and, looking round, found himself out of doors on a level plain. The Hall in which he had been received; the Castle; and the gods, themselves, had all disappeared. That was the real answer to his question. This story is highly reminiscent of the experiences of Parsival, and others, at the Castle of the Grail – the ‘fairy’ castle of Montsalvatsch.

In the first part of his book, Snorri uses three of the *Eddic* poems, in particular – *Voluspa*, *Grimnismal* and *Vafthrudnismal* – with occasional use of four others. He also uses poems of an Eddic character which have since been lost, except for the fragments quoted by him; and, probably, much oral tradition. The result gives as full and comprehensive an account as it was possible to reconstruct in his day.

The second part, the *Skaldskaparmal*, is dangerous material where our study is concerned because, as the name implies, it is a collection of skaldic verse, written by court poets, and liable to a considerable measure of subjective influence.

The third part, the *Hattatal*, is an ‘Enumerating of Metres’ containing three songs of praise in which each of over a hundred stanzas is in a different metre. Between them are definitions, comments and notes. In view of the artificiality of this material, it has not been consulted in this study.

The manuscript of the Poetic *Edda*, that came into the possession of Brynjolf Sveunsson, Bishop of Skalholt, in the seventeenth century, had been written in about 1300 A.D. It is now known as the *Codex Regius* and is in the Royal Library at Copenhagen; it contains twenty-nine poems. Another manuscript in the Arnamagnaean collection in Copenhagen has six of the poems of the *Codex Regius* and a seventh, *Balders Draumar*, which the *Codex* lacks. Other manuscripts contain four poems now in the Eddic collection – *Rigsthula*, *Hyndluljod* and *Svipdagsmal* which consists of two parts, *Grougaldr* and *Fjolsvinnismal*. Another poem, *Grottasongr*, given in Snorri’s *Edda*, according to MacCulloch, is usually joined onto these.

Thus the Poetic *Edda* consists of thirty-four poems. We shall concentrate on the accounts given in the first part – starting with the Prologue.

This Prologue was written by Snorri to emphasise his euhemeristic views that the gods were deified men as laid down by the Greek, Euhemerus, in the fourth century B.C. However, it is fortunate that Snorri was also an enthusiast for the traditions of the past as well as a practising Christian. He could not believe in the truth of these traditions nor in the gods, themselves – but he was quite prepared to record the traditions, faithfully, while warning his youthful audience of skalds that Christian men could not believe in pagan gods, nor in the truth of the myths about them – except in the sense set out in his Prologue.

In the beginning, we read a setting down of the conventional thinking of Snorri’s time within a fundamentalist Christian framework. He wrote of Noah and the Flood, and of the races descended from Noah; and divided the World into three parts – Africa, Europe and Asia.

The centre of the world, he claimed, was *Troy* or *Turkland* in Asia, and called it the ‘best of homes and haunts’. It had twelve kingdoms and one high king. In this stronghold were twelve chieftains, one of whom – Munon (?Aga-memnon) – had a son called Tror, or Thor, by Troan, daughter of Priam. This son married the prophetess, Sibil, whom Snurri calls Sif; and from them, in contradiction of what was written in the *Edda*, through a long line of descendants, came Voden; whom, said Snurri, “we call Odin, a man famed for wisdom and every accomplishment. His wife was Frigida (Frigg).”

Up to this point, Snorri seemed to have been working his myths into a then acceptable, if artificial, classical background. That this was common practice in the Middle ages, can be shown by reference to two other examples – first, the *Holy Grail* legends, which were given a Christian background; and, secondly, Geoffrey of Monmouth's *Historis Regum Britanniae* in which he claimed that Britain had first been 'colonised' by one, Brutus, who came from Troy.

But, from this point onwards, the classical framework was dropped and Snorri came to terms with the realities of Scandinavian traditions.

Voden, or Odin as we shall call him, journeyed out of *Turkland* with a considerable number of his people. *Turkland* may be accepted as a suitable description for the area from which he departed because, in Snorri's day, the Turks held wide territories embracing Asia Minor, part of the Middle East, Constantinople, and much of the old Byzantine Empire in Eastern Europe.

In the previous chapter, we described a journey by the Anannage, 'Westward across a Continent', starting from the very area that is brought to mind by the term *Turkland*. Snorri claimed that Odin wandered over many lands, in which he and his people seemed more like gods than men. The Finno-Ugric people, the Slavs and the Old Russians, would have agreed with him, but would have called the leader, not Odin, but Jamala or Svarog – both of which were terms meaning the *Shining One*.

The group came at last to Saxland (northern Germany), and there abode for a considerable time, 'taking possession of the land'.

When it was time to move on, Odin left three of his subordinates (sons) to supervise the land. He, himself, journeyed northwards through Reidgothland (Jutland) where he left Skjold in charge. Eventually, Skjold must have followed the established Anannage practice of setting up a king to take over the reins from him; because he became known as the 'ancestor' of the Skjoldings – the early kings of the Danes.

Moving still further north, Odin came to Sweden where we have already described his salutary meeting with Gylfi; and Gylfi offered Odin such power as he, himself, wielded. Doubtless, he had become convinced that he was confronted by exceptional powers after his experience at Asgaard.

That section of Odin's 'command' that accompanied him into Scandinavia became known as the *Aesir*; and learned Medieval etymology connected *Aesir* with Asia. The singular form of the term was *Ass*, and Odin was known as *oztr asa* – the 'mightiest of the Aesir'. In this connection, we have an uneasy feeling that the latter expression may have some remote connection with Yahweh's claim to be *ayer-asher-ayer* which we have translated as 'Leader of the Perfect Ones'.

Be that as it may, another term for the gods in the *Edda* was *tivar* which meant the '*Shining Ones*'! And this term is related to the Sanskrit *devas* which has the same meaning – always the pieces of the jigsaw come together to make the same picture. It can be claimed with confidence, therefore, that the *Shining Ones* had arrived in Scandinavia – after their journey, westward, across a continent.

Snorri stated that well-being (prosperity and healing), good harvests and peace followed in the footsteps of Odin and the Aesir. Men believed that these things were caused by them; and held that the Aesir were unlike all other men in fairness and wisdom. Leaving one of his people, Yngvi, in charge in Sweden, Odin moved westwards into Norway for a while, before returning to Sweden.

In Norway, Odin had settled in a place called Low, and had built what Snorri called a 'great temple'. It can be safely assumed that this building was not a temple but a 'great house' (like Enlil's at Kharsag – Kharsag Epic No.6. p.75), because his senior followers lived there with him. He called it *Sigtun* – a name that, in *eme-an*, would have meant 'all green' or, perhaps, 'green settlement'.

From Sigtun, Odin allotted places of abode for his principal lieutenants. Njord went to Noatum, Frey to Upsala, Heimdal to Himinbjorg, Thor to Thrudvang, and Balder to Breidablik.

How similar this dispersal was to that of the Anannage into City-States in the Mesopotamian Valley after the destruction of Kharsag! And it is also significant that the list maintains the normal Anannage hierarchical structure of Leader and Seven Principals -bearing in mind that Skjold had been left behind in Jutland, and Yngvi in Sweden.

Odin's group of principals was called the Diar or Drotnar; and both he and the Diar were reported to have taught crafts to the Northern countries. He established settled laws -and even arranged for the dead to be buried with their goods, so that they might arrive, in comfort, in Valhall.

At last, we are told, Odin died in his bed in Sigtun; from where he had said that he would go to *Godheim*. and there welcome all his friends. The gods were considered (by the Scandinavians) to be longer-lived than men, but were not absolutely immortal; and their longevity, or renewable youth, was thought to depend upon their eating 'apples of immortality', which were guarded by Idum. This concept corresponds with the extensions of life granted by Anu at congregations in Kharsag; and is also in accord with the drinking of *haoma* in Iran; *soma* in India; and the eating of *P'an-tao* – the 'peaches of immortality' in China.

Before discussing the Scandinavian 'gods' in detail, as depicted in the *Edda*, something should be said of their organisation. It will be remembered that, in Kharsag, they were divided into three groups – the aristocratic Council; the Scientists or Sages who were referred to as Serpents; and the Craftsmen and Artisans. In the *Edda*, the gods are also divided into three groups – the Aesir, who were their aristocracy; the Vanir, who were more simple characters, and were peaceful and benevolent, and concerned themselves with the fruitfulness of plants, animals and men; and the Alfar who, we believe, were the third order of craftsmen. The same divisions will be found in the *Tuatha De Danann* when we move to consider Ireland.

That this tripartite structure was not only to be seen in the overall Anannage hierarchy, but also in smaller groups that operated in individual countries, may perhaps be indicated by a peculiar feature. Odin was said to have only *one eye*; and this comment was used to illustrate the vulnerability of the gods to wounds; but we have already recorded that the most senior of the

Anannage, as, for example, Shamash, were referred to as 'Two-Eyed Serpents'; while those immediately below them in rank were 'One-Eyed Serpents'.

Consequently, we are inclined to deduce that Odin was not in the very highest ranks of the *Shining Ones*, though he was undoubtedly of an impressive seniority. The 'Two-Eyed Serpents', who comprised the top administrative échelon, were probably working elsewhere - perhaps still in the Middle East, where Shamash continued to operate into the first millennium B.C.; but, possibly, in a more important area of development such as India or China.

In Scandinavia, as in other areas, the gods met in Council for discussion and judgement - a Council called *The Thing*, that still meets in Scandinavian countries, today, for discussion on important issues; for the making of laws; and for the taking of national decisions; but now holding the authority of a Parliament. In Denmark, the modern Parliament is referred to as the *Storting*, the 'Great Court'. The epic *Voluspa* speaks of all the *regen* ('reigning gods') assembling at the seat of judgement to take counsel.

In other epics, *Havamal*, *Alvissmal*, and *Hymiskvitha*, the word *ginn-regen* occurs, meaning the 'High-Gods', but obviously cognate with the magical properties of the Arabo-Indian *djinn*. It is difficult to decide whether the appellation refers to the High Council of Odin's 'court', only, or to the first and second orders of the gods. However, MacCulloch draws attention to two passages in the *Alvissmal* where *ginn-regen* occurs and may signify the Vanir.

Despite the record of Odin building his house, *Sigtun*, the *Edda*, categorically, states that the Aesir dwelt in Asgaard; the Vanir in Vanaheim; and the Alfar in Alfheim - but the locations of these places are not given. For this reason, among others, it has been assumed by scholars that Asgaard was a mythical place in the heavens, unapproachable by mortal men. But this contention is dubious. *Heim* simply meant 'home' - *Vanaheim* was the 'home of the Vanir; and *Alfheim* was the 'home of the Alfar' - they were not named locations.

Asgaard, itself, is a corruption of *asa-gaard* (in the singular), or *aesirgaard* (in the plural); and *gaard*, even today, is a many purpose word. Its prime meaning is a 'yard', or 'court-yard', but it can be promoted to mean a 'country-house' or a 'manor'; and it is also a common expression for a 'farm'. In the centuries since the *Edda* was written, the meaning of *gaard* is likely to have been refined - and the most likely original meaning, in an agricultural community, would have been 'farm' in its lowest standing, and 'country estate' in its highest <sup>(1)</sup>.

Furthermore, *gard* or *gaard* is cognate with the English 'garden'; but, more importantly, and remotely, it is cognate with the Sumerian *khar* or *ghar*, meaning an 'enclosure' in the agricultural sense. Consequently, the *as-gaard* was the *khar* of the Aesir, just as *Khar-sag* was the principal *khar* of the Levant.

It seems reasonable, therefore, to stipulate that Asgaard was the Headquarters of the Aesir (and Odin had a house within it called *Sigtun*, 'the green settlement'); and that Aesir was a generic name for those *Shining Ones* who had reached Scandinavia.

If this is accepted, the Vanir would be the ‘High-Gods’ – those senior members of the Anannage who came out of Asia and, after lengthy travels, settled in Scandinavia. Confirmation of this can be seen in the constitution of the Vanir which comprised three named gods – Njord, Frey and Heimdall; and Freyja, a goddess. Njord, Frey and Heimdall were three of the principals who were allotted settlements of their own; that of Frey at Upsala was to become millennia later (like On in Egypt), the primary University city in the region. Furthermore, Odin was succeeded on his departure (it is unlikely to have been his death) by Njord and, in turn, by Frey. This was in similar manner to the succession of Horus to Osiris, and the lineage back from Osiris to Geb, Re and Atum, in ancient Egypt.

In these terms, the Vanir would have included Odin and, as that part of the Aesir that reached Scandinavia, also logical that they should have had their own abodes in Vanaheim.

The general functions of the Vanir are loosely quoted as being those of nature deities – rulers of the fruitful earth and of prosperity. As a group, they were also known as the ‘wise powers’. We shall be writing of each major god, separately, and discussing the phenomenon of nature, or facet of life, for which each one was responsible; but, before that, a few general statements are necessary.

In many ways, the lives of the gods reflect those of men; and, as described by Snorri, Odin had a court that resembled that of earthly kings. It is this fact that is such a persuasive force in the euhemeristic theory; but it may be countered by postulating that later kings had courts modelled on that of Odin; and that the life of contemporary man reflected – and indeed copied, where it was possible – the life of the gods. It should be remembered that, in Kharsag, the Anannage lived like men; and that, when they arrived, there were no sophisticated men for them to copy.

In common with Kharsag and Olympus, the gods appear to have enjoyed banquets and feasting; together with singing and games of skill. It was said that some were also fond of fighting and wrestling; and that some followed the chase. The goddesses of the Aesir spun and wove (which, strangely, they did not do at Çatal Hüyük); and one of them even ploughed.

They were said to have been subject to the passion of love and, apart from their consorts, Odin and Thor are reported to have had other wives and mistresses. This practice, if it were true (and we can hardly doubt it after the *shenanigans* which we reported from the Astral Region in the Second Part of the Prologue), it would not necessarily imply licentiousness; religiously-licensed polygamy is a tenet of Islam, and of a number of other sectors of the human race. However, restraint in sexual matters was, and probably is, an advantage towards spiritual advancement in the Materio-Spiritual regions, as reported earlier:

*When Jabraoth came to believe in the Initiation of the Light, together with his Archons, he abandoned the practice of Sexual Intercourse. But, Sabaoth the Adamas continued to be involved in sexual matters.*

Askew Codex: *The Path of Light*, pp 5-6

Physically, the Scandinavian gods were magnificent, being generally regarded as being substantially larger than men [cf. Yahweh in Chapter Nine]; and this was particularly true of Thor. Some of them were described in strikingly superlative language, like Balder and Heimdall; many

were white and *shining*. Some were considered to be older, and some younger. Odin was grey-bearded, and yet had none of the weaknesses of age; Thor was in his prime; and Balder was a youth of attraction and gracefulness.

Not surprisingly, it is difficult to determine the exact number of gods and goddesses that made up the Anannage group; with duties world-wide, probably the numbers changed from time to time as some were posted away, and others arrived.

Nevertheless, a stanza of the *Voluspa* states that eleven gods remained when Balder's corpse was placed on the funeral pyre. Twelve is also quoted by Snorri, but appears to be a rounded figure as it is not borne out by other references in his work. Elsewhere, fourteen are named – Odin, Thor, Balder, Njord, Frey, Tyr, Bragi, Heimdall, Hod, Vidarr, Vali, Ull, Forseti and Loki.

At the beginning of the *Bragaraedur*, Snorri names thirteen, including Odin, as being present at a banquet. Balder is omitted, and Haenir appears in place of Hod.

An extraordinary tale is told in the *Ynglinga-saga* of a war between the Aesir and the Vanir that reached no satisfactory conclusion. The gods tired of it, and held a meeting of truce at which hostages were exchanged to ensure the keeping of the peace. But it is by no means certain that this war ever took place – the accounts are far from convincing. And yet, we have to remember that the Lordlings, in Kharsag, 'declared war' on Enlil, and marched against his 'Palace' [see Chapter Six].

After the departure of the *Shining Ones*, and their subsequent deification, two rival cults grew up in Scandinavia – the one worshipping Odin and the Aesir; and the other, Njord and Frey of the Vanir. It is possible, therefore, that accounts of disputation between the gods, including the war, is attributable to this human rivalry. We would suggest, too, that much of the denigration of the gods, and the lurid accounts of their excesses, stem from the mutual slanders put about by the opposing factions.

### THE GREATER GODS

If it is not invidious to distinguish between more, and less, important gods, then we would include Odin, Thor and Tyr in a premier classification.

ODIN, or WODAN, was known throughout the realms of the Teutonic peoples, and was undoubtedly the god whom the *Interpretario Romana* identified with Mercury – and, therefore, with Hermes of the Greeks, and possibly with Thoth of the Egyptians. However, it is impossible to determine what ancient writings meant by the expression 'identified with'. Identification might have been with position, activity, or standing – and have been devoid of any element of personification. And yet, in this case we cannot avoid quoting, once more, the relevant passage from the *Askew Codex*:

*In the World of Mankind, these five Arch-archons are known by the following names. The first is called Cronus; the second Ares; the third Hermes ['Heavenly' name – Tarpetanuph]; the fourth Aphrodite; and the fifth Zeus."*

*The Path of Light, p.6.*

Hermes, or Mercury, was known as the ‘Messenger of the Gods’, which merely implied that he had the characteristics of a *malak*, or ‘angel’, of the Hebraic chronicles. Odin was not Mercury; but he had activities in common with Mercury – the principal one of which was, simply, flying.

Odin was said to have ridden a ‘magic, eight-legged horse’ named *Sleipner* which carried him at great speed over land and sea, and through the air – a Teutonic ‘Pegasus’. And he could look out over ‘the whole world’ when he was on his ‘Seat in the Sky’ – his *Hlidskjalf*. [We would suggest that these instruments of swift aerial flight were similar, if not identical, with that employed by Yahweh.

Like Osiris in Egypt, Odin had a very firm connection with the dead. He was *drauga drottinn*, ‘lord of the ghosts’; and *valgautr*, ‘god of the slain’. On one occasion, he was recorded as acting as ferryman in carrying the dead to the Other World. Sinfjotli’s body was carried by Sigmund to a fjord where there was a boat with a man in it who offered to take Sigmund across. But when the body was carried into the boat, there was no place for Sigmund; and the man disappeared with the body. The ‘man’ was Odin, and the incident is reminiscent of the Greek belief in the dead being ferried across water to the region of Hades.

In Egypt, at On, Osiris was associated with initiation rites that took the novice through the process of ‘dying’, under the direction of a skilled hierophant – as described in the last chapter of *The Genius of the Few*. This process was a meditative technique that allowed spiritually-developed initiates ‘to leave their bodies’ for short periods in the manner which they expected to experience when they ultimately died.

Osiris was the first of the *Shining Ones* who can be seen to have been a spiritual teacher as well as a civilizer of primitive races. It may well be that Odin was another, and that *Sigtun*, like On, was a centre of spiritual teaching.

Although Odin’s lofty character is emphasised both by Snorri and the court poetry of the skalds, he is reported in the *Eddic* poems as falling short of a high level of behaviour. He is frequently accused of using magic to further his ends; and it is an accepted tenet, today, that genuine Masters do not work miracles, nor do they permit their followers to do so. In the Merburg charm, Odin was found curing a lame horse by a spell, or magic rune; and, in *Havamal*, he is quoted as describing the power of magic songs known to him.

These songs were said to bring help in sickness and sorrow, and in witchcraft; to break fetters; to stop the swiftest arrows; to neutralise the danger of a root on which magic runes were written, and turned the danger against the sender. They quenched fire; removed hatred; calmed the wind; aided friends in fighting; allowed a hanged man to talk to Odin; gave knowledge of gods and elves; and won love.

These were accusations against Odin, similar to that made by Loki to the effect that Odin once worked charms in Samsey, as witches did – after disguising himself as a witch and going thus among men. None of these denigrations stands up to examination; they can usually be explained by jealousies, or by later defamation by writers of the opposing cult.

This slanderous, lower aspect of Odin is also seen in what has been written of his amours, of

which he is made to boast; and, there, we read how he sometimes made women and goddesses his victims by means of magic spells. His recorded amorous exploits are very similar to those attributed to Zeus in Greece – and must be highly suspect in terms of absolute truth.

In other parts of our study, we have stressed the thirst for knowledge displayed by the *Shining Ones* – and have quoted the comment, from Egypt, that the gift that the gods prized most highly was *Truth*. MacCulloch wrote: “In spite of his wide knowledge, if not omniscience, Odin requires to seek knowledge, especially of the future.” It would be our reading that Odin was not omniscient; and that the reference to the future was a gloss added by his detractors.

The interest in knowledge, displayed by the gods, was not understood by the indigenous peoples with whom they worked, and consequently tales relating to this aspect tend to be twisted. Odin is reported as continually seeking knowledge from all sorts of peculiar things and people – from a dead seeress; from the Volva; from the giant Suttung’s mead; from the giant Vafthrudnir; and from the dwarfs, exchanged as hostages after the armistice between the Aesir and the Vanir.

The god, Mimir, was supposed to possess a well under one of the roots of the Worldtree, Yggdrasil; a well in which wisdom and understanding were stored; and from which Mimir drank with the Gjallar-horn. So far, the myth is credible, if distorted. A ‘store of wisdom’ might be translated as a library of books and documents. We have recorded in Chapter Five (under the **Seventh Haven**), that the Anannage possessed such amenities:

[SE XXII:12] *Then the Lord called one of his Archangels named Uri-el, who was the most learned of them all, and said, ‘Bring out the books from my library, and give Enoch a pen for speedy writing, and tell him what the books are about.’*

We speak of ‘dipping into’ books in the same manner as Mimir, metaphorically speaking, might have dipped into his ‘well’. But, in its continuation, the myth then becomes less credible. Odin was said to have visited the well and asked for a drink, but Mimir withheld it until Odin had given his ‘eye’ as a pledge. The eye was hidden in the well; and Mimir was said to have drunk every morning from the pledge! This latter statement can be ignored, perhaps, because Boer has shown that it was probably a mistake made by some later redactor of the poem [such mistakes are always a menace to the understanding of ancient documents, and have led to many misunderstandings.]

But what of the continuation? There was a similar problem with the *Eye of Horus* in Egypt, where the object clearly was not an ordinary eye. Nor was it likely to have been an eye in Mimir’s myth. All of us are familiar with the borrowing of books from libraries -no book can be removed without leaving, or displaying, a ‘pledge’. This is usually a card, or a ticket; but may be a coin.

We have made this conjecture to illustrate how the symbolism of mythology can distort the truth. In this case, ‘Odin’s eye’ was probably one of those *kennings* of which MacCulloch wrote – a phrase or word which cannot be deciphered without the key. A myth is rarely what it seems, and the substance behind it has to be examined to approach the truth. Often the suspected truth – as in this case – is only a probability; but a large number of consistent probabilities can give an accurate determination.

Odin was described as the ‘chief of singers’; and the myths connected with his drinking of the Odrorir mead, which turned drinkers into poets, suggests that he wrote his own songs. With this talent, he would share a place with Osiris in the hall of fame of the arts. By contrast, and in complete variance from Osiris, posterity made Odin a ‘god of war’.

The contemplation of this aspect of Odin’s character makes a fascinating study. It is a quirk of history (and an aspect of Man’s attitudes) that most ‘gods’ and ‘heroes’ have their protagonists and their detractors but, however beneficent they may have proved to be, in the long run, their detractors have the last say. Gods of one era, inevitably, become the devils of the next; and the devils of one era are very rarely reinstated as gods, but sink to even lower levels under the vituperation of the ages.

Thus, Odin has been given two faces – the one wise, altruistic, learned, law-giving and a just benefactor of Mankind. The other is a mask of blood – vicious, treacherous and self-seeking. The two faces are completely incompatible; they have nothing in common. And yet, they **have** to be reconciled if the purpose behind the mission of the *Shining Ones* is to be resolved in a later chapter. Unfortunately, the easy answer of the later metamorphosing of the ‘god’ to the ‘devil’ cannot be invoked without clear evidence. In Sumer, the evidence can be read from the copious literature of three millennia; but we have no such advantage, here.

MacCulloch stated that, although Tacitus equated Wodan [Odin] with Mercury, the human sacrifices offered to him can hardly be explained otherwise than as sacrifices to a War-god. Odin is said to have caused the first war, that between the Aesir (of which only Odin is named) and the Vanir. As the *Völuspa* states: “He hurled his spear on the host, and war then came first into the world.”

Odin is also said to have taught men the advantage of the ‘wedge-shaped formation’ in war; and, in the case of Harald and Ring, even taught it to both sides before a battle. It was said that his desire was to fill Valhalla with chosen warriors, *einherjar*, who would aid the gods in time of need. A clear statement to this effect occurs in *Eiriksmal* where Sigmund asked Odin why he had robbed Eirik of life, seeing that Odin regarded him as a mighty warrior. Odin answered that it was because none knew when the *Grey Wolf* would come to the seat of the gods.

In this concept, there is more than an element of obscurity. Odin appears fearful of a future attack on the settlement of the gods, and seems to be building up an army of friends to assist him in this eventuality. The moot point is whether these were dead friends who would defend some settlement in the Astral Region, or live ones, metaphorically transferred to the abode of the dead. **Or was the ‘war of the gods’ an exaggerated *kenning* implying only a verbal dispute?** This is suggested by the anticlimactic ending to the conflict between the Aesir and the Vanir. At present, however, there is insufficient evidence to solve this enigma.

To close this section on Odin, we quote, again, from the *Völuspa*. There he is ‘Aldafadir’, probably an early rendering of ‘Ollafar’ meaning ‘Great-grandfather’. He was ‘father of all men’, and ‘father of all the gods and men’. Both of these latter epithets were borne by Zeus, and were quoted earlier in the original Greek, in Chapter Fifteen, page 346.

In the *Harbardsljod*, Odin, as a god of knowledge (cf. Enlil as *en-zu*), is contrasted with Thor, the embodiment of physical force.

THOR was a god who was known to northern Europeans by a number of variations to his name. In the Old High German, he was Donar; in Old Saxon – Thunaer; in Anglo-Saxon – Thunor; and, in the speech of Normandy – Thur. MacCulloch tells us that these terms came from an earlier form, Thunaraz, the root of which is connected with the Indo-Germanic (*s)ten*, meaning ‘to boom’ or ‘to roar’. Thor was therefore the Loud-sounder, the Thunderer – and it was as a thunder-god that this deity was first known.

Later, he received a widespread cult-following as is evident from the adoption of his name for the fifth day of the week, even up to modern times – to wit, Donnerstag in German; Torsdag in Danish; and Thursday in English. However, in Latin tongues, there is a distinction – in Rome, the fifth day was *Dies Jovis*; in modern Italy, *Giovedì*. From this evidence, it has been said that Thor was undoubtedly Jupiter but, as we have stated, we cannot subscribe to these personified equivalences.

For different reasons, Saxo Grammaticus also had difficulty in accepting the equivalence of Thor with Jupiter and, indeed, of Odin with Mercury; and stated that such an equivalence would make Jupiter the son of Mercury; because Thor was the son of Odin. In our reading, Thor was the subordinate of Odin, and not a blood relation; and our objection to the equivalence with Jupiter, is that the affinity was one of position and not one of personality. It would be equally wrong to suggest that Osiris was the equivalent of Quetzlcoatl, although they had held similar positions in the hierarchy of the Anannage/*Shining Ones*.

Certainly, in Norway in later times, and in Iceland after colonization, Thor was the chief god – but this was *in absentia*, after the departure of the *Shining Ones*. The sportsman has always been more popular with the masses than the scholar.



Fig.25. *Bronze statuette of Thor holding his Hammer*  
(National Museum of Iceland)

Thor is depicted in the ancient mythologies as a Being of great strength; of great rages; a tremendous trencherman and drinker; but, with it all, one with a fine sense of mission in protecting the other gods and their Settlement of Asgaard. In the sagas, he fights and wrestles; he kills and maims; and he vents his rages against the *Giants* who continuously threaten the gods' way of life. There is in Thor more than a hint of Enki in the Kharsag Epics; and his battles with the giants, and other monsters are reminiscent of the troubles of the Archangels with the monstrous children of the Watchers.

That is not to suggest that Thor was not an individual *Shining One* in his own right, but rather that some of the tales told about him were amalgams of memories from the ancient Near East, interwoven with events that occurred later in North-Western Europe. Many of the tales of battles against giants and monsters may stem from that early holocaust in which the work of the Anannage in the Jordan Valley, and its surrounds, was almost destroyed by the aggressive acts of the roving bands of desperadoes – the mutant children resulting from the liaisons of the Watchers with the Daughters of men. The Anannage, we suspect, were avid tellers of tales which spread widely, assisted by the chroniclers of the times.

It is claimed that when Odin arrived in Scandinavia he was accompanied by other gods who seemed to emerge from nowhere (cf. the Watchers on Mount Hermon and the Tuatha De Danann on Slieve Ierrinn in Ireland), whose mission was to help him to build the Settlement of Asgaard, on the land chosen by the Aesir. The Teutonic peoples described Asgaard as a vast estate which could accommodate a great number of people – an enormous enclosure in which there were individual dwellings for the Lords who lived there. It was believed to be full of fabulous treasures, and to boast, in particular, of a most handsome Council Chamber and Banquet Hall – the *Halle*.

At first sight, Asgaard could have been an atavistic memory of Kharsag, but this would be an unlikely solution. Kharsag was the first Settlement of the Anannage; and we know that there were other Settlements of a similar nature; and the closer in time we come to a contemporary age, the more detailed are the descriptions. Wherever the Lords of Cultivation settled for a considerable period of time they would have built suitable accommodation for themselves on the lines of the 'enclosures' built elsewhere. Asgaard was merely the latest in a long line.

Within this complex, the house of Thor was called *Bilskirnir* and was described as being bigger than all others. The claim that it had five hundred and forty rooms should be taken to be a gross exaggeration; and yet, modern sovereigns have lived in greater edifices. Nevertheless, whether great or small, opulent or simple, the complex was 'home' to the gods; and they depended on it for their comfort and security. It was under perpetual threat from the giants, outside, it was said – particularly from the so-called Frost-giants who may well have been personifications of the hardships against which the *Shining Ones* would have had to struggle in the early days of their settlement; in a land of extreme winter cold.

In these struggles, Thor was their champion – the one whose strength and skills enabled them to overcome the early trials and tribulations. He was 'second-in-command', 'clerk of the works', 'master-builder', and 'security-chief' all rolled into one personality. Perhaps he was formidable and cantankerous, but he was markedly indispensable.

Inseparable from Thor were his three necessities. His 'magic' girdle gave him strength; his throwing-hammer, which invariably hit its mark and returned to his hand, was his principal weapon and scourge; while his iron gloves provided him with a mailed fist the better to grasp the destructive hammer. As in all mythologies, these artifacts are probably partly symbols of his skills and attributes, and partly representations of the 'tools of his trade'.

Odin, under his sobriquet of Wodan, was renowned for his skill in designing great earthworks and megalithic monuments (as we shall see in the British Isles); but it was probably Thor who was responsible for their building, and for moving the great stones which were an essential part of these structures.

TYR was the third member of the Greater Gods. He gave his name to the third day of the week – the Anglo-Saxon *Tiwesdaeg*; the English Tuesday; and the Old Norse *Tyrsdag*. The primitive form of the name was *Tiwaz*, which again appears to be cognate with the Sanskrit *devas*; the Latin *divus*; and the Norse *tívar*; all of which terms have the meaning of 'god', and connotations of 'brightness' and 'shiningness'.

Tyr is a nebulous character of whom little is written in the *Edda*. He was later considered to be a god of war, and was associated with the Roman god, Mars. Under the name of Thingus, he was considered to be the tutelary god of the Thing, or Assembly; but there seems to have been another misunderstanding, here, because 'Thing' was also the name for a Frisian army cohort. It may well be that his association with the Assembly led to him being mistakenly connected with war some two or three millennia later.

Possibly the loss of his hand may have accentuated this misunderstanding. The myths told of Tyr are very few in number, but the principal one concerns the loss. Loki's offspring, the Fenris-wolf, was brought up by the Aesir in Asgaard – but only Tyr would venture to feed it. As it grew, the gods remembered the prophecies that foretold that the Wolf would be their destruction; and so they decided to chain it up. After several unsuccessful attempts, the dwarf technicians were called in to help.

After some discussion, they decided to construct the magic fetter, *Gleipnir*, out of six non-existent materials – the noise of a cat walking; a woman's beard; the roots of a rock; the sinews of a bear; the breath of a fish; and the spittle of a bird.

The fetter was declared to be satisfactory; but, then, there was an extraordinary scene in which the gods were trying to persuade the Wolf to accept the fetter. He only agreed to this if one of the assembled gods would put a hand in his mouth while he broke free; as Fenris did not believe that any chain made by god or man could hold him. Only Tyr among the Aesir was willing to accept this challenge in the interests of the gods' safety – and he stretched out his hand and put it in the Wolf's mouth.

The chain was put on, and the monster made frantic efforts to break it. Fenris failed but, in the effort, Tyr's hand was bitten off. Ultimately, Fenris was chained to a great rock, to remain bound, there, until the *Doom of the Gods*. There have been many ingenious attempts to explain this myth; but beyond suggesting that Tyr was in conflict with dark and demoniac powers, none has been successful.

Apart from an occasion when Tyr was present at Aegir's feast, and was sarcastically taunted by Loki; and an account in *Hymiskvitha* of the search for the mighty cauldron of the giant Hymir by Thor and Tyr; there is only one other reference to Tyr in the *Edda*. This was in the nature of an epitaph describing his struggle with the dog, Garm, at the *Doom of the Gods*, when each slew the other.

### THE VANIR GROUP OF GODS

According to Snorri, NJORD was the third in the hierarchy of the Aesir though he was not of their race; he was raised in the land of the Vanir and given by them as a hostage to the Aesir after their brief 'war'. This is the first indication that the *Shining Ones* included Beings of different races; and this knowledge may be important in the final analysis.

The indication is based on passages in the *Vafthrudnismal* and the *Lokasenna*. In the former, Odin was speaking :

*"Tell me –  
Whence Njord came among the Aesir's sons?  
O'er fanes and shrines he rules by hundreds,  
Yet was not among the Vanir born."*

Odin was answered by Vafthrudnir:

*"In Vanaheim, wise powers created him,  
And to the gods a hostage gave.  
At the Doom of the gods he will return  
To the wise Vanir."*

In the *Lokasenna*, Loki addressed Njord and called him 'god of the Vanir'; 'kinsman of the Vanir'; and simply 'the Van'. His real dwelling was in Noatun, the 'Ship-place' or 'Haven'.

*"There Njord built himself a high hall'  
Where the faultless ruler of men  
Sat in his high-timbered fane [? house]."*

MacCulloch records that Njord's wife was Skadi, daughter of the giant Thjazi; but that, before he came among the Aesir, he had two children by an unnamed 'sister', male and female, who were named Frey and Freyja, respectively. This statement probably means that Njord, while in Noatun, was thought to be married to a female member of the Vanir group; and that he had two close assistants, Frey and Freyja. In this case there is an air of veracity about the assistants because Frey, eventually, succeeded Njord when the latter gave up the post of head of the Aesir.

With regard to the 'sister-wife', it has been suggested that she was the goddess Nerthus of whom Tacitus wrote that she was worshipped by seven tribes in North-East Germany, and whose name corresponds to that of Njord – from *nerthuz* which meant 'the beneficent, friendly deity.'

The dichotomy in the Njord character is well illustrated by verses from a lost Eddic poem which is quoted by Snorri. Skadi, it seems, wished to live in her father's house in the mountains – Thrymheim; but Njord wished to live by the sea. They made an agreement that they should divide their time by spending nine nights in Thrymheim and three nights in Noatun. The poem states that when Njord came back from the mountains, he sang:

*I love not the mountains, I dwelt not long in them,  
Nine nights only;  
Sweeter to me the song of the swan  
Than the wild wolf's howl.*

To which, Skadi replied:

*My sleep was troubled on the shore of the sea  
By the screaming of the sea-birds.  
Every morning the sea-mew wakens me  
Returning from the deep.*

If Njord and Skadi are two sides of the same personality, as has been suggested, then we have a god whose work entailed living in a sea-port – the haven, Noatun – which he enjoyed, presumably, apart from the screaming of the sea-birds. But, contrary to the general preference of the Anannage, he disliked living in the mountains.

An alternative explanation has been put forward by a number of scholars that 'nights' should signify 'months', because the sea-ports in the extreme north are only open for three months of the year. For the other nine, they are sealed by ice and winter-storms. This explanation is valid, of course, provided Njord worked on the shores of the Arctic Sea.

Njord was said to rule the course of the wind, and to still the sea and its storms. He was a Sea-god, and a god of wealth and prosperity.

FREY, 'SON OF' NJORD, was also one of the Vanir who was counted among the Aesir. Among the latter, he received epithets such as 'the most renowned'; 'foremost of the gods'; 'whom no man hateth'; and 'first of all heroes in the gods' house'. His name corresponds to the Gothic *frauja*; the Old High German *fro*; and the Anglo-Saxon *frea*; and simply meant 'Lord'.

He was a true Lord of Cultivation. He ensured fruitful seasons and prosperity; with rain and sunshine, and peace.

Frey's seat was in Alfheim, the home of the Alfar, of Elves, whom we shall be discussing, later. It has been said that 'the elves are especially connected with the furthering of vegetable life (the places on the turf where they have danced betray themselves by the richness of the grass)', so the god of fruitfulness was naturally their overlord.

There is only one myth in the *Edda* concerning Frey, and that is the story of his passion for Gerd, daughter of one Gymir whose antecedents are somewhat vague. Snorri describes him as a man, others as a giant. But Gerd was the 'fairest of women' and *brightness* was said 'to gleam from her arms over sea, sky, and all worlds' (she would seem to have been a *Shining One*). Gerd was wooed by proxy; Skirnir, Frey's companion, was sent to Jotenheim (home of the Giants) to ask for her hand.

Her abode was surrounded by a girdle of flickering fire through which no man could pass. When Skirnir rode straight in on Frey's magic horse, he was asked by Gerd whether he was one of the Alfar, or one of the Aesir, or one of the wise Vanir, since he had breached the flickering flame. He said that he was none of these; and stated his mission. Gerd held out for a long time, but finally yielded when threatened with four runes which would saddle her with unquenchable desire.

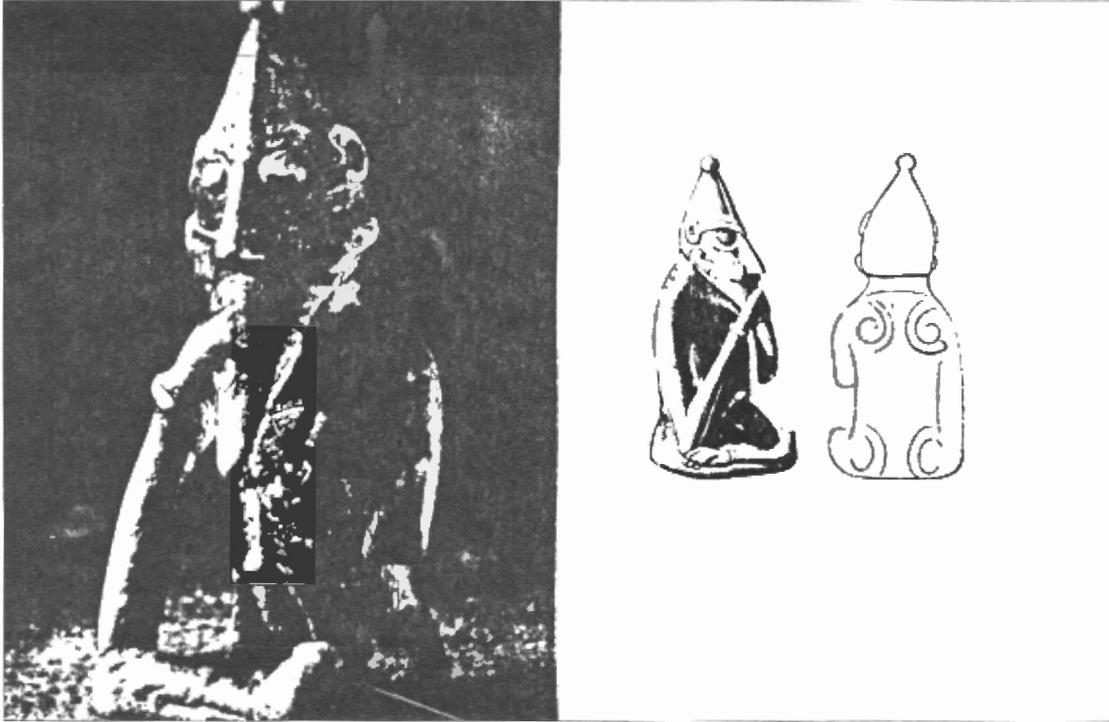


Fig.26. Frey – God of fertility, and the Fruitfulness of Plants.

The flickering flame, *varflogi*, was a magic defence against intrusion, and only by counter-magic, or other supernatural means, could a hero go through it. The flame is recorded three times in the Eddic poems; the second reference is in *vipdagsmal* where it is said to have surrounded the hall where Mengold was secured. Svipdag made his way through it to his destined bride. The third reference is in *Sigrdrifumal*, where Brynhild was held in a magic sleep imposed by Odin, in a hall on a mountain surrounded by fire. Through it, Sigurd made his charmed way – to provide Wagner with the fundamental material for his famous opera.

The close parallel of these stories with that of the *Sleeping Beauty* is apparent. And one might be inclined to dismiss them as pretty fairy-stories but for one further intriguing parallel. Speaking of Adam in the Garden in Eden/Kharsag, *Genesis* states:

[GEN 3:23-24] *So Yahweh Elohim banished him from the Garden in Eden, to till the soil from which he was taken. He drove the man out, and stationed east of the Garden in Eden the Cherubim [security guards] – and the flaming ever-turning sword, to guard the way to the Tree of Life.*

We can only conjecture that, whatever device the *Shining Ones* used to safeguard places that they did not wish to be generally approached, they were able to switch it off for the passage of specific visitors.

In due course, Njord relinquished his post as the Leader of the *Elohim* in Scandinavia. and Frey took his place as 'Lord of the Swedes'; with his seat at Upsala.

FREYJA was the third listed member of the Vanir group. Her name was the equivalent of the Sumerian *nin* meaning 'Lady', or 'Great Lady'. She was also known as *Vanabrudr*, 'Bride of the Vanir'; *Vanadis*, 'Lady of the Vanir'; and *Vanagod*, 'Vanir goddess'.

Like the two other members of the group, she was counted among the Aesir, and was 'the most renowned of the goddesses' and 'most gently born'. In Asgaard, she had the dwelling *Folkvang* meaning 'Folk-plain'; and her hall was called *Sessrumnir*, 'Rich in Seats'.

She owned the necklace, *Brisinga-men*, which Loki stole and Heimdall recovered; but perhaps her most remarkable possession was a hawk's-feather dress, the wearing of which enabled her to fly! We are reminded of Enoch's reference to the two 'gods' who flew with him to Eden:

[SE:3-5] *I awoke to find, in my room, two very tall men different from any that I have seen in the Lowlands. Their faces shone like the Sun, and their eyes burned like lamps; and the breath from their mouths was like smoke. Their clothes were remarkable – being purplish with the appearance of feathers; and on their shoulders were things which I can only describe as like 'golden wings'.*

We have now had three references to 'feathered dresses' connected with 'flying'. Apart from the two above, there was also that worn by the 'celestial maiden' in Japan (Chapter Fourteen).

As an independent goddess, there appears to have been frequent confusion between Freyja and Frigg, Odin's so-called consort. Both goddesses possessed the 'hawk's plumage', and Loki borrowed it from both; and some have held that the necklace, *Brisinga-men*, was originally in Frigg's possession.

But these are minor matters compared with Freyja's claim to share with Odin those slain in

battle. That should have been the privilege of Frigg. Freyja's abode became a kind of second Valhalla ('Hall of the Slain'), and may be identified with *Vingolf*, a seat of goddesses and also of the slain. It may be that a wider conception of her rule over the dead is indicated by her abodes 'Folk-plain', and 'Rich in Seats', being places in which the dead congregated.

A passage in *Egils-saga* is suggestive of this. Thorgerd, daughter of Egil, planned to die with her father, and claimed that she had taken no food and would take none, because she hoped to feast that night with Freyja, just as heroes hoped to be Odin's guests. MacCulloch suggests that there may be a survival in this passage of an older belief that women, not heroes, went to Freyja's abode after death.

Freyja tended to be a voluptuous goddess, and it is thought that she may have been worshipped as a goddess of love, in the same manner as Ninkharsag when she became the forerunner of Astarte and Venus. In the *Lokasenna*, that arch-accuser, Loki, attacks her for lewdness. She had just denounced his slander of Frigg, when Loki turned on her:

*Be silent, Freyja, well I know thee,  
Thou art not free of faults;  
All the Aesir and Alfar who are now here  
Hast thou made happy.*

Freyja denied this, and having been called an 'evil witch', was accused by Loki of having been found by the Aesir in her brother's bed. And, on another occasion, the wise giantess, Hyndla, dismisses Freyja with the charge: 'In the night-time like the she-goat, Heidron, thou leapest after the goats.' In a further passage, Hyndla says: 'To Od didst thou run, ever lusty – and many have stolen under thy girdle.'

We have to be wary of putting too much weight on these accusations concerning the gods and goddesses; accusations written out from oral traditions, millennia after the disappearance of those who were slandered. The eulogies, too, have to be viewed in the same light; but with this difference, that the deities were invariably subjected to denigrations in historic times, with their virtues underplayed, and their faults exaggerated or manufactured.

## THE LESSER GODS

Although we describe BALDER as one of the lesser gods, he was, nevertheless, one of the hierarchy of twelve at Asgaard; the expression is relative. Within that wide-spread Settlement, he lived in a dwelling called *Breidablik*, meaning 'Wide-shining', which he was said to have built himself as a place to be free from all crimes.

In the mythological record, the ultimate fate of Balder is known from the beginning. It was said that he had evil dreams over which the gods took counsel; and Odin rode down to Hel to consult a dead seeress. She told him that a place was already prepared for Balder in Hel; and that

there was no hope for the god. Hod would be Balder's bane, and would deprive him of life; but he would be avenged by a 'son' of Odin's, only one night old, who would fight Hod and bring Balder's slayer to the pyre.

Vali was the 'child' mentioned, but we are inclined to read into this account that a newcomer to Asgaard, an assistant of Odin's, undertook this revenge. This view is strengthened by the statement that 'Vali was swift to avenge Balder's death, slaying quickly his brother's murderer.'

Balder was known as Balder the Good, and many splendid things were said of him. He was 'the best god' and was praised by all. '*So beautiful and fair was he that light shone forth from him*' – a true *Shining One*.

A certain herb was so white that it was called *Baldersbraa*, meaning 'Balder's eyelash', showing how fair his hair and body were. Of the Aesir, he was the wisest; and so fair of speech and graciousness that none would gainsay his judgements. Nanna, daughter of Nep, was his wife; and their son was Forseti.

Because of Balder's evil dreams and the prophecies of the seeress, the Council of the Aesir resolved to ask safety for him from every kind of danger. Frigg took oaths from fire, water, metals, stones, trees, animals and all things that could do him harm, that none of these should hurt him in any way. So successful was this move that it became the sport of the gods to shoot and strike at Balder – for nothing could do him any harm.

When Loki, the trouble-maker, heard of this he went to Frigg, in disguise, to ask how this amnesty had been obtained. Somehow, Frigg let slip that although she had taken many oaths from all possible harmful materials, she had ignored the mistletoe which had seemed to her too young to take an oath.

Loki slipped away and fashioned a spear from mistletoe-wood and returned to the sport. There he found Hod, who was blind, and asked him whether he would not like to take part in the throwing – he, Loki, would guide his arm. The spear was thrown and Balder fell to the ground, and died.

The members of the Aesir who were assembled in what was a sacred place – and inviolable sanctuary – could only stand in silence; no vengeance could be taken there. A long account follows describing how Hermod, another 'son' of Odin volunteered to go down to Hel to offer her a ransom for Balder's release from the land of the dead. Ultimately, Hel agreed – but only if all things, quick and dead, wept for him; and Hermod brought this news back to Asgaard.

In the meantime, Balder's funeral was in progress. His corpse had been taken to sea and placed on *Hringhorni*, the greatest of all ships. The Aesir would have launched it, and set the funeral-pyre alight, but the ship would not move. They had to send to Jotunheim for the giantess *Hyrrokin* who was able to push the boat out – but not before fire spurted from its rollers.

The corpse was laid out, again, on the ship; and Nanna immediately died of grief. She was laid on the pyre with her husband, and the fire was kindled.

When Hermod arrived with his tidings from Hel, the Aesir sent messengers all over the world to ask all living things, as well as earth, stone, metals, trees and plants, to weep Balder out of the

keeping of Hel. Only one giantess, Thokk by name, found sitting in a cave, refused to weep for Balder. A lost Eddic poem is quoted by Snorri in which the giantess makes it plain why she refuses to take part in the resurrection of Balder.

*With waterless tears will Thokk weep  
That Balder ascends the pyre;  
Neither in life nor death loved I the karl's son,  
Let Hel hold what she has.*

Thokk, of course, was Loki in one of his perfect disguises.

There are a number of variations to the story of Balder's death and, of course, many objections raised by incredulity. In the poetic references, for example, there is no mention of Loki as the agent who caused Hod's action. And in Snorri's prose narrative, where Hod acts under Loki's direction, vengeance is not taken against him – but on the real culprit, Loki.

The meaning of the Balder myth has exercised many scholars, even to identifying Balder with Christ – an hypothesis which is very far from convincing. Some, including Miss Phillpotts, would like to believe that Balder was resurrected – that is, that the representation of the funeral, and the universal weeping, had the effect of inducing his return from the Underworld. But the Eddic references are clear – Balder did not, and could not, return until the *Doom of the Gods* took place – and then he reappeared in a renewed world.

The only other member of the Lesser Gods, in the aristocratic section of the Aesir, requiring mention, here, is LOKI. Snorri wrote of him as follows:

*Included among the Aesir is he whom some call the slanderer of the Aesir, or the author of deceit, and the shame of gods and men. He is named Loki, or Lopt; he is the son of the giant Farbauti and the giantess Laufey or Nal. His brothers are Byleist and Helblindi.*

*To outward appearance, Loki is beautiful and comely, but evil in disposition and most fickle in nature. He excelled in sleight and had stratagems for all occasions. He often brought the Aesir into great difficulties, but then delivered them with his cunning. His spouse was called Sigyn, and their son is Nari or Narfi.*

For all his evil ways, Loki appears to have been tolerated in Asgaard out of consideration for an earlier friendship with Odin. In the *Lokasenna*, he recalls to Odin that, in earlier days, they had mixed their blood in the rite of blood-brotherhood, and that Odin had promised to pour no ale unless it was brought for both. In the same poem, Frigg bids Odin and Loki to keep silent concerning the deeds that they had done, together, in the past – a very homely reminder of a wife's discerning influence in such matters.

In a skaldic poem, quoted in *Hiemskringla*, Odin is called 'Lopt's friend', and Snorri spoke of

him as 'Evil companion and bench-mate of Odin.' He was considered to do mischief purely for its own sake.

Loki was a thief, having stolen the *Brisinga-men* necklace; and he incited others to steal (Idunn and her apples). That he was foul-mouthed and slanderous is recounted in the *Lokasenna*. This poem is important for the light that it throws on the character of Loki. He is portrayed as a wholly unpleasant – almost demoniacal – being who brings nothing but trouble to the gods with whom he associates. In the context of earlier gods becoming seen as later demons, it would be tempting to take the attitude that probably he was not as bad as he was painted – that he was one of those whose character became more complicated as traditions developed, until a possibly kindly personality became imbued with something sinister and monstrous. But, in Loki's case – as in that of Yahweh Elohim on a higher level – this attitude is impossible to sustain; what is far more likely is that Loki, on first reaching earth from the Astral Region, was careful to ingratiate himself with the senior hierarchy until he thought it safe to reveal himself in his true demoniac colours. He was always careful to come out of each embroilment in such a manner that he left an element of doubt of his intentions with some of his associates. MacCulloch's comment on the *Lokasenna* is worth quoting in full:

*The prose introduction tells how Aegir invited many of the gods and elves to a feast. All went well until Loki, angry at the guests praising Fimafeng for his ability, slew him. The gods shook their shields and howled at Loki, and drove him out into the forest. At this point the poem begins.*

*Loki has returned and asks Eldir what is going on in the Hall. Eldir tells how the talk is of war, and that none has a friendly word for him. Loki says that he will go in, bringing hatred to the gods and mixing venom with their ale. He enters and says that he has come from a far journey and asks for a drink. The gods are silent, till Bragi speaks and says that there is no place for him there.*

*Loki appeals to Odin on the ground of their old brotherhood sworn in the morning of time, and Odin bids Vidar find a place for the 'wolf's father', lest he should speak [and do] evil. Vidar obeys and Loki pledges all present:*

*"Hail to the Aesir! Hail to the Asynjur!  
And all the holy gods;  
Save only to that one of them,  
Bragi, sitting there on the bench."*

*The poem now takes the form of a 'flyting' [best translated as a 'free-for-all'] between Loki and most of the guests present, in which much scurrility is spoken, and many mythological events, some of them otherwise unknown, are referred to. Bragi is accused [by Loki] of cowardice. Idunn begs him to weigh Loki's kinship with Odin and speak no taunt to him.*

*Loki turns on her and accuses her of an amour with her brother's slayer. She does not refute this taunt, but merely tries to calm Bragi, who is overcome with ale. Gefjun now intervenes and begs that no bandying of words will continue, for Loki is known as a slanderer and*

*hates everybody. Loki accuses her of misconduct with a youth who gave her a necklace.*

*Odin tells Loki that he is mad to raise Gefjun's anger, for she knows men's destinies just as Odin does. Loki turns on Odin and tells him that he does not justly assign victory, and often gives it to him who deserves it least. Odin says that this may be, but Loki has been eight winters under the earth milking cows in woman's form, and even giving birth to children. Loki retorts that Odin had once wrought magic spells in the guise of a witch in Samsey (Samsø, north of Funen).*

*These two taunts – a man bearing children as a woman, and a man taking woman's form – were not uncommon in the Scandinavian north, but were regarded as deadly insults. Gods and goddesses in turn address Loki and strive to silence him, but in vain. He accuses Frigg of misconduct with Odin's brothers. Vili and Ve, and when she says that if Balder were alive, he would fight him, Loki boasts that it was he who caused his death.*

*Freyja, 'a witch strong in evil', is accused of sharing her favours with all the gods and Alfár, and with being her brother's lover. Njord intervenes, wondering why this womanish god [Loki], who has borne children, should come here.*

*Loki taunts Njord with being a hostage of the Vanir and with having a son, Frey, by his sister. Tyr now says that Frey is the best of heroes. Loki bids him be silent, for he is no peace-maker, and had lost his hand by the Fenris-wolf, and his wife had a son by Loki for which crime no fine was ever paid.*

*Frey reminds Loki that the wolf is bound till the Doom of the Gods and that soon he, too, will be fettered if his tongue is not quiet. Loki says that Frey bought Gerd [his wife] with gold and silver, and now weaponless must await Muspell's sons when they ride through Myrkwood.*

*At this point, Byggvir, Frey's servant, intervenes and says that, if he were of such birth as Frey, he would crush Loki to the marrow and break all his bones. Loki taunts him – little creature that he is – with cowardice. Now Heimdall speaks and tells Loki that he is drunk. Skadi says that soon the gods will bind Loki with his son's bowels. Loki cries that he was first and last among those who slew her father, and reminds her of his amour with her.*

*Sif comes forward, pours ale for Loki, and says that she at least is blameless, but she is also reminded of misconduct with him. Beyla, wife of Byggvir, cries that the mountains are shaking and Thor, absent slaying trolls, is coming, and will silence the slanderer. She also is vilified, and now Thor enters and bids Loki, wretched wight, be silent or his hammer will close his mouth.*

*Loki says that he need not threaten so much: he will be less fierce when he fights the Fenris-wolf [at the Doom of the Gods]. Thrice again does Thor threaten him: Loki still taunts him – with hiding in a giant's glove, and with his difficulty in opening Skrymir's wallet.*

*Finally, he [Loki] says that he has spoken all that he wished to say: that he will go now, because Thor is such a great fighter, but he warns Aegir that no more feasts will he give, for the fire will consume all that is here.*

It was Balder's death that led to Loki's punishment. He ran off and hid in the mountains, transforming himself into a salmon by day, and sheltering under the Franang Falls. Eventually, Loki was caught by Thor. The Aesir took Loki's sons, Vali and Narfi, and changed Vali into a wolf which tore his brother to pieces. And with Narfi's bowels, the gods bound Loki to three flat stones set on edge in a cave – bonds that turned to iron.

At the *Doom of the Gods*, Loki broke free of his fetters; but how he achieved this is not told. In the account of the *Doom*, in the *Voluspa*, he stood at the helm of a ship together with the people of Hel whose champions followed him to oppose the gods.

MacCulloch draws our attention to the similarity between the story of the binding of Loki and one out of old Persian mythology. In the latter the hero Thraetana conquered the dragon Azhi Dahaki, and bound him to the great rock of Demavand, in the Elburz Mountains. There he is said to lie until the Last day, causing earthquakes by his struggles – then he breaks loose and takes the part of the hosts of evil against the gods. The stories may well have a common origin in the annals of the Anannage [cf. the fate of Azazel in Chapter Seven].

Loki's original nature has been thought by scholars to lie in the meaning of his name. It has been suggested that it might be connected with *Logi* (German, *Lohi*) meaning 'fire'. This interpretation appears to be correct because of the cognate nature of its connection with *Lugh* of the Tuatha De Danann in Ireland. *Lugh* was one of those whose countenance was so bright that ordinary men could not bear to look upon it – hence, the meaning of 'fire' might be replaced by 'brightness' or 'shining'. And, by this token, Loki is confirmed as having been one of the *Shining Ones* – but whether he was the 'bad apple in the barrel', or whether he was maligned after his departure, raises questions that have to be considered in a later chapter. For the present, we place him firmly among the Negative Powers.

### THE INFERIOR GODS

So far, the Scandinavian gods have been divided into 'Greater Gods' and 'Lesser Gods' – with a separate classification of Aesir and Vanir. But we are less sure of our ground in suggesting another group of 'Inferior Gods', although the division has a considerable element of convenience. The difficulty lies in the fact that these terms are relative in nature.

We have already shown that the *Shining Ones* frequently had a Council of seven or eight of their most senior members; with perhaps nine in the Enneads of Egypt. In Scandinavia, this number may have grown to twelve; or there may have been a two-tier, or even a three-tier, Council of a larger number. In Egypt, there were several Enneads.

Clearly, Odin, Thor, Tyr, Njord, Frey and Freyja with, possibly, one or two others, comprised a senior échelon; and under them were those we have labelled the 'Lesser Gods' and the 'Inferior Gods' who, together in two tiers, should be considered as the Second Order. The Third Order that was distinguished among the Anannage (the Lordlings), and by the Hebrews in their accounts of the Junior Angels (the Watchers), may be recognised in Scandinavian mythology as the Alfar – the Elves, Trolls and Dwarfs – and these will be considered in the next Section.

Among the 'Inferior Gods' was HOENIR, known as a friend and companion of Odin - and probably, therefore, was his assistant. However, it may be that Odin reached his high office "through the ranks", and that might explain his companionship with such as Loki and Hoenir. In one account, Hoenir is described as a big, handsome being - but stupid.

HEIMDALL is described as being 'of the race of the gods'. and as a 'son of Odin'. His function appears to have been that of Watchman to the gods. He had a famous horn, the Gjaller-horn, which would be blown as a warning before the *Doom of the Gods*. He may be considered as being in a similar position (though less senior) to the Archangel Gabri-el [= Ninkharsag, Creator of Life] who was in charge of the Cherubim security force in Kharsag. Traditionally, Gabriel also had a horn which was to be blown on the *Day of the Last Judgement*. Alternatively, if this equivalence could be established, we should have to promote Heimdall to the 'Greater Gods'; but, for the present, the evidence is incomplete.

The human race, high and low, were considered to be Heimdall's 'children'; and there is a sense in which he was regarded as the creator, or progenitor, of men, as well as being their ruler. MacCulloch appears to concur with the close association of Gabriel and Heimdall when he states that Grimm compared Heimdall to 'the angel guarding Paradise with a sword' and his horn to be blown before the *Doom*, to 'the trumpet to be blown by the Angel on the Last Day.' But Grimm had no more evidence than we have.

But what is becoming clear is that the knowledge of Anannage personalities and actions spread throughout the ancient world, and was adopted in many places as an intrinsic part of local mythologies.

ULL was the 'snow-shoe god'. He was so excellent a snow-shoe runner, and bowman, that none could compete with him. But, again, the dubious, subjective relativity of the artificial divisions that we have made between various classes of gods is shown up by the phrase 'Ull and all the gods' in *Grimnismal*, where he is singled out by name as if he had a special importance.

VIDARR was known as 'the silent god'; and as a 'son' of Odin. He was nearly as strong as Thor, and the gods relied upon him in all their struggles. At the *Doom of the Gods*, he avenges Odin by killing the Fenris-wolf - by tearing his jaws apart.

BRAGI was especially famous for his wisdom, and skill, and fluency in speech (as well as for his banquets). He was described as the 'long-bearded god', and the 'first maker of poetry'. In Odin's court, Bragi appears to have held the special position and honour of the Court Poet; a post later taken up by the Skalds in monarchical courts.

FORSETI, the 'President', was a god of Justice who dwelt, and sat in judgement, in a hall called *Glitnir* ('the Glittering'), reconciling and arbitrating in quarrels arising out of law-suits.

VALI was called 'Balder's Avenger', and 'Foe and Slayer of Hod'. He was reputed to have been born expressly for the purpose of avenging the death of Balder; and was said to have been only one night old when he accomplished this feat.

This apparent absurdity suggests that Vali was brought into Asgaard from another Anannage territory (or even from the Astral Region), for some activity associated with Balder's death -

which he carried out on the day after his arrival. But that said, it should be recalled that tales of an infant-hero who arrives quickly at maturity and vigour are not uncommon in the folk-lore of several cultures. Prime examples are Cuchulainne (whose suffix, *ainne*, indicates that he was a *Shining One*); Fionn; Magni, son of Thor; and Apollo.

HOD was the 'blind' god among the Aesir whose unwitting killing of Balder was said to have been instigated by Loki; though there is disagreement on this point in conflicting tales. In Saxo's version, Loki does not appear at all.

It is almost impossible to interpret the truth behind this myth though it may be justifiable to conjecture that Balder's death was a mystery which Vali was brought in to solve. He may have been a legal expert in 'homicide', on the Anannage staff, sent to conduct an enquiry – and since he is remembered as the 'foe and slayer of Hod', it is possible that he found him guilty of murder.

### THE ALFAR OR ELVES

On the subject of the Alfar, MacCulloch has an opening paragraph that is highly pertinent to this study. It is quoted in full:

*Along with the Aesir and Vanir the Eddas speak of the Alfar or 'elves'. These are represented in later Teutonic folk-belief, and equivalents of the name are OMG and MHG alp, alb; AS aelf; Old Danish elv; and Old Swedish alf. In Germany the older use of alp or alb (plural elbe, elber) in the sense of 'spirit', 'genius', 'fairy', 'ghostly being', shows that beings like the Norse Alfar were also known there, as does the word elbisch in the sense of mental unsoundness caused by such beings.*

*The word alp does not occur by itself before the thirteenth century, but it is found in proper and compound names. The plural forms, probably denoting friendly spirits, are found in MHG poetry.*

*Gradually, however, alp was used rather in the sense of 'nightmare', and the words twerc, zwerq, dwarf, wiht, wicht, wight, and their synonyms took its place. The modern German Elfe was derived from English literary sources in the eighteenth century.*

*Whether the word Alfar is connected etymologically with Sanskrit rbhus is uncertain. The enigmatic rbhus, whose name is variously explained as 'dexterous' and 'shining', were seasonal deities and skilled artificers with magical powers, three in number. They have been regarded as in origin 'no more than elves who gradually won higher ranks' [our emphasis].*

Promotion within the hierarchy of the *Shining Ones* has been a feature of a number of narratives, beginning with the admission of Ninkharsag to the Council in Kharsag; but this is the first indication of promotion within the Third Order.

The Eddic Alfar are the earliest known elves, akin to the Anglo-Saxon *ylfe*. Little is written of them – but what has survived suggests that they had a loftier nature than that ascribed to elves of later beliefs. They are not described as dangerous or mischievous, nor are they yet confused

with evil trolls through propaganda inspired by the Christian Church's enmity towards old pagan beliefs.

The Alfar were more closely associated with those termed the gods, than with other exotic beings. They are joined with the Aesir in the often occurring phrase 'Aesir ok Alfar', and also with the Vanir. The association is highlighted by a series of references quoted by MacCulloch.

In the *Voluspa* and *Thrymskvitha* the question is asked: "How is it with the Aesir, how is it with the Alfar?", and the latter poem gives the reply: "Ill is it with the Aesir, ill is it with the Alfar." In *Havamal*, Odin says: "I know all the Aesir, I know all the Alfar" (which suggests that they were not a very large group); and Thjodrorir sang "strength to the Aesir and prosperity to the Alfar." Significantly, in *Skirnismal*, Frey complains that none of the Aesir and Alfar is willing that he and Gerd should cohabit – which indicates that the Alfar had a say in the counsels of the gods.

Odin, in *Grimnismal*, speaks of the land lying near the Aesir and the Alfar as being holy; and in *Fafnismal*, the Aesir, Alfar and Dvalinn's people (the Dwarfs) are grouped together as the progenitors of the Norns – the 'Fates':

*Of different origin are the Norns'  
Not all of one race;  
Some are of the people of the Aesir.  
Some are of the people of the Alfar,  
And some are Dvalinn's daughters.*

Clearly, as in *Kharsag*, the Norns were that group of *Shining Ones* who were responsible for the planning, and shaping, of the destiny of the land and peoples over which they had charge. They were, therefore, a decision-making Council which included members from the three Orders of the Anannage – the Aesir, the Alfar and the Dwarfs.

In *Skirnismal*, when Skirnir broke through Gerd's protecting ring of fire, she asks: "Art thou of the Alfar, or the Aesir, or of the wise Vanir?" She thought that he was one of the superior beings because of his ability to pass where no ordinary person could. The question would only have been asked if there were no outstanding difference in appearance between members of the three groups – or, of course, if she were unfamiliar with the appearance of the gods. But the latter is less likely than the former.

Unlike their treatment of the Dwarfs, the *Eddas* give no individual names to members of the Alfar with the exception of Daenn in *Havamal*, which is also the name of a dwarf in other poems. However, Volund (known to us as Weyland the Smith) is entitled Prince, and Lord of the Alfar.

In the Eddic poems, there is reference to only one kind of Alfar; but Snorri, in his prose passages, mentions three groups – Ljosalfar, which MacCulloch translates as 'Light Elves'; Dokkalfar, 'Dark Elves'; and the inhabitants of Svartalfaheim, the Svartalfar or 'Black' Elves who, from the context, are obviously dwarfs.

*Svart*, which is cognate with our term 'swarthy', is clearly a reference to colour; *ljós* or 'lys', from our knowledge of the Scandinavian languages, is not a colour term – it meant 'light' in the context of 'shining'. Hence the *Ljosalfar* were *Shining Elves*; and the *Dokkalfar* were Non-Shining Elves. The distinction may, or may not, be significant, however, because it is clear from earlier statements that the light qualities of the *Shining Ones* were impermanent – they could be switched on and off at will. As Enoch recorded: "When they wished, they could appear like men"!

Obviously, there is confusion in the records over the 'dark elves' and the 'black elves'. Snorri states that the 'light elves' live in Alfheim (home of the elves), but that the 'dark elves' dwell deep in the earth, being unlike the others in appearance but more so in nature. We may conclude that the 'light elves' are the true elves; the 'dark elves' may simply be elves that, temporarily, are not shining, and should not be confused with 'black elves' who are really dwarfs leading a troglodytic existence.

MacCulloch, without having the benefit of our research into the *Shining Ones*, reaches a similar conclusion. He states: "In spite of Snorri's distinction, there was perhaps but one class of Alfar, since no others are named in the Eddic poems, in old writers, or in folk tales, even if the elves of later belief are 'a sort of middle being between the Light and Dark Elves.'"

Unfortunately, the *Eddas* say very little regarding the functions of the Alfar, other than to stress their associations with vegetation, fertility and prosperity. But, whereas the gods of the Aesir and Vanir have been buried in mythology and, with the coming of Christianity, slipped quietly into the limbo of racial memories, the Alfar took a stronger hold on the loyalties of simple, country folk.

In the senior author's boyhood, there were few farms in rural Denmark where a plate of *risen - grød* ('rice porridge'), with a liberal lump of butter in the middle, was not placed outside the back-door for the gratification of the local *nissemand* – a combination of elf and dwarf, the very apotheosis of MacCulloch's 'sort of middle being'. Not to have done so would have brought all sorts of mischievous misfortunes to the farmer and the family – or so they believed. Of course, by morning, all the porridge had disappeared – the local cats would have made sure of that!

In later folk-belief, the Elfin beings of the Anannage who originally gave rise to this traditional lore, have been changed from 'Lords of Cultivation' into a race of ethereal beings living on the earth, or under the earth. They were distinguished from the Dwarfs though these may have been given many elfin traits – characteristics which may not have been entirely correct.

The older German *elben* are examples of those beings who have been merged into the various kinds of Dwarfs and underground folks known to later tradition. In this German tradition there are beautiful, fairy-like women like the 'White Women' who appeared at noon, sitting in the sunshine or bathing – contrary to the general practice of avoiding sunlight attributed to most fairy-folk. This trait of the 'White Women' would seem to be consistent with the Eddic name for the Sun – *alfrodull* – meaning 'shining on (or shining of) the elves', 'elf-ray', or 'elf-light'. The association may mean that the elves rejoiced in the sunshine; or, equally, it might have been a danger to them because, in Hamthesmal, dawn is called 'the grief of the Alfar'.

In Iceland, the elves preserved the conception of the Eddic Alfar and were said to resemble fairies, though the word has now the equivalence of the Norse *unnerjordiske*, meaning 'underground ones'. Two other names that have come down are Huldu-folk ('hidden-folk') and Liufingar ('darlings') – euphemisms often applied to supernatural beings. Their dwellings were in hills, in stones, and in rocks; or even in the sea. And they seem to have ousted the Dvergar (Dwarfs), now unknown in folk-belief. Like the Ljosalfar, they did not fear the light, but appeared in full sunshine.

The Elves, as such, are little spoken of in Norway where they have been replaced by different classes of beings with some elfin characteristics – the Troll-folk or Tusser, trolls, gnomes and sprites. As folk-lore moved into more modern times, these were said to possess houses, cattle, and even churches. The Huldra, a mountain fairy or wood nymph, was the queen of the green-clad Huldre-folk who dwelt in mounds and made their mournful music– the Huldreslaat – with which they attracted men into their domains.

In some parts of Norway, the lore speaks of subterranean folk in the form of diminutive naked boys, wearing hats, who also lived in mounds or near to lofty trees. They loved music and dancing, and had a reputation for mischievousness.

Danish legend comes nearer to the truth, as we are trying to present it, by making a connection between the elfin race and the rebel angels of the Old Testament (see Chapter Seven). Certainly, in our hypothesis, the elfin race, as a memory of a section of the Anannage teachers in their country, had a very close affinity to the Watchers, as described by Enoch. The Danish legend, however, recounts how the rebel angels were cast out of heaven and fell into the Danish mounds and barrows – a flight of fancy to which we cannot subscribe.

The Danish beings were not true elves but Troll-folk, resembling the Dwarfs. They were described as like boys in size, wearing dark clothing and a red cap; and in Jutland they were about four feet high with big, clumsy heads and red hair. They also loved dancing, and were frequently friendly towards men; but old ballads tell of their stealing maidens, and of the seductive power of their womenfolk.

In Sweden, there is the same tradition of elfin beings under different names. The Eddic Alfar still survive in the Alvor, or Hog-folk, who dwell in mounds or hills. They are more slender, and more refined, than mortal men and women; and are ruled by a king and queen whose kingdom, and the laws which govern it, resemble those of men. Many tales and ballads describe the beauty and musical voices of the females; and of their dancing in woods and on hillsides, and in meadows where the grass in the circle grows more luxuriously than that outside. Mortals are enticed into these circles, but the dancers must disappear by cockcrow – otherwise they remain stationary but invisible, and anyone unfortunate enough to touch them, even inadvertently, suffers sickness and pain.

## THE DWARFS

Although Scandinavian mythology refers to a host of different beings of whom the Vaettir, the Fylgja, the Norns, the Valkyries, the Swan-maidens, the Giants and the Trolls, are but a few, the closing pages of this chapter will be confined to the Dwarfs because the main subdivisions of these beings lie in the Gods, the Alfar and the Dwarfs – a tripartite order which is met in all parts of the World where the mythology is based on the erstwhile presence of the *Shining Ones*.

MacCulloch states that the Teutonic forms of the English word 'dwarf' are: ON *deyrg*, OS *dvargher*, As *dweorg*, OHG *twerg*, OF *dweorth*. These can be traced back for at least twelve centuries, showing that the belief in dwarfs must have been held by the undivided Teutons. He continues with the supposition that the word may be connected with the idea of 'hurting or oppressing', or with that of 'deceiving or hurting through deception' – a rootmeaning akin to that of the various forms of the word 'elf'. This is a supposition that we cannot support.

As we demonstrated in the First Part of the Prologue, the term *elf* is cognate with the Hebrew term *el*, originally meaning 'shining' – and, later, used for 'god'. The Old Cornish *el* meant 'angel'. The Danish connection between elves and angels, therefore, has an etymological foundation as well as a mythological one.

The Eddic cosmogony gives an account of the origins of the Dwarfs – the *Voluspa* describing the gods in Council discussing who should shape the dwarf race from Brimir's blood and the bones of Blaenn. Motsognir, mightiest of the Dwarfs, was created, and then Durin. At Durin's command the Dwarfs then proceeded to make many figures of human form 'out of the earth'. This account is so reminiscent, in general tone – if not in detail – of the Akkadian account of the creation of men in the likeness of the gods, that we cannot believe that this is coincidence. It would be more credible that the early Scandinavians knew that their gods had been involved – at some time, in some place – with the creation of human forms; and it would have been perfectly natural to assume that these creations were the Dwarfs who were patently both human in form and god-like in skill and knowledge.

Snorri tells us that one of the names of 'Heaven' was 'Task or Burden of the Dwarfs' – and this is likely to record an atavistic memory of the first tasks which fell to the Lordlings after the arrival of the Anannage in Kharsag at the beginning of the eighth millennium B.C. As described in Chapter Six, these tasks included the digging of the Great Watercourse through the solid limestone rock of the Lebanon settlement. The Lordlings (our term for the Third Order of the Anannage as described by Sumerian literature) rebelled against their masters (the First Order) because they said 'the work is killing us'.

Being made to work in shifts, day and night, they complained of the hot sun – and declared war on those who ruled from the Great House of Enlil. If the Lordlings were of the same race as the Scandinavian dwarfs, they would have abhorred the Sun, and would have found it impossible to work through the day. It was as a result of this rebellion that the Anannage Council decided to create *in vitro* men to take over the work of the Lordlings – and the memory of this event may have lain behind the Scandinavian belief that their gods created the Dwarfs from the 'blood of Brimir' and the 'bones of Blaenn'.

One further comment from MacCulloch is relevant:

*With this Eddic account of the origin of the dwarfs may be compared that in the German Heldenbuch. God made dwarfs for the cultivation of wastelands and mountains, and made them artful and wise to know good and evil and the uses of all things. They erected splendid hollow hills. Giants were created to kill wild beasts and dragons and so give security to the dwarfs. Heroes were also created for their aid. This must be based on some older pagan myth.*

That older pagan myth was based on events that occurred ten thousand years ago. The dwarfs, or lordlings, were the craftsmen teachers and artisans of the Anannage. They had much work to do in remote corners of the Eden area where they were liable to attack by both tribesmen and wild beasts – and it would not be surprising to learn that the ‘giants’, who we suggest were the Cherubim security force, were allocated to protect them.

Attention has already been drawn to the fact that the dividing lines between groups of the *Shining Ones* have to be loosely drawn, particularly as promotion was possible from one order to another. Eddic dwarfs are hardly to be distinguished from the Dokkalfar and Svartalfar, although Odin’s *Raven-song* mentions dwarfs and Dokkalfar separately. A few of the dwarfs’ names show a connection with the elves – for example, Alf, Gandalf, and Vindalf. Alberich (*alb* meant ‘elf’) was a king of the Dwarfs, and Volund, skilled in that smith-work for which the dwarfs were famous – and himself taught it by a dwarf – was, as already mentioned, called Prince, and Lord, of the Elves.

Dwarfs were greatly skilled in smith-work and are credited with the creation of many beautiful objects, some considered to have magical properties by tradition. The Svartalfar made hair of gold thread for Sif, as well as the ship *Skidbladnir* and Odin’s spear, *Gungnir*. The dwarfs also made Frey’s boar with its golden bristles, the ring *Draupnir* – which was capable of reproducing itself – and Thor’s hammer. As skilled artificers, the dwarfs were essential to the gods for making their most cherished possessions.

The swords fashioned by the dwarfs invariably seem to have some magical properties which, at this distance in time, are difficult to understand.

Regin made the sword *Gram* for Sigurd. It was said to be so sharp that when he thrust it into the Rhine and let a strand of wool float against it, the strand was cut in two. With this sword, Sigurd is supposed to have cleft Regin’s anvil, and afterwards to have slain Fafnir the dragon and Regin, himself.

A dwarf forged a sword for Egil, who had lost a hand; and this sword, fastened to his elbow, was wielded as well as if his hand were grasping it. But when forced to exercise their skill, dwarfs would sometimes curse the weapon they had made so that it would bring disaster for generations afterwards.

In parallel stories, the sword or treasure of dwarfs was forced from them as a ransom for their lives, and again these acts brought disaster to their new owner or their successors, like the treasure Loki took from Andvari. This treasure, and the fulfilling of its curse, is prominent in the Saga and Eddic poems of the Volsungs. In the German version, immortalised in the operas of Wagner, the treasure belongs to the Nibelungs, or Niflungar. These, though depicted as Burgundian kings, and their people, in some accounts (because they were the last possessors of the treasure), are, in other versions following an older tradition, subterranean beings such as dwarfs or black elves. The Nibelungs were the ‘children of Nebel’ or ‘darkness’, as in Niflheim. Siegfried (Sigurd) acquired their hoard, a Tarnkappe or cloak of invisibility, and the sword *Balmung*.

Besides skill in forging and the possession of treasure, dwarfs were said to be dowered with cunning, hidden knowledge, and supernatural powers. Alvis could name the earth, sun, and moon, etc., in the terms given them by different orders of beings; and Thor was recorded as saying: “In one breast I have never found so much ancient lore.”

In all Teutonic lands, and especially in their mountainous districts, dwarfs have been the subject of popular tradition – and have been known by many names such as Bjergfolk, Unterjordiske, Unterirdische, Erdleute, Bergsmiedlin, Erd mannlein, Stille folk and Kleine folk. However, MacCulloch states that they seem, now, to be unknown in Iceland, though their name survives in place-names such as Dvergastein and Dverghol; but Dverge are still known in Norway, and the Danish Bjergfolg, or Troldfolk, closely resemble dwarfs and are said to live in mounds and to possess rich treasures.

The Swedish Dvarg lived in mountains with wife and daughters of rare beauty; and dwarfs are also recorded in the Faroe Islands; and in Orkney and Shetland where the Trolls, or Drows, are akin to both dwarfs and fairies.

The older belief in Dvergar is highlighted in Scotland by ‘the Dwarfie Stone’ – a huge boulder on the Island of Hoy.

In general, the mythological dwarfs were like little men, but deformed, with large heads, long beards, and feet occasionally like those of a goose or a goat. The old tradition depicts them as living simple lives to a great age; and a dwarf in *Ruodlieb* averred that human unfaithfulness, combined with unwholesome food, were the reasons for men’s brief lives. Something of the stigma of heathenism, pinned on them by the Christian Church, still clings to their memory – they were said to dislike churches and bell-ringing, no less than they did agriculture and the clearing of forests.

Of course, much that has been written of these beings is preposterous in nature; but so rich and widespread is the lore that some essence of the tales, stripped of their fanciful glosses, must reflect a kernel of memory of a remarkable race of beings equipped with a technology in advance of the human tribes around them.

## THE DOOM OF THE GODS

There is a phrase used in the Poetic *Edda* which meant the 'fate or doom of the gods'. This is *ragna rok* in which *ragna* was the genitive plural of *regen* meaning 'powers' or 'gods'. Because it has often been confused with the similar phrase *ragna rokr*, meaning 'the darkness of the gods', it has been used, mistakenly, as a proper noun – Ragnorok – rendered in English as 'Twilight of the Gods'.

The *Doom of the Gods* is the central incident of a wider myth of the destruction of the World which demonstrates that as the gods were not eternal their lives must come to an end at last. Whether this was an actual occurrence, or whether it was a traditional device to explain the absence of the gods from the Earth, after their departure, will be discussed later. The myth was carried in other cultures, too, of which the biblical *Armageddon* and the Hebraic *War of the Sons of Light and the Sons of Darkness*, are prime examples. It is also carried in the ancient Hindu philosophies.

In the Scandinavian literature, the *Doom* is the subject of a large part of the *Voluspa*, in which the poet connects the *Doom* with the coming of the three giant-maids, the Norns (or Fates), which brought the Golden Age of the gods to an end. [On page 322, the 'Four Ages of the Mahabharata' are tabulated, and the Golden Age (the Krita) is shown as coming to an end around 4 000 B.C.] The dualism which results in the conquest of the gods by demoniac beings, who were themselves annihilated, is the foundation of the myth.

The *Doom* appears to creep up on the gods in stages, each the result of some lowering of standards by these normally altruistic beings. The first stage was the war between the Aesir and the Vanir (later amicably settled) which started over the slaying of Gullveig by the gods. Some believe that Gullveig was really the Vanir goddess, Freyja. During the conflict, the wall of the gods stronghold was breached; and this may be a symbolical sign of the beginning of the end.

Later the gods broke their oaths made to the giant artificer whom Thor slew. The gods had perjured themselves; and Balder's death was the next step towards the *Doom*. The working of demoniac might against the gods, through Loki, had begun; Loki was put in bonds, but greater woes were on the way. The coming *Doom* was probably the subject of what Odin whispered into the dead Balder's ear on the pyre; and the consequence of the gods' violence and treachery was that evil abounded among men – the gods had broken that trust that had been the cornerstone of their civilizing of mankind, from the early days of Kharsag.

The final destruction of the World and the *Doom of the Gods* is a genuine Teutonic myth; but there are different versions of the manner in which this would happen.

First, there is destruction of the World by sinking into the sea from which it originally emerged:

*'The sun becomes black, earth sinks into the sea,  
From Heaven fall the bright stars.'*

or, as described in *Hyndluljóð*:

*The sea ascends in storm to Heaven,  
It swallows the earth, the air becomes sterile.*

Was this a memory of the destruction of Atlantis? Were the gods driven from that 'mythical' land?

Secondly, it is suggested that the World would end with a mighty winter, *fimbul-vetr*. In Snorri's account, this winter will precede the *Doom*. Snow will drive from all quarters, with sharp frost and wind; the Sun will be without power. Three such winters will follow in succession with no summer between. Over the earth there will be mighty battles. Brothers will slay one another for greed's sake: none will spare father or mother in murder or incest.

Thirdly, another myth sees the destruction of the World by fire. *Voluspa* tells how Surt comes from the south with fire. In the stanza (quoted above) describing the earth sinking into the sea, steam rages and fire shoots high to Heaven itself.

The possible destruction of the World by fire – that is, by the Sun – is included in *Grimnismal*. It is said that if it were not for the shield in front of the Sun, mountains and seas would be set in flames. Interestingly enough, that is how astronomers expect the World to be destroyed – towards the end of the Sun's life, it should become a 'red giant' and expand to devour the inner planets. But not for another five thousand million years!

Snorri's account of the *Doom* begins with moral evils on earth and ends with War. MacCulloch states that his account of the advance of the gods and the fighting is vivid, while *Voluspa* produces this impressive stanza:

*How fare the gods? How fare the Alfar?  
All Jotenheim roars; the gods take counsel.  
The dwarfs stand groaning before their rock-doors,  
The Lords of the rock-walls. Would ye know more?*

From the east comes Hrym, leader of the Giants. The Midgard-serpent writhes in fury; the eagle, Hraesvelg, screams aloud, gnawing corpses. Another ship sails from the North with the people of Hel, steered by Loki. Wild hosts follow the Fenris-wolf which is now free of its bonds. From the South comes Surt with the fire; the hills are shattered; the giantesses fall; the dead crowd Hel-way; Heaven is cleft.

Heimdall blows his horn; Yggdrasil (the World-tree) trembles; all in Heaven and Earth are in fear. The Aesir arm themselves and ride to the field with Odin in front with golden helmet, birnie and spear. Thor is beside him, but he cannot give help against the Fenris-wolf because he has to counter the giant Midgard-serpent. The watch-dog of Hel, Garm, is loose; it does battle with Tyr, each killing the other.

Thor slays the serpent, strides away nine paces, and falls dead, overcome by its venom. Frey fights with Surt and falls because he has no sword, having given it to Skirnir.

The Wolf swallows Odin, but Vidarr sets one foot on its lower jaw, and with his hands seizes the upper jaw, and tears them in two. Loki fights with Heimdall, and each slays the other. Surt then throws fire over the earth and burns it up. And that is the end of the gods.

It may be significant that, despite the large muster of forces, only a few are described as actual combatants. On the one side was Odin, Thor, Tyr, Heimdall, Frey and Vidarr; and on the opposing side the Fenris-wolf, the Midgard-serpent, Garm, Loki and Surt. No account is given of the participation of other gods, nor of the Heroes of Valhalla.

Why such a myth of the destruction of the gods should have developed in Scandinavia is one of the mysteries of pre-history. However, leaving aside the killing, the revenges, the monsters, and all the trappings of horror, there are four fundamental aspects to this scenario:

1. A peaceful, prosperous land in the flush of a Golden Age, ruled by benevolent and altruistic beings, falls into decay. Its ancient institutions are disrupted and destroyed.
2. The 'gods', who were responsible for that Golden Age, disappear and chaos reigns in their place.
3. Disastrous climatic changes occur together with violent earthquakes; boiling seas which sweep over foundering landscapes; and great fires spreading from the south.
4. A new world rises out of the ashes of the old; some gods return; men begin to build a new life for themselves by replanting the stricken fields.

The fourth aspect is the theme of the final stanzas of *Voluspá* which are quoted below in the form supplied by MacCulloch:

*Now I see for a second time  
Earth in fresh green rise from the sea;  
The cataracts fall, the eagle flies,  
He catches fish from the rocks.*

*The Aesir assemble on Ithavoll,  
They speak of the mighty earth-engirdler  
[the Midgard-serpent];  
They recall the mighty events of the past,  
And the ancient-runes of Fimbul-tyr.*

*Then once more will the wonderful  
Golden tables be found in the grass,  
Which once in old time the gods possessed.*

*On fields unsown will fruits spring forth,  
All evils vanish; Balder comes back.  
Hod and Balder dwell in Hropt's battle-hall,  
The hall of the mighty Battle-gods.*

*Then can Hoenir choose the prophetic wand.  
The sons of the brothers of Tveggi abide  
In spacious Vindheim. Would ye know yet more?*

*A hall I see, brighter than the sun,  
O'erlaid with gold, on Gimle stand;  
There dwell for ever the righteous hosts,  
Enjoying delights eternally.*

*From on high comes a Mighty One  
to the great judgement, ruling all.  
From below the dark dragon flies,  
The glistening snake from Nithaffoll;  
On his wings bears Nidhogg, flying o'er the plain,  
The corpses of men. Now I must sink.*

MacCulloch's comments on these stanzas are in the nature of an explanation:

*There is thus a new earth without ills, where fruits unsown ripen – a typical Elysian or Golden Age world. Some of the gods return – those who were not destroyed, Balder, Hod, Hoenir, the sons of Tveggi's (Odin's) brothers, of whom nothing is known. They speak of the things of the past, of the Midgard-serpent, of Odin's runes (Finbul-tyr, 'the mighty god'). They find the golden tables on which the gods had once played a kind of draughts in the Golden Age (cf. v.8: 'In their homes at peace they played at tables'.) The mysterious 'Mighty One' is almost certainly a borrowing from Christianity, just as the hall on Gimle is a reflection of the Christian heaven. The final stanza about Nidhogg is apparently not in its right place. Its last words, however, belong to the end of the poem, and refer to the Volva, who, having delivered her prophecy, sinks back whence she came. Some have taken the verse as meaning the dragon tries to rise, but is defeated and sinks for ever. This is unlikely, and 'she must sink' = 'I must sink' refers to the seeress.*

Hyndluljod also speaks of the High God to come:

*There comes another, a Mightier,  
Yet dare I never his name forthtell;  
Few are they who can further see  
Than when Odin shall meet the Wolf.*

We find it impossible to agree with MacCulloch over some of these comments. In the first place, we do not believe that there was any Christian influence in the references to the ‘Mighty One’ who comes ‘to the great judgement, ruling all’. This Mighty Being is more likely to have been the ANU of the time – the MOST HIGH – or even KAL NIRANJAN, himself, (see Prologue, p.25) who, in a tragedy of this kind would surely have left the Causal Region to judge for himself what measures were required to set matters to right.

Also, we do not believe that ‘fruits unsown ripen’ is a correct interpretation. After the debacle, there was obviously a period during which the fields lay fallow. “On fields unsown will fruits spring forth” merely implies that, in time, the fallow fields will be ploughed, again, and bring forth produce. The World War II song – *The White Cliffs of Dover* – expressed just such a nostalgic sentiment after one of the worst disasters that the World had ever seen:

*The Valley will bloom, again ... just you wait and see.*

But there is more than one possible explanation of the debacle and its aftermath. Another will have to be considered in detail in the appropriate place. To illustrate it, we quote from Plato’s *Timaeus*:

*But afterward there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared beneath the sea.*

If Atlantis had been situated beyond the Pillars of Hercules, as Solon claimed, it would have occupied part of that stretch known as the Mid-Atlantic Ridge, and any foundering there would inevitably have been accompanied by volcanic eruptions, and fires would have consumed the island before it sank below the Atlantic Ocean.

In our last chapter, which will attempt to bring order into what threatens to be a very complicated study, it will be necessary to look critically at the Scandinavian record as a mixture of events – some of which have an earthly venue, and some of which appear to be set in ‘celestial’ surroundings. For example, Asgaard was an earthly-based place, but Valhalla (the Hall of the Slain) was surely situated in the Astral Region; and the abode of Hel in the dark Sub-Astral planes.

But the important correlation will be between the *Doom of the Gods* and the awful catastrophe of the Foundering of the Island of Atlantis (Chapter 18). But first, in keeping with our westerly-moving Odyssey, we have opened Chapter 16 with the Scandinavian sagas, and will follow with a consideration of the place of the Old Irish – *The Faerie Astronomers* – within this account of the *Shining Ones*.

### *The Lore of the Old Irish*

*They had no vessels ... .. No one really knows  
whether it was over the heavens, or out of the  
heavens, or out of the earth, that they came.*

*Were they demons of the Devil – were they men?*

**Eochaid Ua Flainn**

At some time in the third millennium B.C., there arrived in Ireland a group of *Sages* who, in time, were to form the pantheon of the indigenous Old Irish, and the early Celtic invaders. In the later Gaelic tongue, they were described as

*Dee in taes dana acus ande an taes*

which may be translated as

*the men of Science were gods and the laymen no-gods.*

Their arrival came as a great surprise to the local people because they are said to have appeared suddenly on the top of Sliev-an-Ierin, the Iron Mountain in County Leitrim. This mountain was considered to be three days march from the coast and, as no one had seen the Sages crossing the intervening ground, or found boats from which they might have landed, it was decided by the elders that they must have burned their boats on the sea-shore and travelled inland under cover of a magical mist – a mist of *draoideacht*.

*[This method of arrival exactly parallels the arrival of the Anannage in Lebanon, and the reinforcements of Watchers on Mount Hermon (see Chapters Three and Seven)].*

When asked who they were, the Sages identified themselves as the *Tuatha De Danann* which can be translated as ‘People of the God Anu’ or as ‘People of the God of Light’. In a philological analysis, *danann* is seen to be an alliterative extension of *anann* which has connotations of ‘light’, and is also the genitive of *anu*.

The Anannage (the Great Sons of Anu), or the *Shining Ones* had arrived in Ireland in much the same ways as their predecessors had arrived at Kharsag, some five thousand years earlier.

They told the tribespeople that they had spent seven years in Scotland after a long stay in Lochlonn (Gaelic for ‘Norway’). Odin’s people, or their successors, had moved westwards across the North, and Irish, Seas to seek a new audience for their teaching in a land that was later to bear the name of one of their principal female members – *Aeria* or *Eire*.

*[Obviously, the Doom of the Gods had not yet happened – if it were an earthly phenomenon – and its possible association with the catastrophe of Atlantis would still be a millennium away.]*

But the myths which told of the *Shining Ones* in Ireland are not the original traditions but modified Celtic myths. When the Celts arrived as conquerors, possibly as early as 1750 B.C., they found an indigenous population on whom they imposed their language. And just as many words in the aboriginal vernacular must have been taken over by the conquerors, so the indigenous myths became mingled with later Celtic legends. It would very difficult, therefore, to divide the two and say this is of Celtic origin, and that is of pre-Celtic origin, but for one peculiar circumstance.

The gods of the Celts were many, but in large sections of the race – the Gauls and the Continental Celts in particular – scarcely any myths have survived. A few sentences from Classical writers, and some images of divinities depicted on monuments, are all that are left to point to what was once a rich mythology. But in Ireland and Wales there remains, still, a copious literature based on mythology – but none of the stone monuments which litter the European Continent. MacCulloch sums this up in a phrase:

*Of the gods of the Continental Celts many monuments and no myths; of those of the Insular Celts many myths but no monuments.*

The myths of the Continental Celts were probably never committed to writing, being contained in the sacred verses taught by the Druids which were not permitted to be written down. The later influences of the Romans were fatal to the oral traditions of the Druids who were hunted down and exterminated. The Celtic gods were absorbed into the Roman pantheon, and as the people became Romanized, so they forgot their old beliefs.

The Druidical tabus were weaker among the Insular Celts allowing the rich traditions of the indigenous peoples to be maintained; if not in their pure form, at least with some measure of truth still intact. It is with this background in mind that we have to consider the Celtic modifications of the Old Irish tales.

But one further *caveat* must be imposed. In Ireland and Wales, where Roman civilization was unknown, and mythology had a better chance of survival, it still had to contend with triumphant Christianity. Although this was less destructive of the myths than the Roman influence, nevertheless, to view the old myths in their true form, it is often necessary to strip away the glosses that have been imposed by the Church. MacCulloch mentions three factors that have played a part in corrupting and disintegrating the myths.

*The first of these was the dislike of Christianity to transmit whatever directly preserved the memory of the old divinities. In the surviving stories their divinity is not too closely described; they are made as human as possible, though they are still superhuman in power and deed; they are tolerated as a kind of fairy-folk rather than as gods. Yet they are more than fairies and they have none of the decrepit, skin-clad Zeus of Heine's Gods in Exile. Side by side with this there was another tendency, natural to a people who no longer worshipped gods whose names were still more or less familiar. They were regarded as kings and chiefs and were brought into a genealogical scheme, while some myths*

*were reduced to annals of supposititious events. Myth was transmuted into pseudo-history. This euhemerizing process is found in all decaying mythologies, but it is outstanding in that of the ancient Irish. The third factor is the attempt of Christian scribes to connect the mythical past and its characters with persons and events of early Scriptural history.*

*These factors have obscured Irish divine legends, though enough remains to show how rich and beautiful the mythology had been. In the two heroic cycles – those of Cuchulainn and Fionn respectively – the disturbance has been less, and in these the Celtic magic and glamour are found. Some stories of the gods have escaped these destructive factors, and in them these delectable traits are also apparent. They are romantic tales rather than myths, though their mythical quality is obvious.*

By mentioning Cuchulainn, MacCulloch has passed over the strongest argument he has for the 'divinity' of his heroes. The old Irish *ainn(e)* signified 'brightness' or 'shining'; it was a suffix-determinative for divinity in the same class as the prefix-determinative *an* used by the Sumerians.

The supposititious annals, mentioned by MacCulloch, were responsible for the many tales of wars between successive groups of peoples who were supposed to have invaded Ireland in the pre-historic period – representing the unscientific historian's attempts to explain the presence, and the absence, of the various races existing at any one time – the evidence for whom was only encapsulated in tradition.

The same may be said of those who wrote with one eye on the Biblical story, and connected the descendants of the Patriarchs with the folk of Ireland. And yet when we recall that the Danes connected their Elves with the Fallen Angels of *Genesis*, it brings home to us that these connections were not entirely fictitious, but merely misplaced and wrongly interpreted.

The same historian wrote of three different groups of peoples of Noah's lineage arriving in successive waves. In the first of these, headed by Noah's granddaughter, Cessair, all perished with the exception of her husband. The second group were the Formorians, claimed to be descendants of Ham (Noah's eldest son); and the third were Nemedians, also said to have been of Noah's stock.

According to one tradition, all, like Caessair's people and another group unconnected with Noah – the race of Partholan – died to a man; although another, and more credible legend, claimed that they returned to Spain from whence they had come. Mac Culloch, wisely, suggests that this may be a reminiscence of a link by way of trade between the two countries in pre-historic times. Doubtless, a few visitors fell foul of suspicious tribes, from time to time, and what had been a small skirmish was blown up to be a full-scale war.

Still other traditions made Nemedian survivors of the Flood wander over the face of the earth, some of their descendants becoming the Britons, while others returned to Ireland as new colonizing groups – the Firbolgs, the Fir-Domnann, and the Galioin.

Another group was said to be different because they had learnt magic before they came to Ireland. These were the Tuatha De Danann who stood head and shoulders above all other 'invaders' because of their knowledge, their skill and their altruism. Finally, the Milesians, the

ancestors of the Irish, arrived and were said to have conquered the Tuath De Danann even as the latter had defeated the Formorians.

Little of this is acceptable history, but how much is invention, and how much is based on half-truths from mythic traditions is uncertain.

The Tuatha De Danann are supposed to have fought two battles at Mag-Tured soon after their arrival, and it is a measure of the uncertainty about these tales that there was an interval of twenty-seven years between the two battles, and that they were fought in different parts of Ireland bearing the same name, one in Mayo and the other in Sligo – the first battle being against the Firbolgs (indigenous tribes) and the second against the Formorians.

It is permissible, we believe, to read into these stories no more than that, having reached Ireland, the *Shining Ones* established themselves at Mag-Rein in Connaught – and then ran into difficulties in establishing peaceful relations with the local tribes. No doubt ambushes were set, and skirmishes occurred where the superior technology of the gods prevailed, and led to tales of magic. At least, with the evidence from Scandinavia behind us, we need not doubt the ability of the gods to defend themselves in battle.

Certainly, Nuatha, the leader of the ‘People of the God Anu’, was wounded in battle, having been said to have lost his hand to a sword thrust. For a while, he had to pass the leadership to Bres until his arm was healed. This healing took the form of an artificial, silver hand crafted by Dian Cecht, their doctor, and Creidne, said to be an artificer.

[It is interesting to note that the ‘physician’ to the Anannage in Kharsag was named as Kash Dejan – obviously the same term, but reversed – which reinforces the argument that Anannage names were descriptive of occupations.]

Although we cannot be certain of the details of this story, there is no reason to doubt its veracity as the technical skills of the *Shining Ones* were certainly equal to such a task. And yet, there is another tale that claims that Miach, a ‘son’ (surely an assistant) of Dian Cecht, not content with the silver replacement, obtained the mutilated hand and ‘joint to joint and sinew to sinew’ set it into the stump, caused the skin to grow, and restored the use of the hand. As with the *in vitro* growth of embryos, recounted by the Akkadians (Chapter Six), this last account has a modern surgical flavour that is difficult to dismiss – particularly as a knowledge of such medical technology has only become available in the present century.

The preface to the story of the battle of Mag-Tured tells of the four ‘magical’ articles brought to Ireland by the Tuatha De Danann from the four ‘cities’ over which they ruled in Norway. These were the Stone of Fal, on which kings were crowned, and which roared its approval of genuine aspirants; Lugh’s spear which ensured victory in any battle in which it was involved; Nuada’s sword from which none could escape once it was drawn; and the Daghdha’s cauldron from which no one ever went away hungry. It is interesting to note that the mythico-magical nature of the gods’ possessions survives even in records which regard them as mortal men.

The Tuatha De Danann were stated to have power over agriculture and cattle, and while few myths concerning these functions still exist, it is clear that the Daghdha’s cauldron was symbolic of

the prosperity which they brought to the land by their agricultural knowledge. Similarly, the spear and the sword were symbols of the protection they gave to the people among whom they lived.

At the start of this chapter, we referred to the derivation of the expression Tuatha De Danann but, here, some expansion of this explanation is required. The derivation has resulted in scholarly controversy and several interpretations have evolved. The historical author, D'Arbois de Jubainville, was responsible for the version that is most widely accepted, today – 'Tribes of the Goddess Dana'. This is certainly a good starting point in the discussion, since *tuatha*, the nominative plural of *tuath*, = 'people' or 'tribes'; *de* is the genitive of *dia* = 'god'; and *Danann* = the genitive of *Dana* or *Danu*. But Dana or Danu was frequently referred to as Ana, or Anu – as, for example, in the geographical expression *da chich Anainne* = 'the two paps of Anu'.

It is probable that *De Danann* was a euphonic expansion of *De Anann*, which has had the result of adding a *d* to *Anann*. The confusion over Ana or Anu has been the result of a change from a patriarchal to a matriarchal society which probably occurred on the arrival of the Celts. It was emphasised by the Roman reference to Dana, or Danu, as *mater deorum hibernensium*, the 'mother of the Irish gods'.

The principal male deity in a patriarchal society, if overtaken by a matriarchal influence, will soon appear in female guise, sometimes as the consort of the original 'god', but often as a 'goddess' in her own right.

In Ireland, Anu appears to have suffered this indignity. We have so far treated Anu as if *he* were masculine – but we can produce very little evidence for this. Enoch is the only one to record an interview with Anu, and only speaks of a 'stately Being' and of '*his* clothes'. But Enoch admits to being blinded by the light that surrounded the Most High – perhaps, Enoch was mistaken about Anu's sex; and the Old Irish were correct.

But (D)ana was also An, or Aine, terms meaning 'brightness' or 'radiance' and having associations with the Middle Eastern *el* or *ilu* – the '*Shining One*'. Aine was often referred to as Ailill Aine, a conjoining that may have had some connection with the Old Cornish *el* meaning 'angel'. O'Rahilly wrote: "We infer that Ailill Aine is merely a genealogist's expansion of Aine, the addition of Ailill serving incidentally to distinguish the male Aine from his female counterpart and namesake – we may safely suppose that the god Aine had the goddess Aine for consort." This interpretation points out the difficulties of sex changes, but cannot mask the fact that the Tuatha De Danann were a group of Beings whose crowning attribute was a shining, or radiant, appearance. They were the *Shining Ones*.

The comment at the beginning of this chapter that "the men of science were gods, and the laymen non-gods" perhaps emphasises that this radiance varied with graded orders of skills. In support of this, there are many allusions in Irish literature to a group of mythical 'brothers' whose names are usually given as Brian, Iuchar and Iucharba, and who are referred to as *tri dee Danann*, meaning, at first sight, 'the three gods of Anu (or light)'. This phrase had been interpreted as referring to the 'three gods of the Tuatha De Danann', but this interpretation is complicated by the fact that the early redactors knew of two forms of the original text:

- (i) *tri dee Danann* – which suggested that the three gods had Anu for their leader’;
- (ii) *na tri dee dana* – which translates as ‘the three gods of artistic skill’.

According to O’Rahilly, the second was the original and genuine form of the phrase, found in the earliest extant copy of the *Lebor Gebala* (‘Book of Conquests or Invasions’). In later copies, *dana* was replaced by the corrupt *danann*; and it was inevitable that, as pagan beliefs declined with the advent of Christianity, ‘the three gods of artistic skill’ should be partially assimilated into the more familiar Tuatha De Danann.

Corroboration was found in a text of the ninth century A.D. called *Immacallam in Da Thuarad*. This is an allegorical pedigree of learning which ends with the words: *Ecna mac na tri n Dea n Dana*, which should be translated as ‘Wisdom, son of the Three Gods of Dan, where *dan* = ‘skill’ or ‘art’ – a term that is familiar in the world of Judo.

The three gods – Brian, Iuchar and Iucharba do not seem to have been personalities in their own right, but representatives of the three grades of skills found among the Tuatha De Danann. As in other parts of the World, it does not surprise us to find this body of gods divided into three orders or échelons:

First Order: the rank of nobility and leadership of the group – equivalent to the Council of Seven at Kharsag;

Second Order: a group who became known as ‘minor gods’ on account of their remarkable deeds, skills and ‘magic’;

Third Order: an order specialising in *dan*, which was the equivalent of the modern *ceard* = ‘handicraft’.

These three orders may be summarised as: (a) Leaders, (b) Sages or Scientists and (c) Craftsmen.

In *Table VI*, a correlation of these orders has been drawn up for the various areas in which they have been found.

Strangely, for a people so wrapped in mythological trappings, the traditional origins of the Tuatha De Danann, and later their history, appear to have been remarkably well preserved by the Old Irish, and their successors, the Celts. In particular, their goodness and their great skills, used for the benefit of the people of Ireland, were widely documented; so much so that the historian, Jubainville d’Arbois, was moved to write:

*The Tuatha De Danann are the most exalted representatives of one of the two principles that divide the world. The more ancient of these is negative – death, night, ignorance, evil; the second which proceeds from the first is positive – namely day, life, knowledge, goodness. In the Tuatha De Danann, we find the most brilliant expression of the latter principle, and from them emanate the lore of the druids and the science of the ‘file’.*

TABLE VI: A CORRELATION OF THE THREE ORDERS OF THE SHINING ONES

THE THREE ORDERS	KHARSAG	EDEN	GREECE	SCANDINAVIA	IRELAND
TOP ECHELON Administrators and Scientists	COUNCIL OF SEVEN Two-eyed Serpents	ARCHANGELS	COUNCIL of 'Gods'	AESIR and VANIR 'Great Gods'	COUNCIL of TUATHA DE DANANN
MIDDLE ECHELON Scientists and Teachers	One-eyed Serpents	ANGELS	'Gods'	'Lesser Gods' and ELVES	Sages and Scientists
LOWER ECHELON Craftsmen and Artisans	[Lordlings] Igigi	WATCHERS 'Those who do not sleep'	Dwarfs* and Artisans	Dwarfs* and 'Giants'	Dwarfs* and Leprechauns

\*Most of these worked at night – lived underground – and eschewed sunlight.

IGIGI = i – gig – i : i = 'exalted (ones)'

gig = 'darkness'

(k) i = 'of'

Hence: the IGIGI were the 'Exalted Ones of Darkness'

Among the later Druids, the ‘filid’ were seers – a highly trained class of sages and poets who had been taught by qualified ‘fili’.

While we accept Jubainville’s eulogies in principle, we must point out that they should only apply to the First and Second Orders – and not even to individual exceptions -though it is possible that there were no ‘rotten apples’ in the Irish barrel. Perhaps the malefactors were weeded out before leaving Scandinavia.

As we saw in Chapter 16, the Third Order were ‘night creatures’ who were reluctant to appear in sunshine. This trait is continued in the underworld traditions of Ireland.

In the *Leabhar n h’Uidre*, the writer Tuan MacCairill describes the Tuatha De Danann as *aes n-eolais* = ‘race of knowledge’. After his conversion to the Christian faith, MacCairill steadfastly refused to give up the ancient, pagan belief that **they came down from Heaven**. And all praise to him for, if we remove the glosses, the Tuatha De Danann arrived on Iron Mountain in a manner similar to that of the ‘Angel’ Watchers in Eden as described by Enoch: “Altogether they were two hundred who descended in the days of Jared on the summit of Mount Hermon” – like the first of the Anannage at Kharsag and, possibly, like Quetzlcoatl who arrived among the Toltecs ‘out of nothing’.

Among the First Order of the Tuatha De Danann were four outstanding figures whose merits can lead us closer to an understanding of this group of skilled individuals:

1. THE DAGHDA MOR (‘the Good God’) who was also known as *Eochaidh Ollathair* = ‘Great Father of All’, and *Ruad Ro-fhessa* = ‘Lord of Perfect Knowledge’. [As two asides, *Ollathair* has obvious connections with *Ollafader*, the Danish word for ‘Greatgrandfather’; and *Ro-fhessa* is strangely connected with the modern ‘Professor’.

He was pictured, or rather lampooned, in later times, as a somewhat grotesque figure, pot-bellied and coarse, wearing a short tunic with hood, and the raw-hide sandals of the peasant. Such cartoons were only committed to drawing after the Church had started her attempts to eliminate his influence among the Irish people. They should be considered as hostile caricatures.

The Daghdha was widely recognised as a great ‘magician’ with powers over life and death who, apart from his cauldron that could never be emptied, and from which no one ever left unsatisfied, had a second potent symbol – a great club which had to be carried on wheels because it took eight men to lift it.

He was also known for his skill in constructing fortresses and earthworks; and, in this regard, he has much in common with the Teutonic god Woden, who was Odin.

2. NUADHA AIRGEADHLAMH, whose name is usually translated as ‘Nuadha of the Silver Hand (more properly ‘New Silver Hand’), has already been mentioned.

His proper name in Britain was Lludd (Nudd) and in Gaul, Llaw Ereint. As Lludd, he is supposed to have given his name to Ludgate Hill in the City of London, and also to Caer Ludd which became London, itself.

3. LUGH LAMFHADA (‘Lugh of the Long Arm’) was also known as the *Samildanach* (‘many skilled’). In contrast to the Daghdha, Lugh was a young and handsome character – **of a radiant countenance so bright that mortals could not bear to look at him** – an obvious *Shining One*.

Lugh had all the skills, and we are told that he was admitted to the Court at Tara solely on account of his omni-competence. The story is out of place at Tara unless he sought to join the Upper Order by promotion. He is said to have approached the doorkeeper to have his name carried in to Nuatha, but was told that only the most accomplished were given entry. On being asked what skill he had, he said that he was a carpenter – but was told “Already we have a carpenter.” In succession, he declared himself competent as a smith, champion, harper, hero, poet, magician, physician, cup-bearer, and artificer; but as each skill was declared he was told that the Tuatha De Danann already had such an expert.

These may have been subjects in which he had to pass a test before being admitted to the Highest Échelon – and yet, we prefer to consider him as a young recruit seeking to join the Élite Serpents and being told that all these craft positions had already been filled. We imagine him blurting out, “But have you got anyone who can do all these things?” The ‘Recruiting Officer’ might have agreed that they had not; and realising the importance of an ‘all-rounder’ on such a mission, might have signed him up.

On the other hand, an examination for promotion may be more likely because, after the test at Tara, Lugh was proclaimed *ollambh*, or ‘chief doctor of the sciences’, an indication that he was tested in rather more than basic craft skills.

Once established in the Upper Échelon, Lugh is reported to have instituted the Assembly of Talti, with its Olympiad-like games, around a day which became first the Feast of Lughnasad, and later – Lammas.

4. OGMA, called *the Champion* in Ireland, became Ogmius the Sun God to the Continental Celts, amongst whom he was also known as the God of Eloquence. He was said to have been skilled in dialects and poetry, and was credited with the invention of the ancient Ogham writing. But his paramount importance to this study lies in two especially informative epithets:

*Ogma grian-aineach* = ‘Ogma of the Sun-Countenance’, and

*Ogma grian-eiges* = ‘Ogma of Sun-Learning’.

He was also frequently referred to as the ‘Sun Sage’.

Ogma was one of those *Shining Ones* who was learned in astronomy and surveying, in the line of Ugmash at Kharsag, Shamash in Sumer and Apollo in Greece. And his eloquence and command of languages indicate that he was not Champion in a war-like sense, but that he upheld justice – a Judge of the Tuatha De Danann, a Law-giver, in the mould of Shamash.

Much has been written, here, of the dwelling-places of the *Shining Ones*, namely, the original Settlement of Kharsag with the great cedar-wood House of Enlil; the small houses of Çatal Hüyük; the enormous edifice of Ba'albek; the Cave on Crete; and the great Settlement of Asgaard in Scandinavia with its individual halls and ‘palaces’.

Apart from the Hall of Tara, and possibly a similar establishment at Cashel (Cash-el), Irish deities have been widely associated with hills and prehistoric *tumuli*. Within these latter, it was said, was the subterranean land of the gods, who also dwelt on distant islands (see Chapter Eighteen).

Within these hills and mounds are described marvellous palaces replete, as MacCulloch says, with all Elysian joys. These hollow hills were known as *sid*, and their inhabitants were the *aes side*,

*fir side, mna side*, the people, male or female, of the *sid* – or simply ‘*the side*’. These were, and are, everywhere regarded as the Tuatha De Danann or their descendants. Saint Fiacc’s hymn states that men used to worship the *side*, while the daughters of King Loegaire regarded Saint Patrick and his white-robed bishops as *aes side*, appearing on earth.

The term *side* is cognate with the Sanskrit term *siddhi*, referring to the ‘power of the Yogi’.

In later times, the *side* were held to be fairies and were called by various names; but these fairies closely resembled the earlier *side* – the Tuatha De Danann. They were not necessarily of small stature. In this, they were very like the *fees* and *peris* of medieval French belief, whose names litter the villages of southern France.

In some stories, the *side* are associated with both the *sid* dwellings and with the island Elysium to which Connla eloped with the ‘goddess’ who came from that place (cf. the Island of Atlantis in Chapter Eighteen). And it was said that, after their defeat by the Milesians, the Tuatha De Danann went underground ‘to speak with the *side*’.

After our researches, in many countries, it appears reasonable to state that there were at least two types of dwellings occupied by the Tuatha De Danann. The top two Orders – including the Daghdha, Nuadha, Lugh, Ogma and others – lived at Tara, in a Hall of some magnificence. The Lower Order, the craftsmen and artisans, being of a different race, were forced to avoid direct sunlight, and so lived in barrows and hollow hills such as the extensive structures of *Cnoc Ainne*; and the *Sid an Brogha* at Brugh na Boinne (New Grange). In the latter *tumulus*, the ‘Presiding Fairy of the Boyne’ – Aengus an Brogha – was believed to reside (a local belief carried into relatively modern times).

There is a close parallel, therefore, between the recorded, graded dwelling-places of the Tuatha De Danann and those of the gods of Scandinavia.

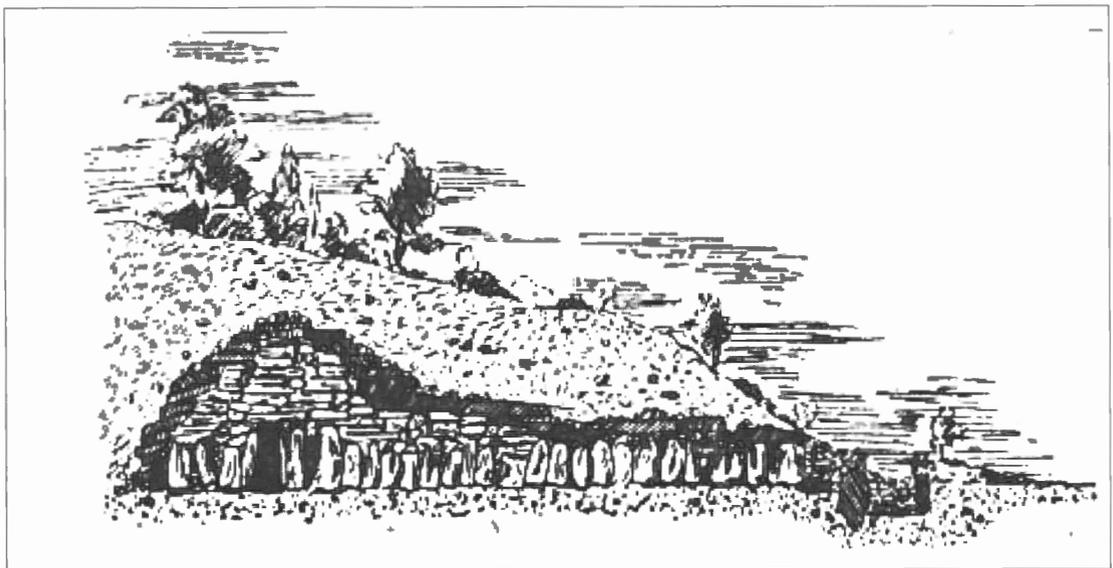
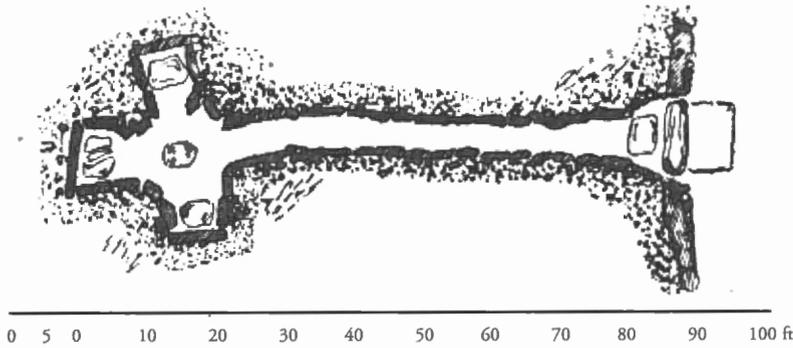


Fig.27. *The Brug na Boinne* (after MacCulloch).  
View of the stone-work of the Brug and its entrance.



*General Ground Plan of the Brug*

An unanswered question, however lies in knowing how to reconcile the myth of the defeat and expulsion of the Tuatha De Danann by the Milesians, and the fact that the memory of these gods, and the reverence of them, has been carried through some four millennia, or more, down to modern times. In the remote Hibernian countryside of modern Eire (and perhaps still in some towns), a belief, and even a reliance on, the fairy remnants of the Tuatha De Danann is still a pressing concern of the Roman Catholic Church.

This may be illustrated by a contemporary confirmation that was published in Mandrake's column in the English *Sunday Telegraph* of 14th January, 1980.

*Fairy Forts : the truth.*

I am indebted to the Dublin reader who sent me the following apology from a local newspaper:

*"We are assured by Mr Timothy Kelly of Drumany, Dromahair, Co. Leitrim that a story concerning him that was published in the Sunday World on November 25, 1979, was inaccurate.*

*The story alleged that Mr. Kelly had bulldozed three fairy forts on his land despite warnings by neighbours that the fairies would take revenge on him, and that the ground had opened up causing tons of earth to cascade down a hill on his farm.*

*We now understand that Mr. Kelly at no stage bulldozed any land containing fairy forts and that the landslide was of an ordinary nature and due to natural subsidence."*

Dromahair, whose Gaelic name *Droim dha Eithiar* means 'Ridge of the Two Demons', lies only sixteen miles from Iron Mountain on which the Tuatha De Danann were reported to have first appeared. Had Mr, Kelly lived four millennia earlier, and then been guilty of such agrarian violation, he might well have been in real trouble!

An early text, *De Gabail int sida* ('The conquest of the Sid'), tells how the Dagda apportioned the *sid* among his followers. This story is clearly based on an earlier myth which had narrated how the chief god allocated the group's dwellings. This myth established that such a division was common practice among the *Shining Ones*. The same pattern is told of Enlil in the Mesopotamian Valley, and of Odin in Asgaard.

The *sid* were places in which to live and, presumably, had all gradations from the magnificence of the Great Hall at Tara, through the spacious – but doubtless clammy -Brug na Boinne, to simple underground ‘caves’ inhabited by the Third Order.

When the Milesians arrived in Ireland, it is recorded that three ‘Kings’ ruled the Tuatha De Danann – MacCuill (‘Son of the Hazel’), MacCecht (‘Son of the Plough’) and MacGreine (‘Son of the Sun’). Of these three, we can recognise two of the skills that were common among the *Shining Ones* the World over – agriculture and astronomically-based surveying. The reference to MacCuill’s skill is more enigmatic, but it may refer to the hazelwand which became symbolic of the authority of the Druids. On the other hand, it is also possible that MacCuill’s responsibilities included water-divining where supplies were needed in apparently dry localities.

The Milesians were said to be descendants of a Scythian noble who, when expelled from Egypt, settled in Spain. Their leader was Mile whose brother, Ith, sailed to Ireland with ninety followers to make a reconnaissance of the land. He was welcomed by the three “kings” of the Tuatha De Danann, but when he showed great interest in the fertility of the land, they suspected that he had designs on it – and are supposed to have killed him.

To illustrate one view of the incongruousness of gods being defeated by men, we cannot do better than to quote MacCulloch’s own resolution of the problem, which he reached after an extensive study of the ancient sagas. He wrote:

*On whatever this account is based, it is not an ancient pagan myth, for gods worshipped by men are not defeated by them or by their supposititious ancestors. By the annalists, real races, imaginary races, and divine groups were regarded more or less from one standpoint; [to them] all were human and might be made to fight each other. Next came the question – How were the old gods abandoned, and why had they been, or were even now, supposed popularly to live in the sid? It was known that the Christianized tribes had forsaken the gods, though these had come to be regarded as a kind of fairy race living out of sight, to whom in time of need and sub rosa they might appeal. Obviously, then, Christianity must have caused their defeat.*

*To this idea we may trace one source of the account just summarized. It is, in effect, what is said in the Colloquy with the Ancients (Acallamh na Senorach), in which regardless of the annalistic scheme, the gods are powerful long after their defeat.*

*Caoilte, survivor of the Feinn into the days of St. Patrick, says that soon the Tuatha De Danann will be reduced in power, for the saint “will relegate them to the foreheads of hills and rocks, unless that now and again thou see some poor one of them appear as transiently he revisits the earth,” i.e. the haunts of men ...*

*In St. Patrick’s Life this victory is dramatically represented. He went to Mag Slecht, where [there] stood an image of Cenn Cruiach (‘Head of the Mound’) covered with gold and silver. The chief image bowed downwards when he raised his crozier, and the earth swallowed the others, while their in-dwelling demons, cursed by the saint, fled to the hill.*

*Why, then, was the defeat [of the Tuatha De Danann] ascribed to the Milesians? Of the different hostile Celtic groups dwelling in different parts of Ireland, two at last became pre-eminent shortly before St. Patrick's time, governed by great dynastic families and reigning respectively at Cashel and Tara. It was for their aggrandisement that the legend of descent from Mile and his ancestor was invented; but as the gods had come to be regarded as a powerful race who had conquered earlier races in Ireland, so it became necessary to show that the Milesians had overcome them.*

MacCulloch's resolution contains a number of cogent points. First, it seems a possibility that a remnant of the Tuatha De Danann, probably only members of their third échelon, still remained in the deep underground dwellings of the mounds known as the *sid*, at the time of St. Patrick's campaign against their influence in the middle of the fifth century A.D.

It may be that, until the coming of Christianity, the local people contributed to the welfare of the 'little people' out of gratitude, or of fear, according to the treatment they had received. This would make sense of the Scandinavian practice, mentioned earlier, of placing gifts of food outside the back-door before retiring. Indeed, MacCulloch himself refers to a similar practice: "A survival of such *sacrifices* [our italics] occurs in the food and milk left out for the fairies in Ireland and in the West Highlands [of Scotland]."

But the point at which we part company with MacCulloch, is his suggestion that the legend of the Irish descent from the Milesians was invented for the aggrandisement of dynastic families. The modern-day O'Neill, and the O'Brien (Mac Ui Brian) too, traces his, or her, descent from an unknown eponymous forebear, Brian, who presumably took his name from one of the First Order of the Tuatha De Danann. Even if, for example, the original Brian had only been a door-keeper at Tara, or Cashel, he would have been seen as a more stirring progenitor to a line of descent than a Scythian noble expelled from Egypt.

The next stage in the saga of the Tuatha De Danann is told in the annalistic account (already mentioned) of how the gods divided the *sid* among themselves after their retirement into the hollow hills. It has been, and in the Hibernian countryside still is, common tradition that Old Irish deities were associated in pagan times with hills and prehistoric tumuli, especially those near to the Boyne. Within these were the subterranean lands of the gods who also dwelt on distant islands.

This helps to explain why mounds were regarded as the retreats of the Tuatha De Danann, and why they are still supposed to emerge, on occasions, as leprechauns and dwarfs.

Since the tribal people believed firmly that the old gods had always been associated with mounds, it would have been natural for euhemerising writers of an early-Christian era to evolve legends of their retirement, there, after an invented defeat by the Milesians. But we have to ask ourselves two questions, the answers to which have to depend on the worldwide evidence that we are accumulating. Were the Tuatha De Danann driven underground? And did they remain, there, until well into modern times?

If we accept that the original stories concerning the Tuatha De Danann held at least a grain of

truth, then we also have to accept that, at some stage in their sojourn in Ireland, they were faced with an invading force from overseas. Whether this force comprised the *Sons of Mile* from the Iberian peninsula, or a force of Continental Celts from a more adjacent part of Europe, is not really important to our understanding. But that said, we have no reason to dispute the reality of the Milesians.

It is also necessary to accept that the Tuatha De Danann did not take kindly to the new colonists – or *vice versa* – and disputes broke out. At this time, the senior First Order and possibly the Second Order, too, were in residence in the Settlement at Tara. The Third Order of artisans and craftsmen were living in their customary troglodytic manner in the underground *sid*.

We are now told that ‘the Tuatha De Danann went underground to speak with the *side*’. This implies that the leaders, or representatives, of the overground Tuatha De Danann went down into the mounds to consult with their Third Order – the *sid*-dwellers. This would have been normal practice as the consultative processes practised by the *Shining Ones* have been recorded from many cultures.

After this consultation, it is said that the higher order ‘fled’ the country; whereas the truth was – as we shall emphasise in Chapter Twenty-three – that they crossed the Irish Sea to Wales and went on to Danmonia (Devon and Cornwall), where they continued their interrupted work among the Britannic tribes. The Third Order were left behind in Ireland (we do not hear of them in Britain), possibly to attempt the completion of their unfinished tutelage of the indigenous Irish.

We know from the dating of their astronomical alignments in Cornwall, and elsewhere in Britain, that the Tuatha De Danann were there in the middle of the third millennium B.C.– and, of course, St. Patrick reached Ireland in the fifth century A.D. But we find it difficult to believe that the *sid* dwellers occupied the Irish mounds for a period of three thousand years – unless a seemingly outrageous suggestion can be sustained. It is clearly stated in the old annals that the mounds were more than dwelling places – they ‘contained’ palaces and islands, and distant lands. They were, therefore, linked to the ‘spiritual regions’; and were channels through which access could be gained to the ‘homelands’ of the *Shining Ones*.

The Tuatha De Danann did not sever all connection with this world when they disappeared from the British Isles. The *Shining Ones* were still present in Palestine when Gabri-el made ‘her’ Annunciation to the Virgin Mary, in which ‘she’ foretold the birth of Jesus of Nazareth; and, again, in present-day Saudi Arabia, when Mohammed received the command *Igra!* (meaning ‘Recite’, or perhaps ‘Preach’) outside a cave in the hills above the City of Mecca in 610 A.D.

Gabri-el’s presence, close to Mecca, was recorded a little more than one hundred years *after* St. Patrick fixed his see in Armagh. And dates as late as these for the presence of the *Shining Ones* on earth, will appear, again, in the following chapters.

### *The Island of Atlantis*

*And then I saw it, the fairy city,  
Far away o'er waters deep;  
Towers and castles and chapels glowing,  
Like blessed dreams that we see in sleep.*

*What is its name? Be still acushla  
(Thy hair is wet with the mists, my boy);  
Thou hast looked perchance on the Tir-na-n'oge,  
Land of eternal youth and joy!*

*The Sleeper's Sail*  
Eleanor C. Donnelly

In *The Genius of the Few*, we promised that in any following work we would turn our attention to a reasoned speculation over the origins of the *Shining Ones* – speculation that we considered to be out of place in that book. When we came to address this speculation, we found that after eliminating the ‘lunatic fringe’ – that is, hypotheses that were patently absurd<sup>(1)</sup> – we found that were left with only three alternatives worthy of consideration:

1. A Terrestrial Origin : from a culture that, subsequently, has been lost or destroyed.
2. An Extra-terrestrial Origin: from a culture on some other planet in our Galaxy whose technology had advanced sufficiently to allow travel across Inter-Stellar Space.
3. A Spiritual Origin: from a culture inhabiting the Astral, or Causal, Regions which are known to have contact with us.

As readers will have realised, we have chosen, uninhibitedly, the third option and find that it fits easily into the overall picture. After a while, we realised that Option (1) was also possible within the overall span of Option (3); and in this context *Atlantis* obviously required careful consideration.

Atlantis was described in an old, but authoritative, encyclopedia in the following terms:

*... among the ancients, the name of an island in the Atlantic, of which vague accounts had been received from ships which had ventured into the ocean. Their descriptions of its situation were very indefinite, and, as they placed it in a spot where afterwards no island was found, it was supposed to have sunk. But some persons imagine that Phoenician or Carthaginian merchant ships (as we know happened to a Portuguese ship*

(1) Such hypotheses, which were thrust upon us with great vigour, were (a) a Hollow earth (with an entrance at the North Pole); (b) tunnels under the Andes, and elsewhere; (c) creatures that exist in upper atmosphere -or in the inhospitable environment of Outer Space; and, (d) the most recent of Suppositions with which we have had correspondence, complete with 'pseudo-scientific argument' – creatures that inhabit the Sun.

*in the time of Columbus), being driven out of their course by storms and currents, were forced over to the American coasts, from which they afterwards fortunately returned to their country; and that, therefore, the island of Atlantis mentioned by Plato, as well as the great island spoken of by Diodorus, Pliny, and Arnobius, was nothing more than what is now called America.*

In rebuttal, we have yet to hear that America sank beneath the ocean waves in a day and a night, or that – in very ancient times – it possessed a civilization capable of colonizing much of the littoral of the Mediterranean. Similarly, as a geologist, we discount modern attempts to equate Atlantis with the island of Santorini; or Thera, in the Aegean archipelago.

According to the Greek philosopher Plato, Atlantis lay outside the Pillars of Hercules which were the very well-known geographical features of the African and European coasts by which the classical Greeks described the western entrance to the Mediterranean Sea.

It would be careless navigation, indeed, not to know whether one's ship was within, or without, the Pillars of Hercules. And, indeed, there are so many other discrepancies of geography, geology, chronology and culture, as to make the theories of the modern Greek archaeologists, concerned, look very thin.

Egerton Sykes, in his edition of Ignatius Donnelly's *Atlantis: The Antidiluvian World*, opens his argument with the comment: "Plato has preserved for us the history of Atlantis. If our views are correct, it is one of the most valuable records which have come down to us from antiquity." We fully endorse this statement, irrespective of whether the account proves to be history or myth. As myth, it would bear comparison with the *Kalevala* or the *Edda*; as history, it would have no peer in antiquity.

Plato was born in about 428 B.C. and died eighty years later. He was originally named Aristocles, and the nickname, Plate, is said to have been given in his schooldays by his gymnastics teacher, either by reason of his broad shoulders or, as some say, because of the breadth of his forehead. Having been a pupil of Socrates, he became a great Athenian philosopher and was the founder of the Academy, there.

It is germane to this account that his mother, Perictione, claimed descent from a relative of Solon, the Athenian sage and law-giver, born two hundred years earlier. Solon was one of the Seven Sages of Greece, claiming the motto 'Know thyself' (more authoratively, applied to Socrates who would have been aware of it from his association with the Egyptian University at On.) Plato's father, Ariston, traced his descent from Codros who was less well known.

The death of Socrates formed a turning point in Plato's life. He was present at his trial, and is said to have attempted to speak on Socrates' behalf, but to have been put down by the judges. After Socrates' death, Plato left Athens and, with other disciples, went to join Euclid at Megara. A desire to perfect himself in mathematics seems to have lead him on to Cyrene where he studied under Theodorus; and from there, he went on to Egypt where he became interested in the ancient records of the University at On (Heliopolis), and of the wise men of Sais. Doubtless, this interest had been stimulated by his grandfather, Critias who, when Plato was ten years old, told

his grandson a remarkable tale that had originally emanated from Solon. Solon, Plato said, was a relative and great friend of his great-grandfather, Dropidas; and the tale was passed by Solon through Dropidas to Critias – who passed it on to Plato when he was old enough to memorise, and to write it down.

This was the normal way of passing on great traditions which Sages did not wish to trust to the mutability of manuscripts.

The account of Atlantis, and its destruction, was first obtained by Solon; and Donnelly was of the opinion that there could be no question that he had visited Egypt, and continues:

*The causes of his [Solon's] departure from Athens for a period of ten years, are fully explained by Plutarch. He dwelt, he tells us,*

*“On the Canopian shore, by Nile's deep mouth.”*

*There he conversed upon points of philosophy with Psonchis, the most learned of the Egyptian priests. He [Solon] was a man of extraordinary force and penetration of mind, as his laws and sayings, which have been preserved to us, testify. There is no improbability in the statement that he commenced in verse a history and description of Atlantis, which he left unfinished at his death; and it requires no great stretch of the imagination to believe that this manuscript reached the hands of his successor and descendant, Plato – a scholar, thinker, and historian like himself, and, like himself, one of the profoundest minds of the ancient world.*

*The Egyptian priest had said to Solon, “You [the Greeks] have no antiquity of history, and no history of antiquity”; and Solon doubtless realized the vast importance of a record which carried human history back, not only thousands of years before the era of Greek civilization, but many thousands of years before even the establishment of the kingdom of Egypt; and he was anxious to preserve this inestimable record of the past.*

Whether Plato actually received a copy of Solon's ancient manuscript, or whether he received the contents from Critias by word of mouth, is not clear; but the detail which Plato provides suggests that, at some time, he had had sight of a written record; and, indeed, he makes just such a claim in a passage that we shall quote later.

If we only had one piece of corroborative evidence, the task of judging Plato's account would be considerably easier; but such evidence as has been suggested by other writers is invariably hearsay. A papyrus manuscript, believed to have been the property of one, Pierre Benoit, is claimed to have existed, nebulously, in Paris. It was said to have been dated midway between the time of Solon and that of Plato, and to have told a similar story of the loss of Atlantis.

More to the point is the non-extant *Book of Thoth* – a history of Near Eastern origins – supposed to have been an Egyptian work of some antiquity. Many authorities have claimed to have

seen a copy; principally, Sanchuniathon in 1193 B.C.; Moschus in 100 B.C.; Manetho in 350 B.C.; Berossus in 270 B.C.; Philo Byblus in A.D. 150; and, lastly, Nicholas of Damascus in A.D. 520. Such names appear impressive – and are often quoted – but, as evidence of the one-time existence of Atlantis, they have no real substance. Always, in the search, we are forced back onto Plato's writings as the sole credible evidence for the existence of Atlantis. But, that said, it is as well to remember the dictum that *the absence of evidence is not evidence of absence*. And we have the authority of Plato's detailed writings.

Plato encapsulated his account in two essays – *Timaeus* and *Critias*; the first was written as a dialogue between himself and Socrates [his Master], and the second as a lecture given before an audience who may have been from the Athenian Academy.

## TIMAEUS

In *Timaeus*, Plato started by recalling a festival in his youth, at which the aged Critias was present, and in which prizes were given for recitations by the local school-children. One boy, thinking to please Critias, said that, in his judgement, Solon was not only the wisest of men but the noblest of poets. This trailing of a Grecian coat drew Critias into recounting the contents of a poem which, he said, might have made Solon as famous a poet as Homer, or Hesiod, had he completed the tale which he brought back from Egypt. Critias recounted the background to the poem as follows:

*At the head of the Egyptian delta, where the river Nile divides, there is a certain district of Sais, and the great city of the district is also called Sais ... Thither came Solon who was received by them with great honour; and he asked the priests, who were most skilful in such matters, about antiquity, and made the discovery that neither he, nor any other Greek, knew anything worth mentioning about the times of old.*

*On one occasion, when he was drawing them on to speak of antiquity, he began to tell about the most ancient things in our part of the world – about Phoroneus, who is called 'the first' and about Niobe; and, after the Deluge, to tell of the lives of Deucalion and Pyrrha [survivors of the Greek flood myth]; and he traced the genealogy of their descendants, and attempted to reckon how many years old were the events of which he was speaking, and to give dates.*

*Thereupon, one of the priests, who was of very great age, said:*

*"O Solon, Solon, you Greeks are but children ... in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age.*

*... As for these genealogies of yours which you have recounted to us, Solon, they are no better than tales of children; for, in the first place you remember one deluge only, whereas there were many before that; and, in second place, you do not know that there dwelt in your land the fairest and noblest race of men which ever lived, of whom you and your*

*whole city [Athens] are but a seed or remnant. And this was unknown to you, because for many generations the survivors of that destruction died and made no sign.*

*“For there was a time, Solon, before that great deluge, when the city which is now Athens was first in war, and was pre-eminent for the excellence of her laws, and is said to have performed the noblest deeds, and to have had the fairest constitution of any of which tradition tells, under the face of heaven.”*

*Solon marvelled at this, and earnestly requested the priest to inform him exactly, and in order, about these former citizens.*

*“You are welcome to hear about them, Solon,” said the priest, “both for your own sake and for that of your city; and above all, for the sake of that goddess who is the common mother and protector and educator of both our cities.*

*“She founded your city a thousand years before ours, when Gaea and Hephaestus established your race; and then she founded ours, the constitution of which is set down in our sacred registers as eight thousand years old.*

*“Many great and wonderful deeds are recorded of your State in our histories; but one of them exceeds all the rest in greatness and valour; for these histories tell of a mighty power which was aggressing wantonly against the whole of Europe and Asia, and to which your city put an end.*

*“This power had landed on the Atlantic coast, for in those days the Atlantic was navigable from an island situated to the west of the straits which you call the Pillars of Hercules. The island was larger than Libya and Asia [‘Asia’ might be read here as ‘Asia Minor’] put together, and from it could be reached other islands, and from these islands you might pass through to the opposite continent [this continent was apparently America, of which the Egyptians were apparently aware]; for this sea [Mediterranean] which is within the Columns of Hercules is only a harbour, having a narrow entrance, but that other is a real sea, and the surrounding land may be most truly called a continent.*

*“Now, the island was called Atlantis and was the heart of a great and wonderful empire, which had rule over the whole island and several others, as well as over parts of the continent; and, besides these they subjected the parts of Libya as far as Egypt, and of Europe as far as Tyrrhenia.*

*“The vast power thus gathered into one, endeavoured to subdue at one blow our country and yours, and the whole of the land within the straits; and then, Solon, your country shone forth, in the excellence of her virtue and strength, among all mankind; for she was the first in courage and in military skill, and was the leader of the Hellenic allies. And when the rest fell off from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjected, and freely liberated all the others who dwelt within the limits of Heracles.*

*“But afterward there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men, in a body, sank into the earth, and the Island of Atlantis in like manner disappeared beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island.”*

Plato's *Timaeus* holds the elements of the Atlantis story and its relationship to the Mediterranean littoral. But to learn the details of what the Egyptians claimed to know of the geography, the history, and the peoples of the islands of Atlantis, it is necessary to read Plato's further account in his *Critias*. And yet, there is no point in labouring further if the many iconoclasts are correct in asserting that Atlantis never could, and never did, exist. But, in our view, these iconoclasts are greatly in error – as we hope to show.

The senior author of this study followed a career as an exploration geologist in many parts of the world, specialising in the deformation of continents and the building of mountain ranges. Specifically, he has carried out original geological surveying and mapping in the Zagros Ranges of Iran, and the Rocky Mountains of Southern Canada, and has published, widely, on the results of his researches. Therefore, he can bring a certain weight of experience to this study of Atlantis. Additionally, both authors have visited, and studied the Azores in mid-Atlantic, on a number of occasions; and also the islands of the Canaries, off the African coast; and the islands of the Madeira group, as well as Bermuda and the Caribbean.

If Atlantis is to be considered to have been a reality, it should have foundered as a part of the Mid-Atlantic Ridge, the northern part of which stretches in an arc, parallel to the west coast of Africa, from the Equator to a latitude of 47°N. From there it swings westward to start a subordinate arc stretching up towards Iceland. This is illustrated in *Fig.28*.

The Mid-Atlantic Ridge, reaches its highest development in the islands of the Azores Group where mountains rise to a height of over 7000 feet above sea-level. To either side, the ocean drops into deep basins. On the west, is the North-Western Atlantic Basin which sinks to depths of nearly 23 000 feet in the Nares Deep; to the east lie the Cape Verde and North-Eastern Atlantic Basins with depths exceeding 21 000 feet.

Consequently, drained of the ocean's waters, the Mid-Atlantic Ridge would appear as a continuous mountain range, over 11 000 miles in length, rising to heights well in excess of 30 000 feet over its flanking basins. This makes the Ridge a mountain chain comparable in length to the combined Andes and Rocky Mountains of the Americas – with heights comparable to the Himalayas.

Except on its flanks, the Ridge is composed of magmatic and volcanic materials which have welled-up from beneath the earth's crust along faults caused by the movement apart of the continents of America and Africa.

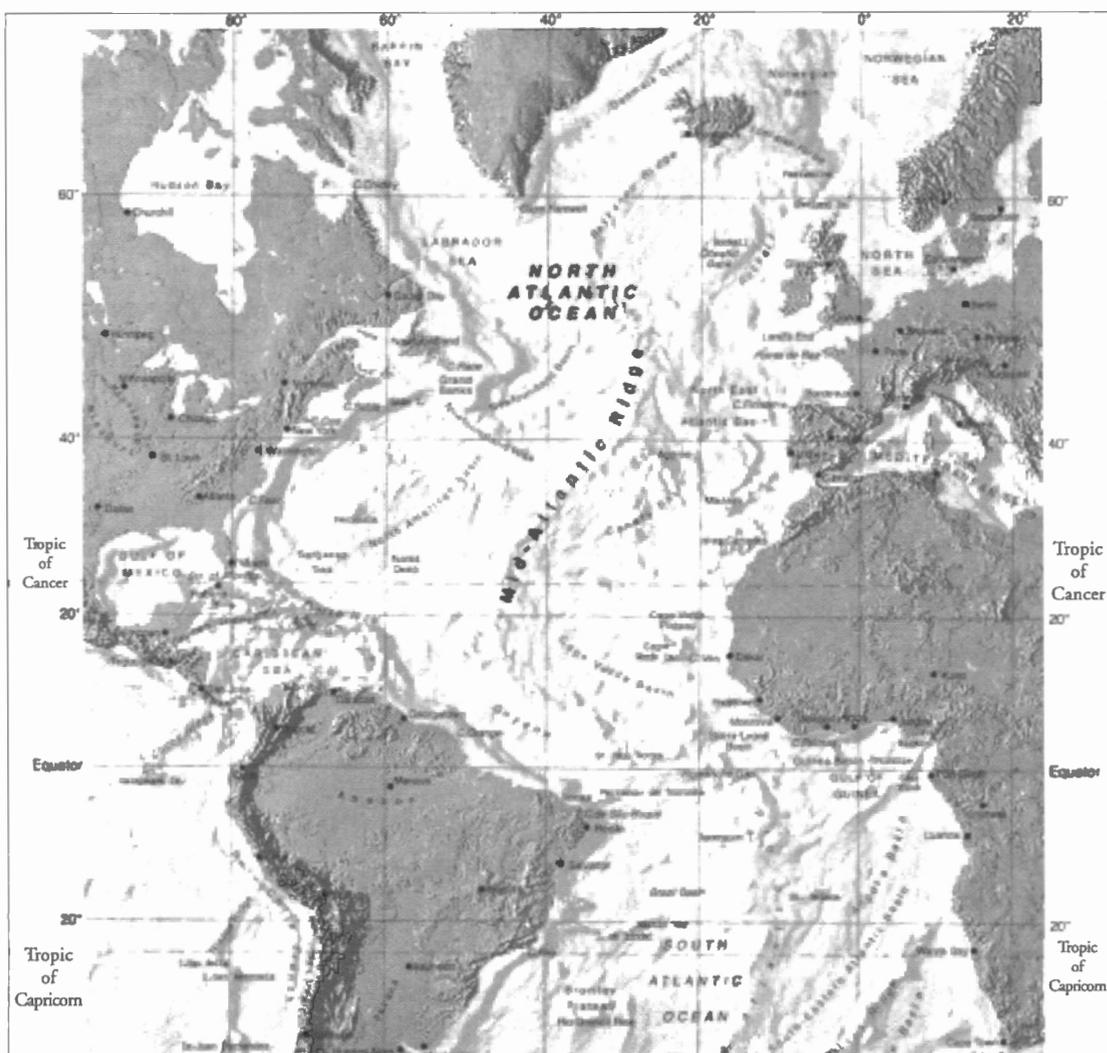


Fig.28. Outline Map of the Mid-Atlantic Ridge (Northern Section).

In an article in the *New Scientist* of 30th October, 1993, entitled *Breaking New Ground on the Ocean Floor*, Johnson R. Cann (Professor of Earth Sciences at the University of Leeds and Chief Scientist of the BRIDGE project<sup>(1)</sup>) and Cherry Walker (Scientific Coordinator of the BRIDGE project) wrote as follows:

*In the static world before the development of plate tectonics was developed, the oceans were seen as dim, dark receptacles. From time to time, the ocean crust rose to allow animals and plants to troop from one continent to another, but generally it was submerged, inert and unexciting. Plate tectonics showed that the ocean crust was being continuously renewed, was much younger than the continents and completely different in origin. It*

(1) The Bridge project is the British Mid-Ocean Bridge Ridge programme.

also revealed the significance of the mid-ocean ridges. As Vine and Matthews had predicted, the youngest ocean crust was found at the mid-ocean ridges in a band only a few kilometres wide. Geologists now believe that all ocean crust is constructed in these narrow zones, at a rate of 3 square kilometres of ocean floor every year, renewing the whole ocean floor every 100 million years.

*“The first significant attempt to understand crustal construction was mounted in the 1970s, when a French-American programme known as Famous focused on a section of the Mid-Atlantic Ridge a few hundred kilometres southwest of the Azores. The US Navy allowed geologists, for the first time, to use the results from its then secret multibeam echo-sounding system, from which they were able to make the most detailed contour maps of the seafloor ever. Deep-diving submersibles, the American Alvin and the French Cyana, also took geologists down to the mid-ocean ridge to examine seafloor volcanoes, lava flows, fissures and faults for the first time. At the slow-spreading Mid-Atlantic Ridge, these features lie in a deep rift valley running along the line of the ridge, whose two sides are moving apart at a rate of 3 centimetres a year.*

As a result of these disturbances on the ocean floor, new lava flows and ‘hot spring fields’ are being regularly discovered, mapped, and named.

*... In September 1992, a FARA expedition led by Charlie Langmuir, a geologist from Lamont-Doherty, came across a new hot-spring field only a day’s voyage southwest of the Azores. ... The new field was named, appropriately, Lucky Strike. Six months later, an expedition led by Bramley Murton, a geologist from the NERC’s Institute of Oceanographic Sciences Deacon Laboratory ... discovered the Broken Spur field in a segment of the Mid-Atlantic Ridge, at 29°North.*

As shown in *Fig.29*, six areas of ‘hot spring fields’ (associated with volcanic disturbances) are now known in the Mid-Atlantic Ridge area; and four of these are close to the Azores in an area which has been significantly-named the *Kane-Atlantis Area*.

In large areas of tension such as the Ridge represents, it is a geological axiom that rift-faulting is liable to occur, with extensive sunken areas – as is illustrated in *Figs.30* and *31*.

The mechanics illustrated in *Figs.30* and *31* are not in dispute in geological circles, but, up till now, only the speed, and scale, on which they can occur. Many have denied, in the past, that a land mass of the size claimed for Atlantis could have vanished under the ocean in a matter of days.

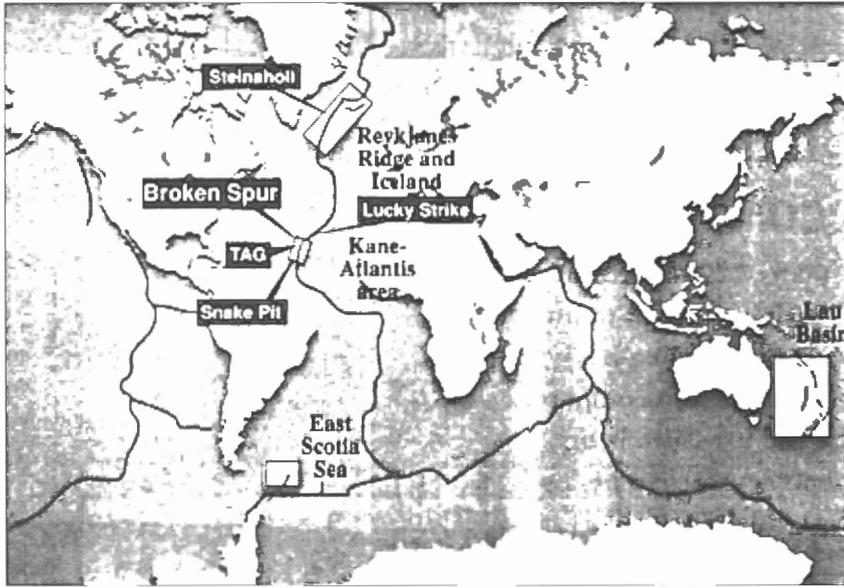


Fig. 29. Hot Spring Fields in the Central Atlantic Ocean

Others who have studied mountain-building (and destruction), like the author in the field, are less inclined to profess infallibility on this point. Certainly, the latter has studied areas in the Middle east with remarkable geological formations which could only have been formed through comparatively rapid crustal movements.

Consequently, it is our view that the catastrophe which Plato describes could have happened, but with qualifications. We do not believe that an island of the size that Atlantis is claimed to have been, could have disappeared in 'a day and a night'. But it could have disappeared over a period of years, or even months, and the first sign of this sinking might have set in train a need for the Atlanteans to look for an alternative home – hence, the invasion of the Mediterranean littoral.

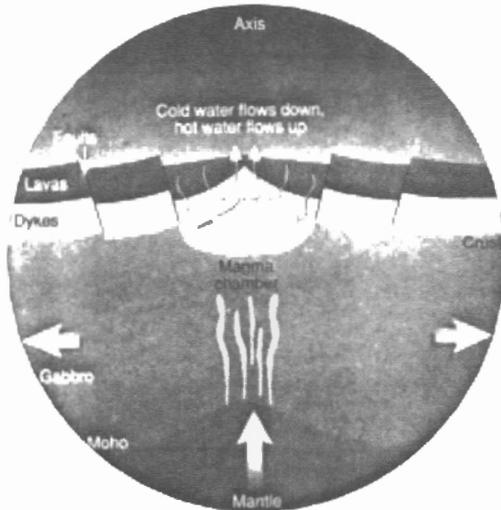


Fig. 30. At the axis of the mid-ocean ridges, the mantle rises and partially melts to form magma. This erupts at the seafloor, adding to the young crust. Cold sea-water percolates downwards and returns to the surface as hot springs at vent sites.

The New Scientist,  
30th October, 1993.

Such a sinking would have been likely to have been highly erratic – at times slow and, at times, intermittently catastrophic with accompanying earthquakes and violent volcanic action. The final movement may well have taken the inhabitants by surprise and contributed to a day and a night of terror.

It may well have claimed the lives of a large remnant of the population.

There was an occasion in geological history when the Deccan Traps were formed. These were basaltic lava flows covering large parts of the sub-continent of India to depths exceeding 1 500 feet. This was volcanic action on a gigantic scale, in which unbelievable masses of molten lava welled out of the straining earth to flood a continent – much as flood-waters cover a plain.

So – it had happened before, with the evidence for all to see. It could have happened around Atlantis; even as Plato described it. But few would have known the full extent of the tragedy. None would have ventured across the Atlantic Ocean until many years had passed; and, by then, the evidence would have been covered by the waters.

Yes, it could have happened – and we firmly believe that it did, because we have seen the evidence with our own eyes.

In 1971, we carried out an inspection of parts of the south coast of São Miguel, the largest of the remaining Azorean islands. At one point, we found the remnants of a large, boulder-filled, river-bed truncated by the shoreline. The rounded boulders were smoothly water-worn and massive (up to two feet across). The river bed, if we remember correctly, was some two hundred feet from bank to bank; but there was now insufficient width of island to sustain such a river. The boulders were so worn that they had, obviously, travelled a considerable distance, and a strong current of water with a head of thousands of feet would have been required to transport them. There was no room on the narrow island for such a current to be fostered – the river's source must have lain to the north, on the flanks of a high mountain range. The present mountains on Sao Miguel are only a little over 3 000 feet high; and we estimate that it would have required a fall of at least 10 000 feet to have reduced boulders of that size, and hardness, to the degree of roundness which they profess.

This discovery so intrigued us that we started an investigation of the mapped sea-bed around all of the islands, with remarkable results. We started with the 1:1 million scale Admiralty Chart – Arquipelago dos Açores – the numerous soundings of which gave a very good general view of the configuration of the sea-bed over the whole group of Azorean islands, covering, from east to west – Ilheus das Formigas, Santa Maria, Sao Miguel, Terciera, Sao Jorge, Graciosa, Pico (with its 7 613 feet high, conical, volcanic peak. These were supplemented by larger scale charts where they were available.

We started by contouring the sea-bed at intervals of 100 fathoms (600 feet), and it immediately became clear that the river systems that now modestly drain the southern flanks of São Miguel were merely head-water tributaries whose channels continued far out to sea, joining into one great, winding, submarine valley some 40 miles further to the south. Other islands contributed similar results and, outstanding, were the triple group of Faial, São Jorge and Terciera

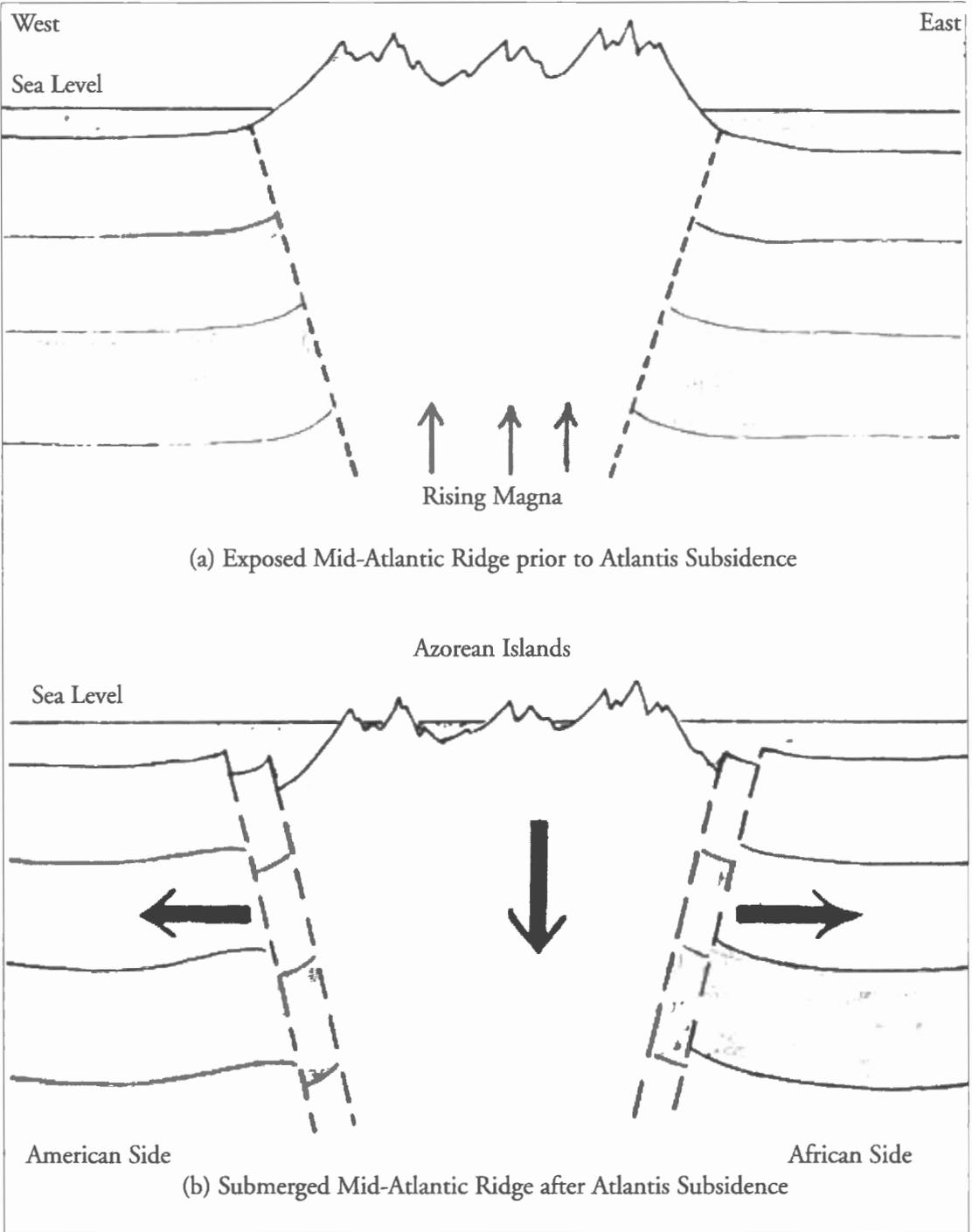


Fig.31. Simplified Vertical Sections through the Mid-Atlantic Ridge to illustrate the Mechanics of Subsidence through Crustal Rifting.

whose combined results spawned two long river-like valleys which joined into one large valley to give a system that extended for 180 miles.

The whole of the Azorean island group was separated and surrounded by a net of submarine valleys that had all the hall-marks of having once been river valleys on the surface. The Azores could – and probably had, within comparatively recent times – sunk by many thousands of feet.

The next step was to decide whether it was possible to detect any particular contours which might point to an ancient shore-line pre-dating the sinking of the area. In the south, there was a clear break in gradients around the 1 900 fathom (-11 400 feet) contour where a very extensive plain dipped sharply into deeper water. In the north, much the same happened but at a considerably more shallow depth.

It began to look as if a large land-mass, 450 miles across from east to west, and 300 miles from north to south, had tilted from north to south and had sunk beneath the waves, leaving only its mountain peaks showing above the waters – peaks which now form the ten islands of the Azores.

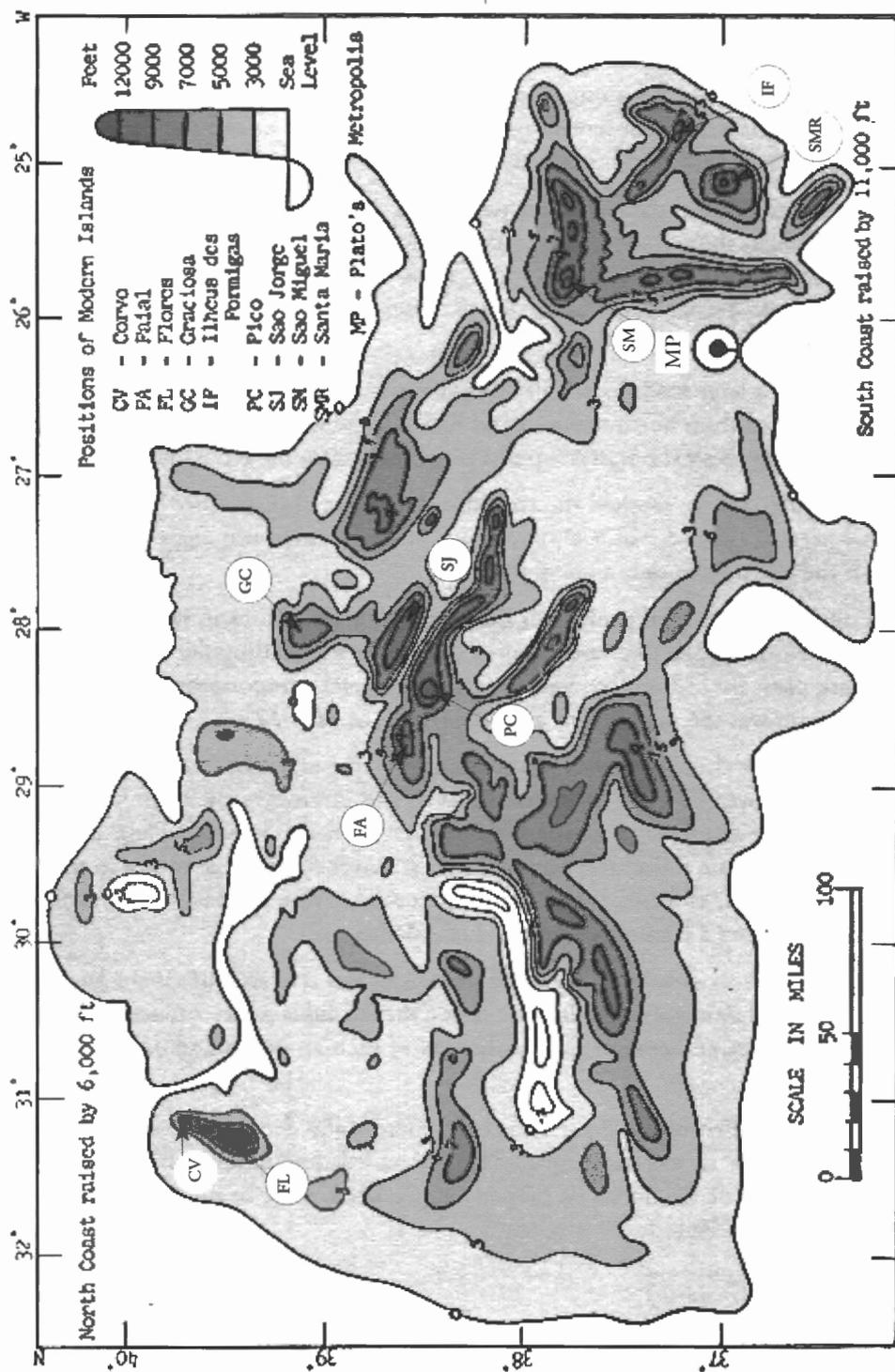
After further calculation, we reached the conclusion that the tilting, either before or during foundering, had been of the order of  $0.4^\circ$ , as a result of which the south coast had sunk some 11 000 feet, but the north coast only some 6 000 feet.

We then reconstructed the land profiles to the approximate positions in which they should have been before the catastrophe. We re-contoured the whole area, raising the north coast by 6 000 feet; the south coast by 11,000 feet; and the intervening area proportionately to the adopted gradient. The result was the map shown in outline, only, as *Map 12*.

It was now possible to visualise a great island about the size and shape of Spain, with high mountain ranges rising over 12 000 feet above sea-level, and impressive rivers running in curving valley systems. In the southeast, a feature which we have called ‘The Great Plain’ covered an area in excess of 3 500 square miles, and was watered by a river comparable in size to the River Thames in England. It has, as we shall see, points in common with a great plain described by Plato in his *Critias*, as being a feature of the Island of Atlantis.

The study on which we have embarked has two parts. The first is to establish that a large island could have existed in mid-Atlantic in Pre-historic times; the second is to determine whether there could have been a connection between the inhabitants of such an Island and our *heroes* – *The Shining Ones*.

In our judgement, the first of these parts has been successfully determined; and it is proper, therefore, to proceed with an examination of Plato’s detailed descriptions of Atlantis and its inhabitants. The narrative of *Critias*, to be properly appreciated, must be quoted at length after excising irrelevant passages. Plato is the speaker.



Map 12. A Reconstruction of the Main Island of Plato's Atlantis  
 (by raising the Contoured Sea Bed around the Islands of the Azores)  
 Assumed Tilt from South to North = 0°.37

## CRITIAS

... .. and if I can recollect and recite enough of what was said by the [Egyptian] priests, and brought hither by Solon, I doubt not that I shall satisfy the requirements of this theatre [Greek Academy Assembly]. To that task, then, I will at once address myself.

Let me begin by observing, first of all, that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between all those who dwelt outside the Pillars of Hercules and those who dwelt within them ... ..

I ought to warn you that you must not be surprised if you should hear Greek names given to foreigners ... Solon, who was intending to use the tale for his poem, made an investigation into the meaning of the names, and found that the early Egyptians, in writing them down had translated them into their own language, and he recovered the meaning of the several names and retranslated them, and copied them out again in our language.

My great-grandfather, Dropidas, had the original writing, which is still in my possession, and was carefully studied by me when I was a child. Therefore, if you hear names such as are used in this country, you must not be surprised, for I have told you the reason of them.

The tale which was of great length, began as follows: I have before remarked in speaking of the gods, that they divided the whole earth amongst themselves in portions differing in extent, and made for themselves temples and sacrifices. And Poseidon, receiving for his lot the Island of Atlantis, begat children by a mortal woman, and settled them in a part of the island which I shall proceed to describe. On the side towards the sea, and in the centre of the whole island, there was a plain which is said to have been the fairest of all plains, and very fertile. Near the plain again, and also in the centre of the whole island, at a distance of about fifty stadia [about 6 miles]. there was one mountain, not very high on any side. In this mountain there dwelt one of the earth-born primeval men of that country whose name was Euenor, and he had a wife Leukippe, and they had an only daughter who was named Cleito.

The maiden was growing up to womanhood when her father and mother died: Poseidon fell in love with her, and had intercourse with her; and, breaking the ground, enclosed the hill in which she dwelt all round, making alternate zones of sea and land, larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe out of the centre of the island, equidistant every way, so that no man could get to the island, for ships and voyages were not yet heard of.

He himself, as a god, found no difficulty in making special arrangements for the centre island, bringing two streams of water under the earth, which he caused to ascend as springs, one of warm and the other of cold, and making every variety of food to spring up abundantly in the earth [obviously a 'Lord of Cultivation'.]

Granted that the Island of Atlantis existed at the time of the arrival of the Anannage, the story so far is credible. We have reported elsewhere that the Anannage set up a series of centres around the Levant, each under the supervision of one of their senior members, where they irrigated and farmed for the production of the necessities of life. Poseidon would have been one of these seniors, and it would not have been out of character for him to have cohabited with a local girl.

What gives the tale even more credibility is that Poseidon produced two water sources, one cold and the other hot (just as Zeus did on Crete). The Greeks, including Plato, would not have known that Atlantis was a volcanic island – capable of producing hot springs. The tale, therefore, has a ring of truth. Plato continued:

*He [Poseidon] also begat and brought up five pairs of male children, dividing the Island of Atlantis into ten portions: he gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many men and a large territory. And he named them all: the eldest who was king, he named Atlas, and from him the whole island and the ocean received the name of Atlantic.*

*To his twin brother, who was born after him, and obtained as his lot the extremity of the island towards the Pillars of Hercules, as far as the country which is still called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Eumelus – in the language of the country which is named after him, Gadeirus.*

[In our view, it is more likely that the name Gadeirus was an Anannage name because it splits naturally into the syllables *gad-i-rus* which in *eme-an* would have meant 'the exalted, brilliantly-clothed one'. Or, if the first syllable had been varied with time – *gid-irus* would have meant 'the exalted, shining, tall one'. Plato continues to give the Greek names of the other eight children, but not their native names.]

*... .. Now Atlas had a numerous and honourable family, and his eldest branch always retained the kingdom, which the eldest son handed on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they could have, both in the city and country. For, because of the greatness of their empire, many things were brought to them from foreign countries; and the island itself provided much of what was required by them for the uses of life. In the first place, they dug out of the earth whatever was to be found there, mineral as well as metal, and that which is now only a name, and was then something more than a name – orichalcum – was dug out of the earth in many parts of the island, and, with the exception of gold, was esteemed the most precious of metals among men of those days.*

[Orichalcum is a Greek-derived word that appears to have been formed from *oros* = 'mountain' and *chalkos* = 'copper'; and there has been some speculation that the word the word might have been an early expression for 'bronze'. We can see no reason for this, and would suggest the word simply meant 'mountain copper'].

*There was an abundance of wood for carpenters' work, and sufficient maintenance for wild and tame animals. Moreover, there were a great number of elephants in the island, and there was provision for animals of every kind, both for those who live in lakes and marshes and rivers, and also for those which live in mountains and plains, and therefore for the animal which is the largest and most voracious of them.*

*Also, whatever fragrant things there are in the earth, whether roots, or herbage, or woods, or distilling drops of flowers and fruits, grew and thrived in that land; and, again, the cultivated fruit of the earth, both the dry edible fruit and other species of food, which we call by the general name of legumes, and the fruits having a hard rind, affording drinks, and meats, and ointments, and a good store of chestnuts and the like, which may be used to play with, and are fruits that spoil with keeping – and the pleasant kinds of dessert which console us after dinner, when we are full and tired of eating – all these that sacred island lying beneath the sun brought forth fair and wondrous in infinite abundance.*

*All these things they received from the earth, and they employed themselves in constructing temples, and palaces, and harbours, and docks; and they arranged the whole country in the following manner:*

*First of all they bridged over the zones of sea which surrounded the ancient metropolis, and made a passage into and out of the royal palace; and then they began to build the palace in (the likeness of) the habitation of the god and of their ancestors. This they continued to ornament in successive generations, every king surpassing the one who came before him to the utmost of his power, until they made the building a marvel to behold for size and beauty. And, beginning at the sea, they dug a canal three hundred feet in width and one hundred feet in depth, and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbour; and leaving an opening sufficient to enable the largest vessels to find ingress.*

Plato then gave dimensions for this construction, which enabled us to construct the outline drawing of the Metropolis shown as *Fig.32*, and continued with an account of the luxuriousness of the buildings and their gardens. Two further excerpts need to be quoted for the light they that throw on the likely association of Atlantis with the Anannage/*Shining Ones*.

*The whole country was described as being very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the sea was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even but of an oblong shape [see Map 12], extending in one direction three thousand stadia [about 375 miles], and going up the country from the sea through the centre of the island two thousand stadia [about 250 miles]; the whole region of the island [that is, the region of the Plain] lies towards the south, and is sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, in which they exceeded all that are to be seen anywhere ... ..*

*I will now describe the Plain which had been cultivated during many ages by many generations of kings. It was rectangular, and for the most part straight and oblong; and what it wanted of the straight line followed the line of the circular ditch. The depth and width and length of this ditch were incredible, and gave the impression that such a work, in addition to so many works, could hardly have been wrought by the hand of man [our emphasis]. But I must say what I have heard. It was excavated to a depth of a hundred feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain and was ten thousand stadia [about 1 250 miles] in length. It received streams which came down from the mountains, and winding round the Plain, and touching the city at various points, was there let off into the sea.*

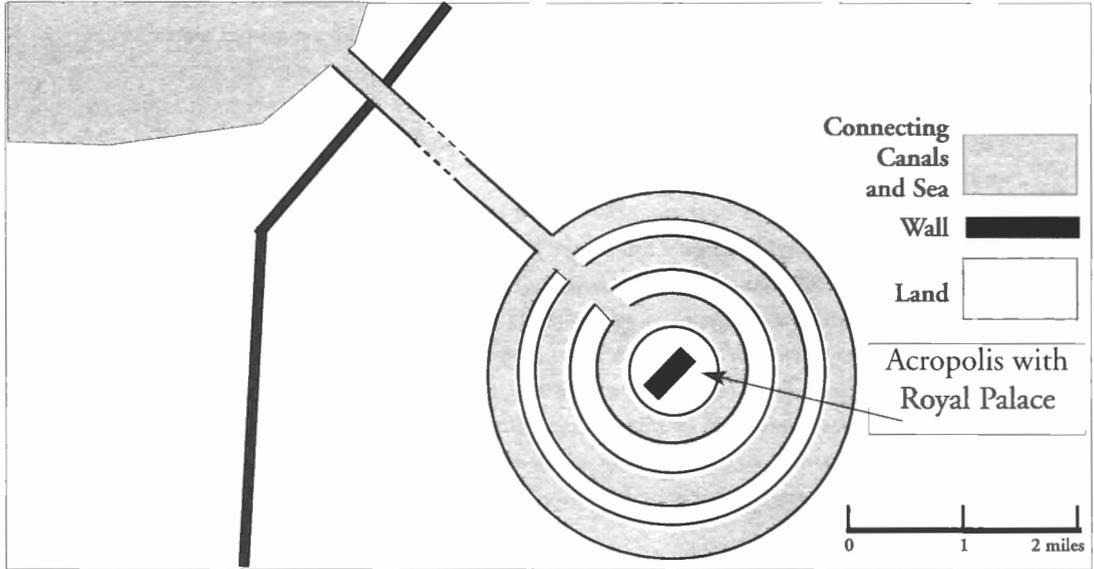


Fig.32. Outline Plan of the Atlantean Metropolis.

*From above, likewise, straight canals of a hundred feet in width were cut into the Plain, and again let off into the ditch, toward the sea; these canals were at intervals of a hundred stadia [about 12 miles], and by them they brought down the wood from the mountains to the city, and conveyed the fruit of the earth in ships, cutting transverse passages from one canal to another, and to the city. Twice in the year they gathered the fruits of the earth – in winter having the benefit of the rains, and in summer introducing the water of the canals.*

This ditch, and its rectilinear, interconnecting canals have all the hall-marks of an Anannage irrigation system on the grand scale. But a ditch in excess of a thousand miles long, a hundred feet deep, and over six hundred feet wide, is not to be contemplated. We fear that Plato fell into the trap of ancient mensuration – possibly first perpetrated, unwittingly, by the Egyptians – in which dimensions were exaggerated by a factor of ten. The form of written numeration adopted

by ancient Middle Eastern people led readily to such a misinterpretation.

We suggest that the ditch was possibly something over a hundred miles long, ten feet deep and about sixty feet in width. Even with this reduction in scale, the construction would have been an extraordinary feat – having, presumably, like Kharsag, Jericho and Easter Island (see Chapter Nineteen), been excavated from bed-rock.

All the other descriptions of the Island are compatible with the reconstruction that we have made. It can be seen from *Map 12* that much of the country was very mountainous with extensive ranges exceeding 12 000 feet in height. The dominant feature would have been the volcanic peak (the tip of which is now seen as Mount Pico) which would have soared to an elevation of nearly 16 000 feet – making it higher than anything known in Plato's immediate world.

The rich volcanic soils would have been marvellously fruitful; and the general climate at a latitude below 40°N, situated in the middle of the Atlantic Ocean, would have given warm temperatures in the lowlands, and high rainfalls overall, producing luxurious vegetation and extensive afforestation.

A happy land, indeed.

The remainder of Plato's dissertation dealt with the laws and religious rites that were in operation in the latter part of the Island's history. But at the close came the second of the two important passages that we mentioned above.

*Such was the vast power that the god [Poseidon] settled in the lost Island of Atlantis; and this he afterward directed against our land on the following pretext, as traditions tell. For many generations, as long as the divine nature lasted in them, they [the rulers of Atlantis] were obedient to the laws, and well affectioned towards the gods, who were their kinsmen [our emphasis]; for they possessed true, and in every way, great spirits, practising gentleness and wisdom in the various chances of life, and in their intercourse with one another.*

*They despised everything but virtue, not caring for their present state of life, and thinking lightly on the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtuous friendship with one another, and that by excessive zeal for them, and honour for them, the good of them is lost, and friendship perishes with them [our emphasis].*

In this passage, we have the clearest statement of the true nature of the Shining Ones passed on to those men who were in kinship with the gods, through their common genetic heritage. It is a eulogy of the same order as that expressed by Jubainville d'Arbois in his description of the Tuatha De Danann – quoted, here, from Chapter 17.

*The Tuatha De Danann are the most exalted representatives of one of the principles that divide the world. The more ancient of these is negative - death, night, ignorance, evil; the second which proceeds from the first is positive - namely day, life, knowledge, goodness. In the Tuatha De Danann we find the most brilliant expression of the latter principle, and from them emanate the lore of the Druids and the science of the 'file'.*

However, in the course of time, 'absolute power corrupted absolutely'; and, as in the cases of Lucifer, Yahweh and Jamshid, the personalities of these (admittedly only semi-divine) rulers failed to live up to the expectations of their Anannage progenitors.

Plato continued:

*By such reflections, and by the continuance in them of a divine nature, all that which we have described waxed and increased in them; but when this divine portion began to fade away in them, and became diluted too often, and with too much mortal admixture, and the human nature got the upper hand; then, they being unable to bear their fortune, became unseemly. And to him who had an eye to see, they began to appear base, and had lost the fairest of their precious gifts; but to those who had no eye to see the true happiness, they still appeared glorious and blessed at the very time when they were filled with unrighteous avarice and power.*

*Zeus, the god of gods, who rules with law, and is able to see into such things, perceiving that an honourable race was in a most wretched state, and wanting to inflict punishment on them that they might be chastened and improved, collected together all the gods into his most holy habitation, which, being in the centre of the world [probably still Olympia], sees all things that partake of generation.*

*And when he had called them together, he spake as follows:*

Here - most unfortunately; and indeed tragically - Plato's account ends abruptly. The later part of his dissertation to the Academy has been lost.

Nevertheless, we have learnt much from what remained of Plato's writing and, combined with our own research, a number of vital conclusions may be drawn. These may be best expressed, perhaps, in an historical scenario.

Some time after the arrival of the Anannage/ *Shining Ones* at the end of the ninth millennium B.C., probably after the settlement at Kharsag, they explored a large, exceptionally fertile island in mid-Atlantic inhabited by a primitive race that was ready, nevertheless, for their teaching of the elements of civilization. When the Anannage Council had received their reinforcement of teachers in around 7600 B.C. (see *Table I*), they were in a position to spread their education further afield and, under the direction of Anu (Zeus), set up a number of independent Settlements, such as most of the 'Seven Cities of the Levant', each under the tutelage of one of their senior members.

Poseidon was posted to the Island of Atlantis; presumably with the usual cadre of scientific officers and angel/teachers under him. They gathered the fortunate tribesmen into settled communities and trained them in the arts of agriculture and animal husbandry.

They dug a great irrigation and transportation ditch around the main fertile plain in the south-east of the island, and made their own habitations on a hill within a series of concentric, circular canals. Whether these were for defence, or artistry, cannot be determined; but the earlier reference to wild animals may suggest the former.

Ultimately, the education of the indigenous people was completed to a stage where they could be safely left to their own devices – provided, as in the City-States of Mesopotamia, they were suitably ruled and supervised. More and more regions of the World were coming under Anannage care, and they may well have been stretched to find suitable district governors.

Elsewhere, such as in Kharsag and Egypt, they had solved this manning problem by producing a limited series of *in vitro-fertilised* hybrids of themselves and the local people. In Kharsag, they had produced seven pairs of hybrids who were to become the progenitors of the Hebrew Patriarchal race; in Atlantis, they produced five sets of male twins who, eventually became governors of ten different districts.

The admixture of Anannage intelligence and spirituality, with the robust instincts of the best local tribal stock, was greatly advantageous; and, after a period of training and supervision, Poseidon and his subordinates were able to leave Atlantis in capable hands, and to move on to other places – possibly to the Americas.

However, as in the Jordan Valley and other regions, the *Shining Ones* were to find that their hybrid governors, over a long period of time were not a stable force. As they married local girls, and had children who also married local girls, the Anannage blood became seriously diluted. The spirituality, and the impeccably altruistic behaviour, weakened until all the faults of primitive Cro-Magnon man – aggression, acquisitiveness, and self-seeking – came to the boil, leading to unrest on the Island, and to war-like incursions into the neighbouring, Mediterranean borderlands.

Zeus – the ‘Father of Knowledge’ – who may, perhaps, have been the same Anu who put down the insurrection in the Jordan Valley, called a Council Meeting to decide what action to take. The result of this Meeting has been denied to us, but it would seem that the problem was solved – not by the Anannage – but by the natural forces of ‘plate tectonics’ that destroyed the Island, and its peoples, in what Plato took to be the space of ‘a night and a day’.

Poseidon, and his colleagues, were not native to the Island of Atlantis; they were posted there in the normal routine of Anannage activities. However, as a coda to this chapter, it will be instructive to look more closely at the name of this Anannage commander.

In the manner of the language of *eme-ku*, or the earlier *eme-an*, the name analyses into the syllables *pu-si-dun*:

*pu* = ‘ditch’ or ‘canal’;  
*si* = ‘carry’ or ‘pour out’; and  
*dun* = ‘dig (of the earth)’ or  
‘open (of a canal)’.

*pu-si-dun* = ‘Poseidon’ meant ‘the constructor of the irrigating and carrying (transporting) canals’. In *Critias*, Plato made it clear that ‘these canals brought down the wood from the moun-

rains to the city ... Twice in the year they [the Atlanteans] gathered the fruits of the earth – in the winter having the benefits of the rains, and in summer introducing the water of the canals.’

Poseidon was a ‘Lord of Cultivation’ (an *en-lil-li*); named from the activity for which he was best remembered – the digging of canals! He may well have been the same Anannage Lord as he who was described in the Kharsag Epic No.4 (Chapter Three) as *sib-dun-gi* meaning the ‘Teacher of the digging of canals’:

My Prince – Great Ox of unbridled strength;  
Splendid serpent of the shining eyes;  
Teacher of the digging of all canals;  
Great Ox of unbridled strength ...

We realise that the conclusion reached in this chapter – that the *Shining Ones* were merely itinerant visitors to Atlantis, and not the indigenous founders of an advanced civilization – will greatly disappoint those readers of our earlier books who have declared themselves ‘wedded to’ an Atlantean homeland for the Anannage. The facts, however, in the context of our world-wide study, point elsewhere. To us, the Astral Region of the Spiritual Domains is an even more exciting origin!

## CHAPTER NINETEEN

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### *Westward to the New World*

(The Americas)

*Ho! Aged One, ecka. At a time when there were gathered together seven persons, you sat in the seventh place, it is said. And of the Seven you alone possessed Knowledge of all things – Aged One, ecka.*

Invocation of the Omaha.

### THE NORTH AMERICAN INDIANS

In the above quotation, the term *ecka* has no exact equivalent in English. It is a pure invocation in which the spirit of the longing of man for his God is inherent in the word. Prosaically, it can be rendered in approximate terms such as 'I desire', 'I crave', 'I implore', or 'I seek'; but it is best left as itself.

The quotation is the first part of an invocation used by the Omaha Indian to the healing stones of his sweat-lodge. The rite of the sweat-bath was second in importance only to the *calumet* ceremony in which the smoke-offering was made to the Sky, the Earth, and the rulers of the Earth's four cardinal quarters. It was not merely a means of healing disease, but fundamentally a prayer for strength and purification addressed to the elements – earth, fire, water and air – in which the life-giving power of the Universe was believed to reside.

The concept of purification, and healing, by contact with these elements is a very ancient one, being well-known to the Eastern religions. It is also fully expressed in the words of Jesus of Nazareth quoted from *The Gospel of Peace of Jesus Christ* – by the disciple John, which is a compilation of Aramaic and Old Slavonic texts compared, translated and edited by Edmond Szekely and Purcell Weaver.

*And Jesus answered:*

*“Seek not the law in your scriptures, for the law is life, whereas the scripture is dead ... .. In everything that is life, the law is written. You find it in the grass, in the tree, in the river, in the mountain, in the birds of the heaven, in the fishes of the sea; but seek it chiefly in yourselves ...*

*“Seek the fresh air of the forest and of the fields, and there in the midst of them shall you find the angel of air. Put off your shoes and your clothing and suffer the angel of the air to embrace all your body ...*

*“After the angel of the air, seek the angel of water. Put off your shoes and your clothing and suffer the angel of water to embrace all your body ... ..*

*“And if afterward there remain within you ought of your past sins and uncleanness, seek the angel of sunlight. Put off your shoes and your clothing and suffer the angel of sunlight to embrace all your body ... ..”*

*And he pointed with his hand to where the running of the water and the sun’s heat had softened to clayey mud the earth by the edge of the water. “Sink your feet in the mire, that the embrace of the angel of earth may draw from your bones all uncleanness and disease” ... ..*

*And the sick followed his words, for they knew that they would be healed.*

The indigenous North American Indian did not make, as we tend to do, a sharp distinction between spiritual and physical powers; rather he was concerned to make a distinction between what was weak and what was strong. The sub-human, or weak, he could ignore or overcome; with the super-human, or strong, he found it essential to supplicate and appease. And it is to these latter powers – the mighty Manitous, as they were called – that the English term “spirit” was applied by the early colonizing missionaries.

The Manitous were the great Spirits. They could not be seen, but could be detected in many forms – in the energies of Nature, in the celestial bodies of the Sky, and even in objects of humble appearance in which the Indian found evidence of higher powers. Stones were particular objects of veneration, and many strong Manitous were considered to live in them – hence the healing invocation made to them in the sweat-baths of the Omaha.

Here, it should be explained that when the first colonists arrived on the continent, they found that the whole forest region, from the realm of the Eskimo in the north to the alluvial and coastal lands bordering on the Gulf of Mexico, was dominated by two great, linguistic stocks of consanguineous aboriginal races – the Algonquian and the Iroquoian.

The Algonquians were by far the more numerous and wide-spread of the two peoples; and it was they who revered as the Chief of their Manitous – Gitche (or Kitshi) Manitou, the Great Spirit – whom they also called the Master of Life. He was deemed to be invisible and immaterial; the Creator of Life, but himself uncreated. He was an all-pervading source of good to mankind; but he was not a defined personality around whom myths could form.

He was very similar in concept to that held by the later Sumerians, and early Babylonians, with regard to Anu who was revered as a Sky-God who did not appear on Earth. Yet our researches of earlier literary sources showed that the original Anu was very much a flesh and blood individual – even if he had advanced spiritual connections. The same metamorphosis may have affected the later conception of Gitche Manitou.

And yet the Great Spirit was not without proper names, as was shown by P ere Le Jeune who wrote in 1633 A.D. concerning the Montagnais:

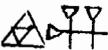
*They say that there is a certain one whom they call Atahocan, who made all things. Talking one day of God [Le Jeune’s concept of God], in a cabin, they asked me what this God was. I told them that it was he who could do everything, and who had made the Sky and Earth. They began to say to one another: “Atahocan, Atahocan, it is Atahocan.”*

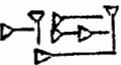
Winslow, writing in 1622, mentions a similar spirit, *Kiehtan*, revered by the Massachusetts Indians; and the early writers about the Virginia Indians tell of a similar belief 'that there is one chiefe God that hath beene from all eternitie' and who made the world and set the sun and moon and stars to be His ministers.

The Iriquoian tribes believed in a similar spirit who they called *Areskoui* or *Agreskoui*, to whom they offered the first tributes of the chase and of victorious war.

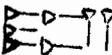
The reader will be aware that it is our thesis that the Anannage language of *eme-an*, which was first mentioned in Chapter Three, in Kharsag Epic No.5, was the Language of An (or Anu), and became the progenitor of the Sumerian language *eme-ku*. The Sumerian language, itself, was fundamental to the development of the Indo-European group of languages; and it is now becoming clear that there are also distinct connections between *eme-ku* and the North Amerindian languages. Both languages have been committed to writing in syllabic scripts, although the latter is no longer broken-up in that manner. However, a surprising and definitive example occurs in the Amerindian term *niagara* which has given its name to the famous North American Waterfalls.

The syllabic content of the term may be written as *ni-ag-a-ra* which translates in a Sumerian context as follows:

*ni* -  = 'thunder'; 'rain' and 'wind';

*ag* -  = 'do', or make'; 'speak';

*a* -  = 'water';

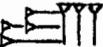
*ra* -  = 'flood';

'the flood of water [that] makes (or speaks) thunder.'

Anyone who has experienced the thunderous noise made by the great falls would have little difficulty in accepting this translation.

If this connection between the Amerindian and Sumerian languages is genuine, it might be expected that the names of the principal gods would similarly lend themselves to asyllabic interpretation – and so they appear to do.

*Atahocan* becomes *a-ta-hu-ka-an*, and analyses as follows:

- a* –  = 'father';
- ta* –  = 'in (from) the midst of';
- hu* –  = 'bird';
- ka* –  = 'speak'; 'mouth';
- an* –  = 'Shining One'; 'heavenly'.

'the heavenly Father (or *Shining One*) [who] speaks from the bird.'

All the principal *Shining Ones* have been referred to as 'Father' – Father Enlil; Father Zeus; the Daghdha, the Great Father of All; Father Odin; and now Father Tahocan.

Moreover, as has been recounted in Volume One, Chapter Nine, Yahweh spoke from the midst of his 'aerial craft' on many occasions; and this ru<sup>ah</sup> was known in *eme-ku* as the 'Great Bird'.

The Great Spirits – the Manitous – may be similarly transformed. *Man-i-tu* has no immediate meaning in *eme-ku* because the syllable *man* meant 'two'. However, the spelling of *manitou*, in that form, is a relatively modern adaptation. Early writers of the seventeenth century had varying attempts at transposing the oral Algonquian into written English or French. Perhaps, the most convincing was Nicholas Perrot who compiled with others, the work entitled *The Indian Tribes of the Upper Mississippi and Region of the Great Lakes*. A fragment of his work, translated and published by Blair in 1912, stated:

*The Sauk and Fox Indians believe in one great and good spirit, who superintends and commands all things, and that there are many supernatural agents or munitoos (our emphasis) permitted by the Great Spirit to interfere in the concerns of the Indians.*

In Sumerian, *mun*, which was easily convertible into *man* by dialectical variation, meant 'good', and became the root of our present-day word 'munificent'. *Munitoo*, therefore, analyses into:

- mun* –  = 'good';
- i* –  = 'exalt'; 'exaltation';
- tu* –  = 'bear';

(The one who) begat exalted Goodness.'

But if the syllable *i* could be considered as a corruption of *ki*, which can sometimes happen, then the epithet might be simplified to:

‘The Bearer (or Begetter) of Goodness (or Munificence)’.

*Gitche (Kitshi) Manitou* transposes to *gid-shi mun-i-tu*, with the following analysis of *Gitche*:

*gid* –  = ‘long’; ‘tall’; ‘shining’;

*ši (shi)* –  = ‘face’; ‘eye’; ‘form’.

Then, the preferred translation is:

‘Tall, Shining-faced One – the Bearer of Goodness’.

With this background, it becomes possible to view the Manitous as *Shining Ones* who, after their departure, were remembered as much for their spiritual qualities as for the material munificence that they brought to, as yet, non-agricultural tribes.

As in so many pantheons, the principal god has many names – each one an epithet describing one aspect of his personality or activity. In the two mentioned so far, *Gitche Manitou* and *Atahucan*, we find that aspect of ‘goodness’ which bears no relationship to morality, but only to that altruistic nature of the Being which was also recorded in *Osiris* -described as the ‘Good One’; and in the *Daghda* – described as the ‘Good God’.. In the second epithet, we find that reference to ‘flying’ which is almost universal throughout the World’s mythologies.

Dr. H.B. Alexander, who was Professor of Philosophy at Scripps College in the United States, in the early part of this century, probably had a greater understanding of the mythological background of the North American Indian than any other student of his time. He has stated that beliefs vary from tribe to tribe, even from clan to clan, and yet throughout, if the attention is broadly directed, there are fundamental similarities and uniformities that afford a basis for a kind of critical reconstruction of a North American Indian mythology.

No single tribe, or group of tribes, he wrote, has completely expressed this mythology – much less has any realised its form; but the student of Indian lore can scarcely fail to be conscious of a coherent system of myths of which the Indians, themselves, might well have become aware in the course of time, if the intervention of Old World ideas had not confused them.

This confusion, however, has not affected the pantheonic grouping of a list of Beings ‘essential’ to Indian pagan religion. These fall into four, hierarchical sections:

1. The Great Spirits who included a Trinity comprising Father Sky, or alternatively the Sun Father; Mother Earth; and their ‘daughter’, the Corn (Maize) Mother.
2. Intermediaries between the powers above and the powers below, who might be in the form of birds – with the mystical Thunderbird at their head; winds; clouds; and celestial bodies.

3. Elders, or Guardians, who supervised the animals, and replenished the Earth with game upon which the tribes relied for food.
4. Congeries of things potent, belonging both to the seen and unseen world, whose help may be obtained in the form of 'medicine' by those skilled in the usages of Nature.

Thus the North American Indian has peopled his Universe with personalities ranging from senseless, voracious appetites incarnated as monsters reminiscent of the children of the Watchers (see Chapter Seven), to the 'sweet reasonableness of man-beings and gods'. The stories concerning these seem to be semi-historical remembrances of changes in the ways of life, such as the conquest of fire, or, more significantly, the *introduction of maize by mythical wise-men*.

In the context of the mythical similarities, Alexander stressed that borrowing was the most difficult of all problems to solve. In the abstract, it was easy to suppose that, with the main similarities of environment in North America, and the general evenness of a civilization everywhere Neolithic in development, the like conditions would give rise to like ideas and fancies.

It was equally easy to suppose that, in a territory permeable nearly everywhere, among tribes in constant intercourse, borrowing must have been extensive. Both factors, Alexander concluded, were significant; though, in general, the obvious borrowing was likely to seem the most impressive. And then Alexander reached his crux:

*Nevertheless, borrowing is a difficult hypothesis, for innumerable instances show an identity of Old-World and New-World ideas, where communication within thinkable time is incredible. Even in the New-World there are wide separations for identical notions that seem to imply distinct origins.*

In support of this submission, Alexander quotes his experience with the Indians of the Arctic Highlands who, at the turn of the last century, had only recently learned that there were other peoples in the World – and yet possessed ideas that were identical with those of the Indians of the far south, nearly three thousand miles away.

One such idea was that there existed a cavernous underworld which was the abode of spirits – an idea that required no assumption of continental communication, because the notion was world-wide. But when the two regions, far north and far south, agreed in asserting that there were *four* underworld caverns – an idea that was in no sense a natural inference – Alexander decided that the suspicion of communication became inevitable.

The constellation myths, however, which saw in *Corona Borealis* a circle of chieftains; in the *Pleiades* a group of dancers; and in *Ursa Major* a quadruped pursued by three hunters; might well have had independent origins. But when so curious a story as that of incestuous relations between the Sun and the Moon was told by the Eskimo in the north, and the Cherokee in the south, communication was again suggested; and this suggestion became almost certainty when he found, further, that a special incident in the myth – the daubing of the secret lover with paint or ashes by which he is later identified – appeared in another tale which was found in nearly every part of the continent; the story of a girl who bore children to a dog.

Though the latter tale might be unusual in North America, it would be unremarkable in countries such as Egypt, and those of the Middle east, where *zoomorphism* was an accepted element of religion, after the departure of the *Shining Ones*.

However, it is in the realm of cosmogony that the closest parallels between North American stories, and those of other continents, occur.

There is some recognition of a Creator who made the World and its inhabitants; but a more usual conception is either of a pre-existent shy-world, peopled with the images of the beings of an earth-world still to come into existence – or else a form of cosmic womb from which the first people were to have their origin. Dr. Alexander describes the process as follows:

*In the former type of legend, the action begins with the descent of a heaven-born Titaness [we should prefer the simpler term of 'goddess']; in the latter, the first act portrays the ascent of ancestral beings from the place of generation. Uniformly, the next act of the world drama details the deeds of a hero or of twin heroes who are the shapers and lawgivers of the habitable earth. They conquer the primitive monsters and set in order the furniture of creation; quite generally, one of them is slain, and passes to the underworld to become its Plutonian lord. The theft of fire; the origin of death; the liberation of animals; the giving of the arts; the institution of rites; are all themes that recur, once and again, and in forms that show surprisingly small variation.*

*Universal, too, is the cataclysmic destruction of the earth by flood, or fire and flood, leaving the survivors to repopulate the restored land. Usually this event marks the close of a First, or Antediluvian Age, in which the people were either animal in form or only abortively human. After the flood the animals are transformed once for all into the beings they now are, while the new race of men is created.*

*It is not a little curious to find in many tribes tales of the confusion of tongues and dispersion of nations bringing to a close the cosmogonic period and leading into that of legendary history.*

When these concepts were found to be widespread, it is hardly surprising that the Jesuit Fathers, who followed the first colonists ashore in the first half of the seventeenth century, should have taken a startled interest in myths that included a creation, a deluge, a fall from heaven and a sinful choice that brought death into the world – and, as a result, should have conceived the mistaken idea that, in the new-found Americas they had discovered the Lost Tribes of Israel.

It is even less surprising, in the context of this study, that traumatic tales of the fundamental upheavals, and seemingly miraculous interventions into the development of Mankind in the Near and Middle East, should have been told, and retold over generations, among the aboriginal tribes of North America.

The early Manitous – the *Shining Ones* – were inveterate story-tellers (we suggest), and accounts of the earlier successes in Kharsag, the Jordan Valley, and Mesopotamia, were carried world-wide. Wherever the Anannage settled for a period of teaching, these accounts were absorbed by the locals in breathless wonder, and then carried on in tribal, oral traditions for generation after generation. These local people had no idea where these foreign places were, or even

that there were such outlandish places. And, like the slow metamorphosis of natural evolution, each generation made its own minor alterations, additions and omissions, until the stories told to the incoming missionaries of the modern era held only shadowy kernels of the originals.

But these kernels held the Truth and were sufficient for Dr. Alexander to seek to explain the problems of 'communication' that so exercised his curiosity. Unfortunately, he had no knowledge of the ubiquitous *Shining Ones* who had also had a spell of work in the whole of the Americas.

Nicholas Perrot, to whom we referred earlier, wrote of one Nanabozhu – a 'demiurge' of the cosmological traditions of the Algonquian tribes – who was the impersonation of life; the active, quickening power of life. Before the Indians knew the art of fire-making, Nanabozhu taught them the art of making hatchets, lances and arrow points. One myth states that:

*Nanabozhu again descended upon earth (cf. the Watchers) and initiated all his human family into the medicine mysteries. He destroyed many ferocious monsters that would have endangered human life. Then he went to live on an ice-island in the far north, and placed at the four points of the compass beneficent beings who provided for Man the light, heat, rain and snow that were needed for his welfare.*

Nanabozhu appears to have been a typical leader of an Anannage group in despatching his cadres of teachers to the four corners of his territory to improve the lives of the tribes that lived there. And the suggestion is made in the reference to an 'ice-island' that he travelled to the far north and lived among the Eskimo, for a period!

The reference to initiating all his human family into medicine mysteries (the term 'medicine' being interpreted as 'magical practices') gives Nanabozhu a flavour of Osiris, and may indicate that the spiritual development of the North American Indians originated from his teachings. It may be significant, also, that in *eme-ku*, the expression *nan-a-buzru* would have meant 'the bearded Great One'!

D.G.Brinton, studying the legends of the Lenape tribe of the Delawares found that their 'religious beliefs' closely resembled those of others of the Algonquian nation, being founded on general mythical principles that existed widely throughout North America. These principles were:

- (i) the worship of LIGHT;
- (ii) the worship of the four winds – as cardinal points, and as rain-bringers; and
- (iii) the worship of the Totemic animal.

Of these, the most important was LIGHT. Even the Sun and the Moon were only considered to be material emblems of the mystery of Light. This was the 'body or fountain of deity'. David Brainherd, in his *Life and Journal*, states that he found the concept hard to follow. Those he studied described to him – in terms that he admitted he could not clearly understand – "something that was 'all light'; a Being 'in whom the earth, and all things in it, may be seen'; a Great man, clothed with the day, yea, with the brightest day – a day of many years, yea, a day of everlasting continuance."

Such was the extraordinary doctrine which a priest of the native religion, converted to Christianity, described to a bewildered Brainerd as being the teaching of the medicine men.

[If Brainerd had been familiar with the Philosophies of the East – in particular those of the Sikhs, the Sufi Saints, and the Hindus – he would have had no difficulty in recognising a teaching of the ‘Ancient Mystery’.]

The familiar Algonquian myth of the ‘Great Hare’ (who was really Nanabozhu in zoomorphic disguise) which Brinton has shown to be a ‘myth of light’, was well known to the Delawares. Like the fire, the Hare was considered to be their ancestor, and in both instances the Light was really meant; fire being only its symbol. One confusion, doubtless, arose because the Algonquian word for ‘hare’ was identical with that for ‘brightness’ and ‘light’. And, even more significant, is the fact that the Hindu word for God is *Hari*.

[We cannot escape the conclusion that the *Shining Ones* brought the name *Hari* = ‘God’ to the Americas where it was adopted as a synonym for the Supreme Being but was subsequently confused by the Jesuit missionaries with a closely similar word meaning the animal ‘hare’. Such confusions, alas, are all too common.]

As will be shown for Mexico, and elsewhere, this ‘light’, or ‘bright’, *ancestor* was the culture hero of the Indians’ mythology – their paramount instructor in the arts of living. In many of their legends, he figured as a white man who, in some remote time, visited them from the east – and brought to them their civilization. Of course, originally ‘white men’ were taken to be ‘gods’. In a later interpretation, we shall consider the universal importance of this doctrine of ‘light-worship’ which has so much in common with the mystical philosophies that grew out of the Middle East, and matured on the Indian sub-continent.

The chief of the Potomac Indians, close relatives of the Delawares, told Captain Argoll in 1616: ‘We have five gods in all; our chief god appears us in the form of a mighty, great Hare; the other four have no visible shape, but are indeed the four winds that keep the four corners of the earth.’ With ‘hare’ and ‘light’ sharing the same word, Captain Argoll’s mistake is quite understandable. What the Chief was implying was that their chief god appeared to them as a ‘great light’.

The preoccupation of so many Amerindian concepts with the cardinal points of the earth suggest the comment of the Assyrian, *Great Gods List* which stated of Ugmash – “He whose concern was the orientation of the horizon.” This comment referred to the ‘Sun God’s’ occupation with surveying the irrigation patterns at Kharsag with reference to the orientation of the Sun. Perhaps surveying on the plains of North America was also undertaken by the *Munitoos*.

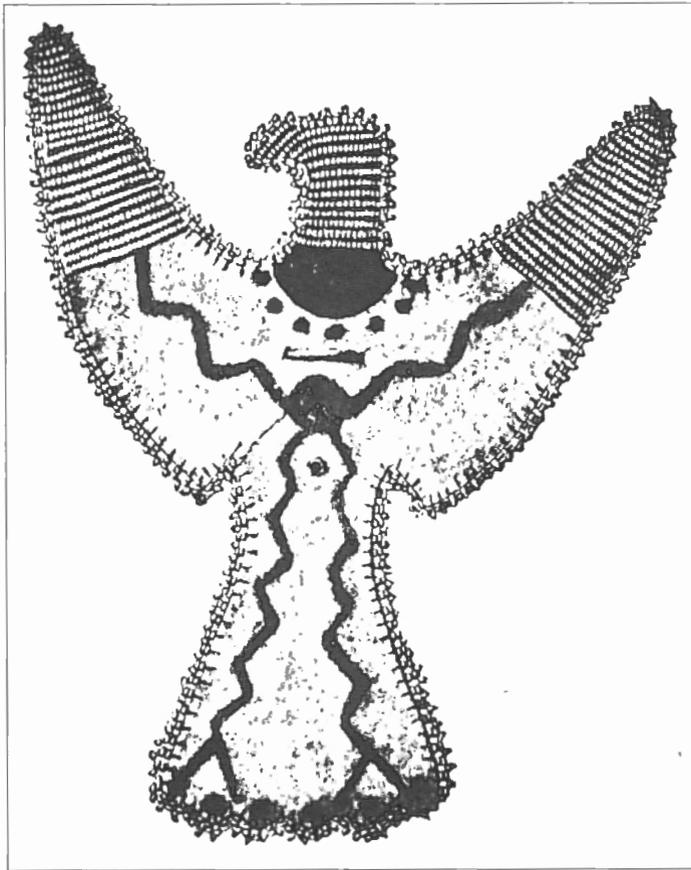


Fig.33. Rawhide image of a Thunderbird.

The third point of worship concerned the Totemic animal, the principal of which was the Great Thunderbird. When present, this bird always occupies the top position on a totem pole. In our view, the Thunderbird equates with Enlil's Great Bird, Yahweh's aerial craft, and the ru<sup>ah</sup> of the early Hebrews. In *Fig.33*, we show a rawhide image of the Thunderbird used as a head-band ornament for ceremonial dances. The zig-zag lines issuing from the heart of the Thunderbird are said to represent lightning, which seems invariably to have been associated with the bird.

The Old Testament prophet who had the closest contact with Yahweh's aerial craft was Ezekiel; and he wrote of fire and lightning coming out of the midst of it.

The principles of Light, Orientation and Flight seem to be the fundamental doctrines – the universal credo – not only of the Algonquian faiths, but of nearly all primitive American religions. But one further doctrine should be added – the doctrine of the Soul. There was a general belief in a soul, spirit, or immaterial part of man, which was referred to as *tschppey* or *tschitschank*.

After death, it was believed that the soul went south where it would enjoy a happy life for an undefined period, and then would return to Earth and be born again into the world. It was

deemed possible, in moments of spiritual illumination, to recall past existences – and even to be able to remember the happy epoch passed in the realm of bliss. It was the opinion of the Delawares, with which other American nations such as the Eskimos in the north, and the Guaranis of Paraguay, concurred, that the path to this abode of spirits was along the ‘Milky Way’.

Quite apart from the universality of this doctrine of reincarnation among the American nations, the other remarkable fact is that it so closely equates (as mentioned before) with the mystic philosophies expressed by Satgurus of the main Eastern persuasions – Hindu, Sikh, Buddhist and Islamic.

A corollary to this is found in the story of the beginning of things told by the Onondaga tribe. Alexander states that this closes with the words:

*Moreover, it is verily thus with all things that are contained in the earth here present, that they severally retransform or exchange their bodies. It is thus with all things that sprout or grow, and, in the next place, all the man-beings. All these are affected in the same manner, that they severally transform their bodies, and, in the next place, that they retransform their bodies severally, without cessation.*

Hewitt, 21 ARBE, pp.219-20.

Although there must have been difficulties of translation over this passage, leading to a somewhat abstruse concept, it is possible to read into it a close parallel with the Asian-Indian belief in the continual reincarnation of the spiritual part of life-forms throughout their eightyfour lakhs (8 400 000) of different species – moving up gradually from vegetation (things that sprout and grow) through all animal-life, and ultimately to Man, himself.

That two such similar theories concerning the transmigration of the Soul, should arise in two continents, half a world apart, appears impossible without communication. And that communication was most likely to have been through the spiritual teachings of the *Shining Ones* whose refulgence remained as a permanent memory in the two widely-separated lands.

Before this section is closed reference should be made to the fact that the northern Algonquians, such as the Montagnais and others, were not practising agriculture when the Jesuits began their missionary work among them, though the cultivation of maize was well established among the New England tribes before the appearance of the colonists in the early part of the seventeenth century A.D.

This anomaly may have been due to climatic conditions, or it may be that the hunting tribes of the northern plains, sustained by their vast herds of bison, scorned the farming way of life and either reverted to, or continued to prefer the more active pursuits of the chase. Certainly, the introduction of maize to the Chippewa, remembered in the myth of Mondamin, is redolent of Anannage practices, elsewhere.

The Chippewa word for maize was *mandamin*, of which *manda* was considered to be a variant of *manitu*, meaning ‘divine’; and *min* was a generic suffix applied to all kinds of small, edible fruits. Maize, therefore, was ‘divine food’ – and the Being, Mondamin, was closely associated with its introduction.

## THE CENTRAL AND SOUTH AMERICAN INDIANS

In our discussion of the more southerly Amerindians we shall continue to write within the framework outlined by Dr. Hartley Burr Alexander. In his *Introduction to Latin American Mythology*, he wrote of the difficulties imposed by the prepossessions of the early students of Indian lore:

*... No matter how conscientiously one may aim at straight narration, the mere need for coherence will compel some interpreting; while every translation is, in its degree, an interpretation (and one literally impossible).*

*Besides and beyond all this, there are the prepossessions of the recorders to be taken into account – honest men who interpret according to their lights. There are Biblical prepossessions of the early Padres, for whom the Tower of Babel and the Dispersion were recent and real events: granting a Noachian Deluge of the thoroughness which they had in mind, nothing could more rational than were their readings of aboriginal legends of a kindred nature, or than their speculations as to what sons of Shem [son of Noah] the Indians might be.*

*There are the traditionary visions of migratory descendants of the Lost Tribes [of Israel], of wandering Buddhist monks, of sea-faring Orientals, and forgotten Atlantideans ... .. There are, again, the theological biases of missionaries, for whom the Devil is seldom far and God is generally near; and there are the no less ingrained prejudices of anthropologists who serenely Tylorize and fetishize the most recalcitrant materials, and of the philologists who solarize and astralize because the model was once set for them. America has proven an abundant field for the illustration of all these methods of reading man's fancy; and it is scarcely to be desired that one should report the matters without some reflection on the colorations. But, in sooth, how could myth be myth apart from meaning?*

These early 'prepossessions' and their inevitable 'colorations' have to be carefully considered, and their effects discounted in a similar manner to the removal of 'background noise' in modern communications technology. But, that said, we are constantly aware that we, too, have our 'prepossessions' in the form of the hypotheses which we have built up in our two earlier books. These 'prepossessions' lead to an eclectic accumulation of evidence that sifts out those facts that support our claims from the 'background noise' of historical and religious distortion.

We make no apology for this eclecticism. We have established, beyond our own doubts, that there existed – in prehistorical times – an itinerant Group of Sages, technically and scientifically advanced, and with a Spiritual Region origin, that was responsible for the civilizing of early Mankind. We have found evidence for their passage in Asia, Europe, Africa, Atlantis, and North America; and we shall continue to assemble evidence in favour of this proposition from the remaining parts of the World.

Factual evidence contrary to our proposition is, by its nature, more difficult to recognise than that in its favour – a fact emphasised by our reference, in the previous section, to the lack of agriculture among the northern Algonquians. But we shall continue to be alert for unfavourable evidence, and will discuss such in due course.

The two great continents of North and South America are tenuously united by two geographical features – the Isthmus that tapers from the plateau of Mexico, in the north, through the jutting peninsula of Yucatan, to the narrow strip of Central America; and the alternative sea-route of the Antilles, a group of archipelagoes extending from the southern tip of Florida to Trinidad and the delta of the Orinoco River.

The Isthmus is a solid, mountainous land, forming the middle part of the backbone to the whole hemisphere, that stretches in an unbroken chain from Alaska, in the north, to Tierra del Fuego ('Land of Fire') in the south. This land was occupied by peoples of the Chibchan stock who spread as far south as Ecuador. The Antilles – which furnish every conceivable incentive of climate, food-supply, rich resources, and easy lines of communication, for the development of an early civilization – were, at the time of their discovery, almost entirely possessed by tribes of two South American stocks, the Arawakan and Carib.

Of these two powerful races, the Taino (as the Antillean Arawak are called) were probably the first to arrive, and were found by the Spaniards to be in possession of most of Cuba, and the other major islands. Of the latter, only Puerto Rica showed a strong Carib presence alongside the Arawak.

The Lesser Antilles, bordering the Caribbean Sea named from their race, were inhabited by Carib tribes who are distinguished by the fact that their language comprised a 'man-tongue' and a 'woman-tongue', the latter containing many Arawak words. It has been suggested that this is evidence that the first Carib invaders slew all the men of their Arawak predecessors, and took the women for their own wives.

This does seem a reasonable possibility – but it must be recalled that the Sumerians, too, had a female language, *eme-sal*, meaning the 'language of women', distinct from the male preserve of *eme-ku*. And the Sumerians appear to have derived their *eme-ku* from *eme-an*, the 'language of heaven' spoken by the Anannage.

The Taino mythology shows certain fundamental similarities with those of other Amerindian races in that they refer to a Sky-Father and an Earth-Mother, and a host of minor beings. The notion of caves from which the progenitors of the human race emerged is ubiquitous in America; but the analogy of Tainean accounts with those of the Algonquian and Iriquoian peoples is particularly marked by their stories of the four Caracols, or 'shelllike caverns, from which they believe that the first race of humans emerged. This atavistic memory of the haunts of their cave-dwelling forebears is strangely reminiscent of the account in the Kharsag Epic No.2 concerning the state in which the Anannage found the Lebanese tribesmen when they first arrived (Chapter 3).

Apart from these few analogies, there is little to be learnt from the Antilles –principally because, successively, the Caribs slew the Arawaks, and the Spaniards slew the Caribs; and the present-day inhabitants are of African origin. On the Isthmus, fortunately, the story was vastly different.

### THE AZTECS OF MEXICO

The great land-bridge of the Isthmus connecting North and South America forms a region that may be properly termed Middle America. In the north lies the massif of Mexico, whose coastal lands on the western side rise abruptly to the Cordillera which, itself, slopes eastward to the broad central plateau which, in turn, gives way to the eastern littoral. To the south, there is the low-lying limestone platform of the Yucatan, rising to high mountains on the Pacific side, and forming a roughly triangular section of the southward narrowing region. Further south, separated by the Gulf of Honduras, lie the tropical lands of Guatemala, Honduras and El Salvador, again tapering, southwards, through Nicaragua and Costa Rica to the narrow isthmus of Panama – at the eastern end of which contact is made with the massive continent of the South Americas.

In Middle America, the focus of culture occurs in the remains of the Aztec and Mayan civilizations – justly regarded as marking the zenith of the achievements of native Americans. The culture had a quiet beginning in the fourth millennium B.C. and a vicious decline under the onslaught of the Spaniards in the sixteenth century A.D.

While it is admitted that neither Aztec nor Maya could compete with the Inca of Peru in engineering and political skills; their arts, their understanding of the sciences, their system of hieroglyphic writing, and their monumental records reached levels comparable with the ancient civilizations of the Old World – matching those of Sumer, Egypt and India. Indeed, the similarities between the cultural attainments in these two hemispheres far outweigh their differences; and point to a common denominator that cries out for elucidation.

In the previous section, we wrote of the difficulties in separating out the true ‘signal’ from the ‘background noise’ superimposed by the prepossessions of the proselytizing Christian missionaries. In Mexico, the awesome difficulties are of a different order. The ancient mysteries of the Aztecs, and others, are not hidden behind a veil of Christian glosses – but behind a facade of bloody barbarism of the natives own devising, which so tainted their magnificent cultural achievements that one can scarce separate the one from the other.

The Spanish Conquistadors who discovered the Yucatan in 1517 A.D., and the eastern littoral of central Mexico two years later, committed to writing what they saw, and what they were told – not by tribesmen like the Algonquians, but by the magnificent presence of King Montezuma, himself; and by his courtly and priestly henchmen.

Hernando Cortez landed at the site of modern Vera Cruz on Good Friday, April 21st, 1519; and after two years of bitter fighting completed the Conquest with the capture of Guatemotzin in August, 1521. In the meantime, Cortez had captured Montezuma and occupied the capital city of Tenochtitlan. Dr. Alexander makes a cogent comment on this situation.

*The reader of the tale cannot but be profoundly moved both by what the Spaniards found and by what they did. He will be moved with regret at the wanton destruction of so much that was, in its way, splendid in Aztec civilization. He will be moved with revulsion and wonder that such a civilization could support a religion which, though not*

*without elements of poetic exultation, was drugged with obscene and bloody rites; and he will feel only a shuddering thankfulness that this faith is of the past.*

[But is it of the past? In these rites we shall be looking at the worst excesses of the Negative Powers, loosed by those of the Left Hand Path, which so far had largely been confined to the depredations of the Watchers in the Jordan Valley; but which appear to have returned to haunt us in this modern age.]

Alexander appears to concur with this appraisal when he continues his account:

*But when he turns to the agents of its destruction and reads their chronicles, furious with carnage, he will surely say, with Clavigero, that 'the Spaniards cannot but appear to have been the severest instruments fate ever made use of to further the ends of providence,' and amid conflicting horrors he will be led again into regretful sympathy for the final victims. An apologist for human nature would say that neither conquistadore nor papa (as the Spaniards named the Aztec priest) was quite so despicable as his deeds; that both were moved by a faith that had redeeming traits. Outwardly, aesthetically, the whole scene is bizarre and devilish (our emphasis); inwardly, it is not without devotion [to whom?] and heroism.*

To find the truth behind the horror, it is necessary to face it squarely – and to do this, we have to turn to the record of Bernal del Castillo, a Spanish adventurer with Cortez, and with Cordova and Grijalve before him. Del Castillo was destined to become the Spaniards' foremost chronicler. Perhaps he exaggerated – that has certainly been claimed – but in one account of an incident four days after Cortez had entered the Mexican capital, he encapsules both the cruelty and the humanity in a single image.

Cortez, and his immediate entourage, were escorted at their own request, to the platform-top of the great *teocalli* overlooking Tlatelolco, described as the mart of Mexico. From the platform, Montezuma, himself, proudly pointed out the landmarks of the quartered city below, and beyond that the gleaming lake and the glistening villages of its borders – a local microcosm of his imperial domains.

Bernal Diaz, who was present, wrote:

*We counted among us, soldiers who had traversed different parts of the World: Constantinople, Italy, Rome; they said that they had seen nowhere a place so well aligned, so vast, ordered with such art, and covered with so many people.*

*Cortez turned to Montezuma: 'You are a great lord,' he said. 'You have shown us your great cities; show us now your gods.'*

*He [Montezuma] invited us into a tower, into a part in form like a great hall where were two altars covered with rich woodwork. Upon the altars were reared two massive forms, like giants with ponderous bodies. The first, placed at the right, was, they say, Huichilobos [Huitzilopochtli], their god of war. His countenance was very large, the eyes huge and terrifying; all his body, including the head, was covered in gems, with gold,*

*with pearls large and small, adherent by means of a glue made from farinaceous roots. The body was cinctured with great serpents fabricked of gold and precious stones; in one hand he held a bow, and in the other, arrows. A second, little idol, standing beside the great divinity like a page, carried for him a short spear and a buckler rich in gold and gems. From the neck of Huichilobos hung masks of Indians and hearts in gold or silver surmounted by blue stones.*

*Nearby were to be seen burners with incense of copal; three hearts of Indians sacrificed that very day burned there, continuing with the incense the sacrifice that had just taken place. The walls and floor of this sanctuary were so bathed with congealing blood that they exhaled a horrid odour.*

*Turning our gaze to the left, we saw another great mass, of the height of Huichilobos. Its face resembled the snout of a bear, and its shining eyes were made of mirrors called tezcatl in the language of the country; its body was covered with rich gems, in like manner with Huichilobos, for they are called brothers. They adore Tezcatepuca [Tezcatlipoca] as god of the lower worlds, and attribute to him the care of the souls of Mexicans. His body was bound about with little devils having the tails of snakes. About him also, upon the walls, there was a crust of blood, and the floor was so soaked with it that not even the butcheries of Castille exhale such a stench. There was to be seen, moreover, the offering of five hearts of victims sacrificed that day.*

*At the culminating point of the temple was a niche of woodwork, richly carved; within it, a statue representing a being half man, half crocodile, enriched with jewels and partly covered by a mantle. They said that this idol was the god of sowings and of fruits; the half of his body contained all the grains of the country. I do not recall the name of this divinity; what I do know is that here also all was soiled with blood, wall and altar, and that the stench was such that we did not delay to go forth to take the air. There we found a drum of immense size; when struck it gave forth a lugubrious sound, such as an infernal instrument could not want [lack]. It could be heard for two leagues about, and was said to be stretched with the skins of gigantic serpents [?anacondas].*

*Upon the terrace were to be seen an endless number of things diabolical in appearance: speaking trumpets, horns, knives, many hearts of Indians burned as incense to idols; all covered in blood in such quantity that I vowed it to malediction! As moreover, everywhere arose the odours of a charnel, it moved us strongly to depart from these exhalations and above all from so repulsive a sight.*

*It was then that our general, by means of our interpreter, said to Montezuma, smiling: 'Sire, I cannot understand how being so great a prince and so wise as you are, that you have not perceived in your reflections that your idols are not gods, but evilly-named demons. That Your Majesty may recognise this, and all your priests be convinced, grant me the grace of finding it good that I erect a Cross upon the height of this tower. and that in the same part of the sanctuary where are your Huichilobos and Tezcatepuca, we construct a shrine and elevate the image of Our Lady; and you will see the fear which she will inspire in these idols, of which you are the dupes.'*

*Montezuma replied partly in anger, while the priests made menacing gestures: 'Sir Maliche, if I had thought that you could offer blasphemies, such as you have just done, I had not shown you my deities. Our gods we hold to be good; it is they who give us health, rains, good harvests, victories, and all that we desire. We ought to adore them and make them sacrifices. What I beg of you is that you will say not a word more that is not in their honour.'*

*Our general, having seen and heard his emotion, thought best not to reply; so, affecting a gay air, he said: 'It is the hour that we and Your Majesty must part.' To which Montezuma answered, true, but as for him, he must pray and make sacrifice in expiation of the sin he had committed in giving us access to his temple, which had had for consequence our presentation to his gods and the want of respect through which we had rendered ourselves culpable, (by) blaspheming against them.*

Then the Spaniards departed, and left Montezuma to make his peace with his gods as best he could – doubtless with prayers and further blood sacrifices.

Within the precincts of the temple-pyramid, and not far from it, Bernal Diaz describes a house of idols, diabolisms, serpents, tools for carving the bodies of sacrificed victims, and pots and kettles in which to cook them – for the cannibal feasts of the priests. The carved entrance to this place was in the form of gaping jaws which Diaz described as being “as one pictures at the mouth of an Inferno, showing great teeth for the devouring of poor souls.” Diaz added the place was foul with blood and black with smoke; and for his part, he was in the habit of referring to it as ‘Hell’.

Dr. Alexander’s comments on these revelations state that it was indeed doubtful whether the human imagination had ever conjured up **such soul-satisfying devils as were the gods of the Aztec pantheon**. Beside them Old World demons seemed frankly amiable sprites: the Medieval imagination at best (or worst) gave us a somewhat deranged barnyard, while even Chinese devils modulated into pleasantly decorative motifs. But the Aztec gods, in their formal presentments, and seldom less in their material characters, were ghastly and foul – and afforded unalloyed shudders which time could not still nor custom stale.

Aztec religious art to Dr. Alexander, seemed, in fact, to have moved in a more primitively realistic atmosphere than that in which the religious arts of other peoples had reached similarly adept expression; it showed little of that tendency – which Yucatan and Peru, as well as the ancient Oriental nations, had all attained – to subordinate the idea to the expressional form, and to soften even the horrible with the suavity of aesthetic charm. The Aztec gods were as grimly business-like in form as the realities of their service were fearful.

In reply to Dr. Alexander, we would point out that of all the devilish scenarios of primitive religions, only the Aztec have been brought to the edge, and forced to peer down into the **Pit**. We have deliberately described the aura surrounding the Aztec pantheon *ad nauseam* so as to stress the dilemma in which we now find ourselves. Somewhere at the back of that hideous religion and practice, there must lie either those seeds of the more gentle, spiritual aspirations that are at the heart of all the World’s great religions – **or we are faced with the most flagrant intervention into human affairs by the Astral and/or Causal Negative Powers.**

Assuming, for the moment, that the Aztecs received the same moral spiritual teaching from the *Shining Ones* as their neighbours to the north and south – the question becomes where did they go wrong? Did they suddenly, like the Israelites, find themselves in the grip of a *Yahweh-type* teacher to whom murder, and the slaughter of innocents, were but the stepping stones to the achievement of personal ambitions; or were they never under the tutelage of the Anannage, but subjected to the machinations of an evil group of Negative Spiritual Powers?

To attempt answers to these questions, we are forced to probe more deeply into the origins and activities of the whole hierarchy of the Aztec pantheon. [Perhaps, by so doing, we may throw some light on the evil current in the World, today.]

In number, the Aztec deities were legion, and in relations chaotic. There were clan and tribal, city and national, gods; not only of the victorious race, but of their confederates and subject nations – for the Aztec followed the custom of so many pagan conquerors; holding it safer to honour the deities native to the lands that they had subjugated, than to offend them. Several of their most revered divinities were inherited from vanquished peoples. Such were Quetzalcoatl, the ‘Feathered Serpent’, and Tlaloc. [For Quetzalcoatl, we shall later claim that he was of the highest Positive spiritual character; and, undoubtedly, one of the *Shining Ones* – such is the contrast framing the nature of our dilemma.]

Unimportant, godling idols from ravished cities were kept in a kind of prison-house in the Aztec capital, from whence it was considered that they would be incapable of assisting their former worshippers!

The Aztec, and other, pantheons of the civilized Mexicans were closely connected with divisions of time and space. The cult of the quarters of space and their tutelaries, and of the Powers of sky-realms above and earth-realms below, is almost universal among the Amerindian groups of the north and south, wherever culture showed signs of development. The gods of the quarters were bringers of rain and wind, and upholders of heaven; the gods above were storm-deities and rulers of the celestial bodies and dominions of light; and these were generally considered to be beneficent. The powers below, under the hegemony of the earth-goddess, were spirits of vegetation, but also lords of death and all things noxious.

[Here we have a further dichotomy. Hitherto, those *Shining Ones* concerned with teaching Mankind the elements of agriculture have been positive, beneficent and agreeable; with the exception of the Watchers of the Jordan Valley who were ultimately rounded up by the Anannage Council and incarcerated in the penal valleys.]

The seasons, beginning with the alternation of day and night, and proceeding to the changing phases of the Moon, and the yearly journeys of the Sun, continually shifted the domination of the world from deity to deity, and from group to group. The lords of the day were not the lords of the night, nor were the fates of the rising morning those of the descending evening. Alexander comments that the Moon’s phases were tempers rather than forms; and that the year, divided among the gods, ran through a cycle of their influences. This chaotic situation is in stark contrast to the orderly manner in which the Anannage ran their affairs.

The complications of this intermixing of the pantheon with the elements of the astronomical calendar cannot be discussed, here; other than to stress that the influences of the cosmos were seen to vary not only with the solar year of 365 days, but also with the *Tonalamatl* – a calendrical period of 13 times 20, or 260 days – and with a 584 day period of the phases of Venus. Finally, additional cycles were achieved by combining these periods with each other. This was a scheme not only capable of utilising an extensive pantheon, but of having divination possibilities second to none – not even to medieval and modern astrology.

These capabilities were used to the maximum by Mexican priests, and various codices, or *pin-turas*, which have survived the general destruction of Aztec manuscripts, have been interpreted as calendrical charts used for calculating days for feasts, and days auspicious for enterprises. One of these, the *Codex Ferjervary-Mayer*, the first sheet of which is shown as Fig.34, is of particular interest to our study.

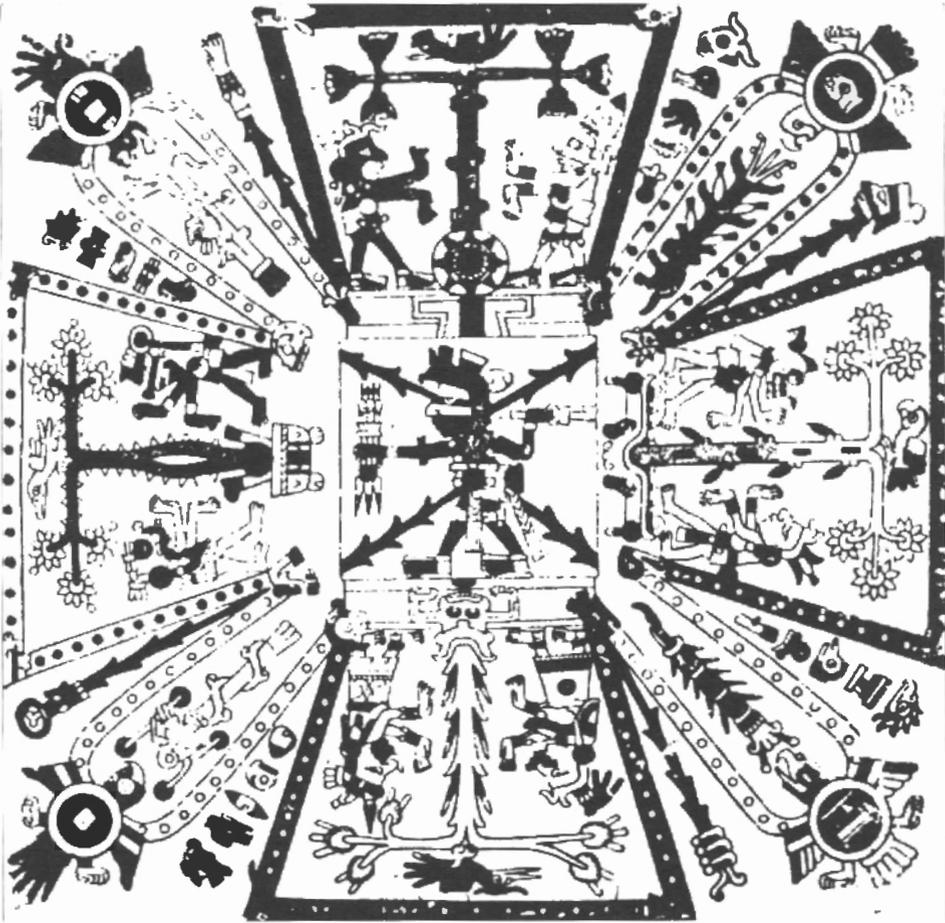


Fig.34. *The Solar Design of the Codex Ferjervary-Mayer.*

Scholars have viewed the design as being based on a *cross-pattee*, combined with an X or St. Andrew's cross. It is said to represent the five regions of the world and their deities, the good and bad days of the *Tonalamatl*, the nine Lords of the Night, and the four trees (in the form of *tau* crosses) that rose into the quarters of heaven. But the fundamentals of the design are more basic than that. If the ornamentation of trapezoids and hoops are removed, we are left with the eight linear-rayed star that was the symbol of divinity in the Middle East, and which developed into the hoop-decorated, eight pointed star which was the symbol of Zeus in Crete.

A reference to *Fig.20* (Chapter 15, p.349), concerning the *Phaistos Disc* will highlight the importance of this development. In that Chapter, we draw attention to the connection between the Zeus symbol and the symbol that accompanied Shamash wherever he was portrayed in Middle East reliefs. It is significant that the Shamash symbol appears in the Mexican design, just below the serpent entwining the tree in the top trapezoid – that is, in the lower of the 'Maltese cross'. And the Middle Eastern 'flying disc' (with Mexican overtones) can be seen at the ends of the four subsidiary cardinal points.

According to Alexander, after an interpretation by Seler, "framed in red, the tree rises from an image of the sun, set on a temple, while a quetzal bird surmounts it; the gods on either side are (left) Itztlil, the Stone-Knife god, and (right) Tonatuih, the Sun; the whole symbolizes the tree that rises into the eastern heavens".

We doubt whether the imagery is as simple as this – it sounds more like a graphic and variant depiction of parts of the *City of Light* described by Jesus of Nazareth in the Bruce Codex:

*Truly, I say to you: I shall give you the secrets of the Nine Sentinels of the Three Gates of the City of Light and the way to communicate with them in order to go there. And I shall also give you the secret of the Three Amens, and the secret of the Five Trees of the City of Light, and the way to communicate in order to go to these places. And I shall give you the secret of the Seven Sounds, and the forty-nine Powers.*

With this determination should also be mentioned that the 'crocodile god', and 'bear-faced god' mentioned in the description of Cortez's visit to Montezuma's temple pyramid is possibly a relic of the infernal regions, as outlined in the *Askew Codex*:

Jesus replied and said to Mary:

*The outer Darkness is a great Dragon whose tail is in its mouth, and it is outside the whole World. There is a great number of places of punishment, and there is an Archon [Ruler] in charge of every 'enclosure' – and the faces of the Archons are different from one another.*

*The first [or head-]Archon, in the first enclosure, has a crocodile-face and his tail is in his mouth; and all freezing comes out of the mouth of that Dragon; and all dust and cold, and all the various diseases. This one is called, in his place, by his authentic name – Enchthonin.*

[This name, Enchthonin, may be translated from the Greek as 'in, under, or beneath the earth'. The mythological chthonai were the 'gods of the nether world'.]

*... And the Archon in the seventh enclosure has a bear-face as his authentic face, and is called in their place – Luchar.*

It is a feature of the Aztec pantheon that the gods who were important cosmically were not those who bestrode the political scene. The great gods were those who presided over the activities of statecraft, namely war, agriculture and political destiny. In the Aztec capital, the central *teocalli* [temple-pyramid] was the shrine of Huitzilopochtli, the war-god and national deity of the ruling tribe. The *teocalli* above the market-place, described by Bernal Diaz, was devoted to Coatlicue, the mother of the war-god; to Tezcatlipoca, the omnipotent divinity of all the Nahua tribes; and, in a second shrine, to Tlaloc, the rain-god, whose cult, according to tradition, was so old that it predated the coming of the first Nahua. In a third temple, built in circular rather than pyramidal form, there was a shrine to the most ancient deity of all – Quetzalcoatl, 'the Feathered Serpent'. These – Huitzilopochtli, Tezcatlipoca, Quetzalcoatl and Tlaloc – appear to have been the supreme gods in the Aztec pantheon. We shall discuss each in turn, taking our text from Dr. Alexander.

## HUITZILOPOCHTLI

The great *teocalli* of Huitzilopochtli stood in the centre of Tenochtitlan and was dedicated in the year 1486 by Ahuitzotl, the emperor preceding the last Montezuma, with the sacrifice of huge numbers of captive warriors – sixty to eighty thousand, if we are to believe the chroniclers. On the top of the pyramidal structure there was space, it was said, for a thousand warriors; and it was here, in 1520, that Cortez and his companions waged their most spectacular battle; fighting their way up the temple steps, clearing the summit of some four hundred Aztec warriors, burning the fanes, and hurling the images of the gods to the pavements below.

The name of the war-god was curiously innocent of menace – 'Humming-Bird of the South' (literally, 'Humming-Bird-Left-Side', for in naming directions the Nahua called the south the 'left of the Sun'. Humming-bird feathers on his left leg formed part of the insignia of the divinity; the fire-serpent, Xiuthcoatl, was another attribute, and the spearthrower which he carried was serpentine in form. Among his weapons were arrows tipped with balls of featherdown – and to his 'glory', gladiatorial sacrifices were held in which captured warriors, chained to the sacrificial rock, were armed with down-tipped weapons and forced to fight to the death with Aztec champions.

Our interpretation of this paradox would be that Huitzilopochtli, originally, was a peaceful character who had warlike qualities forced upon him, either before, or after, his deification.

Like deities of the Cretan-Greek myths, Huitzilopochtli was said to have been born in full panoply, carrying a blue shield and dart, his limbs painted blue, his head adorned with plumes, and his left leg decked with humming-bird feathers; and immediately went into battle with his four hundred half-brothers, and slew his half-sister Coyolxauhqui. It has been suggested that the

god was the southern Sun; his hostile sister, the Moon; and his brothers, the stars driven from the heavens by the rising Sun. However, the feathers on his leg are more reminiscent of Mercury (Hermes) who was also Thoth of Egypt.

That he had some connection with death, and with resurrection of a kind, is suggested by the myth that the souls of ascending warriors, after four years, were 'metamorphosed into various kinds of birds of rich plumage and brilliant colour which go about drawing the sweet (nectar) from the flowers of the sky, as do humming-birds on earth.'

### QUETZALCOATL

According to native tradition, Quetzalcoatl had been the wise and good ruler of Tollan, land of the Toltecs, in the Golden Age of Anahuac which may, possibly, have coincided with the Krita Golden Age of the Indian philosophies. He was said to have been a law-giver, teacher of the arts, and founder of a purified religion. A heroic glamour surrounded the god who, like King Arthur, was seen as half kingly mortal, half divinity. In Cholula, whither many of the Toltec were said to have fled with the fall of their empire, there stood the loftiest pyramid in Mexico – dedicated to Quetzalcoatl – a pyramid that even in the eyes of the Aztec conquerors was a seat of venerable sanctities.

It has been stated that his cult was less sanguinary than that of other Aztec divinities, and that he was antagonistic to human sacrifices. Such traditions suggest that he dated from a time before the Mexicans lapsed into their fearful blood-lusts. And his departure may have coincided with a decision that his way of life was incompatible with the trends he saw developing around him.

After deification, which was surely after that departure, he became known as a penance-inflicting god. Earlier traditions depict him as one associated with education and the rearing of the young. He was described as the patron of the arts, the teacher of metallurgy and of letters; and the god of a cultured people of yore from whom the Aztecs derived their civilization.

He was described as an old man, long-bearded, and clad in a long, white robe. His name was formed from *quetzal*, designating the long, green tail plumes of the bird, *Pharomacrus mocinno*, and *coatl* meaning 'serpent'. Alexander states that the name, therefore meant 'the Green-Feathered Snake', and admits that this 'immediately puts Quetzalcoatl into the group of celestial powers of whom the 'plumed serpent' is a symbol among the Hopi and Zuni to the north as well as among the Andean peoples far to the south.'

The 'plumed serpent' was also the symbol of the earliest Egyptian pharaohs, stemming from Osiris; and the 'serpent' was the emblem of the angel-scientists of the Anannage, the *Shining Ones* in Kharsag (the Garden in Eden).

The story has been narrated by Sahagun how Quetzalcoatl, the aged and wise 'priest-king' of Tollan, was driven thence by the magic and guile of Tezcatlipoca (possibly the first of the Negative Powers to challenge the work of Anannage on earth), and how he departed over the sea for Tlapallan, the land of plenty, promising to return and reinstate his kindly creed on some future anniversary of the day of his departure.

It is not surprising that when Cortez landed from the sea in the east, the Mexicans were expecting the return of Quetzalcoatl; and the very outlookers, according to Sahagun, who first beheld the ships of the Spaniards had been posted to watch for the coming of their god. The white men (perhaps the image was enhanced by their shining armour, their robed priests and their crosses) were inevitably assumed to be the deity and his followers – and among the gifts sent to them by Montezuma were the turquoise mask, feather mantle, and other apparel appropriate to the god.

Quite apart from his other striking characteristics, the mask and the feathered cloak place Quetzalcoatl firmly in the camp of the Anannage, as the following quotation from Enoch confirms:

*'Their clothes were remarkable – being purplish, with the appearance of feathers'*  
(Chapter Four).

The confusion of Cortez with Quetzalcoatl materially aided the Spaniards in the early stages of their advance inland; and their missionary priests, also, took full advantage of the phenomenon. Finding that the native traditions held ideas, emblems such as crosses, and rites such as 'confession' analogous to those of Christendom, they took the bearded and robed reformer of native religion to their hearts as a 'Christian teacher' – and were not slow to identify him with St. Thomas, the much travelled Apostle.

When almost identical stories were found throughout Central America and the Andean region, and widespread throughout South America, the same explanation was adopted, and the wanderings of the Saint became vast beyond the dreams of Marco Polo or any other vaunted traveller; while memorials of his miracles are still displayed in regions as remote from Mexico as the basin of the River Plate.

Naturally, too, the interest in the subject has not waned with time, for whether we view the god in relation to its association with European ideas or with respect to its aboriginal analogues in the two Americas, it presents a variety of interest scarcely equalled by any other tale of the New World.

The quetzal-plumes of Quetzalcoatl, and other Mexican gods, were considered to be symbols of greening vegetation – particularly of the tall, green stems of the maize plant – and are just one of the factors associating them with the teaching of agriculture. And the turquoise bird mask has points in common with the zoomorphic masks used by the gods in Egypt.

Tradition would lead one to the conclusion that Quetzalcoatl was white-skinned, but this error appears to have crept in through confusion with the white clothing that he wore. In Mexican art, he is typically displayed with a dark-hued body – which is consistent with what we know about Osiris, the bronzed Enlil of Kharsag, and Daniel's encounter on the bank of the Tigris with

*A man dressed in linen ... his arms and legs had the gleam of burnished bronze ...*  
(Chapter Nine).

Quetzalcoatl had all the characteristics of one of the senior ‘Serpents’ of the Anannage – and in the history recorded by Ixtlilxochitl, he is said to have arrived in Mexico in the ‘third period of the world’. As we have already mentioned, the four ages of the world were recognised among many races (with widely different interpretations of time spans) – the Greeks, the Persians, the Asiatic Indians, and the North American Indians among them. Starting with the most remote, the Ages were designated Golden, Silver, Bronze and Iron. Of the men of the Golden Age, Hesiod said: “They lived like gods, free from worry and fatigue; old age did not afflict them; they rejoiced in continual festivity.”

The North American Indian, too, impressed the first missionaries with accounts of a Golden Age – in the words of Iago (rendered by Longfellow), at the Marriage feast of Hiawatha:

*Once in days no more remembered,  
Ages nearer the beginning,  
When the heavens were closer to us,  
And the gods were more familiar ...*

This was a Golden age in which gods and men lived in harmony – and to a great age – but, in which there was no suggestion of immortality.

If Quetzalcoatl were one of the original Anannage who descended at Kharsag, he could well have been an old Sage by the Third Age; and Osiris, himself, might well have been Quetzalcoatl in the former’s later years. Osiris, and his three companions – Thoth, Anubis and Upuant – were recorded as last being seen travelling to the West. And, another account states that Osiris, not content with having civilized Egypt, wished to spread his benefits throughout the world. He left the regency to Isis and set forth on the peaceful conquest of Asia, accompanied by Thoth, his Grand Vizier, and his lieutenants, Anubis and Upuant.

The two accounts are not necessarily incompatible; the western journey may have been a later occasion.

The departure of Quetzalcoatl from Mexico has a distinct tinge of sadness. Bernardino de Sahagun, in his book *Historia de las cosas de la Nueva España*, translated from Nahuatl originals, tells how Quetzalcoatl, as the aged and wise priest-king of Tollan, was driven thence by the magic and guile of Tezcatlipoca and his companions. The tale continues with Quetzalcoatl, chagrined and ailing, resolving to leave his kingdom for his ancient home of Tlapallan.

There has been much speculation by scholars over what, and where, Tlapallan was. An analysis of its syllabary in *eme-ku* may be of value:

Tlapallan = *til-a-pal(pa-al)lan(m)*

*til* = live, become old

*pa-al* (sabra) = magician, sage

*lan* = bright, shining

‘(Place of) the Shining Sages (who have become old)’

or, alternatively,

‘(Place where) the Shining Sages live.’

In either case, the place is likely to have been the Astral Plane of the Spiritual Regions. From Egypt, Atum, Ra and Geb, successively, retired from their posts in Ancient Egypt to some place from which they could be recalled when required.

Quetzalcoatl travelled overland to the eastern sea; and from there, departed on his *serpent-raft* – possibly a further, equivalent expression for the ru<sup>a</sup>h craft of the *Shining Ones*.

## TEZCATLIPOCA

Quetzalcoatl was said to have been displaced by Tezcatlipoca. The alternative was that he was retired and replaced by a new senior Serpent, on the orders of Anu. Like Quetzalcoatl, the new ruler also carried a corruption of the Indian term for Serpent (*coatl*) in his name.

Tezcatlipoca was said to have many functions; one was the deity of the setting Sun, another as a Moon-god. He was a divinity of the night; and, sometimes, with blindfold eyes, he was a god of the underworld and of the dead (cf. Odin). He was symbolised by a ‘smoking mirror’ that reflected the Universe – an object that could give rise to some conjecture in view of the astronomical observations of the Anannage, elsewhere (see Volume Three). The Mexicans were capable astronomers whose observations of the phases of Venus would have required some assistance to normal eyesight. That assistance might have come from observations by Tezcatlipoca.

Sahagun says of him that he raised wars, and caused enmities and discord wherever he went; and his human sacrifices were fearful beyond belief. He was called the Wizard and was the patron of all magicians. In himself, he was invisible and impalpable; or, if he appeared to men, it was only as a flitting shadow. Yet, he could assume multifarious monstrous forms to tempt and try men, striking them down with disease and death. As Yoalli Ehecatl, the Night Wind, he wandered about in search of evil-doers; and sinners summoned him in their confessions.

The most important rite in the Aztec calendar was the springtime sacrifice to Tezcatlipoca. According to Sahagun, in the previous year, a youth without physical blemish was chosen from a group of captives. He was trained to sing and play the flute, to carry flowers and to smoke with elegance; he was dressed in rich apparel and was constantly attended by eight pages.

For nearly a year, this youth was entertained and feasted, honoured by the nobility and venerated by the populace as the living embodiment of Tezcatlipoca. Twenty days before the Festival, his livery was changed, and his long hair was dressed like that of an Aztec chieftain; and he was given four delicately reared maidens as his wives. These were called by the names of four goddesses – Xochiquetzal (‘Flowering Quetzal-plume’), Xilonen (‘Young Maize’), Atlatonan (a Goddess of the Coast), and Uixtociuatl (Goddess of the Salt Water).

Five days before the sacrifice, a series of feasts and dances were begun, and continued during each of the following four days in the separate four quarters of the city. On the final day, the youth was taken out of the city and brought to a small, road-side temple. He was made to ascend its four stages, breaking a flute at each stage – and, at the top he was seized. The priest opened his breast with a single blow, and tore out his still palpitating heart to present it to the Sun. Immediately,

another youth was chosen for the following year, for the Tezcatlipoca must never die.

Sahagun commented that the youth's fate signified that those who possess wealth, and march amid pleasures during life will end their careers in grief and poverty. More grimly, Torquemada commented that 'the soul of the victim went down to the company of his false gods – in hell'; but Alexander, following Frazer, saw the rite as 'but another significant symbol of the god who dies and is born again'.

In myth, Tezcatlipoca is cast as the bitter adversary of the peaceful Quetzalcoatl, and succeeds in driving him from the land; and as the destroyer of Tallon and the Toltecs. He appears to us more in the role of a savage despot who seized the opportunity of achieving his ambitions when his superior retired and left the country.

The vital question remains – was Tezcatlipoca the evil progenitor of the bloody sacrifices and rites that were to become the signature of the Aztec civilization? In this connection, Alexander made an observation in which the truth may ultimately be found:

*The most notable of the prayers which Sahagun transcribes are filled with poetic veneration for this deity, and had we only these invocations as record— not also tales of fearful human sacrifices – we should assuredly assign to the Aztec composers a pure and noble religious sentiment. Perhaps theirs was so, for men's actions everywhere seem worse than the creeds which impel them.*

We can only cry: 'Reader be not fooled'. This was Evil of the direst kind – and Evil always seeks to hide itself under a cloak of innocence. The truth in the last sentence of Alexander's statement shouts at us today from every act of religiously-inspired terrorism, the world over. Evil festers in the fanatic, and in personal ambition; and uses the gentle urgings of dead, religious leaders to cover their monstrous deeds.

The prayer which we quote below was transcribed by Sahagun as one that was used as a plea to Tezcatlipoca at times of plague. It might have come straight out of the Old Testament as the trusting Israelites made a supplication to an equally blood-thirsty god -Yahweh Elohim. In it, there is an appealing quality of humility and trust that argues a sensitive, and religious consciousness.

*O mighty Lord, under whose wings we seek protection, defence and shelter! Thou art invisible, impalpable, as the air and the night. I come in humility and in littleness, daring to appear before Thy Majesty. I come uttering my words like one choking and stammering; my speech is wandering, like as one who strayeth from the path and stumbleth. I am possessed of the fear of exciting Thy wrath against me rather than the hope of meriting thy grace. But, Lord, do with my body as it pleaseth thee, for thou hast indeed abandoned us according to Thy counsels taken in heaven and in hell. Oh, sorrow! Thine anger and indignation are descended upon us in all our days ...*

*O Lord, very kindly! Thou knowest that we mortals are like unto children which,*

*when punished, weep and sigh, repenting their faults. It is thus that these men, ruined by Thy chastisements, reproach themselves grievously. They confess in Thy presence; they atone for their evil deeds, imposing penances upon themselves. Lord, very good, very compassionate, very noble, very precious! let the chastisement which Thou hast inflicted suffice, and let the ills which Thou hast sent in castigation end!*

We are lost in admiration. These were words that Moses might have used in the Wilderness of Sinai to an equally ambitious and blood-thirsty master. And that Negative Power must have come from the same stable as Tezcatlipoca – that reservoir of evil entities that shelter under the command of their Chief, Kal Niranjan [see Prologue (Second Part), p.49]. Clearly, the Positive Powers had relinquished the overseeing of the Aztec peoples to a Negative, Left Hand Path Archon.

### TLALOC AND CHALCHIUHTLICUE

One other god, and a goddess, complete the higher échelons of the Aztec pantheon.

The rain-god, Tlaloc, was a deity of great antiquity; a mountain bearing his name, east of Tezcuco, was said to have had, from remote times, a statue of the god carved out of white lava. His especial dwelling, Tlalocan, was supposed to be on the crest of a hill, and was the home of the maize goddesses; and from there Tlaloc and his *dwarf* servants poured water down upon the earth. He had four jars of water – one of which was good and caused maize and other fruits to flourish; the second brought ‘cobwebs’ and blight; the third congealed into frost; and the fourth was followed by a dearth of fruit.

When the dwarfs smashed their jars, there was said to be thunder, and pieces were cast down as thunderbolts. The number of the Tlaloque was great; indeed, every mountain had its Tlaloc.

Unfortunately, the worship of Tlaloc was among the most ghastly in Mexico; and we should prefer to spare our readers from the details of the disgusting rites that were practised. Suffice be it to state that children at the breast were sacrificed in great numbers, and cooked and eaten. If they wept copiously, those who saw it rejoiced and claimed that this was a sign that rain was near!

The goddess of flowing waters, of springs and rivulets – Chalchihutlicue – was considered to be the sister of the Tlaloque and was honoured in rites connected with them. Serpents and maize were associated with her and, like similar deities, she had both her beneficent and her malevolent moods, being not merely a cleanser, but also a causer of shipwreck and watery deaths.

At the bathing of a new-born child, Chalchihutlicue was addressed in a manner remarkable for its insight into matters which seem compatible with those of the present-day eastern philosophies, and with western genetic studies; as well as Christian practices:

*Merciful Lady Chalchihutlicue, thy servant here present is come into this world, sent by our father and mother, Ometecutli and Omeciuatl, who reside in the ninth heaven.*

*We know not what gifts he bringeth; we know not what hath been assigned to him from the beginning of the world, nor with what lot he cometh enveloped.*

*We know not if this lot be good or bad, or to what end he will be followed by ill fortune.*

*We know not what faults he may inherit from his father and mother [!].*

*Behold him between thy hands! Wash him and deliver him from impurities as thou knowest should be, for he is confined to thy power. Cleanse him of the contaminations he hath received from his parents; let the water take away the soil and the stain, and let him be freed from taint. May it please thee, O Goddess, that his heart and his life be purified, that he may dwell in this world in peace and wisdom.*

*May this water take away all ills, for which this babe is put into thy hands, thou who art mother and sister of the gods, and who alone are worthy to possess it and to give it, to wash from him the evils which he beareth from before the beginning of the world.*

*Deign to do this that we ask, now that the child is in thy presence.*

Alexander comments: "It is not difficult to see how this rite should have suggested to the first missionaries their own Christian sacrament of baptism."

But it goes far beyond Christianity – into the very essence of all world religions. It stresses the importance of genetic heredity; the status of father and mother; the place of water in spiritual purification, and, above all, it follows the *karmic* rules that Asiatic religions hold as controlling all earthly destinies.

We cannot escape the conclusion that the Mexicans had been exposed to a universal spiritual teaching stemming from contact with a Living Perfect Master (or masters) who dwelt, at some time, among them. The problem is to reconcile these esoteric teachings with the appalling cruelties perpetrated in their name – cruelties so extreme that their description can have no place in this book.

It has been said that good and evil are but two sides of the same coin. In the case of the Aztecs, this may well have been true. But the two sides cannot be viewed together; on a coin one must select one or the other. We can only deduce that Quetzalcoatl was responsible for the good side but that, after his departure, someone turned the coin over. On the evidence, that Being must have been Tezcatlipoca, working under the control of higher Negative powers.

Common tradition makes the Aztec, or Mexican, late comers into the central valley, although they are regarded as belonging to the general movement of tribes known as the Chichimec immigration. They appear to have entered obscurely, following behind kindred groups, in the middle of the first millennium A.D. Such a date would allow the equivalence of Tezcatlipoca with Yahweh Elohim, although there is no other evidence to suggest this.

For a time, the Aztecs wandered from place to place but, finally, settled in the swampy islands of Lake Tezcucó, founding Tenochtitlan which eventually, became the capital of an empire. Tenochtitlan, if synthesised into *eme-ku* (*eme-an*) syllables, produces:

*ten* = 'build', 'temple platform';

*och (uk)* = 'light' or the 'Sun';

*ti (til)* = 'dwell' or 'live';

*an* = 'heaven' or the 'bright one';

determinative for the Anannage Lords.

Tenochtitlan was (where) the *Shining Ones* dwelt in (or built) the Temple of Light. And, there, of course, Quetzalcoatl would have been at home.

The early movements of the ancestral tribes are shrouded in mystery. Their leaders were named as gods, and unrelated stocks tended to be given a common source. But one version, related by Sahagun, is outstanding for its plausibility in the context of Anannage movements:

*The ancestral Mexicans were said to have landed from the sea at Panotlan ('Place of arrival by Sea') and to have moved into Guatemala. and thence to Tamoanchan. There their leaders, described as 'Wise Men', left them and departed towards the east with their 'ritual manuscripts' – but promising to return at the end of the world.*

*These wise men were termed the Amoxoaque. They left four of their number behind with the new colonists – Oxomoco, Cipactonal, Tlaltetecuin and Xochicauaca – and it was they who 'invented' the calendar and its interpretation so that men might have a guide for their conduct.*

The reader may remember that when the Anannage left Norway for Scotland, they left behind four of their number to teach the young in four cities. The same appears to have happened in Mexico. In Ireland, they declared themselves to be the *Sons of the God of Light* – in their own language, the *an-a-nan-na-ge*. If the term 'great' is dropped, and the purely euphonic *na* is removed, their name becomes *an-a-ge*. This simplified expression may well be the principal part of *am-(oxo)-a-que*; and so justify the presence of the *Shining Ones* in those lands.

Equally surprising, *oxo*, if modified to the closest Sumerian term, *ushu*, would have meant both 'thirty' and 'shining'. Consequently, if a few reasonable liberties are taken with the syntax (not unusual in Sumerian), the term *Amoxoaque* may well have meant:

*the thirty, Shining Sons of Anu (or God of Light).*

One last comment is required. From Tamoanchan, the colonists moved to Teotihuacan where they erected their first pyramids, and elected their first kings. And there they buried them, regarding them as gods, and saying of them – not that they had died – but that they had awakened from a dream called life. "Hence", wrote Sahagun, "the ancients were in the habit of saying that when men die, they in reality began to live."

This philosophy is wholly in the spirit of Asian-Indian religions where maya is the illusion of the natural world, and the only reality is realised after death.

### THE MAYA OF YUCATAN

Like the City-States of Sumer, the Mayan cities in antiquity were confederate in their unions rather than national; and aristocratic in their governments rather than monarchic. In this, they greatly differed from the Aztecs. It appears that this looseness of structure in political organisation was conducive to a civic pride that, in each case, fostered an extraordinary development of the arts. In writing this praise, which stems from Dr. Alexander, we can hear the parallel eulogy of André Parrot concerning the Sumerians:

*Now that we can view the Mesopotamian Basin in all its splendour it is becoming clear that this flame which blazed up so suddenly in the Middle East, and shed so wide a light, was kindled at several points, each with its own nuance and distinctive lustre. Susa, Lagash, Ur, Ashmunnak, Nineveh, Mari – all alike were centres whose civilization advanced from strength to strength until, at last, thanks to the genius of the few and the boldness of many, there was wrought forth, as in an alchemist's crucible, a prodigious, many-sided art.*

Alexander writes that in all the more intellectual tokens of Mayan culture – in art, in mathematics, in writing, and in historical records – the Mayan people surpassed all other native Americans, leaving in the ruins of their cities, and in the profusion of their sculptured monuments, such evidences of *genius* as only the most famous centres of Old-World antiquity can rival.

The territories of Mayan stock were singularly compact. They occupied – and their descendants still occupy – the Peninsula of Yucatan, the valley of the Usumacinta, and the Cordillera rising in the west and sloping to the Pacific Ocean.

The culture of the Maya was distinctly related, either as parent or branch, to the civilization of Mexico. Affinities of Haustec and Mayan works of art show that they stem from common ancestors; while, in a broader sense, the cultures of the Nahuatlan, Zapotecan, and Mayan peoples have common elements in art, ritual and myth; and, above all, of mathematical and calendrical systems which mark them out as having sprung from a single source. The Zapotec, situated between the Nahuatlan and Mayan centres, show an intermediate art and science, whose elements clearly unite the two extremes.

If we may believe their own account, the northern Nahuatlan tribes were comparatively recent arrivals into a realm that contained a civilization long anteceding them – and one which they, as barbarians, adopted. The Mayan – at least mythically – remembered the day of their coming to the Yucatan.

Based on these two facts and the undoubted community of culture of the two races, it has been reasoned – not implausibly – that the Toltec of Nahua tradition were in fact the ancestors of the Maya who, abandoning their original home in Mexico, made their way to the peninsula, there to perfect their civilization. The common association of Quetzalcoatl (who was known as Kukulcan in the Mayan language) with the migration legends lends credence to this theory.

[And it should be recorded, here, that the hero of the Old Irish – Cuchulaine (the *Shining Cuchul*) – may also have a place in this tradition.]

Despite this reasoning, tradition tends to support a greater antiquity for the southern rather than for the Mexican centres of civilization. And as the facts appear to be well explained by the assumption of a northern extension of Mayan culture in the Toltec, or pre-Toltec age, followed by its recession in the period of its decline in the south. Alexander suggests that this should be taken as the more acceptable theory of the two.

According to the latter view, the Nahua of the Montezumas should be regarded as the late inheritors of an older civilization which they had gradually pushed back upon its place of origin; and which, indeed, they were still threatening further at the time of the Conquest; for even then Nahuatlán tribes had forced themselves among, and beyond, the declining Maya.

When the Spaniards reached Yucatan, its civilization was already decadent. The greater cities had been abandoned and were falling into decay, while the country was anarchical with local enmities. The past greatness of Mayapan and Chichen Itza was still remembered at that time – but, as Bishop Landa's account indicates, rather for the intensification of the jealousies of those who boasted high descent, than as models for emulation.

The Bishop's narrative recounts how three brothers from the east had founded Chichen Itza, living honourably until one died. Then dissensions arose, and the two surviving brothers were assassinated.

Either before this event, or immediately afterwards, there arrived from the west a great Prince named Cukulcan [Kukulcan] who, 'after his departure was regarded in Mexico as a god and was called Cezalcouati; and he was venerated as a divinity in Yucatan also because of his zeal for the public good.'

Another account stated, "Once upon a time, Cukulcan came from the west with nineteen companions, two of whom were gods of fish, two others gods of agriculture, and a god of thunder ... They stayed ten years in Yucatan."

*Cukulcan made wise laws, and then set sail and disappeared in the direction of the rising sun ...*

Kukulcan (as we shall spell his name), if transposed into *eme-ku* syllables, would have meant either 'shining planter of seed' or 'great planter of seed plantations'. He certainly has characteristics common to the *Shining Ones*; but whether he was the equivalent of Quetzalcoatl, or of Cuchulaine, cannot be judged on the evidence. [But it should be remembered that Anannage names were indicative of occupations rather than personalities – and, hence, the same name could be applied to several individuals at different ages.]

He is said to have quietened the dissensions of the people, and then founded a new city of Mayapan where he built a round temple, with four entrances opening to four quarters, 'entirely different from all those that are in Yucatan' – and, after ruling in Mayapan for seven years, he returned to Mexico, in the north, leaving peace and amity behind him.

Bishop Landa went on to give an account of the tyrannies into which the country lapsed after the departure of Kukulcan, and to describe the conditions in the north of the peninsula at the

time of the Conquest, about a century after the fall of Mayapan; and native records and archaeology alike sustain its general truth.

At Chichen Itza, the so-called Ball Court, illustrated in *Plate XV*, is regarded as Mexican in inspiration, while in the same city there exist the ruins of a round building similar to those tradition ascribes to Kukulkan – so different in character from the normal Mayan types. This building is illustrated in *Plate XVI*. It is no longer called a temple, but is recognised as an Astronomical Observatory. This is another example of the secularisation of what were once deemed to be religious buildings – an example which we would be well advised to observe in other lands.

Much research has been taken into the Mayan calendrical monuments, and much historical material has been deduced from them. But more important, perhaps, were the *Books of Chilam Balam* which were historical chronicles written after the Spanish conquest by members of the native families – chiefly the Tutul-Xiu – and from them a few key events of Yucatec history stand forth so conspicuously that possible dates can be assigned to them.



Plate XV. *The Ball Court at Chichen Itza*  
(Photo Ali Meyer, Bridgman Art Library)

One such chronicle begins:

*This is the arrangement of the katuns [periods of 7 200 days] since the departure was made from the land, from the house of Nonoual, where were the four Tutul-Xiu, from Zuiva in the west; they came from the land of Tulapan, having formed a league.*



Plate XVI. *The Observatory at Chichen Itza.*  
(Photo: Tony Stone Images)

The chronicle was an account of a remote migration of the Xiu family from the west – an event that Sinden and Joyce place close to 160 A.D. The next event recorded is a stay, eighty years later, at Chacnouiton, where a sojourn of ninety years is recorded. From there the family moved to Bakhhal, near the Gulf of Honduras, and were there for some sixty years.

While the travellers were at Bakhhal they learned of, or perhaps discovered, Chichen Itza, and moved into it around the fifth century A.D.

With this aid from the *Books of Chilam*, combined with the decipherment of the numeral and dating system of the southern centres – the ‘long count’, as it is called – for which only a single monumental specimen has been discovered, on a lintel at Chichen Itza, scholars have arrived at a measure of consensus for the period during which the southern, Mayan culture flourished. This falls within the ninth Mayan cycle of 160 to 554 A.D., on Spinden’s reckoning; but a number of scholars place the age of Mayan greatness earlier by many centuries!

It is quite impossible to place a precise date on the presence of Kukulcan, who was known in the north as Quetzalcoatl. If Spinden’s dating is correct, he must have been present at the burgeoning of the Mayan civilization in the early centuries of the first millennium A.D., and have stayed on while the Toltecs developed in the north. These datings are of great interest because, if Spinden is correct, Kukulcan was roughly contemporaneous with Jesus of Nazareth; and if the other scholars are correct he was, possibly, contemporaneous with the significant spiritual development of the East under the Buddha, Zarathushtra and Lao Tze.

### VOTAN, ZAMNA AND KUKULKAN

As with other peoples whose traditions reach back to an age of migrations, the Mayan tribes remembered culture heroes who were teachers of the arts of civilization as well as founders of empires; who may have been historic but who, in origin, were gods rather than men, gods whom time has confused with the persons of their priestly or royal worshippers, and in whose deeds cosmic and historic events were distortedly intermingled.

Tales of three such heroes hold a central place in Mayan mythology: VOTAN [possibly, Wotan or Woden – see Chapter Sixteen], the hero of the Tzental legend, whose name is associated with Palenque and the tradition of a great ‘Votanic Empire’ of times long past; ZAMNA, or ITZAMNA, a Yucatec hero; and KUKULKAN, whom we have already mentioned, who was known to the Quiche as Gucumatz, and was the Mayan equivalent of Quetzalcoatl. All these three herodeities were reputed to have come from afar – strange in appearance, costume and custom – and to have been the teachers of writing and the other arts of a blossoming civilization.

The Tzental legend of Votan describes him as having appeared from across the sea, and having ascended the Usumacinta Valley, ultimately making his centre at Palenque, whose older, and perhaps original, name was Nachan or, significantly, *House of Serpents*. As the reader is aware, the senior members of the *Shining Ones* at Kharsag, and later in Mesopotamia, were referred to by the totemic expression of Serpents – and the serpent motif runs wherever the Anannage settled and taught.

Votan ruled for many years and, among other works was given the credit for composing a narrative of the origin of the Indian nations, of which Ordonez y Aguiar gives a summary. The chief argument of the work, he says, was aimed to show that Votan was descended from Imos (one of the genii – that is, the Wise Ones); that he was of the race of Chan, the Serpent, and that he took his origin from Chivim.

Being the first god to be sent to this region to people and divide the lands, he made known the route that he had followed; and after he had established himself, he made several journeys to Valum-Chivim. These were four in number: in the first he set out toward the House of the Thirteen Serpents and then went on to Valum-Chivim, where he passed by the city in which he saw the House of God being built.

He next visited the ruins of the ancient edifice which men had erected at the command of their common ancestor in order to climb to the sky; and he declared that those with whom he conversed, there, assured him that this was the place where God had given to each tribe its own particular tongue. [The hand of a missionary redactor is seen clearly here as he sought to bring in the Hebrew account of the Tower of Babel to give the narrative an air of Christian respectability.]

Votan affirmed that on his return from the House of God, he went forth a second time to examine all the subterranean regions which he passed, adding that he was made to traverse a subterranean road which, leading beneath the Earth and terminating at the roots of the Sky, was none other than ‘the hole of a snake’; and this he entered because he was ‘the Son of the Serpent’.

Ordonez would have liked to have seen this legend (which he had obviously accommodated to suit his tastes) as a record of historical wanderings within a Biblical context.

Yet the narrative, even in its garbled form, can be comfortably construed as an Anannage myth.

In *eme-ku*, Imos – the presumed leader of the Anannage in America – would have been *i-mush*, meaning ‘Exalted Serpent’; and Votan, himself, would have been *wa-tan*, meaning ‘Shining Great One’. The similarity between Votan and the Teutonic Wotan, or Woden, is most marked – complementing the equivalence of Kukulcan with the Old Irish hero-god Cuculaine.

Votan was known by the epithet ‘Heart of the People’; and his successor was called Canam-Lum (‘Serpent of the Earth’). As both of these characters were venerated at the time of the Conquest as very ancient gods, we may tentatively accept them as founders of the Palenque, and possibly even as Anannage tutors of Mayan civilization. It is suggested by Votan’s journeys that there was a scattered presence of Anannage personnel in Yucatan, similar to that of the Watchers in the Jordan Valley, and that he had to make rounds of inspection of his Serpents, including the building works which they had instigated.

The reference to subterranean journeys suggests that the Dwarfs had been busy, there, as they had in Europe. And, indeed, we have already referred to them as servants, or assistants, to the Tlaloque.

Zamna’s name has been translated by scholars as ‘House of the Dewes’ or ‘Lap of the Dewes’; neither of which expressions is convincing. But the application of *eme-ku* gives *sam-na* with a meaning of ‘Man of Food-Plants’ or, alternatively, ‘Irrigator of Food-Plants’ which would make Zamna one of the agricultural experts who invariably spear-headed Anannage operations. Canam-Lum, mentioned above, was in a similar category – his name implying *ka-nam-lum*, the ‘Planner of Fruitfulness’.

As an irrigator, in the main tradition of the Anannage, Zamna is of particular interest. It is said that, when he arrived, Yucatan was without moisture; and this is perfectly understandable because it is a flat land of very porous limestone into which the rain soaks away, and water for human habitations has to be brought up from considerable depths. Possibly, he was responsible for the instigation of well-digging, resulting in the enormous, circular, excavations – known as *cenote* – that are a feature around Chichen Itza and other places.

To close this section on the Mayan culture, a brief reference must be made to the mathematical, astronomical, and calendrical skills of these remarkable people who had no scientific instrumentation of the kind which would be needed, today, to produce equivalent results.

They had a highly developed arithmetical system which included a sign for zero, and a system of dots and bars for integers that has distinct similarities to that used in Sumer – the *tun*, or 360, being the same numeral that controls our division of the circle. They even had a conception of negative as well as positive numbers, and distinguished them by their position on a vertical notation – positive numbers lying above the zero, and negative numbers below.

Their Cycle of 144 000 days, and Great Cycles of either 1 872 000 or 2 880 000 days allowed them to look backwards, and forwards, in time over considerable spans. And the amazing monumental wealth of the old Mayan cities has been accepted as being chiefly due to the importance which the Mayan people attached to the idea of time, itself, and to the recording of its passage.

Indeed, such was the scope of their grasp of time that multiples of their cycles were envisaged adding up to an *alautan* – a staggering period of 64 million years.

Every calendar needs a starting point, and for the Mayas this was 4 *abua* and 8 *cumhu* which Spinden, the American anthropologist has transposed into our terms as October 15th, 3375 B.C. To appreciate the precision of the Mayan calculations, we should consider the following. The Gregorian year which governs our calendar was originally thought to have 365.2425 days which modern calculations have refined to 365.2422 days. **The Mayans calculated the length of the year as 365.2420 days – an error of only 1 part in 2 million.**

But since those days, nearly five and a half thousand years ago, the rotation of the earth has been slowing – only in terms involving seconds a day per year – but one second is 0.000 016th of a day; so that the difference between the Mayan calculation and the modern one is only a matter of less than 20 seconds. It could be that, for its time, the Mayan calculation was no less accurate than our own.

The Mayan observations of the planetary synodic periods of revolution around the Sun, as viewed from Earth, were equally accurate. Their calculation for Venus was 584 days where modern observation gives 583.91 days; and for Mars, 780 days against a modern figure of 779.94 days.

Given our knowledge of Anannage astronomical observations in the Middle East, and the quite remarkable astronomical achievements which will be discussed in this Volume in Chapters Twenty-Two, Twenty-Three and Twenty-Four, under the title of *The Faerie Astronomers*, it would be difficult to escape the conclusion that the *Shining Ones* were originally responsible for bringing the teaching of astronomy and mathematics to the Mayas.

### THE ANDEAN NORTH

From the Isthmus of Panama southward, the western coast of South America is marked by one of the loftiest, and most abrupt, mountain ranges of the world (the Andes), culminating in the great active, volcanoes of Ecuador and the high peaks of western Argentina.

In this land, there is no better example of the efficacy of applying the syllabic analysis of *eme-ku* to native names. In that ancient language, the expression *an-de* would have meant 'Fiery Heights' or 'Highlands of Fire'.

Primary variations from the high ranges are a narrow coastal strip, dry and torrid in tropical latitudes; deep and narrow valleys; and occasional plateaux or intramontane plains, especially the vast plateau of central Bolivia. The high ranges which rise precipitously on the Pacific side, decline more gradually toward the east – into immense forested regions of the central part of the continent, and into the plains and pampas of the south.

Throughout this mountainous region, from the plateau of Bogota in the north to the neighbourhood of latitude 30° south, there lived, in pre-Columbian times, a succession of groups of civilized, or semi-civilized, peoples of which the most northerly were the Nahua of Mexico and the Pueblo tribes of New Mexico. But the ethnic boundary of the southern continent has to be drawn through South America.

The Guetare of Costa Rica, and perhaps the Sumo of Nicaragua, constitute northerly outposts of the territorially- great Chibchan culture, the centre of which is to be found on the plateau of Bogota, while its southerly extension leads to the Barbacoa of northern Ecuador.

South of the Chibcha, in the Andean region lying between the Equator and the Tropic of Capricorn, is the original home of the Quecha-Aymara peoples, nearly the whole of which, at the time of the Conquest, was embraced into the Empire of the Incas. This empire had even reached into the confines of the third culture area of the southern continent – for the Calchaqui of the mountains of Northern Argentina, who were probably the most advanced nation of the Diaguite group, were even then under Inca subjection.

Other tribes of this most southerly of the civilized peoples of America had never been conquered; but, bounded as they were, by the aggressive empire of the north, by the warlike Araucanians to their south, and by the savages of the Gran Chaco to the east, their opportunities for independent development were only slight – indeed, it is not improbable that the peoples of this group represented the last stand of a race that once extended far to the north, and which played an important part in the development of the pre-Inca culture of the Central Andes.

Beyond the Diaguite lay the domains of savagery, although the Araucanians were not uninfluenced by the civilizations to their north and, in most respects, were superior to the wild tribes that inhabited the great body of the South American continent.

In Columbian times, these three Andean groups – the Chibchan tribes, the QuechaAymara, and the Diaguite-Chalchaqui – possessed a civilization marked by considerable advancement in the arts of metallurgy (gold, silver and copper), pottery, weaving; by agriculture (fundamentally of maize), and by domestication of the llama and alpaca.

In the art of building, in stone-work, and in that pictorial expression that is the hallmark of intellectual advancement, the central group far excelled its neighbours. This was not because it alone, under Inca domination, had reached the stage of stable and diversified social organisation; for the archaeology of Peru and Bolivia has shown that the Empire of the Incas was only the last in a series of central Andean civilizations which it only excelled, if at all, in political power – and not in the arts, industrial or aesthetic.

Our knowledge of the religious and mythological beliefs of these various groups reflects their relative importance at the time of the Spanish Conquests more than their natural diversity.

Of the Cibchan groups, only the ideas of a few tribes have been described, and these merely fragmentally; of the mythology of the Chalchaqui, who had yielded to Inca rule, even less has come down to us; while what is known of the religious conceptions of the pre-Inca peoples of the central region is mainly in the form of gleanings from the works of art left by these peoples, or from such cults as survived under the Inca state, or in Inca tradition.

But, in the Chibchan culture, one myth stands out – and has survived the submerging of the culture by the Inca overtones. In common with other civilized American nations, the Chibcha preserved the tradition of a bearded old man, clothed in long robes, who came from the east to instruct them in the arts of life, and to raise them from primeval barbarism. Like other ecclesias-

tical writers, Fray Pedro Simon regarded this as evidence of the preaching of the Gospel by one of the original apostles. The reader will not be surprised if we change this arrival to one of the senior Anannage – possibly Quetzalcoatl, himself, or one of his deputies.

The hero was worshipped in the Chichan language as the god Bochica; but was known by two other epithets – Nemquetheba and *Zuhe*. Both these names have interesting equivalents in *eme-ku*. If Nemquetheba were *nam-ki-te-ba*, it might have meant the ‘god of destiny (who) disappeared’ – the elaborate ideogram for *te* appears on an inscription to the Sumerian king, Lugalzaggisi, as part of the ideogram for the ‘grain god’. *Zuhe* is more straightforward – as *zu-he*, it would have meant ‘Vessel of Wisdom, or Knowledge’. The name Bochica, itself, might have meant the ‘Eloquent One’.

Bochica taught the weaving of cotton, the cultivation of fruits, and the building of houses – and then he passed on in his mysterious way, leaving as proof of his mission designs of crosses and serpents, and the custom of erecting crosses over the graves of victims of snake-bite. He was said to have divided power among two chiefs, and then retired to ‘heaven’ after passing two thousand years on earth as an ascetic.

Another epithet for this Anannage principal was Chiminizagagua or ‘Messenger of Chiminigagua’, the supreme god of the Chibcha. This was a particularly appropriate expression because among the Hebrews, Angels were termed ‘Messengers of God’ – a title applied also to Mercury and Enoch.

From the paucity of surviving myth among the cultures of the northern part of the southern continent, it follows that, inevitably, the central body of Andean myth of which we have no knowledge, is that of the Incas who, having reached the position of a great imperial clan, naturally glorified both their own gods and their own legendary history.

### THE ANDEAN SOUTH

The Empire of the Incas, in the Andean South, was centred on the land of Peru, with its capital first at Tampu-Toccu (now recognised as Machu-Pichu, and later at Cuzco. In 1553 A.D., Pedro de Cieza de Leon published his *Parte primera de la Chronica del Peru*, an account of his travels through that land, translated by Tr.C.Markham in 1864. The Chronicle gives a most excellent description of that land only thirty years after the Spanish Conquest. Alexander states that Cieza de Leon’s description of the land brings vividly before the imagination the physical surroundings which made possible the evolution and the long history of the greatest of American empires. He wrote:

*In this land of Peru are three desert ranges where men can in no wise exist. One of these comprises the montana (forests) of the Andes, full of dense wildernesses where men cannot live, nor ever have lived. The second is the mountainous region, extending the whole length of the Cordillera of the Andes, which is intensely cold, and its summits are covered with eternal snow, so that in no way can people live in this region owing to the*

snow and the cold, and also because there are no provisions, all things being destroyed by the snow, and the wind which never ceases to blow.

The third range comprises the sandy deserts from Tumbes to the other side of Tarapaca, in which there is nothing to be seen but sand-hills and the fierce sun which dries them up. Without water, no herb, nor tree, nor created thing exists, except birds which, by the gift of wings, wander wherever they list. This kingdom, being so vast, has great deserts for the reasons which I have now given.

The inhabited region is after this fashion. In parts of the mountains of the Andes are ravines and dales, which open out into deep valleys of such width as often to form great plains between the mountains. As these valleys are closed in, they are not molested by the winds, nor does the snow reach them, and the land is so fruitful that all things which are sown yield abundantly; and there are trees and many birds and animals.

The land being so fertile, is well peopled by the natives. They make their villages with rows of stones roofed with straw, and live healthily and in comfort. Thus the mountains of the Andes form these dales and ravines in which there are populous villages, and rivers of excellent water flow near them. Some of the rivers send their waters to the South Sea, entering by the sandy deserts which I have mentioned, and the humidity of the water gives rise to very beautiful valleys with great rows of trees.

The valleys are two or three leagues broad, and great quantities of algaroba trees [*Prosopis horrida*] grow in them, which flourish even at great distances from water. Wherever there are groves of trees the land is free from sand and very fertile and abundant.

In ancient times, these valleys were very populous, and there are still Indians in them, though not so many as in former days. As it never rains in these sandy deserts and valleys of Peru, they do not roof their houses as they do in the mountains, but build large houses of adobes [sun-dried bricks] with pleasant terraced roofs of matting to shade them from the sun ...

To prepare the fields for sowing, they lead channels from the rivers to irrigate the valleys, and the channels are made so well and with so much regularity that all the land is irrigated without waste ...

At all times they raise good harvests of maize and wheat, and of everything that they sow. Thus, although I have described Peru as being formed of three desert ridges, yet from them, by the will of God, descend these valleys and rivers, without which no man could live. This is the cause why the natives were so easily conquered, for if they rebelled they would all perish of cold and hunger. Except the land which they inhabit, the whole country is full of snowy mountains, enormous and very terrible.

The Peruvians were certainly the most accomplished of all native Americans in the working of the soil, and it is probably here that the growing of maize was first achieved before it spread through wide regions of South America. It was in Peru, that the potato was developed as a food crop; and it was in Peru that the cultivation of cotton and various fruits and vegetables added variety to the native farming.

Peru, too, was the only American centre in which there was a domestic animal more important than the dog. And the great antiquity of the taming of the llama and alpaca -useful not only

for food and wool, but also as beasts of burden – is shown by the incontestable fact that these domestic animals show marked differentiation from the wild guanaco from which they are derived. The development of maize from its ancestral grasses (if, indeed, such were Peruvian) – and, even more, the genetic changes in the domestic animals, argue a long period of settled and industrious life that is more likely to be measured in millennia rather than centuries. This consideration adds strongly to the archaeological and legendary indications of a civilization that stretched back into the antiquity of prehistory.

It has long been known that the Inca civilization was only the last in a series of Peruvian periods of high culture. In the highlands, lay the Megalithic Age, so-called from the great size of the stones in its cyclopean masonry. The earliest centre of this culture lay about Lake Titicaca – especially at Tiahuanaco, at the south end of the lake – a site remarkable for the most extraordinary of all ancient American monuments, namely, the monolithic gate and surrounding precincts. And also for the importance ascribed to it in legend as a place of the origin of nations.

Other highland centres, moreover, reach back to the same period; and Cuzco, itself, in its ancient cyclopean walls, shows evidence of a Megalithic greatness upon which the later Inca civilization was superimposed.

In the coastal regions from Ica to Truxillo – the realms of the Yunca, according to the older chronicles – there were several successive culture periods. In the lesser arts, especially that of the potter, they surpassed the highlanders and, indeed, all other Americans, but their building material, in that dry climate, was adobe; and they left no magnificent monuments like those of the stone-workers in the hills.

The creators of the great empire of the south which the Spaniards found when they arrived, were from the Inca dynasty established towards the end of the thirteenth century A.D., and its record is the traditional history of Peru as recounted by Garcilasso and Cieza. According to legend, the Inca tribes, led by the dynasty of Amauta, had come to Cuzco from Tampo-Tocco, their city of refuge in the inaccessible valley where for centuries their ancestors had lived in seclusion. The cause of their return to this seclusion was the invasion by hordes from the south and east; preceded, it was said, by comets, earthquakes and dire divinations.

The origin of the pre-Inca empire that grew out of the Megalithic culture of Tiahuanaco stretches back into a dimly remote period beyond the middle of the first millennium B.C. The name Tiahuanaco has, itself, interesting connotations. If it is analysed in terms of *eme-ku*, the name produces the syllabic expression *ti-a-hu-an-na-ki(u)* meaning 'the place of the heavenly bird that begat life.' This is highly reminiscent of the Greek Eros and the Egyptian Atum. It may refer to the Anannage method of bringing the first of their teachers to the land.

Nasca fabrics represent the highest achievement in the textile art of aboriginal America; and the importance of the design in the one shown in *Fig.35*, lies in its comparison with the 'winged Ahura Mazda' from Ancient Persia, illustrated in *Fig.36*, and the 'winged discs' from Egypt, *Fig.37*, and Assyrian bas-reliefs in *Fig.38*.

The Winged-Disc of Ahura Mazda was symbolic of the manner in which senior Anannage such as Enlil, Yahweh and others, travelled about the world. It seems likely that those in South America had the same facility; and that any 'craft' was based on Tiahuanaco, near Lake Titicaca (*eme-ku*: 'gates of life').

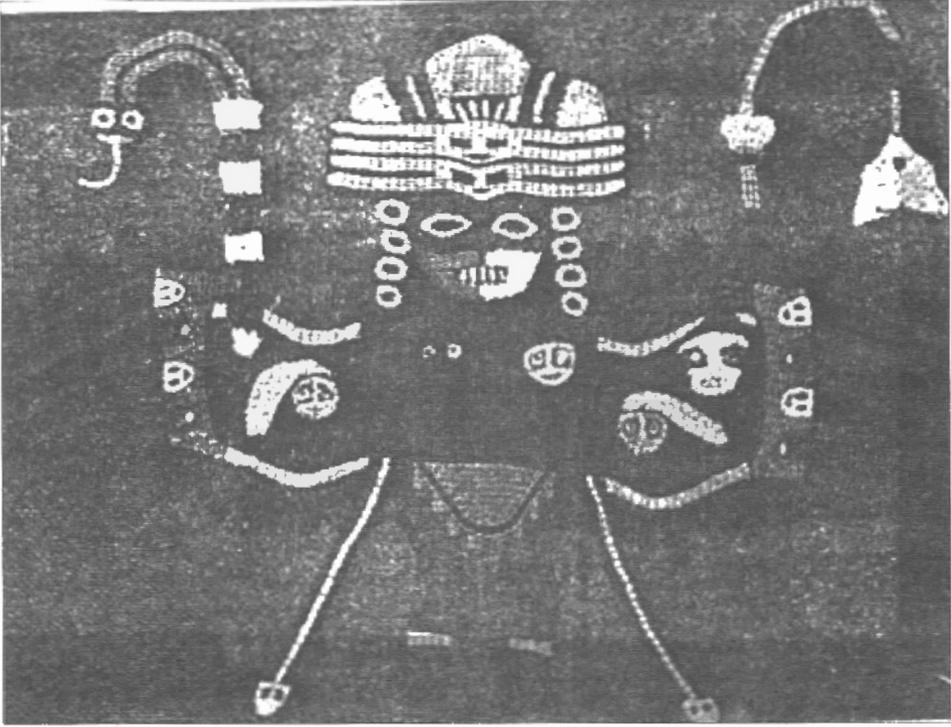


Fig.35. Embroidered 'flying figure' depicted on a Nasca robe.



Fig.36. The Winged-Disc of Ahura Mazda.



Fig.37. *Winged Disc over a door lintel at the Temple of Philae at Assouan in Egypt.*



Fig.38. *Detail from an Assyrian bas-relief showing a Winged Disc with occupant.*

By the time that the Inca empire started to flourish, the *Shining Ones* had already left, leaving the 'Sun Kings' (after the manner of Sumer), whom they had educated in their inimitable manner, to build on the earlier civilizations that the Anannage had fostered.

## THE MYTHS OF THE CHINCHA

Before we leave South America, one further great mythological record must be considered – that of the Chincha, a section of the Yunca peoples. The Yuncas remembered a time when their ancestors took over the coastal valleys, ‘destroying the former inhabitants - a vile and feeble race’, as Chincha tradition has it. In the Uplands, the followers of Scyris of Quito were believed to have come from the littoral, and there are strong reasons for considering that the people of the Uplands and those of the Lowlands had origins in common.

These traditions, coupled with the immemorial and wonderful ruins at Tiahuanaco -possibly the precincts to a great city – give a special fascination to this region as being plausibly the key to the solution of the problem of central Andean civilization.

Alexander would have us ponder on his postulation that no more puzzling key was ever given for the unlocking of a mystery, because the basin of Lake Titicaca is on a plateau, nearly fourteen thousand feet above sea-level, where cereals will not ripen. Only potatoes and a few other roots, among the droves of llamas and alpacas, are available for the subsistence of a population which at best is sparse.

Yet, in the midst of this plateau are ruins characterised by the use of enormous blocks of stone – only, says Alexander, less than the great monoliths of Egypt – and by a skill in stone-working which implies an extraordinary development of the mason’s art. It is the judgement of archaeologists who have visited the scene, that nothing less than a huge endeavour of a dense population could have created the visible works.

The apparent discrepancy between the capacity of the region for the support of such a population, and the effort required to produce the megalithic works, has led Sir Clements Markham to suggest that these structures may date from a period when the plateau was several thousands of feet lower than today (the Andes being a comparatively young mountain chain); but this is not geologically acceptable. Mountain chains are not geological ‘elevators’ – they do not raise high plateaux like a waiter raising a tray of dishes – but by a series of catastrophic jerks and crumplings, for which there is no evidence.

Alexander continues by stating that “it would seem – in view of the huge tasks which Inca engineers accomplished, and of the fact that sacred cities in remote sites were venerated by the Andeans – more reasonable to assume that the ruins of Tiahuanaco and the islands represent, in part at least, the devotion of princes, who here maintained another Delphi or Llassa.”

This conclusion could well be close to the truth, although we doubt whether Alexander knew anything of Kharsag, or of Jericho, or of Ba’albek, where not dissimilar problems face the investigator. But it would be more plausible, in our thinking, to look upon Tiahuanaco – not as a religious site like Delphi or Llassa – but as a secular complex comparable with the Podium at Ba’albek. Certainly, a distant Prince had been at work – not a worldly Prince – but a Prince of the Anannage. And we know his name, which we shall reach in a moment. Here, we must quote, again, at some length, the views of the expert – Dr. Hartley Burr Alexander:

... implies a relation(ship) of Tiahuanaco to the coastal regions as well as to the mountain valleys; and this relationship, in a period long past, is demonstrated (by) representations of the deity of Tiahuanaco [our emphasis] being found, drawn in Tiahuanaco style, on the Yunca vases. But, what of its extension in the Highlands?

The Chavin stone [see Fig.39] from the region, far to the north of Cuzco, is, as monumental evidence of the ancient cult, second in importance only to the Tiahuanaco arch.

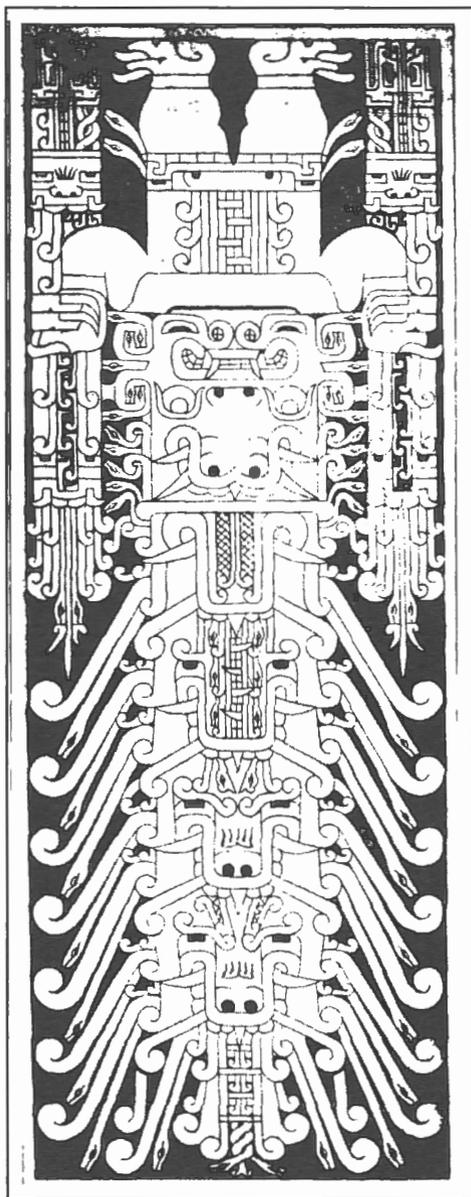


Fig.39. Sculptured Monolith from Chavin de Huantar.

*The figure on this monument is in Nasca rather than Tiahuanaco style, having as its head-dress an elaborate structure which, when viewed reversed, is found to be formed of that series of masks, each depending from the lolling tongue of its predecessor, which is common on Nasca vases; while snakes' heads replace the condor-puma-fish adornments of the southern monument; and it is interesting to note that the whole structure terminates in a caduceus-like twist of serpents [cf. Chapter Five]. The main figure, however, with its elaborate wands, ending exactly in the form of Jove's [Zeus's] bolt, certainly follows the style of the central figure of Tiahuanaco, so that we are justified in assuming that it represents a similar conception – a celestial deity, from which proceed the serpentine rays of sunlight, or lightning. To the far south, in the Chalchaqui-Diaguite region, potsherds have been discovered implying the same central conception – the deity with mask and bolt, the dragon with head at each extremity, and a series of dragons' heads united by protruding tongues (a design whose far extension leads into the country of the unconquered Araucanians in the Chilean Andes).*

*... The names of this heaven-god, ancient in origin and wide in the range of his cult, have doubtless been many in the course of history; but several of them have survived ...* ... *paramount among them all is that by which the deity was known to the Inca – Viracocha (or Uiracocha).*

*Montisino's list of kings commences, says Markham: "with the names of the deity, Illa Tici Uirocca. We are told that the first word, Illa, means 'light'. Tici means 'foundation or beginnings of things.' The word Uira is said to be a corruption of Pirua, meaning the 'depository or storehouse of creation.' ... The ordinary meaning of Cocha is 'lake', but here it is said to signify an 'abyss' or 'profundity'. The whole meaning of the words would be, 'The splendour, the foundation, the creator, the infinite God.' The word Yachachic was occasionally added – 'the Teacher.'"*

In this name for a Supreme Deity, we have a splendid confirmation of the whole concept of this book; and of the clarification that can be obtained by the use of the syllabic rendering of *eme-ku*, the natural successor to the Anannage *eme-an* – the 'language of heaven'.

*Illa* = 'light' is the Peruvian equivalent of *ilu* or *ellu*, in later Sumerian meaning 'god', or the *Shining One* [see Prologue (First Part)]; and also the equivalent of the early Sumerian *dingir*, the determinative for divinity; and of the Hebrew *el* which had the same connotation.

*Illa Tici Uiracocha*, in *eme-ku* would have been rendered as <sup>i</sup>*ti-ki u-ir-a-ku-ša*.

<sup>i</sup>*u* was the recognised Sumerian term for the 'supreme god Anu; *ti-ki* meant 'of life'; *ir* was a 'city'; *a* meant 'in'; *ku* meant 'dwelt; and *ša* meant 'shining-eyed (or faced)'.

*Illa Tici Uiracocha*, therefore, was :

'Anu, God of Life, who dwelt in the (Heavenly) City – the Shining-Eyed (or Faced) One.'

This surprising deduction requires that Anu (or, perhaps, The Anu), who was the supreme commander of the Anannage on Earth, had set up his headquarters in Tiahuanaco. Such a move is in keeping with what we know of the previous headquarters of the 'Supreme Commander' at

Ba'albek in the Lebanon. There, Shamash, took up residence in the third. or second, millennium B.C., and the superimposed edifice became known to the local population as the Temple of Ba'al Shamain (see Chapter Ten: (4) – Ba'albek).

In this linguistic reconstruction, there is a possible explanation for the siting of Tiahuanaco. The Head of the Anannage had a penchant for high, remote valleys; and, since he was not directly concerned with the technical aspects of his subordinates' teaching work - but with the administration of his field groups – he did not require fertility of land or climate, or a large surrounding population. His prime requirements were, apparently, peaceful surroundings and a central location within the current operations – from which he could come and go, at will, between earth and his spiritual home in the Astral, or Causal, Region; and, possibly, a high, remote area from which he could make aerial sorties free from prying eyes.

Ba'albek was centrally placed for the Middle East, Near East, Egyptian and Greek ventures – Tiahuanaco was similarly placed for the South American venture.

The traditional tales of the Chincha are highly revealing; and one is sharply reminded of the arrivals of both Eros in Greece and Atun(m) in Egypt. It was said that after a series of cataclysmic events – in the days when there were as yet no kings – five 'eggs' appeared at the top of a certain mountain called Condor-coto. Around them a wind blew, though there had been no wind before they arrived. Out of the 'eggs' came the god Pariacaca and his four 'brothers' [colleagues].

But before Pariacaca left his 'egg', one of his 'brothers', a great lord, had built his house on Anchicoca, adorning it with the red and yellow feathers of certain birds. This lord had llamas whose natural wool was of brilliant colours – some red, some blue, some yellow – so that it was unnecessary to dye it for weaving; but notwithstanding he was very wise [knowledgeable]; and even pretended, so it was said, to be a god – the Creator! His house site was called Anchicocha which, in the Chincha language, would have meant – 'the Shining Dwelling of Heaven and Earth'.

When the Anannage first descended at Kharsag, it was called 'the place where Heaven and Earth met' [see Chapter Three] – and the phrase used in *eme-ku* for 'Heaven and Earth' was *an-ki*, the first part of Anchi(ki)coca.

Pariacaca, or *pa-ir-a-ka-ka* would have meant the 'Leader of the Planners (or Builders) of the City'. And it would seem that he and his four colleagues may have been responsible for the construction of Tiahuanaco prior to the arrival of Anu. It is an interesting facet of this story that Pariacaca stayed in his 'egg' while his colleague(s) built a house, much as a modern man might remain in a caravan on the building site. Yahweh Elohim, too, found his 'pillar of cloud' a useful home while his Desert Tent was being constructed by the Israelites [see Chapter Nine].

[Whether the statement that 'five eggs appeared at the top of a certain mountain' is significant is debatable. Since there were five Beings, involved, it is possible that 'one' has been increased to 'five' in the telling – but this is by no means certain.]

Two other subordinates (called servants by Salcamayhua) are named in the myths -Tonapa and Tarapaca. With respect to Tonapa, it was said that 'there appeared a bearded man, of middle height, with long hair, and a rather long shirt. They say that he was somewhat past his prime, for

he already had grey hair, and he was lean. He travelled by aid of a staff, teaching the natives with much love, and calling them all his sons and daughters. As he went through the land, he performed many miracles. The sick were healed by his touch. He spoke all languages better than the natives.'

The last act of Viracocha's career in South America was said to be his miraculous departure across the western sea [Pacific Ocean], 'travelling over the water as if it were land, without sinking,' and leaving behind a prophecy that he would send his messengers [angels] once again to protect and teach his people.

This would seem to be a suitable point to close our account of the *Shining Ones* in the Americas. Much has been left out, and the traditions of many tribes have been ignored – because there is simply not space, even in a book of this size, for a complete account of the mythology of so vast a continent as the Americas.

And before this book closes, there will be much of a seemingly miraculous (though probably intrinsically mystical and spiritual) nature that needs to be examined more closely. The 'eggs', above, and the many instances of apparent aerial travel by the *Shining Ones*, are obvious examples.

As we close this chapter, Anu, and his colleagues, are travelling westward across the Pacific; and we shall follow then in yet another Odyssey – in yet another chapter; but in the interval we leave the reader with the closing Paragraphs of the monograph on the 'Mythology of the Two Americas' from the *New Larousse Encyclopedia of Mythology*:

*Such is the mass of the chief legends in American mythology, and the reader will have noticed the similarities so easy to detect between this mythology and classical mythology, as well as with the chief traditions of the Hebrews.*

*Does this mean that Humanity was once upon a time reduced to a group of individuals who later spread over the earth, bringing with them their legends which they altered through the centuries in accordance with new climates and new habits? Or, as seems more probable, are all these legends a confused account of great events on a planetary scale which were beheld in terror simultaneously by the men scattered everywhere over the world?*

*Looking over these cults and beliefs, we might make further instructive and curious comparisons. It would be the same with the arts that grew up around them. The pyramids are one example. Another would be the ornaments to monuments, where we find details common to the Greeks, the Egyptians and the Hindus.*

*Our observations must be limited to these superficial suggestions, but study of them would be productive, and permit a deeper knowledge of the past of Humanity, still so vague to us.*

In following Anu, and his colleagues, westward from the Americas we are pursuing just such a study, with just such a productivity of 'deeper knowledge' as Larousse foresaw.

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## CHAPTER TWENTY

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### *The Closing of the Circle*

(Across the Pacific Ocean from East to West)

*When the Island was first created and became known to our forefathers, the land was crossed with roads beautifully paved with flat stones .... Heke was the builder of these roads, and it was he who sat in the place of honour in the middle where the roads branched away in every direction."*

The Easter Island Apai : *An Ancient Legend.*

#### EASTER ISLAND

The first land of any significance that Virococha, and his companions, could have encountered in their journey westwards would have been Easter island; and the ancient legend of the *Apai*, quoted above, suggests that a civilization occupied it before the present race of Polynesians reached its formidably distant shores. The legend relates that the flat stones which made up the roads were:

*laid close together so artistically that no rough edges were exposed ... These roads were cunningly contrived to represent the web of the grey and black-pointed spider, and no man could discover the beginning or the end thereof.*

In two sentences, the *Apai* encapsules both the masonic skills of the pre-Incas, and the weird, faunal figures of the Nasca Plain (in Peru). We made no mention of these, nor of the associated network of desert lines, when we were discussing South America, because no literature exists concerning, nor traditional explanation of, this mysterious geographical artifact. But now that we have uncovered another mystery, with points in common with Nasca, that has an oral tradition, it becomes necessary, temporarily, to retrace our steps.

The Nasca Plain lies at the southern end of the Coastal Zone of Peru, on the western side of the Cordillera Occidental de la Costa. The Plain is remarkable for the great expanse of straight lines, zigzags, spirals and geometrical figures, drawn on the surface of the desert by removing the mass of volcanic pebbles and boulders, and scraping off the surface layer of the earth, which is rich in iron oxide, to reveal the yellow sand beneath. In addition to the lines, there are outline drawings of faunal species – some hundreds of feet in extent – including a Spider Monkey, a gigantic Lizard, a Condor, a beaked creature that has not been identified – and a *Ricinulei* Spider.

The Lizard is over six hundred feet in length and, when the Pan American highway was built, it was actually cut-across without being recognised for the precious artifact that it was.

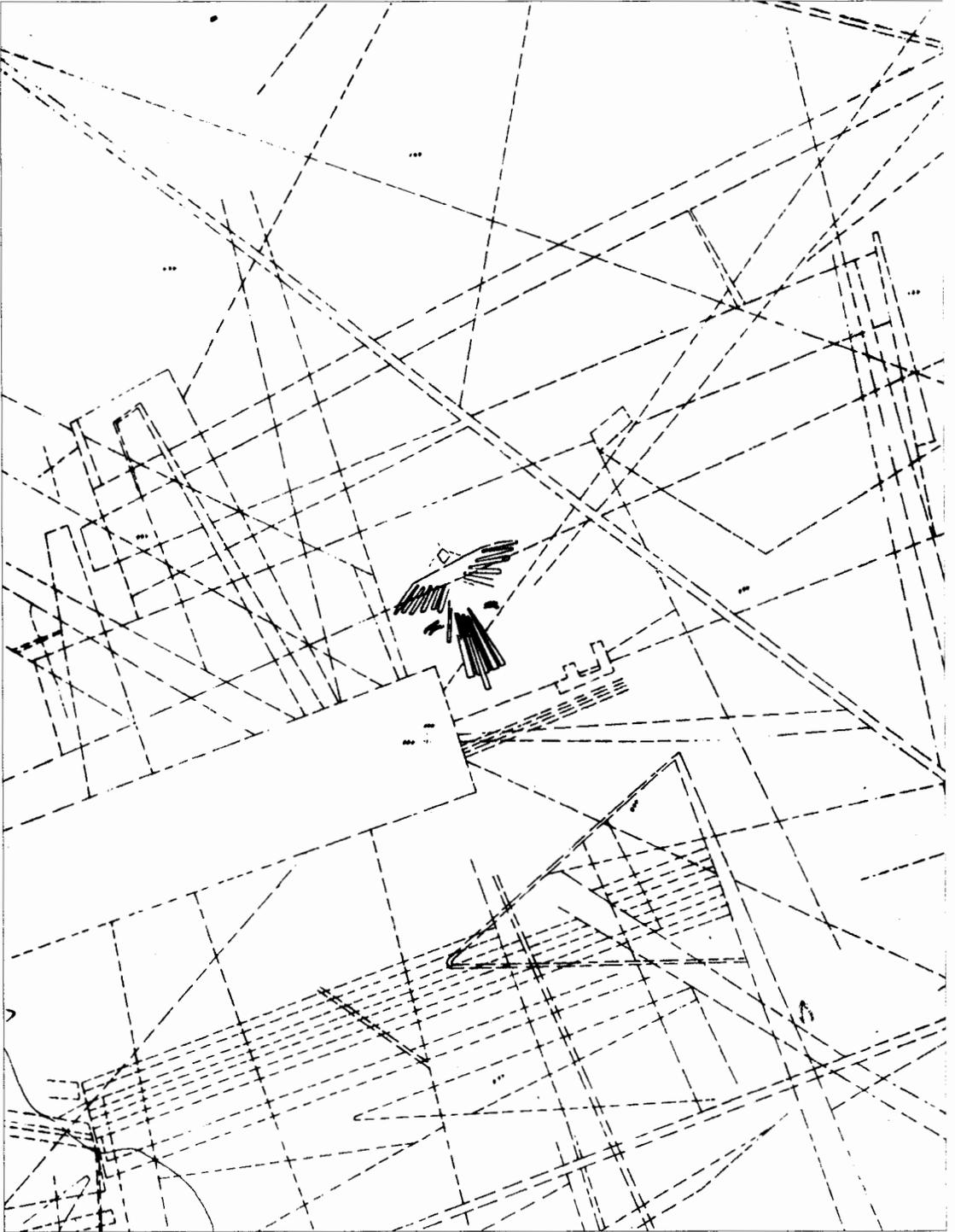


Fig. 40. *The Drawing of the Condor at the western end of the Great Rectangle among the Lines on the Nasca Plain.*

Professor G.S. Hawkins has described how the artist applied a single-line technique in which the line commenced, turned, and wove the picture so as not to cross itself. The line of the spider returned to its starting point; the line of the monkey did not.



Fig. 41. *The Ricinulei Spider on the Nasca Plain.*

These desert markings are on a gigantic scale – and many of them can only be recognised from the air; some only from a height of several hundred feet – a height, which Hawkins states, the Nascans could not reach! *Figs. 40 and 41* (after Hawkins) illustrate the layout of some of the lines, with the Condor marking the western end of the Great Rectangle.

Many, including Hawkins, have asked the same question. What was the purpose of these huge, invisible-from-the-ground desert pictures? Although we have the advantage of believing that the *Shining Ones* had the capability of flight – either in a ‘craft’, or by their own volition, we still cannot reach a rational conclusion. Certainly, Hawkins’ work on the ground appears to have removed one possibility – the lines are not likely to have been astronomical alignments; they show no better results than a random array would be expected to do.

We cannot make any comparison between the Nasca Spider and that constructed by Heke on Easter Island, because the latter only occurs in legend, and has not been discovered on the ground. But, hopefully, the former may yet prove useful in suggesting a reason for the laying out of the latter.

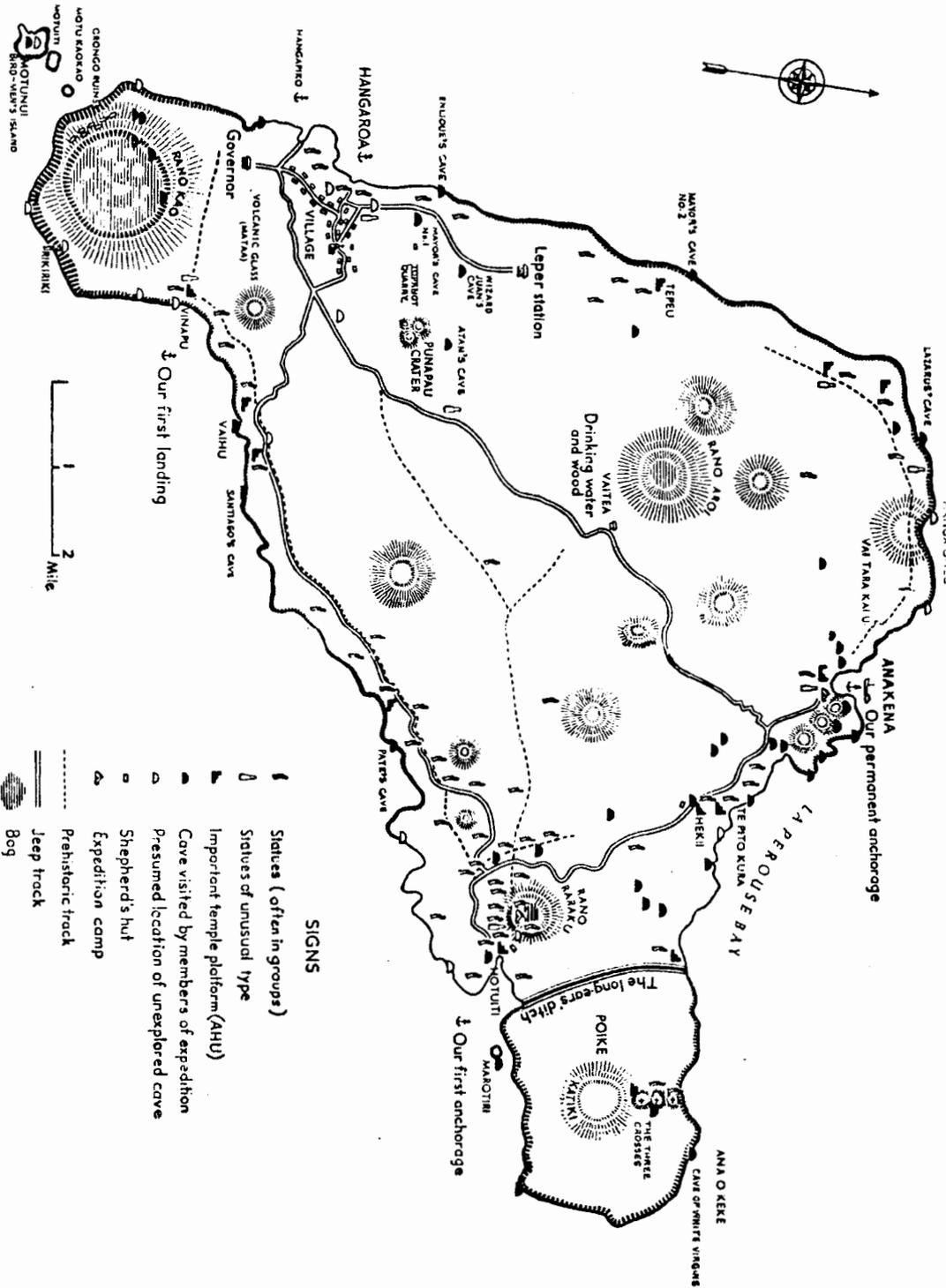
As with those of Ba’albek, Egypt, Cuzco and Tiahuanaco, the problems of Easter Island involve cyclopean-sized monoliths; not only in the form of building blocks, but also in the form of unique, gigantic statues. In Easter Island, the movement of the monoliths (with one exception) was manageable, given sufficient man-power. The largest known to have been moved did not exceed 82 tonnes in weight, which is less than one tenth of the weight of a Ba’albek Trilithon block. The enigma of Easter Island is not a question of ‘How?’ but of ‘Why?’ and ‘When?’ and ‘By whom?’

The Island is a small, hilly, treeless territory of volcanic origin lying in the southeastern part of the Pacific Ocean, 3 700 km southwest of the coastal bend of continental Peru and northern Chile, and 1 600 km east of the eastern end of the Tuamotu Archipelago which includes Tahiti and Pitcairn Island. It is a remote and lonely outpost of Polynesia, with the rocky islet of Sala y Gomez (500 km further east) as the only land within a radius of 1 600 km.

As shown in *Map 13*, Easter Island is roughly triangular in shape, covering an area of 117 km<sup>2</sup>, with an extinct volcano defining each corner. Although it is now covered by sparse scrub and grass, only suitable for grazing sheep, it is believed that vegetation was considerably more abundant in the past (within the period of human occupation), but that clearing and felling, together with grazing, has reduced the cover to its present semi-barren state. Yet, at no time, in this period of occupation, is it thought by experts that the Island has been capable of supporting a population of more than 4 000 people.

From the standpoint of this study, the Island has two remarkable features:

1. There are over 250 megalithic, platform-type structures which are mainly situated on the coast, with their long axes roughly parallel to the shore. These structures are termed *ahu* (a word that is both singular and plural), which is said by the present inhabitants to mean ‘burial place’. But, whether this was the original meaning is a matter of some doubt.



Map 13. Outline Map of Easter Island (after Heyerdahl).

Nearly a hundred of the structures are *ahu moai*, a platform type intended as a plinth and supporting structure for bearing statues; some are nearly 200 m in length by 5 m in width; and heights of 8 m occur.

If we expand *ahu moai* into *eme-ku* syllables we get *a-hu mu-i*. Most remarkably, in Sumerian, this has the meaning of 'image-bearer (of) exalted lord' – which was, probably, exactly what an *ahu moai* was meant to be. From this we may confidently assume that the *Shining Ones*, whose language this was, had been present on Easter Island in the past; and had been greatly revered.

The outer walls of the *ahu moai* are most frequently constructed of large stones, some of cyclopean dimensions weighing up to 8 tonnes – while the interiors tend to be filled with stone rubble. Some of the walls, and particularly those believed to have been of early construction, have masonry precisely cut and fitting, closely resembling the best pre-Inca workmanship at Cuzco.

In an unbiased comparison, Captain Cook, who visited the island in 1777, declared he had 'never seen more perfect mason's work even in the best buildings in England'!

Burials are associated with many *ahu moai*, but do not appear to have been contemporaneous with their building; but, rather a subsequent, degraded use of the precincts.

2. There are also over 600 statues, carved from hard volcanic tuff, varying from 2 to 10 m in height, and weighing up to 82 tonnes. The one exception is an outsize giant, lying in its quarry unseparated from the bedrock (but otherwise completed). This giant would have had a height of 21 m (nearly 70 feet), if placed vertically. It is estimated to weigh in excess of 500 tonnes.

Here, we have an anomaly closely similar to that of the *Hajar Al Qubla* limestone block lying in its quarry at Ba'albek (see Chapter Ten) and the gigantic 'pylon' lying, unerected, in Egypt. Like the Ba'albek block, this statue overshadows all other masonry carvings on the island. Had it been moved from its quarry, as we must assume was intended before work ceased, we should have been faced with the same question as at Ba'albek – How? And without the frictional leverage of iron rollers, there being no metal mine on the island.

It may not be coincidence that the *Hajar Al Qubla* measures 21.3 m in length, while the Easter Island giant is rounded off to 21 m, and the Egyptian pylon is of a closely similar length.

There is a tendency in modern science not to speculate in the absence of available facts – with the result that important enigmas like the transport of the Trilithon and the Easter Island Giant are shelved for lack of information. But lack of information did not prevent astronomers from formulating the hypothesis of the 'Big Bang' for the creation of the Universe, or the theory of 'black holes' to 'solve' their gravitational problems in deep Space. Their method of overcoming objections is to formulate a mathematical 'model', and to determine how closely they can fit it those facts that are known, or suspected. There is no reason why we should not do the same over the movement of seemingly impossible weights in deep Prehistory. After all, our problem is also one of the effect of gravity on exceptionally large terrestrial masses.

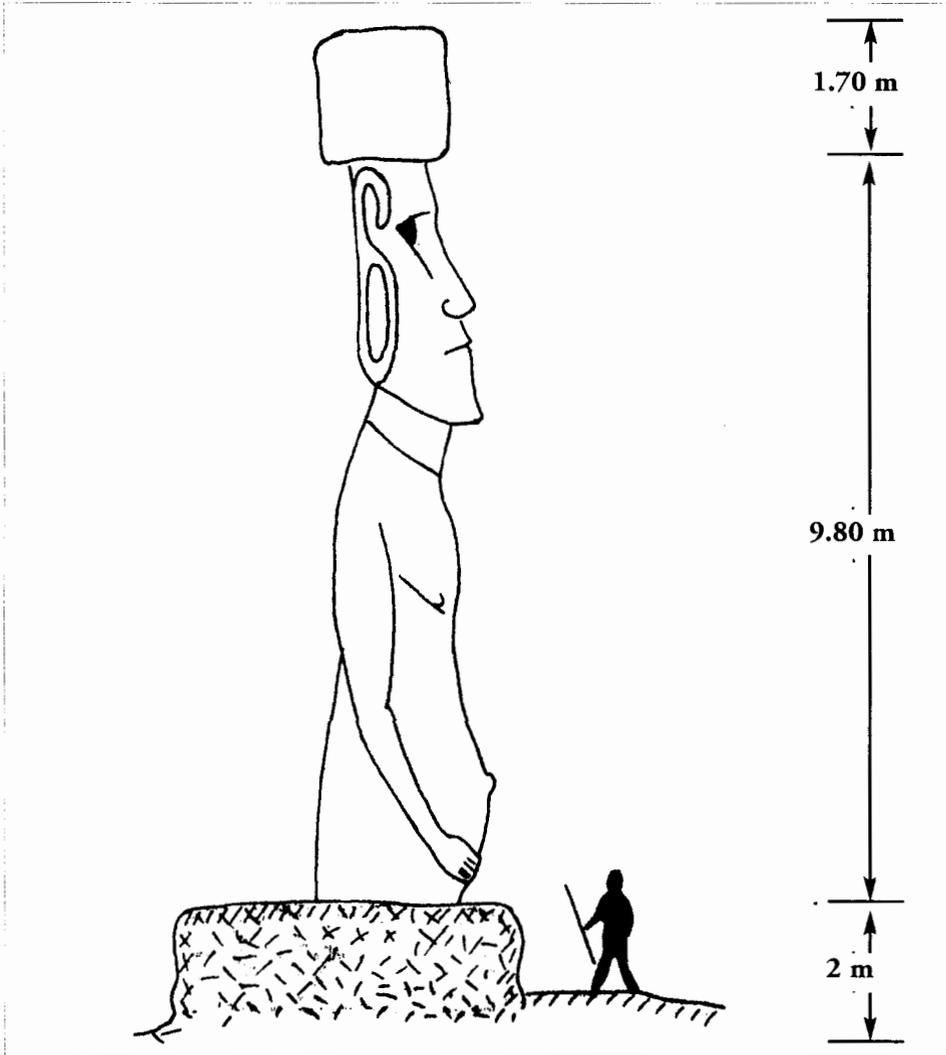


Fig.42. *Giant Statue at Abu Te-Pitu-te-kura – with hat*  
(after Heyerdahl).

The six hundred statues are all of a similar type, so closely resembling each other in all but detail, that they could have been copies of a common prototype. They are stark representations of a rugged, jutting-chinned, beetle-browed, pot-bellied male of a kind that is atypical of the Polynesian settlers who now inhabit the Island; indeed atypical of any known race in the Pacific ambience. In fact, the statues are so different in character from any known statue elsewhere in the

world (with one exception), that it is not possible to link them with any culture outside the Island, either. Consequently, the only determinative options apparently open to us, are that:–

(a) the design was conceived and executed on Easter Island by an autochthonous culture, using as their model some human creature whose nature is foreign to us – and that by less than 4 000 people who would have been hard enough pressed to raise a living from their land, without the additional burden of these immense masonic tasks; or:–

(b) the design was brought to the Island by an exterior culture for a specific, but unknown, purpose – and not reproduced elsewhere as far as is known.

Thor Heyerdahl, who led an expedition which carried out the best archaeological study of the Island, to date, recognised four distinct stages in production and siting of the statues. These were:

Stage 1: those unfinished statues still attached to bedrock in the quarries of the volcanic crater of Rano Raraku. All are *blind* in the sense that their eyes have not been sculptured.

Stage 2(a): those standing erect in the talus below their quarries; all are *blind*, but they show varying degrees of design-sculpturing on their backs.

Stage 2(b): those lying prone on, or in, the talus of Rano Raraku. Some may not have been erected for back-sculpture, and others may have been back-sculptured and, subsequently, toppled by landslides.

Stage 3: those now found prone along the prehistoric trails right up to the sides of the *ahu* on which they were to stand. All are *blind*; but all have finished, sculptured backs.

Stage 4: those now found overthrown from their foundation stones on the top of the *ahu*. All have deep-set, open eyes and are finished in every respect. Without known exception, these statues faced directly inland, with their backs to the sea.

Some statues at this stage, but not all, had large, red scoria top-knots, or cylindrical hats. A typical hat for a large statue measured 2.4 m by 1.8 m across its oval base, by 1.7 m in height; weighing in excess of 12 tonnes.

These super-embellishments, which are never found associated with *blind* statues which had not reached their *ahu*, were transported directly to the *ahu* sites from the scoria quarries at Puna Pau, there to be united with their statues. One exceptionally large specimen of a hat, still in the quarry at Puna Pau, is estimated to weigh 30 tonnes.

Since the size of the hats, in general, is in proportion to the size of the statue with which it is associated, this outsize hat should have been intended for a statue larger than any found at the *ahu* – one probably about 15 m in height, and weighing in excess of 200 tonnes. At least one statue of this size occurs, erect, at the foot of Rano Raraku.

It has been suggested that it was probably the intention of the designers to move this statue to an *ahu* where it would be joined by its hat – and that they were confident of being able to do so. But it has to be said that it may never have been the intention of the designers to move this giant statue to the coast – and the hat might have been intended to join it at Rano Raraku.

# THE SHINING ONES

PLACE, POSITION AND STAGE		NUMBER	COMMENT	
Stage 1	All at Rano Raraku Inside the crater	45	Lying, unfinished, in quarries ditto	
	Outside the crater	35		
Sub-total		80		
Stage 2(a)	Inside the crater	23	This may mark a boundary	
	Outside the crater	35		
	South-eastern flank	1		
	(b)	Inside the crater	49	These may mark a boundary These may have marked a road into the Rano Raraku crater
		Outside the crater	35	
		South-eastern flank	2	
		At the Col	3	
Sub-total		148		
Stage 3	All in the Interior			
	On the southern road	27		
	Central roads and cols	16		
	Northern road	4		
	Off the known roads	14		
Sub-total		61		
At the Coast			These are now all overthrown, except where restored. Many were still standing in 1722.	
Stage 4	On, or at, <u>ahu</u>	231		
Grand Total		520		

Table VII. *Distribution of Known Statues on Easter Island.*

No complete, or even detailed, analysis of the distribution of statues within these stages appears to have been made by investigators, and only by extracting information from a number of authors – principally Heyerdahl, Mrs. Routledge, and Father Englert, has it been possible to compile the approximate figures shown in *Table VII*. These total only 520 statues, compared with the 600 commonly quoted; but it is likely that the higher figure includes an estimate of buried and, as yet, undiscovered statues.

From the four stages a number of principal deductions may be made:

(a) the sculpturing of the body and facial features (except) eyes was undertaken with the statues still attached to a keel of bedrock in the quarry. The backs, with their ornamentation, were finished after the statues had been released from the bedrock, slid down the mountain slope, and set upright in a shallow hole. This is rational, because the backs of the statues would have incurred a certain amount of scratching and scoring on their journey down to the base of the mountain. These statues had to be perfect; and once erected, all imperfections could be erased;

(b) the eyes were only sculpted when the statues were at, or upright upon, their foundation pedestals on their *ahu*; [could it be that the ‘gods’ were not allowed to see where they were going – lest they protest?];

(c) the last, and probably the most difficult, process – conducted at the *ahu* site – was the emplacement of the hats. Just imagine the difficulty of raising one of these hats, between 12 and 30 tonnes in weight, to a height of over 12 metres and balancing it on a relatively narrow head – without the assistance of a modern crane or gantry;

(d) a production-line technique appears to have been used for the smooth execution of this complicated procedure. Statues were in the process of being carved in the high quarries while others were being erected, and worked on, at the base of the mountain. Earlier statues were in transit to their sites, and others had already arrived there and were being provided with eyes, and finally with hats.

It is clear that what is seen, today, is a *Sleeping Beauty* situation in which the operation has been suddenly frozen in time; at a moment when the last statue – the ‘king’ [or perhaps the *Anu*] of them all – still lay in his quarry, fastened to the bedrock.

It may be asked what all this has to do with our primary study of the *Shining Ones*. The answer is that we do not know. But there is so much that is strange about Easter Island and its stone denizens, that a complete analysis is essential before attempting any conclusions on this issue. And, it is also essential that that analysis should be laid out before the reader to establish the credibility of the whole.

An analysis of the situation thrown up by the ‘production line’ has to take account of both the estimated time for the completion of each one of the stages already outlined, and of the number of statues ‘frozen’ in each stage.

There has already been a deal of speculation, by experts and amateurs, on the time required to carve one statue. After a three-day experiment, using natives of the Island, Heyerdahl suggested between 12 and 15 months for one of the medium-sized types with six masons working on it.

Routledge thought that only 15 days were sufficient, and Metroux considered that the work went more quickly than people believed, but that 15 days was an understatement. Routledge based her low estimate on the soft, weathered exteriors of the statues; but, in view of the extreme hardness of the unweathered stone reported by Heyerdahl, she undoubtedly seriously underestimated the average time required.

On the other hand, Heyerdahl based his estimate on an experiment undertaken by unskilled natives who, after 3 days, expressed their reluctance to continue with unaccustomed hard work with which they were unfamiliar. They used stone axes selected from the piles of used tools which litter the quarries. If we state that 15 days is too short an estimate and 365 days too long, we are left with a wide discrepancy; but the mean of 190 days may be closer to the truth than either of the extremes.

The next stage of sliding the statue down the mountain talus-slope, followed by the digging of a small pit to assist in the erection and stabilising – followed by the carving of the back, and a certain amount of polishing – should have been a relatively short process, probably not longer than 10 days.

It has been suggested, by others, that since all the standing figures at Rano Raraku face outwards from the mountain, they were intended as some kind of guardian force for the mountain sanctuary. But this is an unjustifiable conclusion because the statues, having been carved lying on their backs, were pulled down the mountainside on these backs, with their bottom sections leading. When they were tipped upright, they would naturally have assumed positions with their backs to the mountain. The argument, carried *ad absurdum*, would have required the statues on the *ahu* to have been guarding the sea.

The length of the transportation to the coast stage was also likely to have been relatively short for the average statue. If we consider, initially, that an average statue weighed 20 000 kg then, pulled by manpower on skids, with a coefficient of friction of 0.4 (a wood against hard earth coefficient, reduced by sea-water dousing), a total traction force of some 160 men would have been required; with probably 40 men on each of 4 ropes. Such a force could be expected to have covered 0.5 km in a day.

It follows that the average time for transporting a statue over an average distance of 5 km might have been 10 days; and this figure, together with an additional 5 days for the erection on the *ahu*, will be used for this discussion as one that is unlikely to be in error by more than a factor of 2 in either direction.

There are 61 statues scattered over the interior of the Island, and these have been considered by some commentators, to have been abandoned in transit due to some sudden emergency, or catastrophe. But all these statues could not have been in transit at the same time because such an operation would have required a transportation force, including overseers, of about 10 000 men – which is not tenable on this small Island.

From a population of 4 000 people, the number of individuals available for labour on the statues was likely to be small. If we consider the average family to comprise 1 adult male, 1 adult

female, 2 elderly persons, 2 young children and 1 teenage child; and we postulate that the women and children had to be responsible for food production – only leaves 600 adult males available for non-food productive labour.

The earlier Table, on page 506, shows that 80 statues were in the process of being sculpted in the quarries when the work stopped. It seems likely that a team of masons (perhaps an average number of 4) would have worked to complete a statue once it had been started, and that, therefore, some 300 men would have been so occupied. Even if it is conceded that there would have been specialist groups for certain parts of the work, the overall figure remains unaltered.

Further, if we assume (which is by no means certain) that each masonic team of four was also responsible for lowering their own statues down the mountain, and for erecting them and completing the sculpture of their backs, then there could not have been a workforce of more than 300 men available for the transportation stage and the erection of the statues on the *ahu*.

The largest statue known to have been transported, and erected on an *ahu*, was that at *Ahu Tēpitu-te kura*, and this weighed an estimated 82 000 kg. This would have required a team of about 650 men to move it on skids (coefficient of friction = 0.4); but, if wooden rollers had been available, this force could have been reduced to around 250. Rollers would have required the major part of the available transportation force, but skids would have required most of the masons as well.

The purpose of this argument is to suggest that the transportation force, using skids, could have handled 5 small statues at one time, but only 1 or 2 of the medium-sized. They would have required further assistance to move any of the larger types.

Also, it is inconceivable that a statue once loaded onto its sledge would not have been kept there until the journey was completed; the difficulty of loading, and off-loading, must have been severe enough without voluntarily increasing the number of times that it had to be done. Consequently, it is reasonable to assume that not more than 5 statues, and possibly only 2, would have been in transit across the Island at any one time.

It follows that, if an emergency brought the work to a complete standstill, at least 56 of the 61 statues now found scattered on and off old roads in the interior, are in the place intended for their erection. This said, we find ourselves in agreement with Routledge who, at first, was wedded to the theory that the scattered statues were in course of transport; but, after excavating a partially buried statue and finding a complete figure set up in a hole – and after finding that all the fallen, scattered statues, if re-erected, would stand with their backs to Rano Raraku – ultimately concluded that these were in place. She stated:

*Rano Raraku was, therefore, approached by at least three magnificent avenues, on each of which the pilgrim was greeted at intervals by a stone giant guarding the way to the sacred mountain ... One of the ahu on the south coast, Hange Paukura, has been approached by a similar avenue of five statues facing the visitor.*

At this point we must introduce the ancient legend of the Easter Islanders known as *Apai*, which was quoted at the beginning of this chapter. The text was recited to a local resident,

Mr. A.P. Salmon, who being half Tahitian spoke the native language, and studied the customs and traditions of the local people, between 1877 and 1886. His version of the legend was relayed to Paymaster Thompson of the U.S.S. Mohican who published it in 1889. The version is particularly important because Salmon had access to the undisturbed, original traditions from elders of advanced age, who were unaffected by the later European settling.

According to Salmon, the text of the *Apai* was recited, independently, by two ancients from a written tablet (*ko hau moyu mo rongorongono*):

*When the island was first created and became known to our forefathers, the land was crossed with roads beautifully paved with flat stones. The stones were laid close together so artistically that no rough edges were exposed. Coffee-trees were growing close together along the borders of the roads, that met overhead, and the branches were laced together like muscles. Heke was the builder of these roads, and it was he who sat in the place of honour in the middle where the roads branched away in every direction. These roads were cunningly contrived to represent the web of the grey and black-pointed spider, and no man could discover the beginning or the end thereof.*

The technique of building this spider of interlacing roads is intriguing. On the Nasco Plain, in Peru, the giant *Ricinulei* spider was similarly drawn so that no one could discover where the single line began, or where it ended. The *Ricinulei* is the rarest of all spiders, living in the darkness of Amazonian tropical caves, and in the humus of the jungle floor. It is no more than a quarter of an inch in length; and it has a peculiar, copulatory device on the tip of one leg, that can only be seen with a strong magnifying glass.

This device is evident on the extended leg of the desert figure at Nasco; and we must ask: "What kind of people were there with the knowledge and the expertise to wish to use this spider as a symbol?" This question cannot yet be answered although we may suspect that the Anannage were, in some way, associated with it.

To return to the statues, a three year period of statue production would have been close to the limiting period over which women and children could have been expected to maintain food production for the whole community. But, alternatively, it is possible (even likely) that work on the statues was only carried out for a limited period each year, in the intervals between harvest and sowing, and sowing and the subsequent harvest. Under such an arrangement, work might have been limited to six months in the year; and the overall period would have been doubled.

The suggestion that has been offered by several authors that the production of statues was extended over centuries is untenable, in our view, on at least two counts;

(i) an extended period would have allowed a clearing of the stockpile at the foot of Rano Raraku; and, although 80 unfinished statues might still have lain in the quarries, today, there should have been very few, if any, statues awaiting transportation; and

(ii) there is no evidence of any evolution in design which might have been expected if centuries had elapsed between the first statue and the last.

The factors of quarrying and sculpturing, stock-piling, and transportation suggest a continuous operation over something less than ten years – an operation that came to an abrupt halt after more than 440 statues had been completed, or had been close to completion. If the doubled, intermittent period had been involved, there would have been the possibility that the operation came to a halt at harvest time and was never restarted, perhaps for political or economic reasons. But this does not ring true; after so much effort had been put into the work – which must have required complete dedication to have reached the stage in which we see it today – surely the remaining batch in the quarries would have been completed in one further season, or at least the stockpile would have been cleared and erected on the *ahu* sites.

There is no evidence that the stoppage was due to a natural catastrophe such as an earthquake, or a volcanic eruption. Therefore, we have to consider whether it could have been due to war – or whether, if these statues were depictions of the gods of an earlier race, whether these gods returned and disapproved of the work that had been done.

The latter possibility has a precedent. Yahweh, who was one of the senior *Anannage/Shining Ones*, objected violently to the Israelites' casting of a golden calf; and forbade them, on pain of death, from carving – or erecting – any image of himself. And this taboo has lasted, in Israel, until the present day.

Certainly, the Enigma of 'Why?' this remarkable megalithic enterprise was undertaken, and why it was abandoned in the course of full production, cannot yet be answered. But the Enigma of 'When?' needs to be considered next.

Popular local tradition holds that the ancestors of the present inhabitants discovered, and occupied, the Island between 30 and 57 generations ago – possibly indicating a span of time between 800 and 1 500 years.

Briefly, the traditional history of the Islanders recalls that their ancestors, under King Hotu Matu'a, arrived after a long ocean journey during which they sailed with the setting sun as their compass. That implies an origin in the east.

They came from a group of islands called *Marae-toe-hau* where, it is said, the climate was so intensely hot that people sometimes died of the heat; and where, at certain seasons, plants and growing things were scorched and shrivelled up by the burning sun. From this evidence, and from the evidence of what he called 'Inca-like' masonry of the older *ahu*, and other relevant connections, Heyerdahl concluded that their origins lay in continental South America – pointing out that to an insular, unsophisticated, Polynesian, all land was comprised of groups of islands.

Heyerdahl's theories have inspired strong counter-arguments based on the supposition that all Polynesian migrations have been from the west, island-hopping out of Indonesia; and probably originating in India. There is some indefinite local tradition to support this direction despite the stronger, local, conviction of a westward journey.

In our experience, when two-diametrically-opposed theories meet head-on, both with evidence to support them, both tend to be correct rather than only one of them. It may well be so, here; the present inhabitants of the Island have undoubted Polynesian characteristics, but these are

tempered by European types, and blood tests carried out by the doctor to Heyerdahl's expedition have indicated distinct similarities with the aboriginal South American.

History, subsequent to the migration, also has its problems. The people of Hotu Matu'a are referred to as *Hanau Momoko*, normally translated as the 'short-eared people' in distinction to a second race, the *Hanau Eepe*, the 'long-eared' people. However, Father Englert, for nearly thirty-five years the parish priest on the Island, and a student of the traditions and language of the people, maintained that these traditions were incorrect, and that

*Hanau Eepe* (Tangata Hanau Eepe) = 'broad, or heavy-set, people';

*Hanau Momoku* (Tangata Hanau Momoku) = 'slender people'.

He maintained that there had been confusion over the similarity between the words *eepe* meaning 'heavy-set', and *epe* meaning 'ear-lobe'; and over the fact that the Hanau Eepe had their ears pierced, and greatly distended by the insertions of large ornaments.

We are inclined to doubt Father Englert's conclusions, and to put more weight on local tradition – because of one remarkable fact, which we do not believe to be coincidence.

In the proto-language of *eme-ku*, the syllable *pe*, unequivocally, meant 'ear' – and *ee-pe* would have meant 'extended, or raised (from exalted) ears'; and a reference to *Fig. 42* will show the significance of that.

According to one tradition, it was the Hanau Eepe who started the building of the great *ahu*, and the Hanau Momoku who first carved the stone at Rano Raraku into images of their ancestors, and placed these on the *ahu*. This is obviously unlikely, as those who built the *ahu* probably also carved the statues. Another factor is that tradition makes the Eepe and the Momoku enemies – contestants in a war which has been dated by Heyerdahl's expedition to A.D. 1676, plus or minus 100 years, the boundary between the Middle and Late Periods. However, we shall challenge this date, and others, later in this chapter.

But, if we pursue the *eme-ku* connection further, another avenue opens. *Mu-mu-ku* (mo-mo-ku) may be translated as 'those who threw down the gods'. The relevance of this can be pursued by considering the architectural history of that *ahu* which held the largest of all the emplaced statues, Te-pito-te-kura, which translates in the native language as 'The Navel of Light'. This is an intriguing epithet for which, at the moment, we have no explanation.

Heyerdahl's analysis of building work carried out on this *ahu* is based on a division into three time periods controlled by radio-carbon determinations:

1. Early Period (pre-400 A.D. to c.1100 A.D.): initial construction of the platform, using masonry of the same general style as that at Ahu No.1 at Vinapu (Cuzco-like masonry). In all probability, the seaward wall was one course higher than it is today.
2. Late in the Early Period, or early in the Middle Period (c.1100 to 1680 A.D.): wings were added to the platform to complete the *ahu*. Probably early in the Middle Period two or more statues were placed on the Platform.

3. Late Stage of the Middle Period: marked by repair of the seaward wall of the platform and the west wing, the preparation of the base for the large statue, and the erection of this statue.

4. Late Period (c.1680 to 1868 A.D.): marked by the fall of the statue; if tradition is correct, this occurred around the middle of the 19th century.

It was impossible to determine whether two, or more, small statues were emplaced in the Early or the Middle period; but it was certainly not later than the Middle period because the torso of one was used for the Middle Period repair.

This is a very obvious anomaly. It is implied by Heyerdahl's interpretation that the *ahu* were not built originally for the emplacement of large statues, but either for the emplacement of small statues, or for an entirely different purpose. Why, then, build cyclopean structures?

Our impression is that Heyerdahl's concept of Middle period emplacement of the major statues grew out of the interpretation of radio-carbon datings for what have been described as mounds of quarry cuttings on the flanks of Rano Raraku. Two samples of charcoal from an excavation into one of these mounds gave the following results:

K507: Rano Raraku: 1467 A.D.  $\pm$  100 years – 'charcoal from 35 to 50 cm deep, in the top of the mound of quarry refuse from the carving of the statues.'

K521: Rano Raraku: 1206 A.D.  $\pm$  250 years – 'this sample of charcoal was judged inadequate for accurate dating in the laboratory. It occurred at a depth of 3m in the mound of quarry refuse derived from the carving of statues. *Smith used the date for determining the end of the Early Period and the beginning of the Middle Period.*'

This last quote from Heyerdahl indicates that an inadequate sample has been used to date a vital interface between two architectural periods, and highlights the doubtful nature of the evidence. But far worse – the section through the mound, from a geological viewpoint, shows clear evidence of land slip formation with some added dumping of coarse stone debris.

The upper, charcoal sample occurred in a deposit described as 'light sandy soil, clay, stone picks and much stone debris', while the lower sample occurred in 'sandy soil, clay, stone debris, stone picks'. The very nature of the steep slopes of the volcano, which in many parts exceeds the angle of rest for material of the nature described, rendered it liable to landslides and scree movement. Over the centuries, man-made piles of stone-chippings and discarded tools would have moved in a series of slides from the quarries to the foot of the mountain slope. During periods of stability, grass and scrub would have grown on the slides, and charred wood from both natural and man-induced fires would have become interspersed within the slide layers.

So serious are the doubts cast on this method of dating that it must be stressed that it is not inconceivable that charcoal from a fire which occurred in the middle of the nineteenth century A.D. – by reason of one earth tremor – could have been buried deep beneath stone-chippings from an age a thousand years earlier, and the whole solidified into a grass-covered mound.

By the anthropologists' reasoning, such ancient stone-chippings would have been declared to have a nineteenth century A.D. dating.

Comments by Routledge, who excavated more than twenty statues in the lower area, are germane to this problem:

*It was usually easy to trace the stages by which the figures had gradually been covered. On the top was a layer of soil, from 3 to 8 inches in depth; then came debris which had descended from the quarry in the form of rubble. It contained large numbers of chisels, some forty of which have been found in digging out one statue; below this was the substance in which the hole had been dug to erect the image, it sometimes consisted of clay and occasionally in part of rock.*

*Not infrequently, the successive descents of earth could be traced by the thin layers of charcoal which marked old surfaces, obviously the result of grass or brushwood fires.*

*The few statues which are in the horizontal position are always on the surface, and at first give the impression that they have been abandoned in the course of being brought down from the quarries, as they are frequently found close to standing statues, of which only the head is visible. It follows that, if this is the correct solution, the work must still have been proceeding when the earlier statues were already submerged. The juxtaposition, however, occur so often that it seems, on the whole, more probable that the rush of earth which covered some, upset the foundations of others, and either threw them down where they stood, or carried them with it on the top of the flood.*

*These various landslides allow no approximate deductions as to the date, in the manner which is possible in successively deposited layers of earth.*

Mrs. Routledge was a clear-thinking woman – a great advantage in making any attempt to interpret the mysteries of the Island.

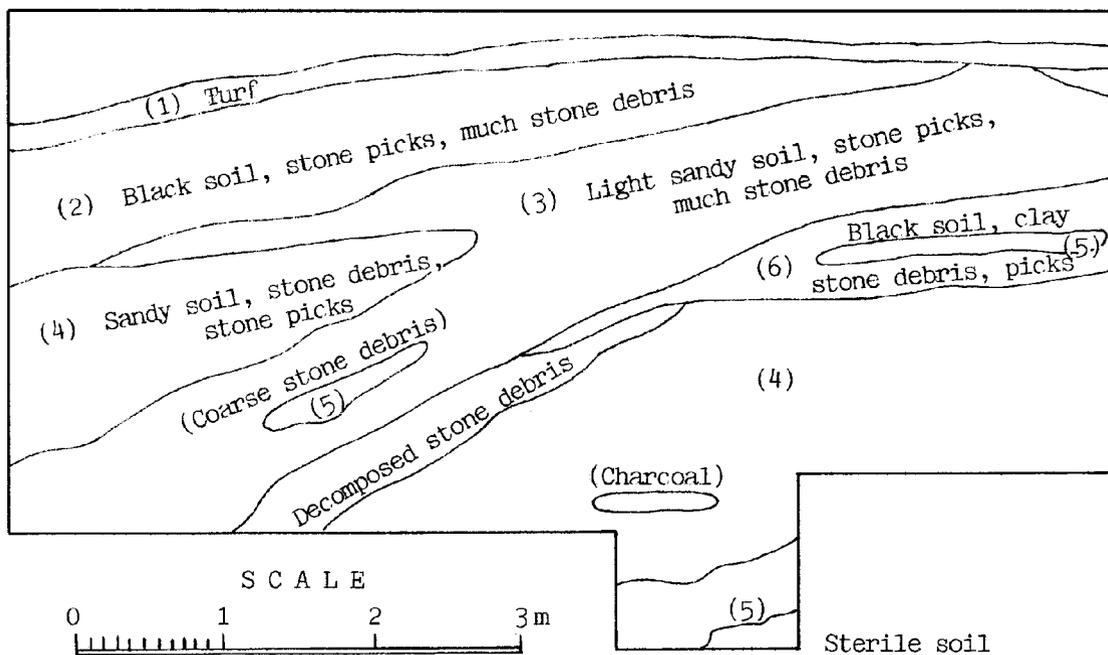


Fig.43. Section through a Rubble Mound at Rano Raraku (after Heyerdahl).

The section illustrated by Heyerdahl, copied here as *Fig. 43*, is unquestionably that of landslide material as described by Routledge, and the charcoal layers found within it should be assumed to be subsequent to the emplacement of the statues erect at the foot of the mountain.

Under no circumstances, should the material from sample K507 and K521 be used to date periods of architectural building on the Island. Nor should they be used – as has been done – to date the period during which carving was undertaken.

A sounder deduction would be that these erect statues were in place when the charcoal was formed from which the samples were taken. Their carving, then, pre-dates 1476 A.D.  $\pm$  100 years, and this is the only deduction that can be made from the evidence. Certainly, the evidence from the ‘inadequate’ sample, K521, should not be used to suggest an even earlier pre-dating, in the absence of sound confirmation.

It would be natural to ask – by how much do these statues pre-date 1567 A.D.? But there is no evidence, at Rano Raraku, from which this question can be answered – other than the state of preservation of the statues, themselves. Nevertheless, before we consider this aspect, there is another radio-carbon dated sample, obtained by Heyerdahl, which should be taken into consideration:

*K502: Poike Ditch : 386 A.D.  $\pm$  100 years – this sample was of charcoal from wood at the contact between the pre-existing ground surface and the bottom layer of the mounded spoil from the Ditch.*

The Poike Ditch was a considerable feat of excavation, carried out in an early period of the Island’s history, in an area which has not been subjected to landslides. The sample, therefore, provides evidence for one stage of the Ditch excavation having been carried out prior to 486 A.D.

Heyerdahl wrote:

*But deeper down industrious men had been at work. They had hewn further down into the rock and constructed a deep and artificial defence ditch with a rectangular bottom, twelve feet deep, about forty feet wide, and nearly two miles long across the hillside. It had been a gigantic construction. Sling-stones and carved slabs were found down among the ash. Sand and rubble cut away from the bottom of the ditch had been used to build a rampart along the upper side of the ditch, and the deposit of rubble in the rampart revealed that it had been carried up from the ditch in large plaited baskets.*

*Figs. 44 and 45*, combined longitudinally, form a simplified copy of Heyerdahl’s section through the Poike Ditch. It poses a number questions which are not asked by Heyerdahl, let alone answered. These include:

(i) what has happened to the 480 ft<sup>2</sup> of basaltic rock which the section shows had been carved out of solid, tough, basaltic rock? If this size of cut extends – as it surely must – for the full 2 miles length of the Ditch, what has happened to the 450 000 tons of quarried, solid volcanic rock?

(ii) where the walls of basalt continue below the interface between Layers 1 and 10, do these walls show evidence of quarrying? Heyerdahl's regret that he could not carry the excavation lower into Layer 10 suggests that, at his lowest level, he felt that he was still in artificial excavation; but, unfortunately, he does not say so. How deep is the Poike Ditch in reality?

If we can assume that the two faces of lava in the trench are of the same rock, which appears to be the case from Carlyle Smith's description, then a natural, geological, explanation for the trench would be problematical. There would be two possible alternatives – either it is a natural fracture, 12 feet wide, or it is the remnant of a vertical dyke cutting the lava flow.

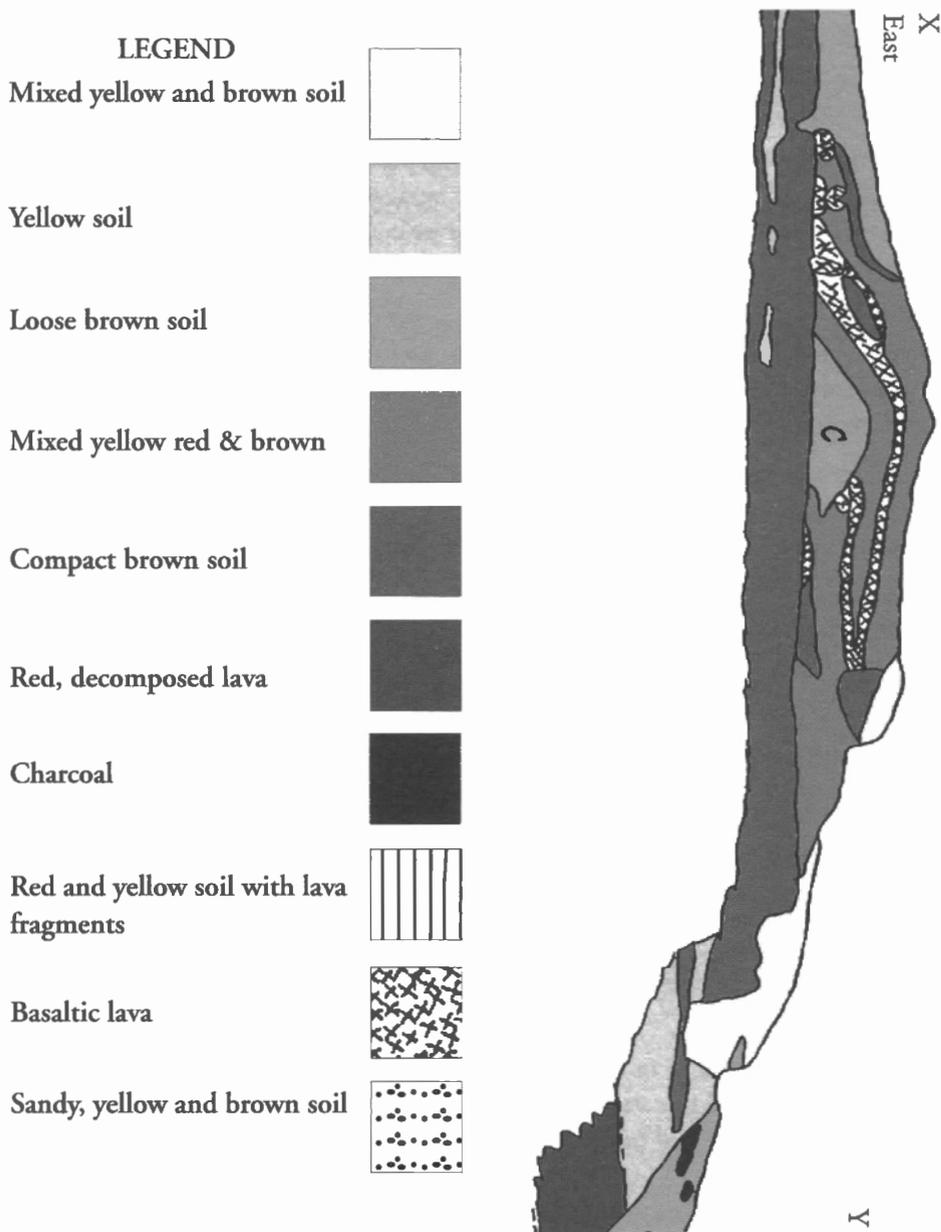


Fig. 44. Poike Mound Cross-Section  
(to be combined with Fig. 45)

The former would be remarkably wide (and even) for a natural feature two miles in length – and is highly unlikely; the latter, as the later feature, would be expected to stand proud of the lava enclosing it (there being no reason to suspect it of being softer material) – and is even less likely. In the absence of geological evidence to the contrary, it should be assumed that the trench in the lava flow was artificially constructed.

Despite the size of the construction, and the apparently immense labour involved, it should not surprise us. In this study, we have met with comparable excavations – all in hard rock – at Kharsag and Jericho – both many millennia older than the dates that have, so far, been suggested

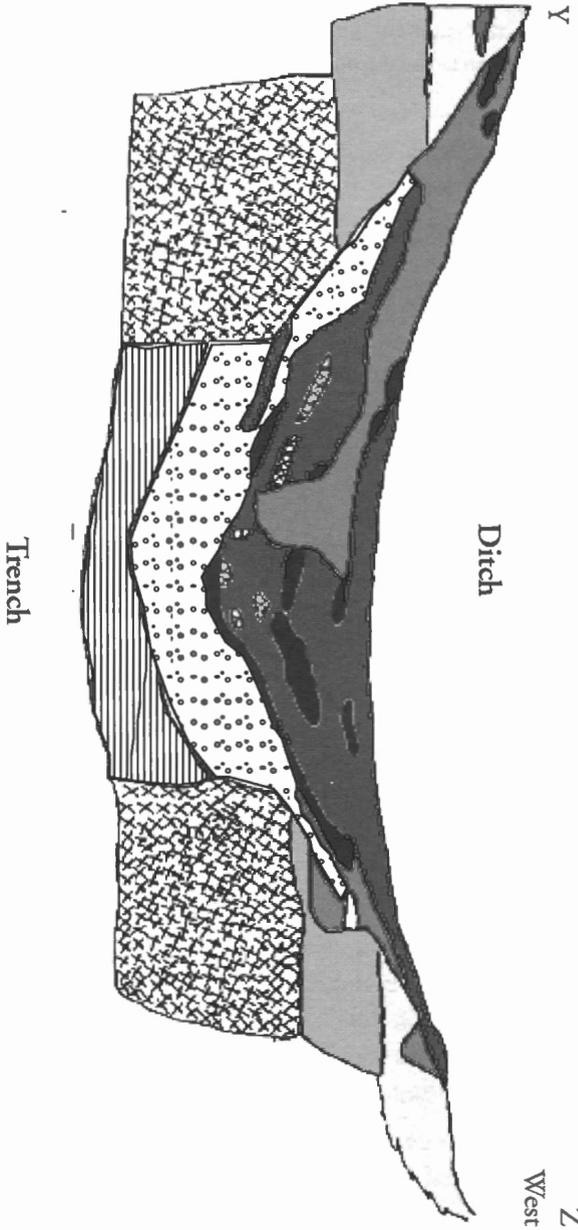


Fig.45. Poike Ditch and Trench Cross-Section  
(to be combined with Fig.44).

for the Poike Ditch. Moreover, if we accept that the Ditch, including the lower trench, was of artificial construction, we can recognise four principal interfaces, and make deductions from them.

**Interface A:** this is the oldest, and is the boundary between the 'red and yellow soil with lava fragments', below, and 'sandy yellow-brown soil', above. Clearly, the former -Layer 10 – is a mixture of Layer 2 ('red decomposed lava'), and Layer 3 ('yellow soil'). It has not been contaminated by Layer 4 ('compact brown soil'), and represents a period in the history of the Trench before Layer 4 was deposited.

**Interface B:** this is the next oldest, and is the boundary between Layer 1, below, and layer 4, above, the 'compact brown soil'. Consequently, Layer 1 is a mixture of the brown soil of Layer 4 and the yellow soil of Layer 3. It was only deposited in the Trench after Layer 4 had been deposited over the whole area.

**Interface C:** this is the boundary between the old surface of Layer 4 and the artificial mound-material taken from the original excavation.

**Interface D:** this is the present ground surface.

The deductions which can be made from these interfaces indicate a series of stages in the deformation of the present Ditch.

1. After the initial excavation of the lower Trench through the lava flow, a considerable period elapsed while it was partially filled by Layer 10 from infall, or inwash, of material from above the lava.

2. As Layer 4 was deposited over the countryside, it mixed with further infall, and inwash, from material above the lava to form Layer 1.

3. After Layer 4 was deposited, the Ditch was artificially re-excavated down to Interface B. The Ditch has subsequently re-filled to Interface D.

The important question, here, is – what period of time elapsed between the original cutting of the Trench through the lava-flow, and the re-excavation of the Ditch prior to 486 A.D. During that period, at least six feet thickness of infill has accumulated in the Ditch.

As there is no evidence of volcanic ash in this infill, the material must be wholly inwash from the surrounding area; but, additionally, some two and a half feet of Layer 4 was deposited on both sides of the Trench. This being rain-wash and wind-deposit, would have taken longer to accumulate. Consequently, we should be surprised if the original Trench was excavated later than 200 A.D.; and it could have been considerably older.

The Trench below the Poike Ditch is of such a volume that it could easily have supplied building-blocks for all the *abu* on the Island with cyclopean walls. Indeed, columnar-type basalt fractures naturally into gigantic shrinkage blocks, the polygonal sides of which would have been ideally suited to the fitted, angular type of masonry used. The weathered, surface lavas would have been far less suitable for this kind of building.

Having suggested an early date for the excavation of the Poike Ditch, two other radiocarbon datings may now be reasonably considered in this chronological review.

M732: Ahu Tepeu site, Ahu No.1 : 318 A.D.  $\pm$  250 years. This determination was from unburned 'tortora' reeds (*Scirpus riparius*) found in association with human bones in Grave 2.

This date was declared anomalous by Heyerdahl because of the dating of the bones in Grave 2; which were the material for the next sample.

M870: Ahu Tepeu site, Ahu No,1: 1 629 A.D.  $\pm$  150 years. Unburned human bones in Grave 2 associated with samples of reeds in Sample M732.

'This date falls within the Middle period as determined by other samples from other sites and is regarded as more accurate than the 'date from M732.'  
(After Heyerdahl).

Wisely, samples of modern 'tortora' reeds were taken from the island to ensure that these would give a rational reading. They did – Sample M921 gave a date of 100  $\pm$  150 years B.P. (Before Present).

We believe it to have been unjustifiable to throw out one of two results because it disagreed with an adopted hypothesis – itself unjustifiably grounded in landslide material; and, particularly, when the reed material had been shown suitable for radio-carbon dating by a modern sample.

There are numerous examples, throughout the world, where burials have been uncovered in megalithic sites that considerably post-date the building of the site, itself. Megalithic sites were greatly revered by ancient peoples and, seemingly much coveted as places in which to bury elders of importance.

The proper scientific deduction from the above samples is that the site is much older than the bones – by some twelve or thirteen hundred years. Conversely, the interment was much later than the building of the *ahu*.

The construction of the Ahu Tepeu must have pre-dated the age of the reeds found within it, but not necessarily by much. Workmen may well have slept on the site and placed reeds on the ground for a bed., in a temporary shelter under the giant stones.

A date of 318 A.D.  $\pm$  250 years is in good agreement with the charcoal of Sample K502 : Poike Ditch: 386 A.D.  $\pm$  100 years, found under the rubble from the Poike Ditch.

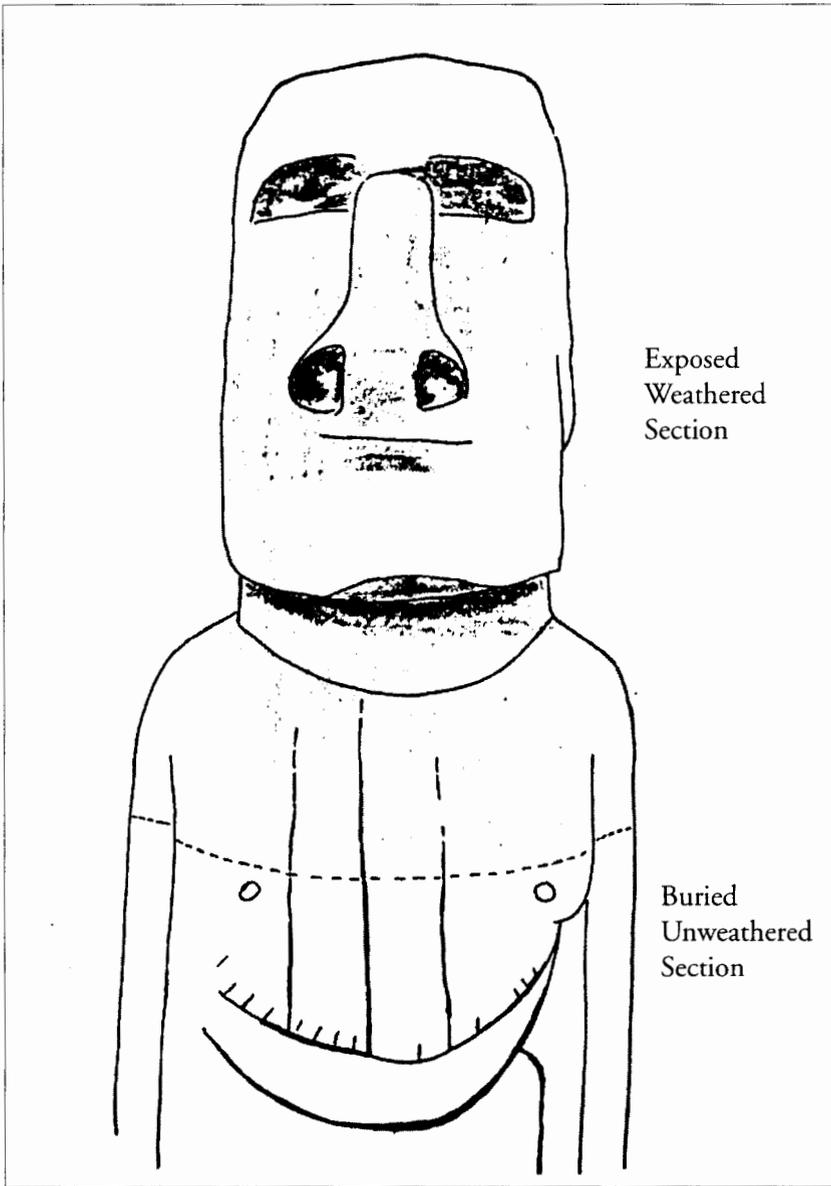


Fig.46. *The Ship Statue*  
(after Heyerdahl).

We must now consider the age of the statues, themselves. If the *ahu* were specifically built as platforms for the coastal statues, which must be the primary, and preferred, explanation, then the statues would date to a time within the first half of the first millennium of our modern era. But the only other evidence available comes from Sample K507 at Rano Raraku where the date of 1467 A.D.  $\pm$  100 years cannot be used with any degree of safety.

Can anything be deduced from the weathering of the statues? Many are very severely weathered, and others are far less so; and this has been used as an argument for a long time span for their production. But this argument would only be justified if the volcanic tuff from which they are carved were entirely homogeneous. Under such conditions, the variations in weathering would suggest a span of many centuries.

But tuffaceous rocks are far from homogeneous. The very nature of their volcanic, explosive extrusion ensures that parts are vitreous and hard, while other parts are pumiceous and soft. With 600 statues to be quarried, it would not always have been possible to choose the hardest rock, and many softer statues must have been carved. Consequently, the statues could have derived their differential weathering from differences in texture and composition rather than from an extended time-span in production.

One statue is particularly instructive. This is the erect statue illustrated by Heyerdahl (and copied by us as *Fig. 46*). On its chest, it has engraved the outline of a three-masted sailing vessel. On excavation, the top halves of the three masts were already exposed to weathering, while the bottom halves, and the hull of the ship, were underground – buried by the landslide material. The buried part is undoubtedly fresher-looking, and particularly the hull of the ship; but it is also clear that the hull has been more deeply incised than the masts. The weathered parts of the masts are only marginally less clear than the parts of the masts which have been buried – probably, for at least 400 years.

If this is a measure of the weathering which has taken place over 400 years, then it is likely that the weathering of the head, which is deep and extensive, has taken a very considerably longer period. It is certainly not incompatible with an age of 2 000 years.

The ship is crudely executed and completely out of keeping with the fine carving associated with the bodies of these statues; and we can have no doubt that this ship is a form of petroglyph graffiti superimposed on the statue by later arrivals on the Island.

On the other hand, the excavated statue, outlined in *Fig. 47*, shows graded weathering from top to bottom. It is recognisable that this statue was buried at least to the level of the top of the stomach at a very early period in its history, in order to have retained the pristine beauty of its delicately carved hands; and its age is represented by a comparison of the degree of weathering between the head and the hands.

If the hardness of the rock were known, this comparison might have been made quantitative, but the only evidence which we have of this factor is the statement that a swung pickaxe bounced off one statue with a shower of sparks. Hard sandstone and limestone, blocks and statues, in other parts of the world, have survived for millennia with no more weathering than the better Easter Island statues, and those made from igneous rock have survived far longer with scarcely a change.

The degree of change, between top and bottom, of the statue shown in *Fig. 47* suggests – but it is no more than an educated suggestion – that the exposed period should be measured in one or two millennia rather than over a few centuries.

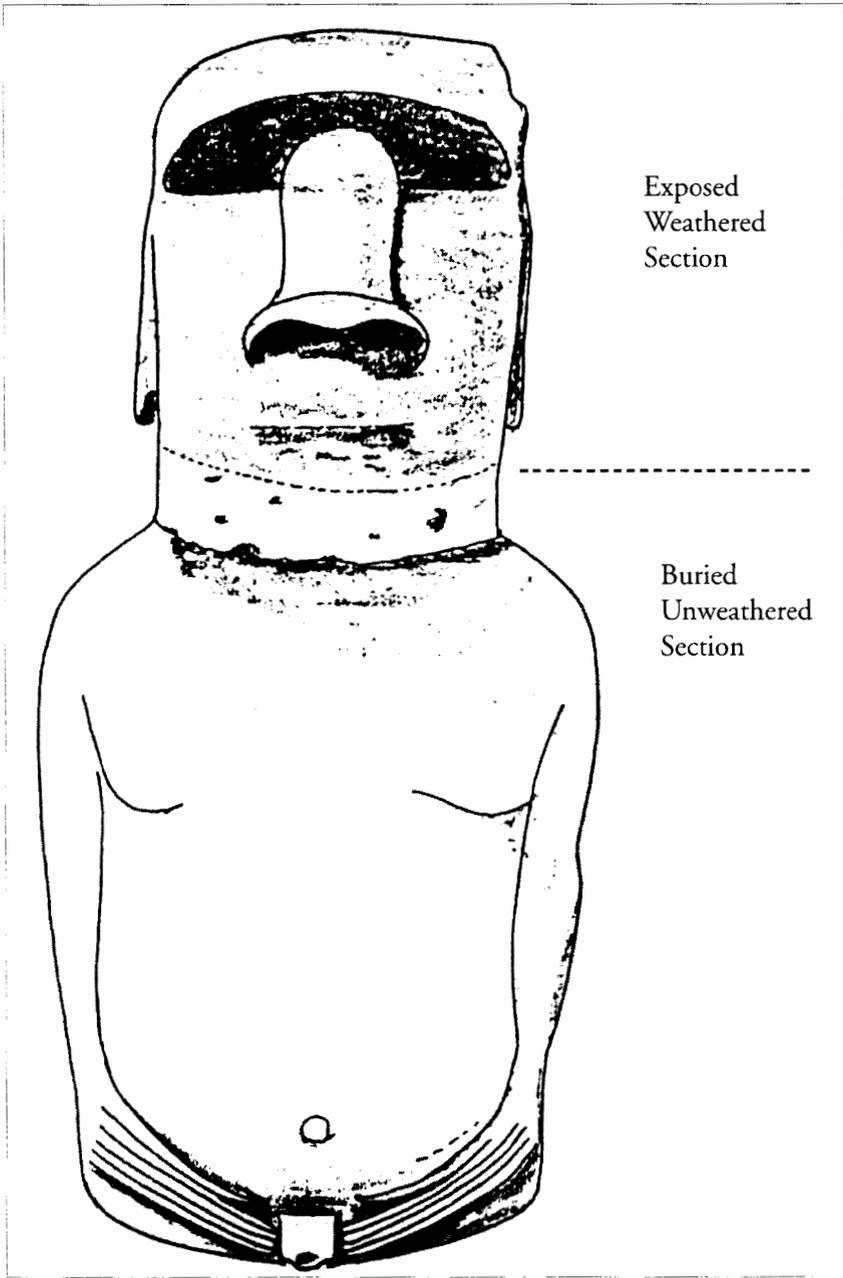


Fig.47. *Graded weathering on an Excavated Statue*  
(after Heyerdahl).

Some conclusions can be reasonably drawn from the evidence accumulated in the preceding pages. These are listed below.

## SUMMARY OF SIGNIFICANT POINTS

1. The earliest occupancy of Easter island, which has been scientifically dated, is indicated by the sample of charcoal under the earthen spoil removed from the Poike Ditch and thrown up as a rampart on the eastern side. This shows that the accumulation of debris in an earlier excavation was removed at a date within 100 years of 386 A.D. The date of the earlier excavation – that is, of the trench cut into the basaltic lava – cannot be determined on its own evidence; but appears to have been substantially earlier.

2. The cyclopean masonry of Ahu Tahira at Vinapu, and the now scattered blocks of Ahu Tongariki, together with many more, were constructed from blocks of black basalt of a type similar to that forming the sides of the Trench under the Poike Ditch. It is a reasonable assumption, therefore, that the original trench was a quarry for the blocks forming the early *ahu* – though it may have formed a defensive feature as well.

3. A sample of 'tortora' reed from a 'grave' associated with Ahu Tepeu gave a radiocarbon dating of 318 A.D.  $\pm$  250 years. This date is penecontemporaneous with the excavation of the Poike Ditch, and leads to a conclusion that the more massive *ahu*, at least, were constructed within, or before, the early part of the first millennium A.D.

4. Certain near man-sized basaltic statues with round heads, short faces and large eyes, appear to have been associated with the early *ahu* and, again, in the absence of any evidence to the contrary, should be dated, tentatively, to within, or before, the early part of the first millennium A.D.

These early statues bear no facial resemblance to the giant statues which are so numerous throughout the Island (compare *Fig. 42* with *Figs. 46* and *47*). But they both have the same characteristic of flexed arms with both hands stretched across the stomach, with the fingers pointing towards each other. There should be some fundamental connection, therefore, between the two classes of statues, and suggests that the same culture created both to represent different ethnic types – or perhaps more likely, if these statues are depictions of the 'gods' – different degrees of importance within the divine hierarchy.

5. Quarry refuse from the sculptures of the larger class of statues is associated with landslide material containing charcoal fragments from the 15th century A.D. This evidence is considered unreliable as a factor in dating the carving of the statues.

The weathering of the fully exposed parts of the erect statues of Rano Raraku, compared with the pristine character of the unexposed parts – and taking into consideration the hardness of the unweathered rock from which the statues were carved – suggests that there was no significant lacuna between the sculpting of the two classes of statue. Both should be dated, provisionally, to within, or before, the early part of the first millennium A.D.

6. Because the date of the original excavation of the Poike Trench cannot be determined closer than *prior* to the 5th century A.D., it should be kept in mind that these datings are *latest dates*, and could be considerably older. The only limitation to the age of the constructions is the state of preservation of the basaltic *ahu* blocks, and of the tufaceous statues.

Knowing the composition and state of preservation of the cyclopean blocks at the Greek sites

of Mycenae and Tiryns, which are 4 000 years old, and have been exposed to a climate not greatly different from that at Easter island, we could not contemplate any age range less widely spread than 3 000 B.C. to 500 A.D. for both the earliest *ahu* and the statues.

7. The most probable hypothesis concerning the time-span for sculpturing and emplacement of the Island's 600 statues varies from a minimum of 3 to 5 years, if the work were continuous; and up to 6 to 10 years, if breaks were taken for sowing and harvesting.

Statues were carved in quarries high up on Rano Raraku because the required rock was exposed, there, above the talus slopes; then, they were slid down these slopes to suitable sites for temporary erection. At these sites, the carving of the backs, and polishing, was completed; only the eye-sockets were left uncarved. After this stage, they were transported to their final sites, possibly on sledge-type skids; but rollers may have been used for the heavier specimens. Tradition suggests that paved roads were available for this transportation, and the factors involved certainly indicate that these would have been necessary – **unless there is truth in the local tradition that the statues were moved by 'mana' (mind-power).**

8. The Island is unlikely ever to have been able to support a population of more than 4 000 people. Because of the necessity for maintaining food production, it is not thought likely that a labour force of more than 600 males would have been available for the work of carving and transporting the statues.

9. Traditionally, the Island once had a network of roads resembling a spider's web -radiating from a central point which may have been located close to Rano Raraku. A person, or being, called Heke was said to have designed it, and to have had the place of honour at this central point.

A ring-road appears to have been in existence around the coast and this, together with the central radiating system, might have been intended to give the appearance of a spider's web.

10. Nearly a hundred *ahu moai* were erected around the coast, and over fifty were completed to the stage of having received the red *ha'u moai* (scoria hats or top-knots) which was the final phase of the building of the of the statue-bearing *ahu*. Individual statues were placed on the roads with their backs to the central point of the system, to form avenues of *moai*.

But, before we consider what these enigmas of Easter Island may have had to do with the movement of the *Shining Ones* westward across the Pacific Ocean, we propose to look a little more deeply into the mythological traditions of the incumbent peoples of Oceania as a whole.

### *The Island Cultures of Oceania*

*Unsteadily, as in dim moon shimmer  
From out Makali's night-dark veil of cloud  
Thrills, shadow-like, the prefiguration of  
the world to be.*

**Cosmogonic Myth from Hawaii.**

By the term Oceania, is inferred all island groups beyond Easter Island, in the east, to Sumatra in the west, and from Hawaii in the north to New Zealand in the south, This vast Pacific area may be divided into five ethnic and cultural divisions:

1. Polynesia – which may be defined as all islands lying roughly east of the 180° meridian, but including New Zealand.
2. Melanesia – comprising Papua New Guinea with all the islands and archipelagoes extending to the east and southeast, as far as Fiji and New Caledonia.
3. Indonesia – which includes all the islands normally referred to as the East Indies, from the Moluccas in the east to Sumatra in the west, and from Java and Timor in the south to the Philippines in the north.
4. Micronesia – mainly composed of small islands to the north of Melanesia and east of the 130° east meridian. And lastly, but by no means least in importance –
5. Australia together with Tasmania.

Compared with all the other great divisions of the world which we have studied, Oceania is unique in that it is composed wholly of sea-girt islands – including Australia which should be considered as an 'island continent'.

These islands vary in size from mere reefs, a mile or so in diameter, to substantial land masses like New Zealand and Borneo. Some are low coral atolls rising only a few feet above sea-level; others are volcanic and mountainous with summits rising into areas of perpetual snow.

The greater part of Oceania lies within the Tropics with the usual ecosystem of rain forest and its accompanying flora and fauna. But, in places, it extends deep into the temperate zone, and the snow-bound New Zealand Alps, with their huge glaciers, are more reminiscent of northern Europe, or the western cordillera of North America.

The native peoples of Oceania are almost as varied as are its geographical features and environments. Some, like the New Guinea 'pigmy' with their black skins, wrinkled faces, and short woolly hair, are in striking contrast to the little more than brunette Polynesians with their voluptuous forms and faces, and long wavy hair, or to the lithe, keen-faced, straight haired Malay.

The origin, evolution and affiliation of the various people of Oceania are problems whose complexity becomes more and more acute as more knowledge is accumulated. But, while anthropologists are still far from explaining, satisfactorily, all these matters, it is generally recognised that the ethnic history of the region can only be satisfied by the acceptance of a series of waves of migration from the west, each spreading itself more or less completely over its predecessors; thus modifying them and, in turn, being modified by them, until the result is a complex tangle, the unravelling of which leads, inevitably, back to the Asiatic mainland.

It has been suggested that the Easter Islanders, at least, show evidence of a reversal of this trend – with the migration coming from the South American continent. But this might just be illusory. The migrations moved in an orderly fashion, eastwards, as the development of the native peoples reached stages that allowed them to attain the navigational skills necessary for the crossing of vast areas of ocean. But the civilizing impulse which set them off on their travels may well have travelled in the opposite direction, releasing settled, but enquiring, tribal peoples successively from the east.

Under such an hypothesis, the Easter Islanders would have been one of the first of the tribes, presumably, to migrate eastwards under pressure from other peoples moving sporadically from the mainland.

The *New Larousse Encyclopedia of Mythology* introduces its readers to the complexities of the Oceanic pantheon in the following terms:

*If, as is usually the case, mythology is taken to mean the genealogy, history and powers of gods, demi-gods and heroes, whose lives are imagined to resemble those of human beings, in short the pantheon of any given people, then it is very hard to give a brief general view of this pantheon for Oceania. It is quite possible to extract from travellers' books a long list of divinities, for instance in Polynesia, Tangaroa, Tane, Rongo, Tu, and a host of other deities, some of whom turn up in a more or less large number of islands and archipelagoes, either with the same name in variants of dialects, such as Tangaroa, Kanaloa, Teeroa, or with more or less synonymous names, or with approximate or even identical attributes. Thus the chief Polynesian god, Tangaroa, is found in Micronesia under the more abstract name of Tabueriki (the sacred chief), in the anonymous thunder god of Ponape, the invisible god of the Ratak Islands, (and) the blind god of Bigar. The Polynesian god Rongo or Lono occurs in the Carolines, not only with the related names of Rongola (Fais Island) and Morogrog, but also with common features, notably those of being driven from heaven, to name one example, and for another of bringing fire to mankind.*

*But numerous differences are mingled with these resemblances. Sometimes in different islands of an archipelago, in the different districts of an island, even in a single tribe according to different individuals, the same god is endowed with different attributes, or unites in himself the attributes which elsewhere belong to different gods. Thus the Ngendei of the Fiji Islands is the supporter of the world, so that when he moves he causes earthquakes; but at the same time he is the divinity of good harvests or of sterility, the*

revealer of fire, and the king of the land of the dead like the Polynesian Mahuiki, the creator of the gods, the world and mankind, like the Polynesian Tangaroa, and, in addition, of cultivated crops which he showed mankind how to grow; he is also the author of a flood, a part attributed to different gods in Polynesia: Tawhaki, god of clouds and thunder in New Zealand; Tangaroa, Ru, god of the east wind, and Ruahatu a sea god in Tahiti; Hina, the Moon, in Hawaii. It also happens that in different regions different forms are attributed to the same god, or that when the god is represented in human form the sex is different.

On the other hand different gods in different populations receive the same attributes. Thus the creation of the world is usually attributed to Tangaroa in Polynesia, but in Lify Island (Loyalty Islands), to two deities, Tamakaia and MauiTikitiki (the latter of Polynesian origin), to Efate (New Hebrides), to Nobu in Eromanga (New Hebrides), to a prophet called by different names such as the unique, the old man, the man rejuvenated, or to his son Konori in Geelvink Bay (New Guinea), and sometimes to Ove in the Fiji Islands. Again in Fiji the origin of mankind is either attributed to Ngendei, who, according to some myths brought forth men by hatching out of an egg similar to the world egg of the Polynesian Tangaroa [our emphasis], or to several goddesses, particularly to Tuli, the daughter of Tangaroa, looked upon as the of the world in the Samoan Islands.

It is obvious that this tangled web of confusion, with its many common threads, cannot be unravelled, from the inside, by a lengthy dissertation on all its separate, variable factors. Understanding can only be induced by standing back from the problem, and by viewing it from a favourable point of vantage. This vantage point must be New Zealand where the broad Polynesian aspects have been studied from the many myths of the Maori tribes.

## NEW ZEALAND

Dr. Roland B. Dixon, in his Oceanic section of *The Mythology of All Races*, found it convenient to start the study of the mythologies of all these peoples with the cosmogonic myths which illustrate that the problems are by no means as simple as they appear at first sight – in fact Dixon describes them as forming one of the most interesting of all fields for mythological investigations. He found that the cosmogonic ideas of the Polynesians separated quite naturally into two types – a genealogical or evolutionary development of the cosmos, and of the gods, from an original chaos on the one hand; and, on the other, from a more or less definite act of creation by a deity or deities. He stated:

*The Genealogical or Evolutionary Type. Omitting for the moment such variations as exist between the versions current in the different islands, the essential elements of this form of myth may be stated as follows. In the beginning there was nothing but Po, a void or chaos, without light, heat, or sound, without form or motion. Gradually vague stirrings began within the darkness, moanings and whisperings arose, and then at first, faint as early dawn, the light appeared and grew until full day had come. Heat and*

*moisture next developed, and from the interaction of these elements came substance and form, ever becoming more and more concrete, until the solid earth and overarching sky took shape and were personified as Heaven Father and Earth Mother. At this point, as a rule, the evolutionary sequence stops and all further things, both the natural phenomena and all the myriad gods, are offspring of bright Heaven by Earth or some other female principle.*

*This conception of a self-evolving cosmos, of a universe declared by some to be only the body or shell of a great primal cause, is a most surprising one to find among a people upon the plane of culture in which the Polynesians were living at the time of their discovery. As an explanation of the riddle of the universe, and as a philosophic system, it would seem far more appropriate to early Greek or Hindu speculation; and indeed, in the form which was preserved in Hawaii, we really find an extraordinary echo of the doctrines of early Hellas and India; while the resemblances to Scandinavian mythology are also striking.*

These extraordinary resemblances to the concepts of Greece, India and Scandinavia can only be explained, in our view, in terms of common Teachers. And, after discussing various versions of the evolutionary cosmos, Dixon continued with an extraordinary account.

*Summing up the material thus far presented, it may be said that we have in New Zealand one form of cosmogonic myth which indicates a belief in the origin, from an original chaos, of a Sky-God, Rangi, who in conjunction with Papa ('The Earth') and other female powers, becomes the father of gods and men. ...*

*One of the most curious and interesting of Polynesian cosmogonic myths is that found in Hawaii, which, although differing in several important particulars from those just outlined, must yet be considered as belonging to the same general type. In the beginning, however, a striking variation occurs, in that although we have the source of all things from chaos, it is a chaos which is simply the wreck and ruin of an earlier world [a concept entirely in keeping with Indian philosophies]. And so, creation begins in the origin of a new world from the shadowy reflex of one that is past ...*

'Unsteadily, as in dim moon-shimmer,  
From out *Ma-kalli's* night-dark veil of cloud  
Thrills, shadow-like, the prefiguration of the world to be.'

It is hardly likely to be a philological coincidence that, in Indian mythology, *Kali-ma* (surely the equivalent of *Ma-kalli*) was the terrible consort of Shiva, the Destroyer of Worlds. But what follows in Dixon's account is even stranger:

*The drama of creation, according to the Hawaiian account, is divided into a series of stages, and in the very first of these life springs from the shadowy abyss and dark night. There is, however, no long series of antecedent, vaguely personified entities ranged in genealogical sequence, but the immediate appearance of living things. At first the lowly zoophytes and corals came into being, and these are followed by worms and shellfish, each type being declared to conquer and destroy its predecessor, a struggle for existence*

in which the strongest survive [the emphasis is ours, to suggest that Charles Darwin's ideas had been preceded].

*Parallel with this evolution of animal forms, plant life begins on land and in the sea – at first with algae, followed by seaweed and rushes. As type follows type, the accumulating slime of their decay raises the land above the waters, in which, as spectator of all, swims the octopus, the lone survivor of an earlier world. In the next period Black Night and Wide-Spread Night give birth to leafy plants and to insects and birds, while in the darkness the first faint glimmering of day appears.*

*The sea brings forth its higher forms, such as medusae, fishes and whales; and in the dim twilight monstrous forms creep in the mud. Food plants come into existence while all nature is thrown into uproar under the stress of its birth-pains. The fifth period sees the emergence of swine (the highest mammal known to the Hawaiian), and night becomes separated from day. In the sixth, mice appear on land, and porpoises in the sea; the seventh period witnesses the development of various abstract psychic qualities, later to be embodied in man; while in the eighth, the turmoil and uproar having subsided, from peace and quiet, fructified by light, which is now brilliant, woman is born, and also man, together with some of the higher gods. The principal difference between this conception – which is truly remarkable for a savage people – and the myths previously outlined are fivefold: first, the derivation of the present world from the wreck of an earlier; second, the omission of much of the cosmic development, if it may be so called; third the ascription of the origins of life to the earliest period of creation and the tracing of its evolution from lower to higher forms; fourth, the suggestion, at least, of the building up of the solid earth as due to the gradual accumulation of the products of the first life; and, lastly, the absence of the Heaven Father and Earth Mother, figures which form so characteristic a part of the New Zealand myths.*

*In spite of these divergences, however, the fundamental idea of evolutionary sequence, as opposed to creation, is clearly marked; and here, as in the New Zealand myths, the gods are a product of, or an emanation from, the universe [our emphasis], rather than the pre-existent germ of all development. ...*

*The Creative Type. – Turning to the second of the main themes in the original origin-myths, namely, that characterized by belief in a more or less definite creation, notable differences in distribution are at once apparent. In outline the legends of this class recount that in the beginning the gods dwelt in an upper sky-world, below which there was nothing but a wide-spread sea. Into this a deity cast a stone, which ultimately became the world, where, after some of the heavenly beings had descended, mankind later appeared.*

*For the fullest version of this myth we must turn to Samoa, on the western verge of the Polynesian area, where, it will be remembered, only fragments of the evolutionary theme still survive. From the high heavens Tangola saw a stone floating in the boundless sea beneath, and this he brought up to the skies, where he shaped it into human form, inspired it with life, and took it to wife. She bore him a bird, which he sent down from the sky-world, casting into the sea a great rock to serve it for a home. After a while the bird returned to Tangola, complaining of the shadeless character of the land, and so the god cast down a vine which grew and gave shadow, but afterwards in anger Tangola sent*

worms, which fed upon the vines and killed them, and from the worms and maggots, developed from the rotting vines, man was later made. In this and in other versions from Samoa there is, as a rule, little of an actual fashioning or shaping of the world, although this element appears in one or two cases. A similar version is (or was) current in Tonga. *Tama-pouli-alamafoa* ('King of Heaven'), *Tangola-eiki* ('Celestial Chief'), *Tangaloa-tufuga* ('Celestial Artisan'), and *Tangaloa-atu-logo-logo* ('Celestial Messenger') dwelt in the heavens. *Tangaloa*, the divine messenger, was ordered to descend to this world to see if he could find any land, wherefore he departed on a bird [cf. previous references to a possible aerial craft], and after flying about for a long time (observed) a sandbank on which the waves broke. Returning to the skies, he reported that he could find no dry land, but the lord of heaven said to him, "Wait for seven days, and then go back and look again." He did so and found the land already risen above the waters.

Bringing back tidings of this discovery, he was again instructed to wait and to look once more, for this dry land which he had seen was indeed the earth ... ..

The Lords of Heaven now ordered him to go and live upon this land, but when he visited it he returned again to heaven and said, "It is a great land that I have seen, but there is no plant or tree." Then the divine chief gave him a seed, ordering him to plant it, and when he had done so, the seed germinated and grew, and a great vine arose, spreading until it covered all the land.

It is not impossible that in these myths, we are hearing a distorted version of the instructions which may have been given to the Anannage by their Supremo, Anu: "Go and find a land for us to settle in; and when you have found it, plant it and make it suitable for habitation."

Nevertheless, one more origin-myth needs to be described because it concerns the 'cosmic-egg' of which we have had examples from the myths of Greece and Egypt and South America – and elsewhere. Dixon tells of a fragment of a myth from the Society group of islands which states: "In the beginning, Taaroa existed in an egg, in darkness, from which he burst forth." A somewhat similar account has been reported from New Zealand, also, according to which a great bird flew over the primeval sea and dropped into it an egg, which opened after floating for some time. An old man and an old woman emerged with a canoe, and after they had entered it – together with a boy carrying a dog, and a girl carrying a pig – it drifted ashore in New Zealand.

Eros Protogonos was said to have landed in Greece, having emerged from a 'silver egg'; an 'egg' landed on a sandbank in the Nile, and Atum led the first gods ashore into Egypt; five 'eggs' landed on Condor-coto, in the central Andean region of South America – and out of them stepped the god Pariacaca and his four colleagues. New Zealand is said to have received its 'divine messengers' in the same manner; and, thereafter, civilization of its tribes proceeded apace.

It might be assumed that this tale of an 'egg' started in the Middle East and was carried all over the world, but there are considerable difficulties arising from such an assumption; and it is more reasonable, in the light of all the evidence, to consider that the *Shining Ones* – precipitated into a 'material world' from their etheric origins – required a vehicle to support their journeys in an unfamiliar state of gravity. This will be researched in a final chapter to this book.

If the arriving gods 'made the desert bloom', and started agriculture wherever there were sufficient numbers of developed people, this would account for the 'creation' group of stories; and if

they taught the elements of cosmology (as they are stated to have done in Kharsag), and evolution of the species, to the most advanced of their pupils, that would explain the 'evolutionary' group of stories. The Anannage – the *Shining Ones* – certainly seem to have visited Oceania; and the timing would suggest that it occurred after they had left the Americas. It therefore behoves us to return, very briefly, to Easter Island.

### EASTER ISLAND REVISITED

The great enigma of Easter Island lies in the number and size, and character, of the stone statues that litter that small island. These statues have seven characteristics that define the appearance of whomsoever they were intended to depict. These are:

- (i) extraordinarily large ears;
- (ii) large eyes;
- (iii) a long straight nose;
- (iv) an overhanging jaw of formidable proportions;
- (v) thin, out of proportion, arms;
- (vi) long, slender hands, joined – with finger-tips touching – on the abdomen below the navel.

[Among the Celts (see Chapter Seventeen), the Daghdha Mor was described as being 'potbelly' by his decriers.]

We believe it to be fair to say that ancient man did not make statues of this size, nature or proliferation, to glorify himself, or his chiefs, but only to represent his gods. And the prime examples of the latter occur in the giant statues of the royal Pharaohs of Egypt, all of whom were believed to be divine reincarnations of the god Horus.

It is the more surprising, therefore, that the only known [to the authors] 'apparently distorted' statues of a divine personage also occur in Egypt – in the representational colossi of the so-called heretical Pharaoh Akhenaten. The marked similarities between the statue of Akhenaten, salvaged from the Aten temple in Karnak, shown, here, as *Plate XVII*, and the giant statue at Ahu Te-Pitute-kura, shown in *Fig. 42*, are clear to see.

Moreover, the similarities between the Pyramids of Egypt and those of Central America lend credence to a common element of design; as do the other ornamentation factors which we have mentioned.

However, we are not suggesting that there is any direct connection between the two statues; only that their points in common give a lead that will require some thought in our final chapter (Chapter Twenty-five).



Plate XVII *Statue of the Pharaoh Akhenaten*

### *The Universal Measuring Rod*

*There must have been a headquarters from which standard rods were sent out but whether this was in these islands, or on the Continent, the present investigation cannot determine.*

Professor Alexander Thom  
*Megalithic Sites in Britain.*

*Oh! Day-King, Sun, my Father!  
May there be a Cuzco:  
may the Capable One be he who  
measures.*

The Creation of Cuzco  
*(transcribed by Christobal de  
Molina, 1575 A.D.)*

In the *Prologue*, an *historical* approach was adopted to the discussions concerning the *Elohim* – the *Shining Ones* and was largely confined to their activities in the Middle East and Europe, from their arrival around 8 200 B.C. until their *diaspora* in the third millennium B.C.

Subsequent researches revealed that these activities were not restricted to these areas but covered the whole of our known World. In the Middle East, the *Shining Ones* concentrated, at first, on the teaching of agricultural practices and biological problems, branching out later into law-giving and administrative government. They were also involved in megalithic building but this was inadequately covered in earlier chapters.

In later chapters, we have already touched on a remarkable astronomical talent which was foreshadowed by references to Ugmash's activities in Kharsag, and which was used by them for the seasonal control of peasant farming. We now have to expand this investigation to demonstrate how order was imposed on the standard measurements used, world-wide, in megalithic building over a very long time-span, before proceeding to describe specific activities in Britain. We shall start with the mensuration component because, having established these basic factors, it can then be shown how they were used in the astronomically-orientated structures that sprang-up like mushrooms whenever indigenous peoples reached a level of development that enabled them to take advantage of this vital technology.

Pre-historic human cultures may be differentiated by only a handful of criteria. Perhaps the most distinctive of these are language, writing and religion; but another important area covers architecture and, specifically, what has not been generally recognised – the standard mensuration that has been at the heart of basic designs.

Languages, however, tend to have common origins; writing stems from simple and stylised,

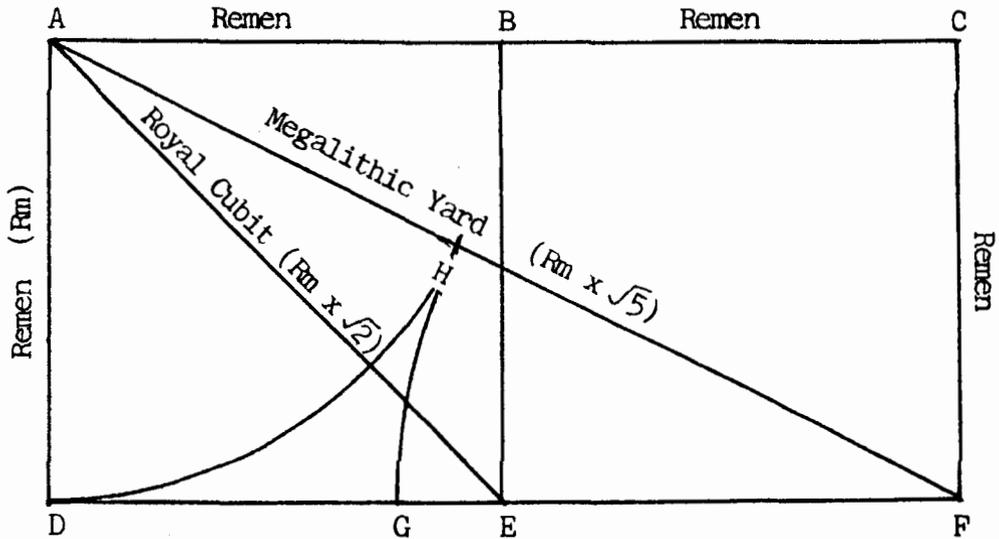
pictorial representations of common objects and activities; while religions all have the seeds of a common spiritual truth. It follows that the use of any of these three criteria tends to blur the edges between apparently distinctive cultures. On the other hand, the fourth criterion – mensuration – whether it be based on the height of a man; the length of his arm or hand; or on the span of his walking stride; might be expected to show up variations of quite a specific character – particularly between peoples widely separated in space and time.

It would be reasonable to expect that when Early Man began to plan his towns, his large houses and, later, his shrines and temples, he would have chosen unit lengths, based on his own physical dimensions, that would be suited to the work to be accomplished, and to the nature of the terrain to be covered. These units, therefore, might be expected to vary greatly from culture to culture; even from area to area within a culture – and so separate tribal groups to a greater degree than either language or writing.

Strangely, in ancient constructions, this apparently logical conclusion does not stand up to practical examination; and this blatant anomaly has led to the writing of this section of this Chapter in order to establish that common characteristics in units of measurement were used over three continents and a span of eight thousand years. But before these common units can be defined, a brief reference is required to be made to the geometrical and arithmetical ratios used by these ancient peoples – and particularly by the Egyptians.

In his book, *The Sphinx and the Megaliths*, John Ivimy drew attention to the work of Else Christie Kielland, the Norwegian artist, who set out to discover the rules by which the formalised art of ancient Egypt was governed. She found that the factor that most commonly controlled these compositions was a geometrical construction for the derivation of *phi* ( $\Phi$ ) – to be explained later – of which the framework was a 2 units by 1 unit rectangle and its  $\sqrt{5}$  diagonal. Such a rectangle is illustrated in *Fig.48*.

Fig. 48. *The Remen Mensuration Rectangle*



That this construction was used more widely than just in Egypt, was recognised by Ivimy but he tended to consider that it was confined to Britain outside the Mediterranean littoral. By recourse to this 2 x 1 rectangle, Ivimy discovered a geometrical relationship between the archaic measurement quanta of the *Remen*, *Royal Cubit* and *Megalithic Yard*; a relationship which, on his arithmetical calculations, was accurate to 0.026%. As will be shown, here, this understates the phenomenal accuracy actually achieved by ancient surveyors, by a considerable margin.

In *Fig. 48*, it may be seen that, from the basic square side of the Remen, the length of the Royal Cubit can be derived by multiplying the Remen by the square root of 2; similarly, the Megalithic yard can be derived by multiplying the Remen by the square root of 5.

It will be necessary to examine this postulate in some depth because mensuration based on this 2 x 1 rectangle has been found on four continents – Africa, Asia, Europe and America – and almost invariably with its roots in the basic Egyptian quantum, the Remen. Ivimy gives the remen a standard length of 370 millimetres (mm), a figure that we are happy to accept although, in more detailed studies, we have found it to vary from 0.370 0 metres (m), or 370.0 mm in, for example, Mohenjo-daro in Pakistan to 0.370 4 m, or 370.4 mm in the early Egyptian Mastabas and Pyramids. Within this span of four tenths of a millimetre (or, approximately, one sixtieth of an inch), we have located twenty-two other world-wide measurements belonging to this genre. The results of these researches are summarised in *Table IX*.

In this *Table*, Column 2 names the archaeologically-investigated site, or structure; and Column 1 gives the millennium in which its main construction was carried out. Column 3 indicates the metric Quantum used in the building, as determined from the statistical investigation outlined in Appendix C. Column 4 is simply the name of the particular quantum determined – that is, remen, royal cubit or megalithic yard.

The definitive column is Column 5 which lists the ‘remen equivalent’ of the statistically-determined Quantum, derived from dividing the royal cubits by 2; and the megalithic yards by 5. The final Column indicates the Probability that the Quantum obtained was not ‘random’ – a figure derived from the statistical analysis formulae in Appendix C.

# THE SHINING ONES

MILLENNIUM	SITE(S)	QUANTUM DETERMINED	NAME	REMEN EQUIVALENT	RANDOM PROBABILITY
		m		m	1 chance in
Eighth B.C.	Jericho	1.152 6 [45.38in]	7 1/RM ELL?	0.370 1	1 250
Seventh B.C.	Çatal Hüyük	0.186 0	RM/2	0.372 1	500 million
Fifth B.C.	Eridu	0.185 0	RM/2	0.370 0	10 thousand
Fourth B.C.	Ba'albek Podium and Trilithon	0.523 4	RC	0.370 1	100 million
Fourth B.C.	Nippur	0.523 5	RC	0.370 2	50 thousand
Fourth B.C.	Uruk (Erech)	0.185 1	RM/2	0.370 1	20 thousand
Fourth B.C.	Ur	0.840 8	?	?	?
Third B.C.	Susa (Shush)	0.370 0	RM	0.370 0	10 million
Third B.C.	Early Egyptian Mastabas, Pyramids	0.523 8	RC	0.370 4	5 thousand
Third B.C.	Ebla	0.523 4	RC	0.370 1	40 million
Third B.C.	Mohenjo-Daro	0.185 0	RM/2	0.370 0	30 thousand
Third B.C.	British Stone Circles	0.827 5	MY	0.370 1	200 thousand
Third B.C.	Line A – Cam Valley	0.827 5	MY	0.370 1	?
Third B.C.	Bodmin Moor Alignments	0.827 6	MY	0.370 1	?
Second B.C.	Knossos	0.149 7	RM/4 x Φ	0.370 1	2 500
Second B.C.	Dur Untash Ziggurat	0.523 6	RC	0.370 2	10 million
First B.C.	Persepolis	0.523 3	RC	0.370 0	100 million
First B.C.	Pompeii	0.523 5	RC	0.370 2	500 thousand
First A.D.	Bishapur	0.370 1	RM	0.370 1	10 million
First A.D.	Mixed Mayan Monuments	0.827 5	MY	0.370 1	2 000
First A.D.	Chuitinamit	0.413 9	MY/2	0.370 2	50 million
First A.D.	Mayan Ball Courts	0.206 8	MY/4	0.370 0	40 million
First A.D.	San Jose – Belize	0.413 1	MY/2	0.370 0	10 million
First A.D.	Mayapan – Yucatan	0.413 8	MY/2	0.370 1	100 million

RM = Remen : RC = Royal Cubit : MY = Megalithic Yard.

Average Remen (exclusive of Jericho and Çatal Hüyük) = 0.370 1 m.

Table VIII. *Remen-related Quanta determined from  
Measurements on Ancient Sites.*

Leaving aside, for the moment, the two earliest sites of Jerico and Çatal Hüyük, six sites gave remen quanta, or recognisable basic fractions of the remen. These were in order of their age of construction:

Eridu (Iraq) – 0.370 0 m  
 Uruk (Iraq) – 0.370 1 m  
 Susa (Iran) – 0.370 0 m

Mohenjo-daro – 0.370 0 m  
 Knossos (Crete) – 0.370 1 m  
 Bishapur (Iran) – 0.370 1 m.

These six sites gave a consistent, average value for the remen of 0.370 05 m which agrees satisfactorily with Ivimy's figure of 370 mm (0.370 m).

Eight further sites produced the royal cubit quantum, namely:

Ba'albek (Lebanon) – 0.523 4 m : Ebla (Lebanon) – 0.523 4 m  
 Nippur (Iraq) – 0.523 5 m : Dur Untash (Iran) – 0.523 6 m  
 Mastabas (Egypt) – 0.523 8 m : Persepolis (Iran) – 0.523 3 m  
 Great Pyramid (Egypt) – 0.523 2 m : Pompeii (Italy) – 0.523 5 m

Again these results were remarkably consistent, and gave an average for the royal cubit of 0.523 46 m which, when divided by 2 (see *Fig. 48*) gives a remen of 0.370 14 m, within one tenth of a millimetre of the average of the first six computations..

The remaining eight sites were divided between Britain and Central America, and yet both areas, surprisingly, produced the megalithic yard as their quantum:

British Stone Circles – 0.827 5 m : Chuitinamit (Guatemala) – 0.827 8 m  
 Cam Valley (Britain) – 0.827 5 m : Mayan Ball Courts (Yucatan) – 0.827 3 m  
 Bodmin Moor (Cornwall) – 0.827 6 m : San Jose (Belize) – 0.827 5 m  
 Mixed Mayan Monuments – 0.827 5 m : Mayapan (Yucatan) – 0.827 6 m.

The average megalithic yard from these eight, diverse sites was 0.827 41 m which, divided by 5 (see *Fig. 48*), translates to a remen of 0.370 03 m.

The extraordinary nature of these results (which can be verified from Appendix C) is that the remen derived from three, geographically widely-dispersed, groups of archaeologically-defined sites – covering a time-span of more than five thousand years – is computed at 0.370 05 m, 0.370 14 m and 0.370 03 m – a variation from the mean of only three quarters of a tenth of one millimetre.

This result represents an 'error' of less than 1 part in 10 000 – a level of error which would be found acceptable in modern Tertiary traversing by the Ordnance Survey of Great Britain.

Eight sites argue a royal cubit, respectively, of 0.523 4 m, 0.523 5 m, 0.523 8 m, 0.523 2 m, 0.523 4 m, 0.523 6 m, 0.523 3 m and 0.523 5 m, which give an average of 0.523 48 m. The six sites (eliminating Çatal Hüyük, for the present) providing figures for the remen, give values

of 0.370 0 m, 0.370 1 m, 0.370 0 m, 0.370 0 m, 0.370 1 m, and 0.370 1 m, giving an average of 0.370 05 m.

From the rectangle in *Fig 48*, it may be seen that the ratio of the royal cubit to the remen is 2:1 requiring that a remen of 0.370 05 m should be matched with a royal cubit of 0.523 33 m. The discrepancy, therefore, between the theoretical value of a royal cubit (0.523 33 m) and the practical figure obtained in the field (0.523 48 m) is only 0.000 13 m (less than a seventh of a millimetre).

Similarly, by virtue of the 5:1 ratio indicated by the Mensuration Rectangle, the remen value of 0.370 05 m argues a theoretical megalithic yard of 0.827 46 m. Measurements by the authors, through the length of the Cam Valley, extended to a distance of 37 km (see Chapter Twenty-Four), produced a figure for the megalithic yard of 0.827 54 m (2.715 03 ft); and these figures were confirmed by a reworking of Professor Thom's calculations for 145 British Stone Circles (see *Appendix A*) – giving a megalithic yard of 0.827 53 m (2.715 00 ft).

The discrepancy in the value for the megalithic yard, between the theoretical figure and the practical average between Thom and O'Brien of 0.827 54 m (the fifth decimal place being marginally weighted in favour of O'Brien because of the greater potential accuracy of the longer line), is only 0.000 08 m – or one twelfth of a millimetre. Again, this is a difference of 1 part in more than 10 000.

The validity of the Remen Mensuration Rectangle as a statement of a geometrical relationship between the remen, the royal cubit and the megalithic yard, is established by these minute variations between the theoretical and the host of practically-measured lengths. By inference, **the measuring rods used in the building of these ancient sites were as universally accurate as the steel tapes used by the Ordnance Survey of Great Britain, today.**

That said, it becomes necessary to consider the four anomalies in *Table IX* which are additional to the standard set by the consistent results. These are the sites at Jericho, Çatal Hüyük, Ur and Knossos.

1. Jericho : this town is the oldest known in the world. As described in Chapter Ten, its foundations were laid around 8 000 B.C. Not surprisingly, the determined quantum was not one that fitted, credibly, into the range of measurements supplied by the Remen Rectangle; but a further study will have to be made, eventually, because the quantum length of 1.152 m equates to 45.38 inches (in) which is similar to the Old English *ell* (Latin: *ulna*, meaning 'forearm') which was a variable measurement for cloth of 45 inches.

The only meaningful relationship that could be established between this quantum and the remen involves the *seventh root of the reciprocal* (as shown in *Table II*); and, in the present state of our knowledge, this is not acceptable.

2. Çatal Hüyük : an ancient town of Anatolia, established early in the seventh millennium B.C. A most convincing quantum of an apparent half-remen was obtained from 160 individual measurements with only 1 chance in 500 million of it being random. But the remen equivalent was 0.372 1 m – just 2 millimetres longer than the standard established in the later sites.

An obvious – but not necessarily correct – deduction would be that the standard measuring rod, wherever it was kept, was shortened by wear over a period of some two thousand years. This could also explain why the Jericho quantum was marginally larger than the rather inaccurate Old English *ell* – but no weight can be put on such an explanation without further evidence being found.

3. Ur : ninety-five measurements gave a quantum of 0.840 8 m – with less than 1 chance in a million that it is a random result; but we can find no credible relationship between this figure and the other standardised results.

4. Knossos : the Palace of Minos produced an unusual quantum of 0.149 7 m, but the introduction of *phi* ( $\Phi$ ) as a divisor gave a standard remen of 0.370 1 m. This is of great interest because the classical Greeks used the factor as a ‘ratio of perfection’. It was used in the construction of the *Parthenon* on the Acropolis in Athens.

In *The Sphinx and the Megaliths*, John Ivimy also drew attention to the importance of *phi* in nature and in mensuration. It is an irrational number (which implies that it is not a whole number but an integer plus a decimal fraction with the following value:

$$\Phi = (5 + 1)/2 = 1.618\ 033\ 988\ 8 \dots$$

Strangely, this number quoted here to only ten places of decimals, is the limiting value of the ratio between successive numbers in the series 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, ... .. 317 811, 514 229 ... .. in which each successive term is the sum of the two previous terms. The ratio of the last two numbers quoted, to the tenth place of decimals, and all subsequent ratios in the series to that number of decimals, is 1.618 033 988 8 ... .. Such a series carries the name of the mathematician, Fibonacci. As larger and larger numbers are taken in the series, the ratio between a number and its immediate predecessor moves closer and closer to the absolute value of *phi*.

Ivimy pointed out the uniqueness of *phi* in that it is the only number whose square is equal to itself plus 1, and whose reciprocal is equal to itself minus one:

$$\Phi + 1 = \Phi^2 \quad \text{and} \quad \Phi - 1 = 1/\Phi$$

It is also the only irrational number that approaches more closely to rationality the higher the power to which it is raised. For example,

$$\Phi = 1.618\ 033\ 988\ 8 \dots \text{ (irrational number)}$$

$$\text{but } \Phi^{3000} = 1.000\ 000\ 000\ 0 \times 10^{500} \dots \text{ (a rational whole number).}$$

It is hardly surprising that such a number, once discovered – or, perhaps, disclosed by the Anannage – should have been considered to have magical, or at least, favourable properties.

Ivimy drew attention to the use of  $\Phi$  by the architect (Ictinus) of the *Parthenon*, in determining its proportions, and to the fact that:

*In geometry, phi appears in pentagonal forms of symmetry, notably in the fivepointed star which was the emblem of the Pythagorean brotherhoods. In biology, there are many plants, molluscs and other living organisms that manifest an extraordinary predilection*

*either for numbers of the Fibonacci series, or for pentagonal arrangements of petals and other parts, or for logarithmic spirals (notably in seashells) which expand in the ratio  $\Phi:1$  with every quarter or half turn.*

Ivimy further states that:

*No written records have been found on papyri or in inscriptions in tombs and elsewhere to prove that the Egyptians knew anything about the phi-ratio, but there is strong circumstantial evidence in their art and architecture that they knew both how to construct it from a 2x1 rectangle and how to derive it arithmetically from numbers in the Fibonacci series.*

For our part, *phi* is a numerical attribute that is part of the basic structure of the Remen Rectangle. In *Fig.48*, the arc DH is drawn from centre D with a radius of one remen, cutting AC at H; the arc HG is drawn from centre H with a radius of HF (5 - 1 remens) to cut DF at G.

And now we come to the most remarkable calculation of all. If we accept that the Line A – Cam Valley measurement is likely to be the most accurate of all the Sites, because of its surveyed 37 km length, we obtain a value for the megalithic yard of 0.827 540 m. The equivalent remen becomes 0.370 087 m – which is very close to the average (0.370 10 m) of all sites in *Table IX*.

In *Fig.48*, GF = HF which measures 0.827 540 m (MY) minus 0.370 087 (RM) and, therefore equals 0.457 453 m; GD is 2 remens long, less GF, and has a measurement of 0.282 721 m. The ratio of GF over GD, therefore, is 1.618037.

The figure given for *phi*, above, was 1.618 034.

The difference between these two calculations, the one based on practical numerology, and the other on extensive field measurements, is only 0.000 003, or 1 part in 500 000. The common factor of 5 in the *phi-ratio* and in the remen/megalithic yard relationship, of course, controls this association, but serves to establish the connection between *phi* and ancient mensuration. In this respect, it justifies the acceptance of the use of  $\Phi$  in the Knossos quantum.

What is likely is that, at places such as Knossos and Athens, there were two sets of 'Remen Rods'; the one standard at 0.370 1 m, and the other *phi*-modified at 0.370 1 m x 1.618 033, giving a quantum of 0.598 8 m (a quarter of which was 0.149 7 m). Then, by using the one rod for, say, the north-south direction and the other for directions at right angles, the non-mathematically trained craftsman, automatically could produce buildings based on the proportions of the *phi-ratio*.

Professor Thom was undoubtedly correct when he wrote:

*There must have been a headquarters from which standard rods were sent out but whether this was in these islands or on the Continent the present investigation cannot determine.*

Had he lived, Thom would doubtlessly have been gratified to learn that these 'standard rods', far from being confined to these islands – or indeed to the Continent of Europe – were used in Africa, Asia, and the Americas as well – and over a time-span of at least five thousand years.

For our part, it is not the centralised headquarters that astounds us – there was an ideal one in Kharsag/Eden – but the organisation that could keep such rods accurate to a decimal part of a millimetre; distribute them over oceans, to places 20 000 kilometres apart; and teach indigenous craftsmen to use them in creative monuments.

Of course, the Anannage – the Great Shining Sons of Heaven – would have been at the heart of the administration; and we shall detect their 'fingers in every pie' as we continue this investigation.

### The Anannage

Oh yes, their feet, in ancient time, did walk  
on England's pleasant fields – Salisbury Plain  
the Vale of Pewsey, Bodmin Moor, arcane  
East Anglian woodlands where the soft chalk

shimmers in the soil, here they left their mark  
and, working on a suitable terrain,  
they taught our forefathers the measured chain.  
Yes, they were here: you could have heard them talk

in Heaven's language, our own parent tongue,  
whilst fresh winds billowed out their linen robes  
and cold rain fell. Although long lost they live

in legend still; they are the Ones, the young,  
the free, who built the fairy hills, whose probes  
circled this earth. What knowledge they did give!

*Barbara Joy O'Brien*

### *The Bodmin Moor Astronomical Complex*

*Know if thou grudge to prolong thy rest,  
That on the summit whither thou art bound,  
A geographic labourer pitched his tent,  
With books supplied and instruments of art.  
To measure height and distance; lonely task,  
Week after week pursued! To him was given  
Full many a glimpse (but sparingly bestowed  
On timid man) of nature's processes.*

William Wordsworth

That the poet Wordsworth should find it in his heart to sympathise with the Surveyor who – theodolite-laden, with a host of other paraphernalia – struggles through bog and fen to establish himself on upland peaks, is a great tribute to his own Lakeland struggles; doubtless less encumbered (if he were wise) but a struggle, nevertheless.

In this chapter, the authors relive their own strivings with bog and moor in order to wrest the secrets of an archaic, astronomically-inspired complex of Stone Circles and Giant Cairns on the desolate crags and empty valleys of Bodmin Moor in the eastern part of the ancient Duchy of Cornwall.

In the Cam Valley (which is the site of the next Chapter), the scanty physical evidence for the long past activities of a technologically advanced culture amid the orderly array of farms and hamlets gave the exercise a near-metaphysical aura. But on Bodmin Moor, the eerie silences, broken only by the cry of the curlew and the bleating of untended sheep; the swirling mists; and the brooding sense of Arthurian mystery; imbued that same aura with a near-spiritual quality. And yet the Moor, ringed by time-honoured granite *menhyrs* as old as the Pyramids of Egypt, was to open up a whole new concept of the activities of Stone Age man in that ancient land of *Kernow*.

That concept is concerned with the construction, by a people unknown outside of legendary sources, of twelve Stone Circles scattered over the granite massif of the Moor, and with astronomical observations that were apparently made from these Circles to Giant, Stone Cairn markers strategically built (with great labour) on smooth hilltop ridges. It must be stressed, immediately, that the term 'giant' is no exaggeration as some of these Cairns were more than 25 metres in diameter; 10 metres high; and contained, originally, as much as ten thousand tonnes of quarried, and roughly shaped, granite slabs.

By themselves, these ancient Cairns are of little account, having been pillaged by local farmers for countless centuries to build their dry-stone walls around their lowland fields. Now they are ignored by the scattered local people; and their grass-invaded stumps are overlooked by the summer tourist migrants who picnic in blissful ignorance within the depleted, basal rings.

The stones, themselves, are now only of importance as the vestigial evidence of the presence in Britain, in the third millennium B.C., of a people of a much more advanced culture than is generally assumed for that remote period of some 5 000 years ago. As the study develops of the astronomical expertise, the world over, in those ancient times, it is becoming increasingly clear that the conflict between archaeologists and astronomers, over the cultural levels that can be detected, has no real substance in fact.

Archaeologists are uncovering the artifacts of a less cultured, indigenous population; while the astronomically-orientated researchers are concentrating on a different kind of artifact, designed by a highly skilled majority who must have taught, and then left, leaving no record behind them other than the durable, megalithic monuments which they inspired.

In earlier chapters we attempted to establish the reality of those whom we considered to have been *spiritually-based, itinerant sages*, by drawing on many sources – some historical, some legendary. Now, we find it quite ridiculous to contemplate that, after nearly 5 000 years have passed, our present-day culture has not seriously attempted to solve the problem of the identity of the people who designed Stonehenge, Avebury, and the astronomically-orientated structures like those of Bodmin Moor.

Our ‘heroes’ of Volume One were first discovered in the highlands of modern Lebanon, through cuneiform writings of roughly the same age as the Cornish monuments. That startlingly revealing work – *Secrets of Enoch: XIX, 1-5* – states unequivocally (see Chapter Four):

*After this, the men brought me to the sixth haven, and there I saw seven groups of Angels, very bright and wonderful, with their faces shining brighter than the Sun. They were brilliant, and all dressed alike and looked alike.*

*Some of these Angels study the movements of the Stars, the Sun and the Moon, and record the peaceful order of the World. Other Angels, there, undertake teaching and give instruction in clear and melodious voices. These are Archangels who are promoted over the ordinary Angels. They are responsible for recording (and studying) the fauna and the flora in both the Highlands and the Lowlands.*

*There are Angels who record the seasons and the years; others who study the rivers and the seas; others who study the fruits of the Lowlands, and the plants and herbs which give nourishment to men and beasts.*

*And there Angels study Mankind and record the behaviour of men, and how they live.”*

This scientific work was undertaken in the *Building of Knowledge* in the Settlement of Kharsag just to the northeast of Mount Hermon in the Lebanon, in the second half of the Seventh Millennium B.C. The purpose of the astronomical work appears to have been that of setting up a time-scale on which agricultural activities could be reliably based.

Four thousand years later, that early work at Kharsag (suitably refined) was used to construct the astronomical complex on Bodmin Moor.

The seemingly itinerant wanderings of the *Shining Ones* were followed down into the plains of

Mesopotamia where, it was postulated, they founded the City-States of Sumer; and were traced back through Greece, Scandinavia and Scotland to Ireland. Now, we find them in Britain and Cornwall, itself.

In Sumer, these Sages were known as the *dingir an a-nan-na-ge* – the ‘Shining, Great Sons of Anu’<sup>(1)</sup>. In later Babylonian times, they were deified in their absence and absorbed into a Middle Eastern pantheon in which their true characteristics were lost. In Greece, they were to be remembered as the ‘Gods of Olympus’; and in Scandinavia, they were the ‘Gods of Asgaard and Valhalla’.

But it was in Ireland that they came closest to integrating with the lives of the ordinary people around them. There, they were known as the *Tuatha De (D)anaan*; an expression that can also be translated as the ‘People of Anu’; and any Irishman, steeped in the rich mythology of the Hibernian countryside, will pronounce that the abundant mounds of his native land were built by the *Tuatha De Danaan* (see Chapter 17).

Ultimately, the ‘People of Anu’ passed from the limelight of legend into the mists of mythology as the ‘Little People’ – the ‘faeries’ who occupied the *souterrains* of the earthen mounds, and who still command such awe and respect in the deep recesses of the Irish consciousness.

Because they left no written record other than the paeans of praise by later chroniclers reflecting the gratitude of the local people among whom they lived and worked, it has to be argued that these Sages can only be studied in the megalithic remains that comprise the memorials to their astronomical and engineering skills.

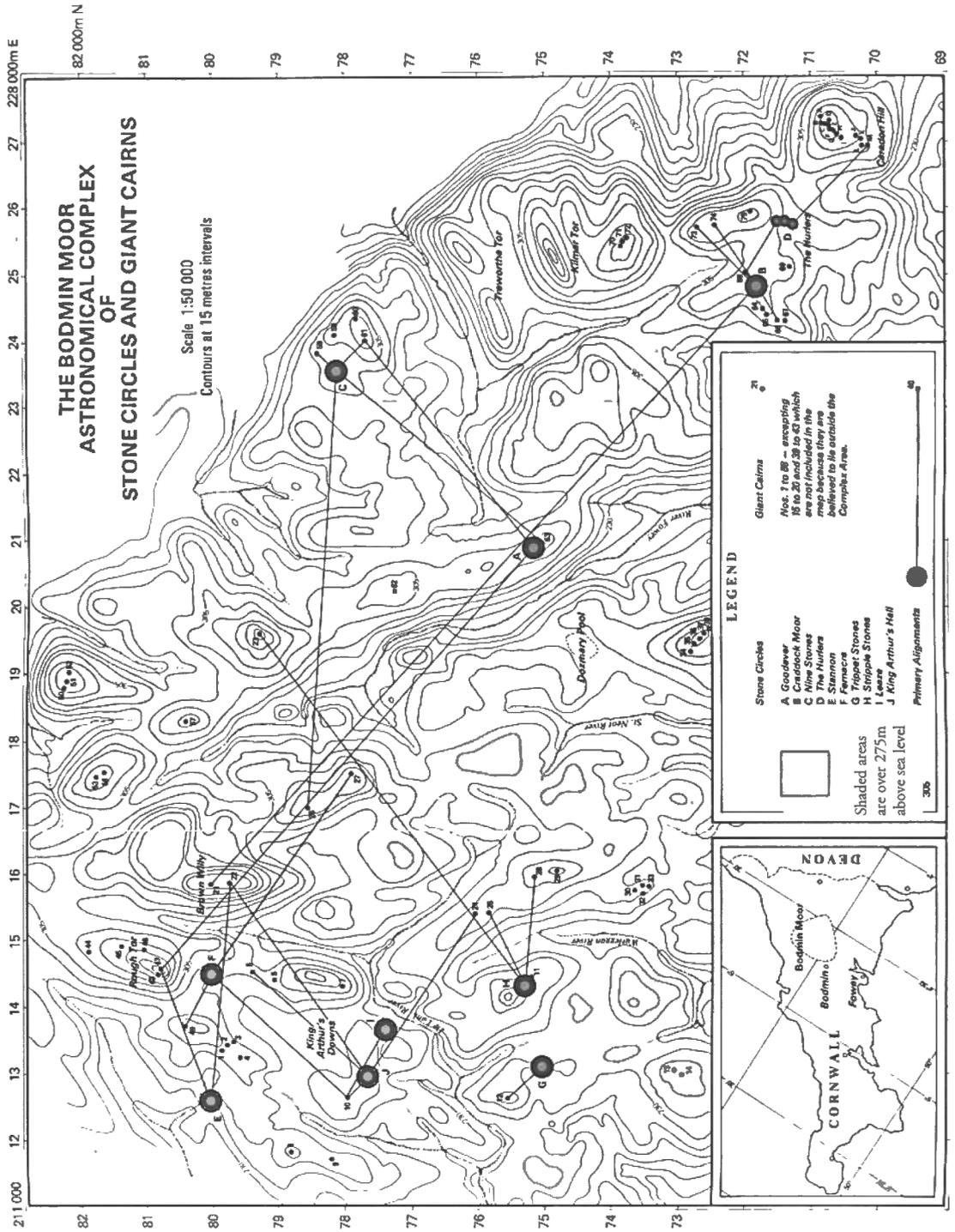
It is to add one further memorial to their memory that we have entitled the scientific colloquy of this chapter – *The Faerie Astronomers*.

Unfortunately, in a study of these remains there can be no certainty concerning their designers – other than an overwhelming mass of substantial evidence – unless some definitive artefact, or intelligible record, should be unearthed. In Cornwall, there seems little likelihood of this, unless some inspired archaeologist should stumble on a find equivalent to that of Kainum, son of Arpachshad – a grandson of Noah:

[JUB VIII:3-4 VB] *And he found a writing which former generations had carved upon a rock, and he read what was thereon, and he transcribed (it) and sinned [sic] owing to it, for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the Sun and Moon and Stars in all the signs of heaven.*

*And he wrote it down and said nothing about it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.*

(1) Alternatively, ‘Great Sons of (the) Light’



Map XIV

Already, three generations after Noah, the astronomical observations of our itinerant sages had become shrouded in mystery and were being encapsulated as forbidden knowledge. In Britain, too, millennia later, knowledge became the prerogative of the Druidic intellectuals until completely suppressed in the Dark Ages; and we are left today with the task of rediscovering the skills and knowledge taught to our ancestors.

No such stone as Kainum's, other than the much later Babylonian clay-tablet astronomical records, has come to light in archaeological investigations. However, although eminently desirable, such a peripeteia is not essential to our researches; indeed, the finding of a stele declaring in ancient writing – 'The Watchers constructed this Circle' – might pose more problems than it solved.

In its absence, a new breed of inter-disciplinary scientists has been searching for megalithic evidence of artificial astronomical alignments displaying a probability against random coincidence sufficiently high as to be virtually incontrovertible. On Bodmin Moor, this evidence, even with the most conservative controls, appears to be close, if not beyond, such an order of probability.

Once Stone Age Man had begun to settle in permanent communities, to sow and reap his food in preference to foraging for roots and berries, and to domesticate cattle and sheep and goats rather than rely on the uncertainties of hunting, he found the need for a reliable calendar. In a variable and uncertain climate he needed annual reference points to indicate to him when to plough and when to sow; when it was time to release his animals to the higher pastures; and when to gather them in again.

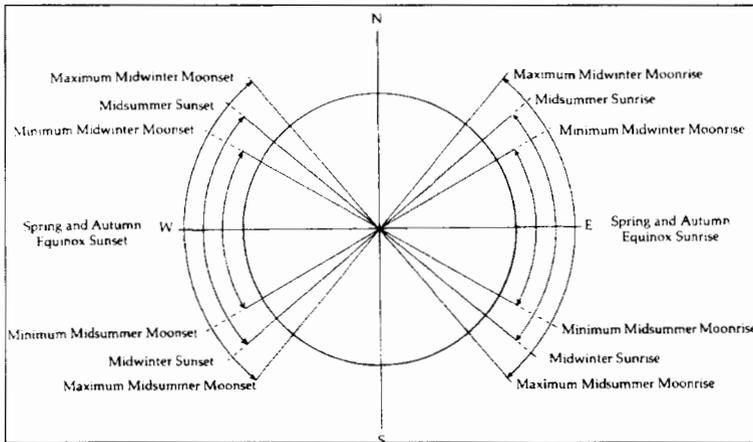


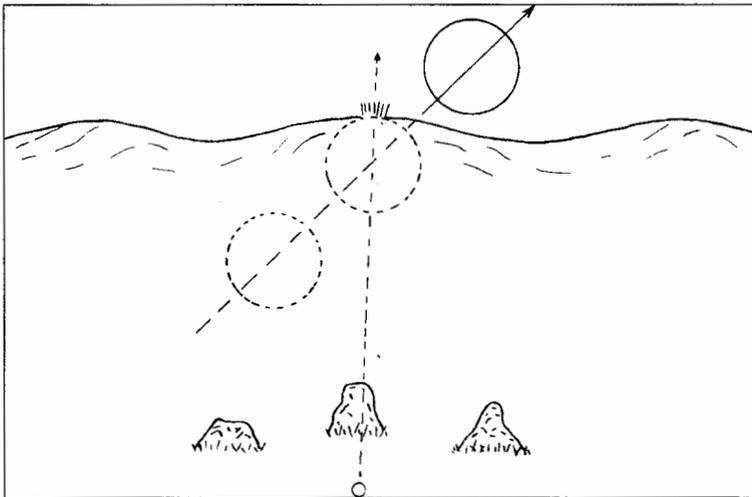
Fig.49. *The Annual Movements of the Sun and Moon along the Horizon.*

For this purpose, the Sun was the perfect indicator [as the Anannage had already discovered in Kharsag], rising, as shown in *Fig.49*, due east at the Equinox in early Spring, and then moving northwards along the horizon by roughly the equivalent of its own apparent diameter each day until, at Midsummer, it rose in the northeast. From there, it retraces its steps southwards, passing east again at the Autumn Equinox and, ultimately, rising in the southeast at Midwinter. This

easily discernible travel of some  $90^\circ$  along the horizon, between the two limiting Solstice positions, provided an ideal measure of the march of the seasons. Moreover, where clear, level horizons were available [as on Bodmin Moor], together with lower ground for observation, the practicalities of recording the Sun's movements were comparatively simple.

All that was required was a fixed observation point marked by a suitable stone ( and ringed by other stones for identification) together with marker cairns at representative points along the horizon, as shown in *Fig.50*. Early Man seems to have had excellent eyesight, and to have been careful to preserve it by observing only the first flash of the rising Sun as the top of its disc (the upper limb) appeared behind the marker Cairn.

Those who complicate the probability calculations by arguing that we cannot tell which part of the Sun would have been observed, should try to view the rising Sun on a clear morning when the air is free from smoke and dust, and try to determine its relationship to a horizon marker. They will find the first flash is tolerable, but the whole disc is blinding, and dangerously so. Under the unpolluted conditions of ancient times observation of the whole disc would have been impossible.



*Fig.50. Observation of Sunrise from a Fixed Point within a Stone Circle.*

Under the direction of his Teachers – the Anannage/*Shining Ones* – Neolithic Man marked the Midsummer and Midwinter solar rising and setting points, the Equinox points, and a variety of intermediate positions, four of which survived to become the Celtic Quarter Days. The latter included the important festivals of Beltaine and Samhain. Beltaine was observed some forty days after the Spring Equinox and probably indicated the safe period for releasing cattle and sowing crops after the Winter and Spring frosts, particularly in hill country like Bodmin Moor. Similarly Samhain, about forty days after the Autumn Equinox, warned of the onset of Winter – and

required the movement of cattle down from the higher pastures to the sheltered valleys.

Neolithic Man must have been equally fascinated by the Moon, whose rising and setting made bewildering swings across the horizon. Every month, it swung from northeast to southeast, in its rising, and from northwest to southwest in its setting (see *Fig. 51*), making great leaps up to six times its diameter from one day to the next. Its phases were useful in breaking up the month, but its annual discrepancies, in contrast to the constancy of the Sun, must have been disturbing. For nine years in succession, the span between its furthest northeasterly and south-easterly rising points would have widened by as much as seven times its diameter in two consecutive years.; then the span between the limiting positions would close again for a further nine successive years.

There is evidence that this lunar movement was well understood by the third millennium B.C. in Britain, and that marks were set up along the horizons to record these maximum and minimum lunar rising and setting positions. There is even evidence that a full lunar calendar was recorded at Wandlebury, near Cambridge (see Chapter Twenty-Four), covering the separate years of the 18.6 years lunar cycle. As this period was comparable to a span of a generation in the lives of these early people, it can be understood to have provided a useful long-term record of the passing years.

It was the perfect scenic conditions on Bodmin Moor for the observation of the rising and setting of the solar and lunar discs that first attracted the authors to make a study of the area. The subsequent discovery that the Moors held no less than twelve classic Stone Circles lent spice to the venture and to the search for possible horizon markers.

That suitable markers had been available became clear after the first climb to the top of Brown Willy, a granite ridge culminating at its northern end in the highest point in Cornwall. From a distance, Brown Willy appeared to have four distinct peaks, of which two were seemingly unnaturally conical for a granite outcrop which tends to weather into rectangular masses with flattish top surfaces. Closer inspection showed that two peaks were natural outcrop, but the other two, including the highest, were truncated cones artificially constructed of small granite blocks. The larger was 25 metres in diameter at its base, and the truncations were found to be the result of progressive destruction, by man and weather, of massive bee-hive shaped Cairns which, in their prime, must have stood between eight and twelve metres high.

A reconnaissance of the whole of Bodmin Moor showed that Brown Willy was not alone on having massive, perched Cairns on its summit ridge. Nearly ninety ridge-top Cairns were discovered (the majority are labelled 'Tumulus', in Gothic lettering, on the Ordnance Survey maps), suitably placed for observation from the lower-lying Stone Circles, and it soon became apparent that there was a substantial possibility of establishing that significant astronomical alignments occurred between artificial constructions that could reasonably be assumed not to have been the result of coincidence.

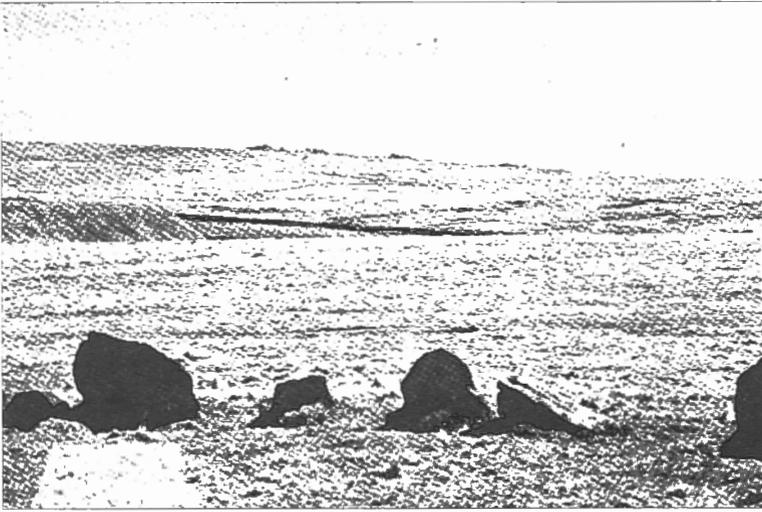


Plate XVIII. *Brown Willy Cairns just showing above the Skyline from the Stannon Stone Circle.*

The idea was not new – even for Bodmin Moor. After the whole Moor had been surveyed, and the many alignments observed; and after the computations had been completed, but before they were checked, a programme for the re-run of the data was refused by the computer, which was banished for servicing. This gave time for browsing through old records of the area. One, from 1895, on *Rude Monuments on Bodmin Moor* by A.L.Lewis, stated:

*With regard to the Bodmin Moor circles, I may say in conclusion, that the line drawn due north through the Stripple Stones and Fernacre Stones was probably intended to point to the polestar, and that the line due east through the Stannon and Fernacre circles to Brown-Willy, evidently was meant to indicate the equinoctial sunrise, while hills due south (of which there are instances here and elsewhere) were kept in view as directing attention to the sun at noon.*

Mr. Lewis was commendably observant for his time and, although he did not realize that the high elevation of Brown Willy above the Stannon Circle would prevent any observation of the Equinoctial sunrise behind the easterly cairned peak, he was not wrong, because the observation was offset to the cairned subsidiary peak 300 metres further south.

To anyone who stands within the Stannon Circle, in the natural amphitheatre of the smooth rolling horizon punctuated by Cairns and natural rocks and overlooked by the towering presence of Rough Tor, Lewis's two alignments are impressive and, seemingly, convincing. But, in a study such as this, the laws of chance are immutable; and far more is required to establish the existence of an ancient astronomical complex. This was well understood by Hencken, an archaeologist who, in surveying the archaeological treasures of Cornwall wrote, while taking a passing shot at Sir Norman Lockyer:

*He tried to establish the astronomical significance of many stone circles in the British Isles; but though he may have succeeded with Stonehenge, his views about circles elsewhere are not convincing ... But after all it is hardly surprising that, with so many points on the horizon and so many sight-lines at one's disposal, some of them should coincide. Still, if all the evidence converged to a single result or compact group of results, it might be considered of some value, but in fact the conclusions are nearly as diverse as the sight-lines by which they were reached.*

This viewpoint is not confined to archaeologists, but is common to all scientists trained in assessing the mathematical value of such results. It has to be stressed that certainty is not an absolute value that can be attributed to the surveyed results of an archaeo-astronomical study; only an irrefutable 'Kainum's stone' could provide that.

In its absence, certainty has to be replaced by probability, and while this substitute will always fall short of final proof, it can, if proper mathematical constraints are applied and a sufficiently large number of observations are used to provide a reliable result, be used to provide an excellent indicator of the truth.

While not wishing to weary the reader with a dissertation on probability theory, it is desirable to allay any fears of it and to stress what a useful, and essential, tool it can be in sorting out the random coincidence from the deliberate action. The theory is used throughout this study as a measure of the credibility of the conclusions, but the explanations will be brief and simple.

We all use probability theory in everyday life in a variety of disguises, and bookmakers and actuaries make their living from it. Our perennial decision on whether to carry a raincoat has to be based on the estimated probability of rain.

Probability is often quantified on a continuous scale from 1.0, which indicates the *truth* of a matter, down to 0.0 which indicates the certainty of the *untruth* of it. Since neither certainties are ever achieved, the probability of truth lies somewhere between 1.0 and 0.0. When the traveller decides not to take his raincoat, he has assessed the probability of rain, mentally, at a figure below 0.5 – there being a greater probability of no rain than of rain. That the decision not to take a coat is frequently wrong is only a measure of the limitation of reliable information on which the decision was based.

That more reliable degrees of probability are available, where the data are sound, may be demonstrated by the following example. If there were a million tickets issued for a major sweep-stake with a single prize of £100 000 and a single ticket were held, it would be patently unwise to anticipate success in the draw by spending the money in advance; the mathematical probability of failure would be 0.999 999. However, if by some good fortune, all the tickets were held except one, although there would be no certainty of winning the prize, it would not be unreasonable to act as if the money were already in the bank; the probability of failure would be 0.000 001.

In this study of astronomical alignments on Bodmin Moor, the calculated probabilities of randomness (failure) are much closer to the latter chance than the former one-ticket chance; in fact, the overall probability of there having been deliberate placement of Circles and Cairns to give significant astronomical alignments is many orders closer to certainty than the chance of winning

in the above favourable example. But it can never reach the closed status of certainty. The question of whether the deliberate placement can be accepted as *proven* is another matter; in scientific terms, a calculated probability of randomness as low as 0.000 000 1 might be accepted as proof – if the quality of the data were considered sound.

Stonehenge, Avebury and hundreds of other megalithic structures have high probabilities of being astronomically-orientated designs, but because of the limited number of observations possible from a single structure none of these probabilities is high enough to be considered incontrovertible.

At Stonehenge, Professor Hawkins assessed the probability of the stones having a random, non-astronomical alignment as low as 0.000 06, or 1 chance in 10 000; and yet many considered this figure too high to constitute proof. On Bodmin Moor, it is fortunate that the Stone Circles and Cairn-markers are limited in number and can be demonstrated to be artificial, and that the alignments between them can be measured with a high degree of accuracy. The demonstration of a probability figure substantially lower than that for Stonehenge (less than 0.000 000 1) would be advanced by us as proof of deliberate astronomical design.

### BODMIN MOOR

Bodmin Moor is a roughly triangular area of high rolling moorland, some 200 square kilometres in extent, forming the eastern end of the spine of the Cornish peninsula, close to its border with the County of Devon. Its terrain comprises two sections split by the southeasterly flowing River Fowey; the westerly part is dominated by the Rough Tor – Brown Willy massif, which rises to a height of 420 metres (1 375 feet), and the easterly section by Kilmar Tor, rising to 395 metres (1 295 feet), and Caradon Hill to 369 metres (1 212 feet).

Despite its limited size, and despite the farming activity that fingers out from every valley and creeps up the hillsides like a spreading infection, parts of the Moor are among the the more desolate areas of Britain; areas in which the cry of the curlew and the bleat of untended sheep are more often heard than the human voice. With the exception of a few isolated patches of forestry, the granite-scarred hilltops are bare of trees and heather, and little interrupts the eye but yet another hillcrest, and yet another intervening lowland of treacherous bog. For all that, it is a miniature domain of beauty and assertiveness, stamping itself upon the intruder as a place of great age, authority and sleeping wisdom. Toleration, not welcome, is the substance of its greeting; for, while the Moor can delight the wary and well-prepared, its unexpected sloughs, sudden enveloping mists, and piercing winds are as much a trap for the foolish as the Venus plant is for the fly.

The heady atmosphere of Arthurian legend broods over every corner bringing a sense of unreality to an already surrealistic landscape, whether it be at King Arthur's Bed on Trewortha Tor, at his Hall west of Garrow Tor, or at Dozmary Pool from which the fairy arm is said to have produced the sword Excalibur. It is a land of permeating mystery in which the ever-present grey granite continually surprises with new shapes and unexpected masses.

Four hundred million years ago, the area lay beneath the sea, accumulating thousands of metres of sediment from the erosion of a high mountain chain in what is now South Wales. This sedimentation of mudstones, sandstones and limestones, with some volcanics, was to continue for over a hundred million years before it was brought to a stuttering conclusion by violent contortions of the Earth's crust leading up to a new period of mountain-building known to geologists as the Armorican. As the new land rose from the sea-bed, the sediments were folded and buckled, compressed and altered to metamorphic rocks – the slates and phyllites of which now provide the building materials of Cornish villages.

The release of pressure deep in the earth, due to the rising of the crust, brought a tremendous up-welling of molten rock magma into the roots of the forming mountains, which were to rival the present-day Alps. Under its thick cover of baked and altered sediments, the magma slowly cooled into a granite batholith, an elongated, dome-shaped mass of igneous rock stretching, in today's terms, from the eastern side of Dartmoor westwards through Land's End to the Scilly Isles. In the course of the following 300 million years, these mountains were themselves eroded away by wind and weather until their hard granite cores were exposed as the proud-standing, weather-resistant bosses of Dartmoor, Bodmin Moor, St. Austell, Carnmenellis and Land's End.

Today, Bodmin Moor is an ancient landscape, studded with megalithic monuments whose near 5 000 years of existence is but the fraction of an hour on the time-scale of the granite from which they were carved. In the centuries before our own, few people other than farmers and herders, ventured onto the bleak moors – and those who did so crossed them quickly with fear inspired by superstition. Those who had to travel there, crossed themselves as they passed the Stone Circles and other haunts of the Devil. The Moor is studded with names almost as old as the monuments they cover, though many are so changed by mutation, and the fashions of time, as to be barely recognizable as the simple words they once were.

The town name of Bodmin is deeply associated with the prehistoric megaliths which predated the settlement by millennia. Henderson, in his *Essays in Cornish History*, derived the name from *bot menehi*, or something like it, but it surely was not the 'dwelling by the sanctuary'. Ekwall considered this derivation 'improbable', and went on to suggest that *menehi* was a derivative of *manach* = 'monk', and that it meant monastery; the whole meaning being 'house of the monastery'. Readers will recall that *bot* was an Akkadian word, derived from *eme-ku*, meaning 'house' (see Chapter Six). It is far more probable that *menehi* was derived from *menhyr* meaning 'tall stone' or 'monolith', or from the plural form *menhyryon*. With this alternative derivation, Bodmin would have meant the 'home, or place, of the tall stones'. They occur everywhere – on the moors, on the hilltops, in the valleys, on frequented tracks and in lonely places. However, there is an alternative to *menhyryon*, which is *hyrveyn*, also meaning 'tall stones'; and *hyrveyn* is the plural of *hyros*, meaning 'longevity' or 'great age'.

In these alternatives, it is possible that we may detect the paronomastic use of words, commonly practised by ancient peoples, of economically using one word to express two or more meanings. If so, Bodmin meant 'the place of the old, tall stones' – and no name could have been more apposite.

The outstanding hill-ridge on the Moor, which rises to the highest point in Cornwall, carries the name of Brown Willy. This is an anomaly in the vernacular of the neighbourhood and, like many other names, is the anglicized corruption of an Old Cornish name. Nearly a hundred years ago, the co-editor of the *Journal* of the Royal Institution of Cornwall hazarded a guess that the name was derived from *bryn-whella* (*uhella*), the translation of which would have been 'hill-highest'; but in making this guess, he seems to have taken an unnecessary licence with the phonetics. The Old Cornish word for 'highest' was *ughella* or *uchella*, the hard consonants of which would be expected to be preserved. Also *bryn* is a Welsh-derived word for 'hill' that is uncommon in the area. The Old Cornish term for 'hill' was *bron*; and this, though widely used, was particularly applied to rounded, pap-like eminences: for rough, rocky summits the term *tor* was used. *The Dictionary of the Ancient Celtic Language of Cornwall*, published in 1865 by the Rev. Robert Williams, states:

*Bron, s.f. A round protuberance, a breast, a pap, the slope of a hill ... Bron, like the names of other parts of the body, enters into the composition of many names of places, as Bronsehan, the dry, round hill ...*

William Borlase, in his classic work of 1754, also translates *b ron* as 'breast' or 'pap'. Further, the active verbs *whythra* and *whyllas* meant 'to look at', 'to gaze', 'to observe' and 'to seek', 'to look for', respectively; while the second person singular of the subjunctive of *whyllas* was the significant term *whyllly*, meaning 'thou mayest see'. Hence, it is not unreasonable to read Brown Willy as a corruption of *b ron whyllly*, and to translate it as 'the rounded protuberance which you can observe'. And this is exactly the impression given by a distant view of the Brown Willy ridge; without the two giant, bee-hive shaped Cairns, the higher points would have been difficult to discern.

These Cairns were remarkable features of Bodmin Moor's megalithic landscape, and it is not surprising that they should be reflected in ancient geographical nomenclature. The Brown Willy massif is not a rounded protuberance, but a narrow-spined, peaked ridge; consequently, *bron whyllly* was probably the 'observed pap', and referred solely to the Cairn.

The Giant Cairns, to which a later section is devoted, are an intrinsic part of the megalithic heritage of Bodmin Moor; the other parts are the Stone Circles and the individually-standing Monoliths. All are intimately woven into an arcane involvement with the lives of an ancient people established long before the arrival of the Celtic tribes.

Today, the Stone Circles, where they are easily accessible, are gazed at curiously as 'religious relics' and consigned in some peculiar manner, with the Druids, to a forgotten limbo. The Giant Cairns are not even visited; and those who stumble across their emaciated stumps have little idea of their former size and grandeur, or indeed of the important part that they played in the lives of the people of the third millennium B.C.

The standing Monoliths, often over two metres high, are a common feature of the Moor. Sometimes they occur singly, sometimes in pairs, less frequently in larger groups, and in such widespread profusion that they often appear to have significant astronomical alignments with peaks and Cairns on the horizons. But because there are so many of them, they cannot be used

in a study such as this, which seeks to establish the mathematical probability of an astronomical complex. Here, they can only be mentioned as an intriguing, and obscure, part of our megalithic heritage.

### THE STONE CIRCLES OF BODMIN MOOR

The British Stone Circles were the world of Professor Alexander Thom whose patient and meticulous surveying and analysing of so great a number aroused the interest of the scientific community to the extent that a new science of archaeo-astronomy was born -though not without dissension, controversy and an extended 'labour'. This world of Professor Thom's has already been broached, here, in Chapter Twenty-Two, and has given us the ancient mensuration quanta of the Megalithic Yard and Megalithic Fathom. Additionally, we have reached a similar satisfactory conclusion through the 12<sup>3</sup> subdivision of our 'Megalithic Mile'.

On Bodmin Moor, a series of Stone Circles are associated with distinctive, artificial, ridge-top marker Cairns providing a strictly limited number of astronomical alignments which can be quantified, and tested for possible randomness by probability theory.

The large scale Ordnance Survey maps of the Moor show the positions of nine individual Circles, and one group of three Circles placed in line and only separated by a few metres. To these twelve, it is necessary to add one other – a Circle that has been modified in shape and, hitherto, has not been recognised as such. It is also necessary to delete one Circle because its stones have been dispersed, and because its centre can no longer be determined with any confidence. Unfortunately, the destruction by weather, by farmers and their cattle, and by the encroachment of peat, has been so extensive that a number of other Circles may have been lost altogether. At present, it is impossible to assess how large a group of Circles was originally constructed. But the twelve now known, each with a defined centre, are ample for the purposes of this chapter.

Because the Circles are small – the largest being 45 metres in diameter – and because the tops of the constituent stones are generally below eye-level, there are no internal alignments to be considered. For this reason, and because (with two exceptions) the number of stones remaining is also small, the Circles have not been surveyed in the detailed manner undertaken by Thom – except to determine the exact geometric centre of each.

The lack of internal alignments (unless observations were made lying prone on the ground; which we do not believe would have been practicable) suggests that the purpose of a Stone Circle was simply to identify, enclose and protect the all-important central stone (some still remain) from which the observations of the rising Sun would have been made. It is not impossible that the spacing and shapes of individual stones carried some deliberate intention on the part of the constructors but, at present, no such arrangement has been detected. Consequently, this study is confined to the examination of potential astronomical alignments from Circle centres to the Cairn markers on the horizon (to be described in the next section).

The twelve Stone Circles are so diverse in character that it is clear that they were not built to any standard pattern. They vary in diameter from 14m, in the case of the *Nine Stones Circle* on

East Moor, to 45 m for the ditch-enclosed circle on the slopes of Hawks Tor, known as the *Stripple Stones*; while the number of their individual stones varies from nine in the smallest Circle, as its name implies, to over sixty in the *Stannon Circle*.

There used to be a very widespread, and potent, legend that the number of stones in a circle normally cannot be counted, but that if some person were to succeed some grave misfortune would befall the counter. The present author's lack of precision over the *Stannon Circle* should not be attributed to this 'old wife's tale', but to the fact that some prone stones are so displaced as to make it uncertain whether they are part of the original design.

The individual stones are as varied in size and shape as the Circles they circumscribe. Perhaps the largest was the stone that lies prostrate at the centre of the *Stripple Stones*, and which is now broken into at least three pieces. In its prime, as the central observing member, it measured in excess of 4 m in height with a basal width of about 1.7 m. The original sizes of the smaller stones are difficult to assess for many are eroded down to mere stumps; but many were certainly less than 1 m high.

Spacing of the stones, too, is devoid of uniformity; and made more so by the depredations of those who, over the centuries, have found it easier to break-up and carry away stones for use in walls and gateways than to quarry their needs from the abundant natural rock. The evidence for this is nowhere better seen than at Rushyford, where the site of the original Circle can no longer be found, whereas its constituent stones have been scattered over a wide area of hillside to augment the walling of shelters by miners of an earlier, but relatively recent, age.

These destructive practices have been so widespread that it has been necessary to rely on the observations of antiquaries of the eighteenth and nineteenth centuries for a more complete picture of the circles than can be composed today. Consequently, it will be necessary to quote from selected authors.

In Cornwall, there has been much controversy over the uses to which Stone Circles were put; and many, and varied, solutions have been suggested. Some of these solutions are legendary, some speculative, and some founded historical reference; the latter, however, are adaptations and not original uses. The argument between those who favoured a religious origin, and those who had secular convictions, has been long and heated. The secular proponents refer to historical associations and do not probe far enough back in time; the religious proponents refer to Druidical practices that are imperfectly understood and that also postdate the building of the Circles by a millennium or more. Moreover, the latter forget, or perhaps they do not know, that to the Druids the secular pursuit of scientific knowledge was of the first importance.

In order to keep a balanced perspective, it is necessary to ask whether a rite, viewed from 4 000 years of hindsight, can be termed *religious* in the absence of any evidence of ritual worship. It is more rational to conclude that it was composed of a series of practices and activities that were either not understood by the contemporary observer, or that became debased when aped by the awe-struck antics of later generations.

That some Circles were used as secular places of assembly in historical times is not in dispute, and since the evidence for this stretches back to the borders of prehistory it may have a very ancient tradition. William Borlase<sup>(1)</sup> referred to the circle of Tinwald-hill in the Isle of Man, with-

in which the king was formerly inaugurated standing in the Circle with his nobles, and the Commons without. The name of Tinwald has been passed down the centuries as the Parliament of that island; and Ting, or Thing, is used to describe a Stone Circle in Scandinavia, Iceland and the Shetlands. The traditional use of Stone Circles as meeting places was also stressed by Copeland Borlase Borlase,<sup>(2)</sup> in 1872:

*There is still extant at Solafordna, in Norway, a place of public meeting composed of twenty-four stones erect placed in a circle, and each of them connected with a central stone by a line of smaller ones. As recently as 1349 a court was held 'apud stantes lapides de Rane en le Garniach', and thirty years later the son of Robert II, of Scotland, held his court 'apud le standard stanys de la Rathe de Kyngucy Ester.'*

William Borlase, in 1754, referred to a different form of exercise within Stone Circles:

*In the same Cirques also were performed all the Athletary Exercises, for which the Cornish Britans are still so remarkable; and when any single combat was to be fought on foot, to decide any rivalry of Strength or valour, any disputed Property, or any Accusation exhibited by Martial Challenge; no place was thought so proper as these enclosed Cirques.*

The twelve Stone Circles of Bodmin Moor occur in two distinct groups separated by the long, straight, south-southeasterly flowing River Fowey. To the east of the river are the *Goodaver*, *Craddock Moor*, *Nine Stones* and the three *Hurlers* Circles; while, to the west, are the *Stripple Stones*, *Trippet Stones*, *Leaze*, *Stannon* and *Fernacre* Circles – and the anomalous, rectangular *King Arthur's Hall*. Because of the exceptional siting of the *Goodaver Circle*, the eastern group will be described first. The letter by each title refers to the siting of the circle on the map of alignments – *Map 14*.

### THE GOODAVER CIRCLE (A)

The *Goodaver Circle* is the only one of the twelve to be sited on a hill-crest. Moreover, it holds a central position both with respect to the Moor and to the other circles. At a height of over 300m, it commands its own world with every major eminence (except Rough Tor) clearly visible on a panoramic horizon. If the intention were to site the circle in a place from which the whole of Bodmin Moor was observable, then the choice cannot be faulted.

Although it may have irked the designers that Rough Tor hid its grandeur behind the ridge of Brown Willy, they were doubtless mollified by the appearance of the Rough Tor Cairn as a black pimple seemingly perched on the same ridge south of the Brown Willy South Cairn. From Brown Willy, itself (the highest summit in Cornwall), all corners of the Moor are visible, including Rough Tor, but the hill lies too far to the northwest and suffers the disadvantage of being too high. From it, the rolling hills around appear flat and twodimensional; from Goodaver they stand proud on the all-round horizon.

(1) Borlase, William, *Antiquities of Cornwall* (1754).

(2) Copeland, Naenia Cornubiae (1754).

There are places for 27 stones in the Circle with 23 still standing and forming a ring of between 31 and 32 m in diameter. The stones are surprisingly small; none is over a metre in height, but they have been very carefully placed. From the centre of the circle, each stone appears to align with a prominent hill on the horizon, and in some cases with individual Cairns. The Circle is strongly reminiscent of those horizontal, engraved tablets which are placed at scenic viewpoints in Canadian National Parks, and on which arrows point to named, prominent peaks. It is this comparison that leads us to think that the Circle may have fulfilled a similar purpose.

Certainly, the deduction cannot be avoided that this Circle was deliberately placed at the best scenic viewpoint on Bodmin Moor, and it follows that, if this were so, its primary function would have been instructional. It would hardly have been used for social gatherings, as the way from the nearest settlement would have been unduly long and unnecessarily steep. The other Circles are all on low ground.

Although entirely speculative, it is not unreasonable to suspect that Goodaver was a place to which apprentices of astronomical schools were taken to familiarise themselves with the geographical elements of the whole region and, possibly, to be taught the principles concerning the rising and setting of the celestial bodies at all seasons.

### THE CRADDOCK MOOR CIRCLE (B)

This Circle, 40 m in diameter, is a splendid example of how a Circle can disappear in grass and peat. Although its stones are large – some in excess of 2 m long – the Circle is difficult to find because many of them have disappeared into the vegetation, or into farmers' walls; and all that remain have fallen. Unless something is done to rescue the Circle it will be lost within a few decades.

The Circle is sited on a plateau in such a manner that Stowe's Hill to the east and northeast, provided an admirable horizon for viewing all solar risings from the Spring Equinox, through Midsummer, and back to the Autumn Equinox. To the northwest, the ridge of Brown Willy showed up in clear relief with its northern Cairn placed on an interesting alignment.

The long ridge of Caradon Hill to the southeast, with its thirteen large Cairns, could be said to have covered all winter risings, but that hill is in the purlieu of The Hurdlers and was probably not observed from Craddock Moor. However, a number of local Cairns provide potential astronomical alignments.

### THE NINE STONES CIRCLE (C)

This Circle still shows nine standing stones, one of which is at the centre. It is the smallest of the Bodmin Moor Circles, being only 14 m in diameter. The stones exhibit no particular distinction, but appear to have been deliberately sited so as to give a clear view of the two cairned peaks of Brown Willy through a narrow gap in the surrounding hills between Fox Tor and Catshole Tor.

Alignments of this kind, deliberately sited to take advantage of gaps in adjacent hills are always intriguing. They imply a necessity for that particular line of sight – either for astronomical observation or for a special surveying link between two prime points.

### THE HURLERS CIRCLES (D: NORTH, CENTRE AND SOUTH)

The visitor to this trio of nearly contiguous circles, close to the village of Minnions, is greeted by a Ministry of Public Buildings and Works plaque which states:

‘THE HURLERS’  
STONE CIRCLES

*3 stone circles with diameters from 108’ to 140’ feet but with many stones missing. The central circle is the largest. Built in the Bronze Age about 1500 B.C. and used for religious purposes.*

It has to be said, here, that the Ministry has no evidence for the date of construction of the Circles. Evidence of Bronze Age burials in the area need have no bearing on this date, and even the finding of Bronze Age artefacts within the Circles would not be indicative of their age.

The Ministry’s comment that the Circles were used for religious purposes is also pure speculation and is devoid of any evidential basis. We shall demonstrate, later, a far more exciting purpose.

Many stones are indeed missing. The Centre Circle is the most complete; it measures 42 m in diameter and consists of 26 stones, the tallest of which is 1.73 m in height with an unknown depth below the surface. Many of the stones give indications of rough shaping to forms which can be recognized elsewhere, but all are greatly weathered. Despite the comparative softness of the large feldspar phenocrysts, the Bodmin granite is a durable rock, superior in this respect to the sandstone ‘sarsens’ of Stonehenge – yet the latter are less weathered than the stones of The Hurlers. Age comparisons, on the basis of weathering, are not reliable but, with that reservation, it may be said that The Hurlers appear to be somewhat older than the Trilithons of Stonehenge. However, the winter storms striking The Hurlers, off the Atlantic Ocean, were probably more severe than their equivalents on Salisbury Plain; and the age comparison may be misleading.

For an early description of The Hurlers, we are fortunate in having a first-hand account by William Borlase in 1754. Although this is apocryphal in style, and stresses the religious bias of his age, it does indicate what was to be seen 250 years ago; and this, because of later defacements, is extremely important.

Borlase’s plan is somewhat diagrammatic but it shows, correctly, three separated Circles with their centre in line. The Centre Circle is shown to have 17 stones, and the outer Circles, which cannot be differentiated for lack of a north point, have 12 and 16 respectively. Our own count of 26 stones for the Centre Circle does not, necessarily, falsify Borlase’s plan because the Ministry has carried out a considerable amount of restoration including the raising of fallen stones.

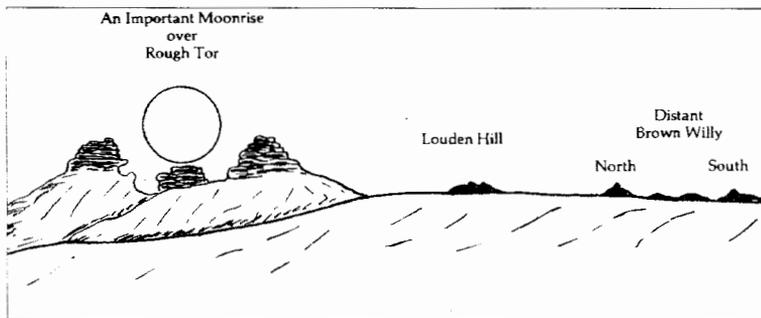
The significance of The Hurlers does not appear to lie in their size, or in the number of their stones, but rather in their spatial relationship to their environment.

To the west, a close horizon, no more than a few hundred metres away, restricts the view to the immediate locality. The Hurlers have no view of that wide-spread panorama of Cairn-topped ridges enjoyed by other Circle-sites on the Moor; for which reason we consider them to be in a class apart. However, southeastwards, they have a clear view of the long even ridge of Caradon Hill rising beyond the intervening valley. The smooth curve of this hill-crest is studded with the stumps of thirteen giant Cairns, the surprising significance of which will be discussed in the observational section of this chapter.

It appears that The Hurlers are the 'odd men out' of the Bodmin Moor Complex, and are part of their own closed, calendrical system of astronomical alignments.

### THE STANNON CIRCLE (E)

In the western group of Circles pride of place must go to the Stannon Circle. It lies in the most perfect amphitheatre for astronomical observation that can be imagined. Although its westerly and northerly views are now destroyed by hideous china-clay excavations and operations, it can be seen that the original, all-round horizon was a low, smooth, grassy line dominated in the northeast by the fantastic shape of the southerly face of Rough Tor. An impression of this north-eastern sector of the horizon, as seen from the Circle centre is given in *Fig.51*.



*Fig.51. The Northeastern Sector of the Horizon as seen from the Stannon Circle.*

The Circle, which is only so described in a generic sense, is of a somewhat irregular shape and contains some 60 stones. There is a notable gap of 6 m in the northeast in which no stones appear to have been placed, and through which the Midsummer Sunrise could have been observed. It may be significant that Stonehenge has its entrance in a comparable position with a gap in the outer ditch and bank through which this Sunrise could have been observed over the Heel (?Helios) Stone.

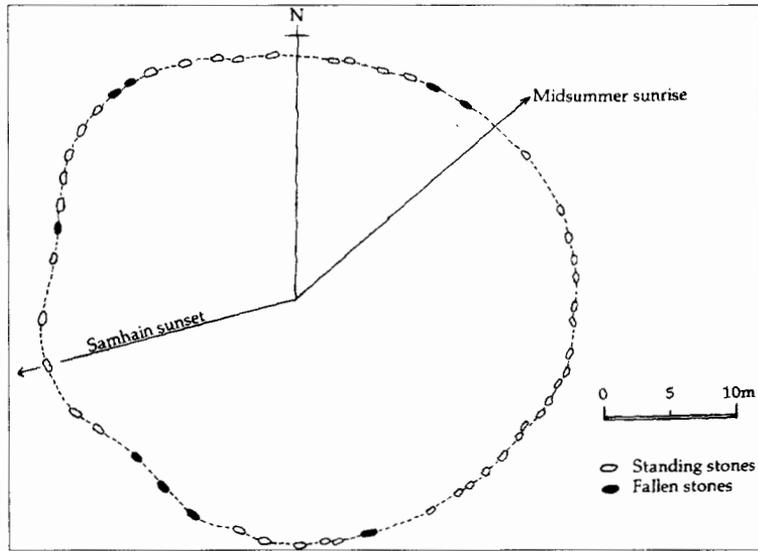


Fig.52. *Ground Plan of the Stannon Stone Circle*  
(some of the smaller stones are omitted).

There is also a distinct bulge in the southwest, over an arc of  $60^\circ$ , the significance of which will be discussed later. The plan, illustrated in *Fig.52*, shows maximum and minimum diameters of 42.5 m and 39.5 m respectively.

Within the Circle are four large stones, prone and deeply set into the peaty turf. Without permission to excavate, it was impossible to determine whether these stones were once erect, but they point out the possibility that observations may well have been made from such positions as well as from the centre.

The bastion of Rough Tor overshadows all, and the visual effect of a rising Sun or Moon framed within the 'jaws' of the two rectangular peaks would have been magnificent. Whether this occurred at some calendrically significant occasion will be discussed with the results of the computations.



Plate XIX. A View of Rough Tor from the Stannon Circle.

### THE FERNACRE CIRCLE (F)

It has already been stressed that the megalithic monuments of Bodmin Moor have been sadly deprived over the centuries, and not least in the last hundred years – and that there is merit in seeking out descriptions of the Circles and Cairns as recorded by antiquaries of the last two centuries. One such was W.C.Lukis who was meticulous in his observations and recordings. In 1885, he had the following to say of Fernacre:

*This large circle, the largest but one in Cornwall, is 140 feet in diameter, and stands on boggy ground, sloping southwards, not far to the east-south-east of Rowtor [Rough Tor]. It consists of forty-five erect and ten prostrate stones of granite; they mostly appear to be of small dimensions, but many are deeply sunk into the peaty soil. One stone which has fallen in the north part of the Circle, is 6 feet 3 inches in length, and other prostrate stones are 3 feet, 3 feet 8 inches and 4 feet long, so that an idea may be formed of the probable size of those which are sunk, and of the imposing appearance of the monument when it was newly erected.*

*As this Circle is situated at a considerable distance from dwellings and enclosed lands, it has not been much meddled with, and it consists accordingly of the large number of fifty-five stones. Where there are gaps it is probable that the stones have sunk out of sight, and they would be discovered by probing.*

*On the south-east, south and south-west sides of Rowtor, and near its base are the remains of numerous huts, many of which are within ancient walls of enclosure.*

Today, only 5 stones remain standing, though the erect stumps of a further 28 are present; in between lie 13 fallen stones. In the century since Lukis wrote his account, only 3 stones would appear to have toppled – but many others have disappeared. Of the 45 stones which he found erect, only 33 now remain, and most of these are broken stumps (presumably smashed by the predator sledge-hammer.)

Like Stannon, the Fernacre Circle has been magnificently sited; it lies under the battlements of Rough Tor – seven hundred metres to the north – and has a remarkable view of the whole of the west flank and ridge of the Brown Willy massif.

### THE TRIPPET STONES CIRCLE

Again, the description by Lukis is instructive:

*This Circle is situated on Blisland Manor Down, and on ground which is nearly level; it is 104 feet 7 inches in diameter and composed of ten erect stones and of two other stones which are lying on the ground on which they once stood. The stones are of granite. If an average interval of 12 feet between the stones is allowed, the ring probably consisted of twenty-six pillars. The highest stone measures 5 feet 2 inches, and the fallen ones are 6 feet 9 inches and 5 feet 11 inches in length, respectively.*

*This monument has suffered from a great deal of maltreatment at the hands of stone-breakers who have left their unmistakable marks upon it. Other forces have concurred to bring it to ruin and it is scarcely likely that it will continue for any length of time even in its present condition, for several of the stones are considerably out of the perpendicular. From this spot, 'The Stripple Stones' Circle is distinctly visible eastwards, on the slope of Hawk's Tor, about three-quarters of a mile distant, wet boggy ground intervening.*

By good fortune, there has been comparatively little alteration to the Circle since the survey by Lukis. The twelve stones that he mentions are still there, though only eight are now erect. The Circle has apparently been saved by the opening of extensive quarrying operations on Carbilly Tor, 600 m to the northeast.

The saving of the Circle, however, has to be offset against the destruction of its northwest horizon with the probable loss of the remains of some of its observable cairns, though one remains perched on the quarry's edge. Like Brown Willy (*bron whylly*) – 'the observed pap', Carbilly (probably *carnwhyilly*) reflects the corruption of the ancient Cornish language, having once meant 'the observed rock, or Cairn'.

The view from the Trippet Stones Circle is notable for the sight of the Rough Tor and Brown Willy peaks rising behind a smooth foreground horizon.

### THE STRIPPLE STONES CIRCLE (H)

Lukis found the Stripple Stones of particular interest because of the bank and ditch with which they are uniquely surrounded; and for which there is no obvious explanation unless, like a similar form at Stonehenge, there was an earlier construction within which the stone circle was subsequently erected. Alternatively, at the time of erection, the Circle might have been liable to flooding and the ditch might have had a drainage purpose.

Lukis wrote:

*This is the most interesting and remarkable monument in the county. It is situated on the boggy south slope of Hawke's Tor, and consists of a circular, level platform 175 feet in diameter, on which a Circle of 145 feet 6 inches in diameter is erected, of which five stones are standing and eleven are prostrate – they are all of granite. In its centre lies a great pillar 12 feet in length and nearly 5 feet wide at its widest part, from which a fragment has been split length-wise, but not removed.*

*The stones are of a large size, one of the fallen ones on the south-east side having been 12 feet long when entire, and 6 feet in width at its foot. If we allow 12 feet average interval between the stones, the ring probably consisted of 37 pillars.*

*Surrounding the platform is a fosse [ditch or moat] 11 feet wide containing water, and beyond the fosse a vallum [rampart] about 10 feet in width ... ..*

*At a distance of 232 feet from the central pillar, in an easterly direction, there is a small barrow 24 feet in diameter, containing a cist [coffin] 5 feet long and 3 feet wide internally, erected in a north-northeast and south-southwest direction. The slabs which form the walls of the long sides are each 7 feet in length. The covering stone, which has been displaced, measures 7 feet 8 inches by 4 feet 3 inches.*

Of Lukis's five erect stones, four are still standing, but many of the prostrate stones have disappeared. Remarkably, though, the fallen centre stone still lies as Lukis found it, though now broken into three pieces.

The barrow, it will be noted, was outside the Circle, and in no way associated with it.

To the west, the nearer ridge of Brockbarrow Common forms the horizon and gives promise of observation of the Equinoctial Sunrise.

### THE LEAZE CIRCLE (I)

The Leaze Circle, on Emblance Downs, is the second smallest of the Moor Circles, being only 24 m in diameter. Its small stones are generally less than 1 m above ground, though one reaches 1.22 m in height. Unfortunately, farming operations, spreading up from the boggy reaches of the De Lank River, have now engulfed the Circle. Old, grass-covered walls cross the site and many missing stones have helped to compound this vandalism.

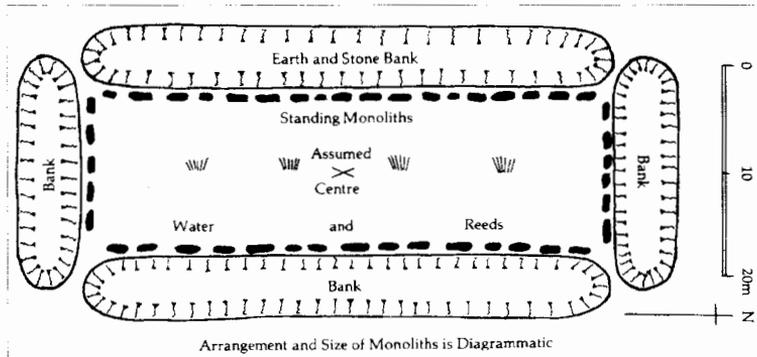
From the Circle, Rough Tor, Catshole Tor and Tolborough Tor are clearly visible, but the main peaks of Brown Willy are hidden behind the intervening mass of Garrow Tor.

## KING ARTHUR'S HALL 'CIRCLE' (J)

This remarkable feature is marked by the Ordnance Survey on their 1: 25 000 sheet SX 17 as an 'ancient enclosure'. It lies on a broad, gently curved upland plateau between Emblance Downs to the south and King Arthur's Downs to the north, commanding a splendid all-round view, second only to Goodaver. But whereas Goodaver surveys the whole of the Moor, King Arthur's Hall surveys the whole of the northwestern part of the Moor in a way that is complementary to the role of Craddock Moor in the southeastern part. It appears likely that the three structures – King Arthur's Hall, Goodaver and Craddock Moor were the "king pins" in the Bodmin Moor Complex.

The Hall comprises a rectangular set of four grass-covered banks constructed of inset flat stones covered with earth; its ground plan is set out diagrammatically in *Fig.53*. The banks, or walls, are now about 6 m wide and up to 3 m high; originally, they were probably some 2 m higher. Strangely, the banks do not join at the corners of the rectangle to provide a true enclosure, but have diagonal separations providing four entrances, or exits.

Consequently, the Hall does not give the impression of a shelter, or building, so much as of a well secluded assembly place. The centre of the structure is flat and is now a small lake of water and reeds.



*Fig.53. Ground Plan of King Arthur's Hall.*

As shown on the plan, the long sides are 49 m in length, and the short sides are 22 m, giving a floor area of about 1 000 m<sup>2</sup>. The orientation of its long sides is as close to true north to south as could be measured by prismatic compass when compensated for the local magnetic variation. It has not been properly surveyed by theodolite and sunshot.

King Arthur's Hall is a most intriguing monument and well worth preserving from those who trample over it every summer in their thousands. An excellent wooden gate provides access to the site but the broken, down-trodden and rusty-wire perimeter fencing, which surrounds it, is patently the more usual ingress, and is a disgrace to the site and to those whose responsibility it is to preserve it as a national monument.

However, the above description is only of the shell. On the insides of the earthen banks, at the rectangular edges of the interior floor, are set 44 large standing monoliths of the types so familiar in the Circles of the Moor. They march on all four sides; they stand erect and separated, and are clearly not in place as retaining walls for the very solid banks – rather they give the

impression of dignified decoration, much as mediaeval custodians hung shields and banners around the walls of castles.

There is no doubt in our mind that these stones once comprised the principal Stone Circle in the northwestern sector of the Moor, but the question requiring an answer is whether they were transported from elsewhere, or whether the earthen banks were built around them after the stones had been rearranged to form an enclosing rectangle.

The hill-top is flat and featureless, and the Hall could have been built anywhere within an area of a hundred thousand square metres with the same outlook and type of terrain; indeed, there are many other parts of this area, slightly more elevated, that are far drier than the water-logged patch on which it was built.

Seemingly, it would have been pointless to move the stones any distance to a new site, and a distinctly soggy site; some are in excess of 2 m in length and are between 2 and 3 tonnes in weight. It would have been far less effort to rearrange the stones about their original centre – and to build rectangular walls around them. A shelter, or place of assembly, could be sited within broad limits but it would have needed to be dry – a Stone Circle, on the other hand, when used in an astronomical complex must stand where the alignments require, irrespective of dry terrain or water-logged bog.

For what purpose the Hall was built, and at what time, cannot be determined on present knowledge; but the evidence of the monoliths allows the assumption that the centre point of the rectangle is very close to the original centre of the Stone Circle. Consequently, it was proposed to adopt the centre as such – but, if it failed to provide significant astronomical alignments to adjacent Cairns, to include its alignments as failures in the overall probability of randomness calculations for the whole Moor.

In the event, as will be demonstrated later, it did not fail, and has been included, therefore, as a Stone 'Circle'.



Plate XX. *Bank and Entrance to King Arthur's Hall*

## THE LOST RUSHYFORD CIRCLE (K)

It has already been mentioned that this circle has been destroyed. The Ordnance Survey 1:25 000 Sheet SX 27 records a stone circle close to the 76 grid line, and the 6 inches to 1 mile Sheet SX 27 NW shows the same feature as a dot; but careful examination of the ground has failed to produce any evidence for a Circle other than a ring of small stones 3 to 4 m in diameter, which is more likely to be the vestige of the retaining wall of a prehistoric circular hut.

However, there is ample evidence that a stone circle once existed on the spur above the OS point, for many, shaped stones of Circle-type are to be found in the walls of last century miners' shelters. And, equally significantly, a huge, pointed monolith marks the crossing of the Rushyford Water and the path up to the spur.

These pointed stones have been found elsewhere on the Moor, apparently indicating the proximity of a megalithic structure, notably on Langstone Downs (a name that is descriptive of the Stone) and Stowe's Hill. Coincidentally, a similar marker stone stands at the entrance to our own village of Widdington in the County of Essex to record the proximity of a Circle whose relics now repose in a corner of the grounds of Widdington Hall. A detailed study of all the prone stones on this spur may yet indicate the centre of this lost Circle, but this is only a small part of the considerable work that still has to be carried out on the Moor.

## THE GIANT CAIRNS AND LOGANS OF BODMIN MOOR

The ancient name for Cornwall was *Kernow*, the root of which, *C(K)RN* is also present in the modern Cornish term of *carn*, meaning a 'rock-pile'. The plural *carnow* means 'rockpiles'.

It is important to distinguish this word from *tor*, meaning a 'rocky eminence', because those who took part in the Celtic invasion of these lands – and who breathed the word *Kernow* – were not gazing in wonder at the massive, natural, granite eminences that crown the crests of many hills in the Cornish landscape, but were viewing – doubtlessly for the first time – an artificial landscape of prominent, giant rock-piles that are more familiar to modern ears as *Cairns*.

These people, who named the land *Kernow*, were among the first of the Celts, and the features that took their eyes were the Giant Cairns which, then intact, soared 10 m or more above the skyline on almost every hill and ridge. Today, the walker on Bodmin Moor may find the vestigial stumps of these once splendid structures, now eroded and despoiled; for the miles and miles of dry-stone walling – the more ancient also eroded and grass-covered -were conveniently raised with the small stone slabs taken from these ancient Cairns. The earliest despoliation probably predated Christianity; and probably began when the changing values of the pragmatic Roman-dominated world weakened the traditional awe of ancient monuments.

These hill-top Cairns, of which the authors have found nearly ninety (and does not presume to have found them all), were no ordinary piles of stones, but cyclopean structures built with care and ingenuity about a central core; built to endure and to be visible from considerable distances.

The two Brown Willy Cairns, which are perched on rocky summits can be seen from the far-

these reaches of the Moor despite their present truncated states. Brown Willy North Cairn – as the highest point in Cornwall – carries a major Ordnance Survey triangulation pillar which can be seen in *Plate XXI*.

The largest Cairn to be found so far measures over 30 m in diameter at its base and is estimated to have stood between 12 and 15 m high – the height of a four-storey house. Such a Cairn contained a vast quantity of quarried stone slabs, certainly in excess of 12 000 tonnes in total weight.

The stumps that remain today vary from piles of stones, still formidable in size, to grassed-over, crumbling and truncated cones like miniature extinct volcanoes. In the last extremity of despoliation and erosion they are low, circular grassy banks with water-filled, central depressions. One was found which was no more than a fresh circle of peaty earth where a determined farmer had dug into the ground to remove all the stones that he could. Fortunately, a few stones remained sunk in the peat to allow identification of the site.



Plate XXI. *Brown Willy North Cairn with Ordnance Survey pillar.*

Often a wall, which the constituent stones now grace, is only a few metres away from the cornucopic stump, and in a few cases the following uphill of an ancient wall will lead to a deprived Cairn on the crest. Elsewhere, stones have been carried away by the cart-load, as old records show. A medium-sized Cairn of 20 metres diameter held about 120 000 stones, and at 100 stones a linear metre was capable of providing material for 1 200 metres of field walling. It is no wonder that the Cornish farmers, of all ages, have found the ancient Cairn to be a treasure trove of building materials.

Some Cairns have been found to have associated burials in urns or stone kists, and these have whetted the appetites of grave-spoilers over at least three millennia. The modern phase of this activity was stimulated by the discovery, in A.D. 1818, of a small gold beaker in a kist set into the side of a Cairn just north of The Hurlers. Although this beaker has now disappeared, it was well documented at the time and sketches of it are familiar in Cornish annals. Today, practically every Cairn visited shows evidence of deep excavation down to ground level, even when stone-removers have left half a stump remaining.

It is recognised that where a Cairn is built over a kist, which may be on the surface of the ground or sunk into it, the structure is a barrow, or true burial place. But where the kist is placed on, or near, the top, or is let into the side of the Cairn, the burial is secondary and subsequent to the building of the Cairn; and it probably had no connection with the original purpose of the pile.

When a destroyed Cairn is found to have disturbed large stone slabs at its base, as at Tolborough Tor, a careful examination will usually determine whether these are kist stones or part of the structural core of the Cairn. The great majority of these stones are irregular, unshaped and massively thick; and are nothing like the flat, rectangular, comparatively thin slabs used for burial purposes.

Definitive kists have only been found by the present authors at two places – Bray Down and the southern part of The Ridge; and these were primary burials. On Bodmin Moor, such burials are extremely rare; even the important burial in which the gold beaker was found, was secondary – the kist being let into the side of the Cairn just above ground level.

The remains of the ridge-top Cairns vary greatly according to the amount of erosion they have suffered, and the degree to which they have been despoiled; and, one suspects, according to the period in which their primary destruction occurred. Cairns which have been destroyed during the past one hundred years, particularly if the hill-top is rocky and barren, tend to remain as bare rock piles; but those destroyed at a much earlier period tend to be grassed over, and to occur as grassy hillocks. Apparently, the accumulation of sufficient wind-borne soil for the propagation of grass seed required several centuries in the peculiar circumstances of Bodmin Moor. Although the Cairns vary considerably in size – from 12 to 30 metres in diameter – only three types of construction have been detected, based on the circular foundation walls used and the type of core. These types will be discussed and reconstructed later after consideration of a number of outstanding remains.

### **THE BROWN WILLY CAIRNS**

The two stone-slab Cairns on the high Brown Willy ridge are notable for the amount of stone that remains in place, despite the man-handling that they have received. This survival they owe to their remote position. The nearest farming operations are in the valley below and the sides of Brown Willy are high and steep. No carts could have reached the top, and the removal of stone would have required the use of pack animals. Some removal has taken place, but the remaining piles give a good insight into the original nature of these Cairns.

Of the two, the northern and more elevated Cairn is the larger. Standing on the highest part of the ridge, and dominating this part of Cornwall, it was built against, and around, a natural granite outcrop which has now been exposed to allow the siting of the Ordnance Survey's primary triangulation pillar. As illustrated in *Plate XX* and *Fig. 54*, the remaining stump is a bare rock-pile 24 m in diameter at ground level in an east to west direction, and 22 m in a north to south direction. The departure from a true circle has no structural significance; it is partly due to the manner in which the Cairn has collapsed, and partly to the uneven removal of building stone.

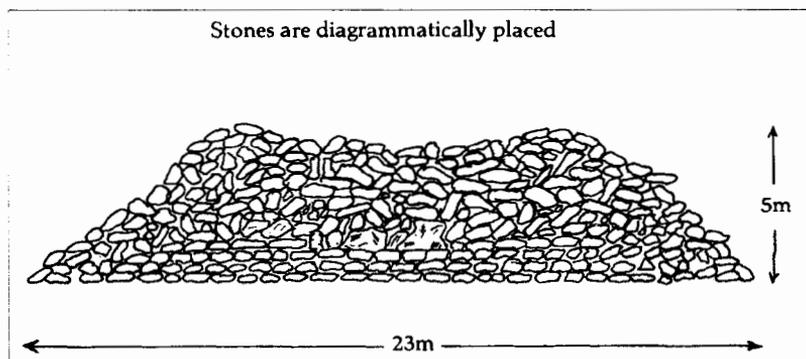


Fig. 54. *Vertical Section through Brown Willy North Cairn.*

The stones comprising the Cairn are typical of all other Cairns on Bodmin Moor. They may be termed slabs because they are invariably longer and broader than they are deep. The majority range between 30 and 60 cm in length, between 15 and 30 cm in width, and between 10 and 20 cm in depth. Consequently, all being of grey, porphyritic granite, they mainly vary in weight between 12 and 100 kg.

There is considerable evidence that the Brown Willy Cairns, in keeping with all other ridge-top cairns, were originally conical, or bee-hive, in shape. This is confirmed by Copeland Borlase writing in 1872, when the cairns were in better condition than they are now. He classified what he called the *sepulchral mounds of Cornwall*, though admitting that most had no signs of associated burials.

He found the *Bowl-shaped tumulus* to be the most common (a class which contains the ridge-top Cairns) but suggested that this was really a *Cone-shaped tumulus* on which a saucer-shaped depression had developed due to interior collapse (of the core-stones).

He thought it probable that all circular tumuli with any pretensions to height were originally cone-shaped.

For our part, we believe that a bee-hive shape would have been more stable than a cone (or truncated cone) and we shall refer to the ridge-top cairns as *skip-shaped*.

From the reconstructions that we shall make later, it appears that the Brown Willy North Cairn was constructed to a height of between 10 and 12 m. The South Cairn, the diameter of which is now about 17 m, may not have been much smaller than its northern sibling because it is more accessible from the south and would have attracted the stone removers first. It was possibly between 8 and 10 m in height.

## THE LANGSTONE DOWNS CAIRNS

The Langstone Downs comprise a single, rounded, bare-topped hill with three contiguous rock-pile Cairns each 18 m in diameter. All three are bare of grass and show signs of having been disturbed in recent years. The eastern Cairn has been greatly despoiled and only its southern side gives any impression of original height; the central Cairn has been excavated into a horse-shoe shape, but the rim is still 3 m above ground level. The western Cairn is the most complete in plan of the three, and still rises between 2 and 3 m.



Plate XXII. *Langstone Downs Centre Cairn.*

The *Langstone*, itself, is an acutely-pointed, triangular monolith standing by the path up from Sharp Tor. As we mentioned earlier, it appears to indicate the presence of the megalithic constructions higher up the hill. The Downs Cairns have no special distinction other than to add to our knowledge of the kind of relic typified by the Brown Willy Cairns.

## THE NORTH RIDGE CAIRN – AND ITS ‘OPENING’

This Cairn is the most important of all to our study because its formal ‘opening’ and subsequent destruction are graphically described, in the *Annals of the Royal Institution of Cornwall* for 1889, by A.H.Malan, an antiquarian with a great interest in preserving the ancient monuments of Bodmin Moor.

Today, it is the most impressive artificial rock-pile on the Moor – not only because it is one of the largest – but also because the majority of smaller stones have been removed to reveal the larger rock masses used in the core and in the concentric retaining walls. A number of the monoliths are in excess of 2 m in length.

Because so much of the main mass of the Cairn has been removed, it is difficult to estimate its

original diameter, but this was certainly in excess of 20 m, and may have exceeded 25 m. Its original height is estimated in the 8 to 12 m range; and a substantial proportion of this height must still have been in evidence in 1889.

Of the 'opening' of the Cairn, Malan wrote:

*On May 22nd, 1889, I received the following from Mr. Rodd, of Trebartha Hall:*

*We have been raising a wall round the old plantation below Ridge Hill lately, and have driven an adit through the cairn on the top, in order to get stone for the purpose. This morning I see that the men have arrived at a central rock around which the cairn appears to have been built. The top of the cairn appears to have been disturbed at some former time, and to have been composed of a number (7 or 8) of irregularly shaped cells, or chambers, very roughly built: I cannot conceive for what purpose; we hope to go up there again with two carts and clear away stone to the centre of the ground-line: I should very much like you to see what we have done.*

*Accordingly on July 3rd, I accompanied Mr. Rodd and some friends, and found that a passage had been made from the circumference at the north side to the centre, and beyond the centre of the cairn, by removal of loose stones, and that the original ground-level of this portion was exposed to view.*

*In the centre (or thereabouts) of the area on which the cairn had been constructed was a slab of granite, about 5 feet long, 2 to 3 feet square, partially embedded, and apparently as laid there by nature. This block certainly seemed to be the centre of some concentric circles of stone – on edge – which, at some little distance circumscribed the block.*

*The surface of the ground, and the faces of the loose stones all around the 'crater' of the cairn were so coloured and scarred from tar from the bonfires, or beacon fires of various generations, including the jubilee bonfire [Queen Victoria's 50th anniversary of her Accession], and the molten tar had penetrated between the interstices of the stones, and permeated the soil to such an extent, that it was difficult to determine whether the burnt earth immediately above the subsoil was due to this cause only, or was indicative of a funeral pyre.*

*However, on excavating round the granite slab previously divided into two parts for the more easy removal [our emphasis to show our disgust at this travesty], it distinctly appeared by the depth of such darkened earth, the absence of any tar, and the homogeneity of the soil, that the ashes of the primal interment had been laid against, but not under, the N. W. side of the block. There was no paving, fragment of pottery, or anything of interest just here – and the earth was turned over down to the 'country' [base-rock level]; apparently there had never been any kistvaen [coffin] under the cairn; but is possible there may have been another interment without kistvaen elsewhere below ground-level, in other parts of the cairn, where the ground has not yet been excavated.*

In this description, it is clear that Malan was looking, and hoping, for the presence of a burial kist, but he did not find one. This is not surprising, as this was not the purpose for which these giant Cairns were built.

Today, large areas of the basal part of the Cairn have been cleared of stone, and there is no evidence of any form of primary interment. It is not impossible that the chambers at the top, noticed by Rodd, may have held burial ashes, but these would have constituted

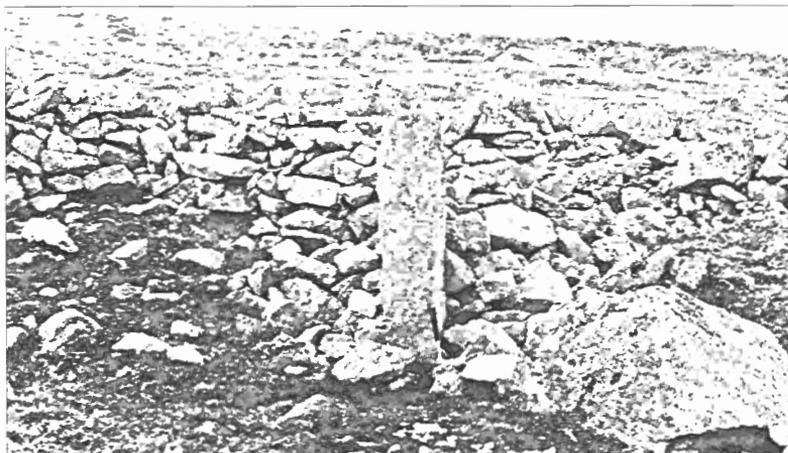


Plate XXIII. *Remains of The Ridge North Cairn*

secondary interments and would have had no connection with the construction of the original Cairn.

A structure of this enormous size, if built for burial purposes, would have contained an impressive stone burial kist to hold the bones or the ashes of a Great Chief. There being no signs of such, even though today the Cairn is practically completely dismantled, it is more likely, therefore, that the blackened earth at the side of the central granite block was caused by an ordinary fire before the Cairn was built, or by lighter hydrocarbons during the burning of a beacon fire.

The main importance of the account lies in the description of the core of the Cairn; of the concentric walls of retaining stones; and of the stability of the Cairn shown by the 12 m long passage which was safely excavated (apparently without shoring), and into which the investigators were able to pass to examine the ground at the centre.

So, the Ridge Cairn, which originally contained over 7 000 tonnes of stone, and possibly as much as 10 000 tonnes, had no burial within it, or under it. Such an artificial rock mass would not have been built by an ancient people as an idle whim, or even to mark their territory – and there were three other Cairns and a Stone Circle within a kilometre radius of it. To apply this level of effort to the building of Cairns, when the difficulties of food production in a marginal farming area must have been extremely onerous, implies a dedication which must have been

motivated by a very real conviction of the benefits which the construction would bring to the local community.

Although these bare rock-piles tell us much concerning the construction of Giant Cairns, there are many grass-covered stumps that add materially to this knowledge. Only two, in this category, can be described in the limited space of this Section.

### THE TOLBOROUGH TOR CAIRN

Tolborough Tor is at the southern end of a two-part whaleback with a saddle in the middle. Its smooth, gently-curved skyline is quite striking in its sensuous beauty and, viewed from the west, has the distinct appearance of the sleek outline of a crouching cat with its head lowered; a massive granite block and a restored Cairn would add ears to the head. This northern end is called Catshole, which is likely to be an anglicized mutation of an Old Cornish term *cath-houl*. This would have meant 'sun-cat' and could have referred to the view, from the west, of the Sun rising over the cat's head.

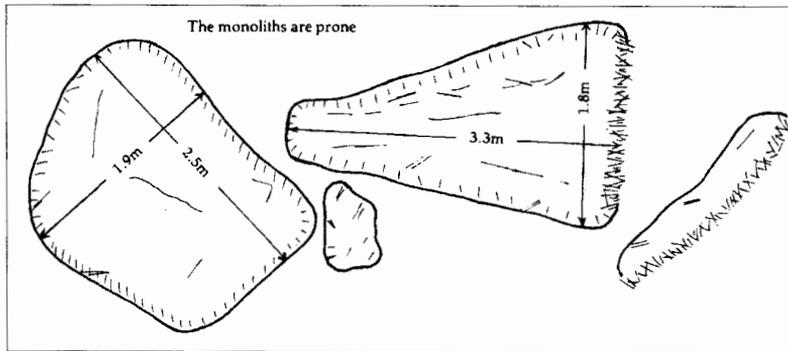


Fig.55. *Core Monoliths in Tolborough Tor Cairn*

The haunches of the cat form Tolborough Tor and this exhibits the grassy stump of another Giant Cairn. The circular grassy mound is outlined by well-laid, horizontal stone slabs, which add one more piece of evidence of the original construction. The diameter is 25 m, and the mound abuts onto a natural granite outcrop on the west side; the maximum height, today, is 3m, the centre of the mound having been hollowed-out by the ubiquitous stone removers. This central hollow provides a further clue to the construction in that it contains a number of large, now-prone monoliths as shown in plan in *Fig.55*.

These stones appear to have had artificially-flattened bases and to have stood in a packed group to form the central core of the Cairn which is estimated to have been in the 10 to 12 m high category. Their irregular outlines and cross-sections preclude the possibility of their having formed any part of a stone kist at the base of the Cairn – they were an essential element in the Cairn's structural design.

## THE BROWN GELLY CAIRNS

It will be recalled that the name Brown Willy is considered to be an anglicized variant of *bron whylly*, translated freely as the 'observed pap'. The verb 'to see', as distinct from *whyllas* = 'to look for' or 'to behold', was *gwelas*; and it is possible that part of the verb *gwelas* became corrupted to *gelly*. Indeed, on the broad, rounded crest of the Brown Gelly hill there are five, in-line, spaced, Giant Cairns of which the centre one is particularly well preserved.

This Cairn, shown diagrammatically in profile in *Fig.56* was at least 25 metres in diameter and still stands over 5 metres high, while the steep slopes of the truncated mass give a clear indication of a much greater original height.

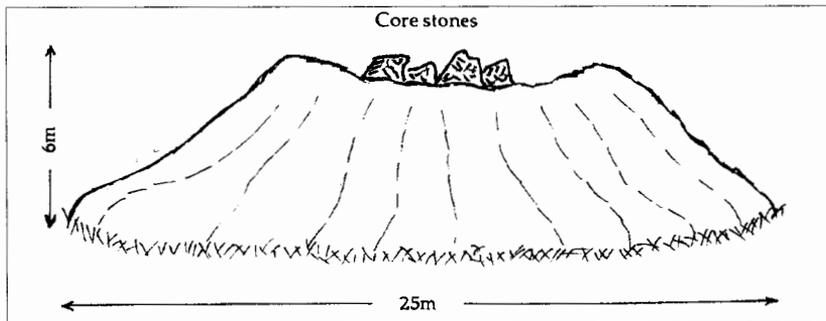


Fig.56. *Elevation Profile of Brown Gelly Cairn (c)*

The mound has only a slight depression at its truncated top, but out of it protrude a number of massive granite rocks from the core-stack.

One other Cairn-type, of distinctive form, requires to be described because its core is so remarkable.

## SHOWERY TOR CAIRN

Showery Tor is a tall rock mass on the ridge top of the Rough Tor massif, about 0.6 kilometres north of the highest point.

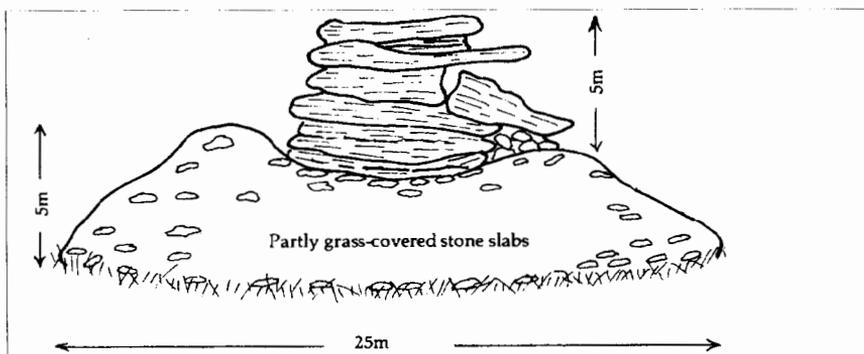


Fig.57. *Elevation Profile of Showery Tor Cairn.*

As such it is a prominent land-mark over a wide area; but close inspection shows that the rock mass is the natural outcrop core of an enveloping artificial Cairn. As shown in *Fig.57*, the surrounding Cairn is in excess of 25 metres in diameter, and still rises 5 metres above the natural ground-level; the natural outcrop, rising out of the middle, adds a further 5 metres to give a total height to the mass of 10 metres.



Plate XXIV. *Natural Outcrop 'Core-Stone' of Showery Hill Cairn.*

This is a fantastic construction, but the present-day remnant leaves much to the imagination. One unanswered question concerns the vertical extent to which the original stone cairn-slabs were built. Did they cover the whole of the natural outcrop, or did they only onlap part of the way up? On the evidence of the reconstruction of other Cairns of this size, it would seem likely that the artificial building extended up to at least the top stone of the outcrop, but it is not impossible that the outcrop was completely enclosed. A photograph of the outcrop and Cairn is shown as *Plate XXIV*.

The importance of Showery Tor lies in the attention that it draws to the use of solid cores in the construction of stone-slab Cairns – and on the use of natural outcrop for this purpose if such occurred at the spot on which the Cairn was to be built. It is clear, however, that, like the Egyptian Pyramids, these Cairns were built to last.

There is no evidence, however, that the use of natural outcrop was allowed to govern the choice of site. That Showery Tor is the only outcrop of great size to be used in this way seems to indicate that the designers only rarely found suitable natural formations in the exact spot on which to build. This, in itself, suggests a specific alignment usage for the Cairns.

## THE ROUGH TOR LOGAN AND CAIRN

Before discussing the Rough Tor Logan, it is necessary to make a few general comments on the so-called *logan stones*, themselves. These are individual granite blocks lying prominently on underlying outcrops; they are natural formations – whatever legend may suggest – the result of erosion along horizontal fractures in a granite mass.

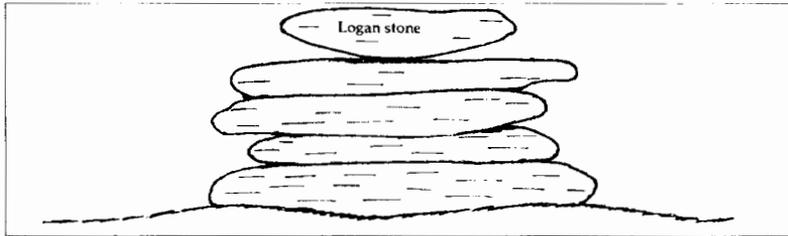


Fig.58. *Illustration of a typical Logan Stone.*

As erosion completes the separation of the logan stone from the rock mass underneath, it may become unstable and capable of rocking. Hence logan stones are occasionally known by the alternative name of ‘rocking stone’.

The old Cornish term *logan*, however, has no connection with ‘rocking’. It is one of those words that, by a process of mutation, has so changed that its original construction and meaning have been lost. To obtain an understanding of this process, it is necessary to find known words which may have sufficiently similar roots to have had common etymological ancestors.

Two such words are known – *lorgan* = ‘moonlight’, and *lugarn* = ‘light’ or ‘lantern’. These give the possibility that a *logan stone* was either one on which a lantern was placed, or one which was associated with moonlight. In either case, we must consider the possibility that the logan stone was used for observations of the moon – a light on a known point, being observed from another known point, is a fundamental usage in night surveying.

However, there is one other possibility that has associated connotations. The Old Irish hero, Lugh (see Chapter Seventeen) – a member of the hierarchy of the Tuatha De Danann – was known as the ‘radiant one’ and, through his Sumerian ‘predecessor’ Ugmash, was concerned with observations of the Sun. It follows that, as an alternative, the logan stone might have been derived from *Lugh-an stone*, meaning the ‘Lugh stone’.

These three possible derivations all point in the same direction and suggest that a true logan stone may, originally, have had associations with astronomical observations; and was a natural rock mass conveniently placed for such observations, so freeing the astronomers from the task of building a Cairn.

For this reason, the only two outcrops on Bodmin Moor which are traditionally described as logan stones, or logans, have been included in our list of Cairn-markers. These two are the Rough Tor and Louden Hill Logans. Of course, the Showery Tor core-outcrop is also a perfect example of a logan, but it is nowhere so described as the purpose of these points has not, previously, been recognised.



Plate XXV. *Rough Tor Logan Stone (with people perched).*

The Rough Tor Logan is a pillar of natural outcrop, standing proud at the northwestern end of the same horizontal formation which cradles the Rough Tor Cairn at its southeastern end. The logan is a formidable rock-mass that forms the highest point of the Rough Tor group, and is visible over a wide area.

The Rough Tor Cairn which, in its prime, would have been higher than the Logan, is now practically destroyed; but sufficient vestiges remain to indicate that it was one of the larger Cairns, built on and around the natural outcrop of the Rough Tor summit. The familiar, small granite-slabs are spread out where the Cairn once stood, and have been used to construct the low-walled War Memorial to the 43rd Wessex Division, that now nestles into the base of the Cairn – as good a symbol of eternal peace as could be found anywhere.

### STOWE'S HILL SUMMIT CAIRN

Although the Summit Cairn on Stowe's Hill has no additional features to add to our knowledge of ridge-top cairns – because it no longer exists – its environs are of considerable interest.

Stowe's Hill is an oval-topped hill, rising to 381 m at its crest, and exhibiting four outstanding features which are illustrated, numerically, in *Fig. 59*.

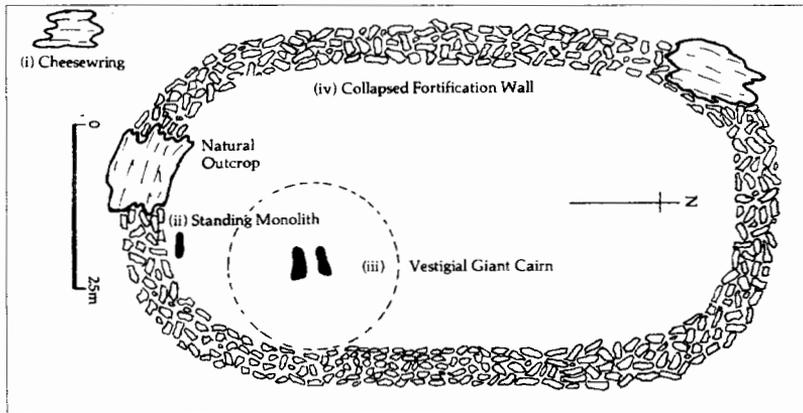


Fig.59. A Diagrammatic Representation of Stowe's Hill Summit Fortifications and Cairn

The four outstanding features are:

- (i) the Cheesewring – a columnar, natural outcrop of flat blocks piled one on the other in the manner in which granite tends to weather. This has no significance other than as a landmark and tourist attraction. However, it has a marked similarity to the outcrop of Showery Tor and could have been used to form a Cairn in the same manner, had it been in the right place for a significant astronomical observation. Nor is it traditionally dubbed a logan stone;
- (ii) a 2 m high, triangular-shaped, standing Monolith – similar to that found on Langstone Downs pointing the way to a megalithic construction. Doubtless this monument, originally, had the same purpose;
- (iii) the vestige of a Giant Cairn comprising two 2 m long core-stones and a number of peripheral small stone slabs;
- (iv) an ancient drystone fortification wall completely enclosing the flat summit area.

Only the ground-base of the Cairn is now visible; the small stone-slabs of which it was originally built are missing – but they are not far away. The oval-shaped fortification wall, shown diagrammatically in *Fig.59*, has collapsed into a great oval ring of stones easily recognisable as slabs of ridge-top Cairn type. The fortification ring averages 7 m in width at its base and between 1 and 1.5 m in height. It is 254 m around its perimeter.

These dimensions lead to a rough estimate of the volume of blocks in the wall of 2 800 m<sup>3</sup>, weighing some 8 000 tonnes. A 25 m diameter Cairn, 12 m high, is estimated to have contained between 2 800 and 2 900 m<sup>3</sup> of stone, the slabs being of the same size and shape as those found in the wall. The deduction that a Giant Cairn became the defensive wall for a later people appears inescapable.



Plate XXVI. *Part of Stowe's Hill Fortification Wall.*

The fortification has been cursorily described by Dr. Hencken:

*Overlooking the source of this stream is Stowe's Hill, a less conspicuous eminence than Rough Tor, but like it crowned with a prehistoric stone fortification consisting of a single weather-beaten oval rampart of rocks interrupted at one point by a large cairn.*

The Cairn seems to have been a traditional structure – the memory of its use by Celtic tribesmen for the building of their fortification being carried through to the present day. The authors have not found any Cairn interrupting the fortifications themselves, other than the vestigial outline described earlier.

### RECONSTRUCTION OF A GIANT RIDGE-TOP CAIRN

All the necessary evidence has now been assembled to allow the reconstruction of one of these Giant Cairns to the form in which it was originally built – to raise it, phoenix-like, from the 'ashes' of its eroded stump – before discussing the astronomical purpose for which it was constructed.

As illustrated in *Fig. 60*, the original Cairn had three principal component parts:

- (i) a core of large monoliths stacked vertically around a prone rock;
- (ii) an outer ring of retaining blocks and, in some cases, other retaining rings concentric about the core;
- (iii) a horizontally-laid mass of stone slabs forming the main mass of the Cairn.

It is possible that there was also an outer skin of grass-turves covering the whole, such as have been found on some lowland tumuli.

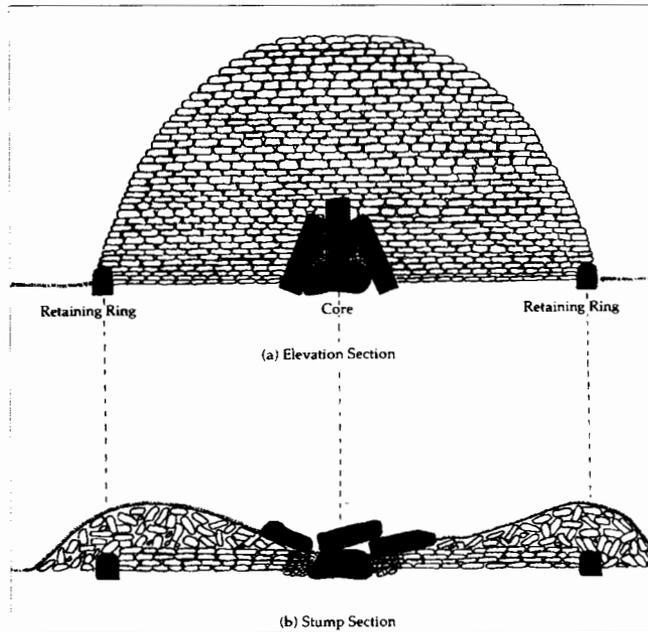


Fig.60. *Diagrammatic Reconstruction of a Ridge-top Cairn (a) from its present-day eroded stump (b).*

There is some difficulty in determining whether any standard existed for the size of core-monomoliths. Where these can be seen in the stump of a Cairn, they are invariably broken – pieces having been removed for use in larger works like gate posts. On the evidence of Tolborough Tor and some other Cairns, however, 3 m long stones may not have been uncommon.

The remaining ring-stones were laid on edge and sunk into the ground with their long axes along the ring circumference, which allowed them to present the maximum surface area to the forces they were intended to contain. They were usually less than 1 m in length, presumably in order to maintain the semblance of a good circle.

The size of stone-slab in the main body of the Cairn has already been discussed, but the question remains as to whether these were rough stones, or whether they were shaped rectangular blocks which have subsequently eroded to their present rounded-faced forms. On balance, the majority of the stones appear too regular to have started as random shapes, and yet too rounded to have been derived from sharp-edged, rectangular blocks, despite 4 500 years of weathering. It seems probable, therefore, that these blocks were roughly quarried and, individually, shaped into quasi-rectangular slabs, but that no finishing was carried out on their naturally flat faces.

The labour involved in these constructions was really formidable. Earlier, we suggested that a medium-sized Cairn of 20 m diameter held about 120 000 average-sized stones. Each stone-slab had to be quarried, shaped, transported and laid. For the present, it must be assumed that

quarrying would have been accomplished with wooden wedges; shaping with stone tools; transportation by man-handling as the quarry would seldom have been far from the site; and laying by scrambling up rough wooden ladders.

It is most unlikely (unless technically-advanced processes were available) that one man could have quarried, shaped, transported and laid more than ten stone-slabs in a ten-hour day, for this would have involved handling about half a tonne of rock.

On this unit basis, the building of a medium-sized Cairn would have required 12 000 man-days of labour; and, if it is further assumed that labourers could only work for six months of the year because of the essential priorities of food production, then some 60 men would have had to be involved to complete the task on one Cairn in a year.

It is an intriguing problem to consider whether, in order to build 100 Cairns on ridgetops, 6 000 men laboured to complete the task in one year; or whether, for example, 600 men completed it in ten years.

It is also intriguing that nowhere in the vicinity of the Giant Cairns, did the authors find any traces of the extensive quarrying that would have been required.

For the astronomical calculations that follow, it was desirable to know the original heights of these Cairns to within 2 m. To obtain these, a formula was devised based on observed and reasoned parameters. In the first place, it was decided that, after 4 500 years of erosion by weather and despoliation, no Cairn today would exceed half of its original height. Many would be far less than half. Secondly, the angle of slope of the sides of present-day Cairns would be less, by at least 20°, than the original slope.

Using these simple parameters, reconstruction of such Cairns as Brown Willy North and South, Brown Gelly (c) and Showery Tor led to the adoption of a standard estimate for the original height of between 0.4 and 0.5 times the diameter of the base. Thus, a 25 m diameter Cairn would have had an original height of between 10.0 and 12.5 m; and a 15 m diameter Cairn between 6.0 and 7.5 m. In the astronomical calculations, it was found that these estimates gave consistent results when one Cairn was observed from a number of Stone Circles.

It is clear that the ridge-top Cairns of Bodmin Moor were remarkable constructions by any standards and, with over one hundred standing on strategic heights, the skyline from any vantage point must have been an arresting, and breathtaking, sight.

Celtic invaders, entering Cornwall from the eastern end of the peninsula, may have been well excused for fearing that they were about to face a race of giants. And it is no surprise to us that the country became known as *Kernow* – the Land of Cairns; nor that such legends as that of the giant Gōemagot came into being. He was doubtless coeval with Gogmagog at Wandlebury who will be addressed in Chapter Twenty-four. Corineus, said by Geoffrey of Monmouth to be the deputy of the invading Brutus, was imputed to have chosen Cornwall for his territory ‘because it contained more giants than all the rest of Britain put together.’

## THE ASTRONOMICAL ALIGNMENTS

*General Principles*

In that period when Man's acquisitiveness had not overcome his awe of megalithic monuments, each Stone Circle provided a fixed vantage point from which several Giant Cairns could have been seen standing proud on a smooth horizon. The purpose of this Section is to investigate, mathematically, whether the alignments between Circles and Cairns were random; or whether there was a deliberate astronomical construction in their relative placements.

To determine where on the horizon the Sun, the Moon, or a Star will rise on a particular day, it is only necessary to know three things: the latitude of the observer on the Earth's surface; the angle of the horizon above the horizontal plane through the observer's eyes (the altitude); and the declination of the celestial body on that day. These three things (which will be slightly modified by such items as refraction and the radius of the solar or lunar disc) are all angles which, when numerically known, enable a spherical triangle to be solved to give a fourth factor – the angle between the vertical plane through the celestial body and the plane of the meridian through the observer. Simply, it provides the angle which the line of observation to the celestial body makes with the line of true north. This angle is termed the azimuth of the body, or its bearing from true north.

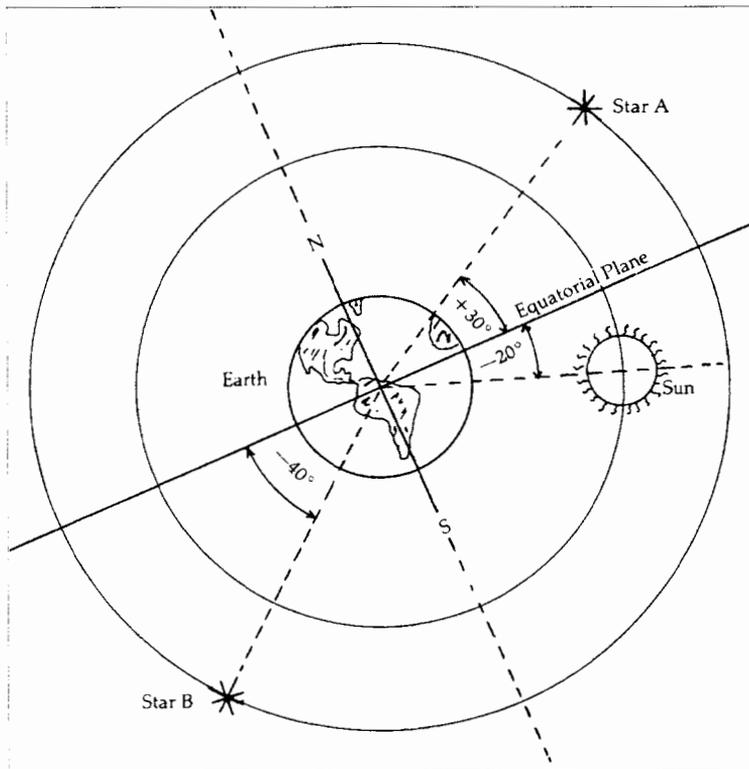


Fig.61. *Diagrammatic Illustration of the Declination of a Celestial Body.*

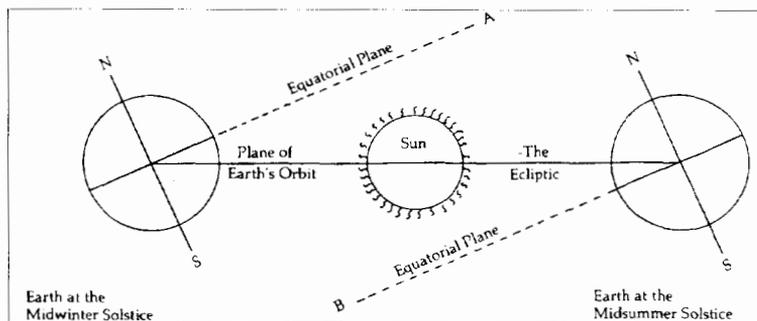
Conversely, if the azimuth of sunrise, for example, is known, then given the altitude and latitude, it is an easy matter to calculate the Sun's declination. The formulae for these calculations, together with corrections for astronomical and terrestrial refraction; curvature of the Earth; and for parallax (to compensate for the fact that the observations are not being made from the centre of the terrestrial globe) are outlined in *Appendix D*.

The declination of a celestial body is merely its latitude on the sphere of the heavens, measured in degrees from the Earth's equatorial plane extended out into space. This is illustrated in *Fig.61*, and should give little concern to the non-technical reader if it is understood that it is simply an angle which helps to define the position of the Sun, Moon or a Star at a particular point in time.

In the illustration, the Sun and two Stars are shown revolving around the Earth; they do not do so, of course, but because they appear to do so, it is an acceptable mathematical charade for the purposes of calculation.

Declination is measured *positively* above, or north of, the Equatorial Plane, and *negatively* below, or south of it. Consequently, in the diagram the declination of the Sun is

$-20^\circ$ ; that of Star A is  $+30^\circ$ ; and that of Star B is  $-40^\circ$ .



**Fig.62. Annual changes in the Declination of the Sun.**

One other illustration, *Fig.62*, may be found useful to explain the changes that occur annually in the Sun's declination. In this diagram, the viewer is looking along the plane of the Earth's orbit around the Sun.

At Midwinter in northern latitudes, the northern part of the Earth's axis is tilted *away* from the Sun and the extension of its Equatorial Plane is above the Sun; the Sun then has a *negative* declination equal in angle to the tilt of the Earth's axis. Six months later, at Midsummer, the earth having moved  $180^\circ$  around the Sun, its axis is pointed *towards* the Sun in northerly latitudes and the extension of the Equatorial Plane is below the Sun; the Sun then has a *positive* declination, again equal in angle to the tilt in the Earth's axis.

As the Earth moves around the Sun, away from the two extreme Solstice positions shown in the diagram, the Equatorial Plane moves from position A to position B in relation to the plane of the Earth's orbit (the Ecliptic). Half way between the two Solstices – at the Equinoxes – the Equatorial Plane lies in the plane of the Earth's orbit, and the declination of the Sun becomes zero.

It follows that, through a full year starting at the Summer Solstice, the Sun's declination varies from  $+23^{\circ}.44$  (the present angle of tilt of the Earth's axis) through  $0^{\circ}.00$  at the Autumn Equinox, to  $-23^{\circ}.44$  at the Winter Solstice, to  $0^{\circ}.00$  at the Spring Equinox, and back to  $+23^{\circ}.44$  at midsummer, again. This explains why the Sun appears so much higher in the sky at midday in the Summer than it does in Winter.

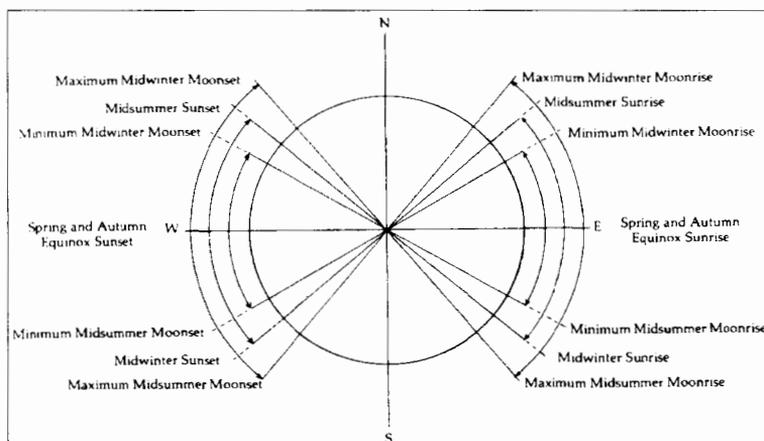
The Sun's declination never moves outside these limits except for a very slow variation due to a periodic change in the tilt of the Earth's axis caused by the gravitational pulls from the Sun and the Moon. The tilt of the axis has been declining from the time of Early Man, such that in 3 000 B.C. it was nearly  $0^{\circ}.6$  larger than today, at  $24^{\circ}.03$ . Consequently, we can state that in 3 000 B.C. the declination of the Sun varied annually from  $+24^{\circ}.03$  to  $-24^{\circ}.03$ .

Conversely, and most importantly, it may be deduced that if we find a prehistoric alignment to the rising Sun with a declination of  $24^{\circ}.03$ , we can assume that the observation was made around 3 000 B.C.

In terms of azimuth, at an arbitrary latitude of  $50^{\circ}$  as in Cornwall, the Sun rises at Midsummer  $50^{\circ}.4$  east of true north over a horizon at the same height as the observer; it rises  $88^{\circ}.9$  east of true north at the Equinoxes; and  $126^{\circ}.9$  east of true north at Midwinter. The reason why it does not rise exactly due east at the Equinoxes is based on the combined effects of refraction and the observation of the top of the disc rather than the middle.

Consequently, if we calculate the alignment of a Cairn from the centre of a Stone Circle, in terms of azimuth, from their respective co-ordinates on a large-scale Ordnance Survey map (6 inches to 1 mile or 1:10 000), and also calculate its height above the Circle; then feed these data into a programmed computer, together with the latitude and the angular difference between grid north and true north (convergence), a few seconds of operation will provide the declination of any celestial body rising or setting behind the Cairn. It is then a straightforward matter to determine whether the declination is that of any of the significant limiting positions of the Sun or Moon.

These significant limiting positions were illustrated, diagrammatically, in *Fig.49*; and are repeated, here.



*Fig.49 (repeat). The Annual Movements of the Sun and Moon along the Horizon.*

It has already been mentioned that these limiting positions vary with time because of the changes in declinations caused by the tilting of the Earth's axis. For example, the declination of the Sun at Midsummer has varied in the past, as follows:

A.D. 1 900	:	+ 23°.45
0 000	:	+ 23°.70
B.C. 1 000	:	+ 23°.82
B.C. 2 000	:	+ 23°.93
B.C. 3 000	:	+ 24°.03

It follows that, over the centuries, the Sun has risen at slightly different positions on the horizon. At Midsummer in 3 000 B.C., the Sun rose in Cornwall just over 1° further north than it does on a modern Midsummer's Day. In a broad sense, therefore, and subject to a number of minor corrections, the position of Midsummer Sunrise, as measured by the declination, can give an excellent indication of the date of observation.

### THE PRIMARY RESULTS

Before making a detailed analysis of the Circle to Cairn alignments, the longest and most spectacular of them all, on Bodmin Moor, was chosen as a control. This was the observation of the Brown Willy North Cairn (shown on *Map 14* as B - Brown Willy (N)) from the centre of the Craddock Moor Circle over a distance in excess of 12 km.

A number of observations of the Sun were made with the theodolite and timed by chronometer, and the angle between the Sun and the Brown Willy Cairn was calculated. From these data, with the aid of the Nautical Almanac which gives the declination of the Sun for every hour of the year, it was possible to obtain an accurate mean azimuth for the Craddock - Brown Willy (N) alignment.

This azimuth of 310°.227 93 gave a solar declination of + 24°.00. This indicated Midsummer Sunset at a time in the first half of the third millennium B.C. – around 2 700 B.C. This was a very encouraging start – but a further surprise was in store.

When the horizontal distance between the centre of the Craddock Moor Circle and the Brown Willy North Cairn was computed from its National Grid co-ordinates, the result was **12 155.3 m**.

If we accept the figure for the Remen (see Chapter 22) which gives a length for the Megalithic Yard of 0.827 57 m, the above horizontal distance converts to **14 687.94 Megalithic Yards (MY)**.

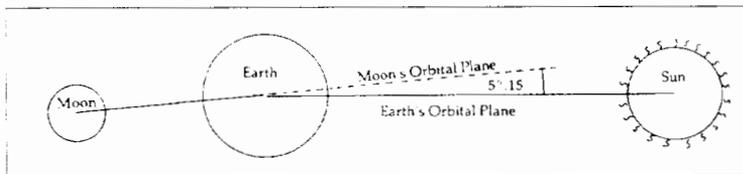
By definition (see Wandlebury Section in Chapter 24), 1 728 (= 12<sup>3</sup>) MY = 1 Megalithic Mile. Hence, the length of the main alignment on Bodmin Moor, from Craddock Moor Stone Circle to Brown Willy North Cairn is 14 687.94 MY divided by 1 728 = **8.4996 Megalithic Miles** which is within 60 cm of eight and one half megalithic miles.

And, as will be demonstrated in the Wandlebury Section, the Megalithic Mile was a substantial element in the Anannage mensuration. The Faerie Astronomers were capable of very accurate surveying!

Of course, the azimuth and declination obtained for the control alignment could have indicated a date other than Midsummer at some earlier period when the tilt of the Earth's axis was greater than  $24^{\circ}.00$ , but this seems unlikely as the oldest known astronomically-aligned megalithic monuments in Britain, such as Avebury and the first stage of Stonehenge, are dated to about 2 700 B.C., and there is no reason to assume that the Cornish monuments were any older. Alternatively, it has to be considered whether the congruence of the declination with that of Midsummer Sunrise in a significant remote period – and the confirmation of the length of the Megalithic Yard – might be purely coincidental.

However, we were encouraged to think that if the control alignment were astronomically deliberate, then other significant declinations should be found among the 150, or so, alignments available for computation.

In this connection, the extreme declinations of the Moon differ from those of the Sun, in any one year, by  $5^{\circ}.15$ , which is the angle that the plane of the Moon's orbit around the Earth makes with the plane of the Earth's orbit around the Sun. This is illustrated in *Fig. 63*.



*Fig. 63. The Angle between the Moon's and the Earth's Orbital Planes.*

Hence, the primary declinations which might be expected were:

- +  $29^{\circ}.15$  : Northerly lunar maximum at Midwinter
- +  $24^{\circ}.00$  : Northerly solar maximum at Midsummer
- +  $18^{\circ}.85$  : Northerly lunar minimum at Midwinter
- 00°.00 : Spring and Autumn Equinoxes
- $18^{\circ}.85$  : Southerly lunar minimum at Midsummer
- $24^{\circ}.00$  : Southerly solar maximum at Midwinter
- $29^{\circ}.15$  : Southerly lunar maximum at Midsummer.

Excluding The Hurlers Stone Circles and the Caradon Hill Cairns, for reasons which will be made clear later, a total of 142 alignments were available from nine Stone Circles (see *Map 14*). If the alignments were random and not astronomically deliberate, there was a only low chance of more than one or two of them falling within  $0^{\circ}.1$  of the above significant declinations. Remembering that a Probability value of 1.0 would indicate certainty that the alignments were random, and that a Probability value of 0.0 that the alignments were certainly deliberate, the following *Table IX* can be used to check the Probability values for a varying number of successes.

Number of Astronomically- significant alignments discovered — out of 142	Probability that Alignments are Random	
	Probability (P)	Chances
1	0.12	1 in 8
2	0.20	1 in 5
3	0.22	1 in 5
4	0.18	1 in 6
5	0.12	1 in 8
7	0.030	1 in 34
10	0.0013	1 in 776
15	0.0000010	1 in 1 036 000
20	0.00000000013	1 in 8 700 000 000
25	0.000000000000039	1 in 260 000 000 000 000
26	0.0000000000000041	1 in 2 400 000 000 000 000
27	0.0000000000000042	1 in 24 000 000 000 000 000
28	0.0000000000000041	1 in 240 000 000 000 000 000

Table IX. Probability Calculations for Significant Alignments.

Clearly, to find 5, or even 7, significant declinations would give no reliable indication that the Bodmin Moor Complex was anything other than a random collection of Stone Circles and Giant Cairns constructed for an unfathomable reason – perhaps dreamt up by some all-powerful, local despot under the influence of his *dementia precox*.

Even 10 successes would not have been accepted by the authors as a convincing argument against coincidence – the probability of randomness would still have been two orders higher than that accepted by Hawkins for Stonehenge. However, any figure above 10 would justify a re-examination of the Survey; and 15, which would lower the chances of randomness to below one in a million, could be considered to give a high degree of confidence that there existed on Bodmin Moor one of the finest groups of astronomically orientated, megalithic structures in the World.

In the event, the computer produced **28 significant primary declinations** from the 142 alignments fed into it – giving only **one chance in 240 thousand million million** that these successes were the end-product of coincidence or randomness. These 28 successes are listed in *Table X*.

This spectacular result was as near certainty as could have been hoped for – that the Bodmin Moor Complex had been deliberately designed to display the astronomical alignments of important stations in the movements of the major celestial bodies.

Despite these successes, there were 114 remaining alignments which did not produce declinations in any of the declared primarily-significant categories. It is probable that many of these had secondary significance but, by the very nature of the Complex, it is obvious that some would have had no significance at all. This remainder may be considered under the following headings:

1. Alignments to Cairns that are visible from more than one Circle, but which only had astronomical significance from one of these.
2. Alignments to Cairns that indicate significant secondary declinations – namely alignments

indicating:

- (i) Intermediate calendrical positions such as the four Quarter Days;
- (ii) Special tribal festivals and social occasions;
- (iii) Intermediate years in the Lunar 18.6 years cycle;
- (iv) Rising and setting of the principal bright stars such as Sirius;
- (v) Meridian observations.

3. Alignments to Cairns that were not erected for astronomical purposes, but which may have been later copies of the astronomical originals.

From Stone Circle	To Cairn or Logan	$\Delta H$ m	Azimuth	Declination		Significance
				Solar	Lunar	
A	61 The Ridge South	22	049°.499 23	+23°.92		MS Sr
	63 Lowlands Down	5.5	145°.278 45		-29°.13	MS MrMx
	47 Rough Tor Cairn	103	309°.691 12	+23°.91		Ms Ss
	48 Rough Tor Logan	94	309°.807 43	+23°.91		MS Ss
B	21 Brown Willy North	97	310°.318 34	+24°.05		MS Ss
	73 Stowe's Hill North	40	044°.006 06		+29°.04	MW MrMx
	74 Stowe's Hill Summit	61	054°.115 05	+23°.98		MS Sr
	68 Craddock Moor North	7	043°.504 73		+29°.12	MW MrMx
C	66 Craddock Moor W. (c)	-8	232°.866 35		-24°.02	MW Ss
	63 Lowlands Down	21.5	219°.098 74		-29°.13	MS MsMx
	26 Catshole	60	270°.990 46	+00°.41		EQ Ss
	61 The Ridge South	37	134°.151 09		-23°.97	MW Sr
	59 Nine Stones Cairn (b)	13	043°.987 95		+29°.09	MW MrMx
DN	68 Craddock Moor North	15	299°.229 58		+18°.90	MW MsMm
E	22 Brown Willy South	165	093°.567 33		-00°.56	EQ Sr
	47 Rough Tor Cairn	159	065°.863 63		+18°.81	MW MrMm
F	49 Louden Hill Logan	29	297°.524 83		+18°.82	MW MsMm
	27 Tolborough Tor	73	122°.549 42		-18°.85	MS MrMm
	10 Casehill Downs	-2	220°.190 77		-28°.99	MS MsMx
G	12 Carbilly Tor	25	315°.734 70		+29°.10	MW MsMx
H	23 The Beacon	95	050°.544 66	+23°.89		MS Sr
	28 Brockabarrow C. (a)	20	090°.707 38		-00°.55	EQ Sr
	25 Shallow Water C.S.	33	059°.624 94		+18°.83	MW MrMm
I	10 Casehill Downs	20	299°.218 10		+18°.94	MW MsMm
J	10 Casehill Downs	19	307°.248 69	+23°.94		MSSs
	22 Brown Willy South	158	053°.288 42	+23°.92		MSSr
	5 Garrow Down North	21	041°.323 71		+29°.07	MW MrMx
	24 Shallow Water C.N.	23	121°.331 97		-18°.83	MS MrMm

Table X. Primary Astronomical Alignments on Bodmin Moor.

[MS = Midsummer MW = Midwinter Sr = Sunrise Ss = Sunset  
 Mr = Moonrise Ms = Moonset Mx = Maximum Mm = Minimum  
 H = Difference in height between Stone Circle and Cairn.]

4. Alignments that have not been detected but which may have been observed from destroyed Circles whose vestiges have not been rediscovered. Such alignments could give point to Cairns for which there are no known observations.

It was because of all these varied possibilities that it was essential first to establish the authenticity of the primary astronomical alignments. Once these had been established to an acceptable level of probability, it was then, and only then, possible to accept secondary alignments as reasonable probabilities.

The most important of these secondary alignments occur in association with a small, restricted complex on the edge of the main complex. This association gives a remarkable insight into the detail of a day-to-day observation of the solar calendar.

## THE HURLERS COMPLEX

Without the primary evidence from other parts of Bodmin Moor, no sense could have been made of the relationship between the three near-contiguous Stone Circles near Minions (known as The Hurlers), and the massive near-linear array of thirteen Giant Cairns on the northeast to southwest ridge of Caradon Hill, two and a half kilometres to the southeast.

On an autumn, or winter, morning an observer in the third millennium B.C., standing at the centre of one of the Hurler Circles, would have seen the Sun rise over Caradon Hill under the circumstances illustrated diagrammatically in *Fig.64*.

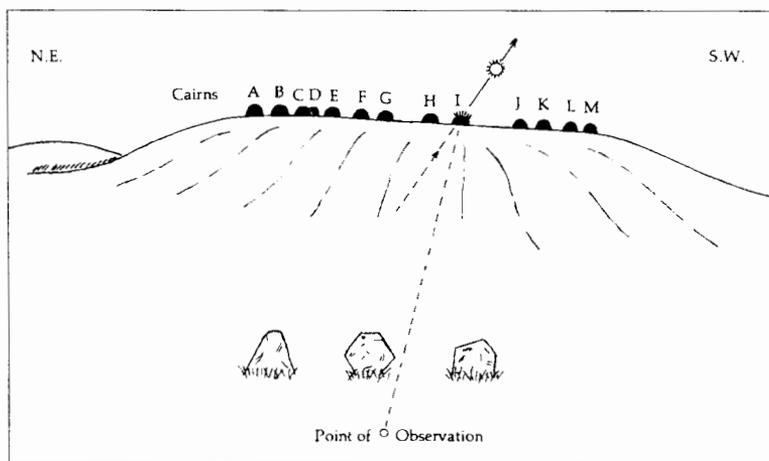
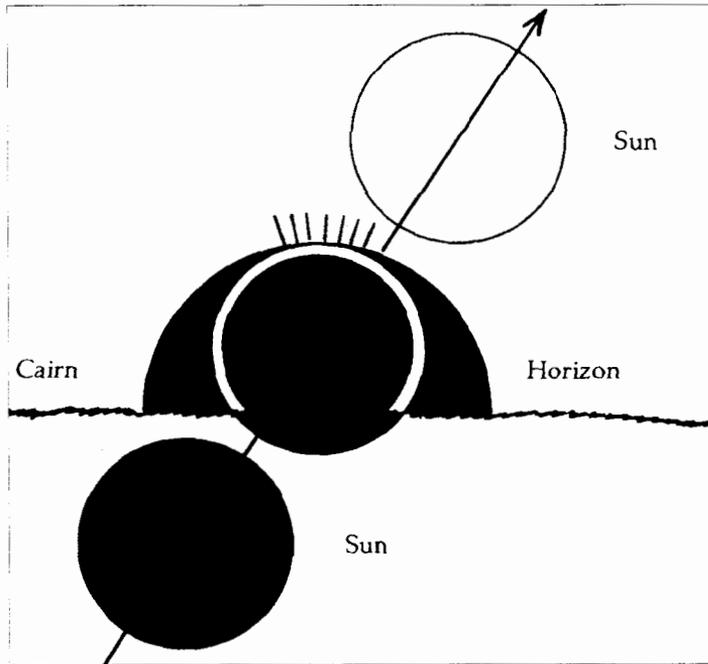


Fig.64. Sunrise behind Caradon Hill seen from The Hurlers.

Two hundred and six days after the Spring Equinox, which would equate to 12th October in our present-day calendar, an observer at the centre of the South Circle would have seen the Sun rise behind the most northeasterly of the Cairns, designated here as (A). This Cairn was 25 m in diameter at its base, and probably 17 m half way up its height. The Sun would have been totally eclipsed

by the Cairn because, at the distance of Caradon Hill, only a width of 14.5 m would have been necessary to cover the Sun's disc. Sunrise would have been seen as a sudden, dramatic flash of light from the apex of the Cairn. In an enlarged form, *Fig.65* illustrates the rising Sun behind the Cairn.

Two days after 12th October, the Sun would have risen behind Cairn B, and the following day would have risen behind Cairn A, again, when viewed from the Centre Circle; and also behind Cairn C when viewed from the South Circle. Each day until 28th October, the Sun would have risen behind one or other of the Cairns A to G, viewed from one or other of the Circles. A daily monitoring of the Sun's progress southwards was possible, therefore, for this Autumn period.



*Fig.65. The Relative Sizes of the Sun's Disc and a Caradon Hill Cairn viewed from The Hurlers.*

The reason for the setting up of three Hurler Circles, rather than one, now becomes clear. It avoided the necessity of building three times the number of Cairns on Caradon Hill; and of having them so close together that they overlapped and caused confusion – and, of course, there was a great saving in labour and materials in erecting two additional Circles compared with the construction of an additional twenty-six Giant Cairns.

The complete Calendar of 134 days from our 13th October to our 24th February is shown in *Table XI*.

After 28th October, there was a gap of three days, and then two alignments (North Circle to Cairn F, and South Circle to Cairn H) indicated Sunrise 224 days after the Spring Equinox. This

was the day that was to become the most important of all Celtic Festivals – SAMHAIN, the first day of the Celtic New Year when the spirits of the dead were supposed to mingle with the living – and when a new king was enthroned every seven years.

Of course, the Caradon Hill observations predated the arrival of the first Celtic tribes in Britain by a thousand years, but there is much evidence that the observance of *Samhain*, and its Spring counterpart *Beltaine*, was much older, and more widespread, than the oldest Celtic influence. Much later, the eve of *Samhain* became Hallowe'en under Christian auspices, but the celebration of the release of spirits on that night continues to the present day – in places as widely separated as Iran and Germany (Walpurgisnacht).

After *Samhain*, the Hurler calendar shows another gap of three days (suggesting that the period was a se'nnight holiday – as it was, originally in Ireland) as can be seen from the full record of observations in *Table XI*. It then continued in jumps of around four days until 7th December, by which time the Sun was moving so slowly towards its southern extremity at the Winter Solstice that daily, or even four-daily, observations were superfluous.

On 18th December, the Midwinter Day of that period, the last Cairn on the Caradon was reached, and the Sunrise observation was the South Circle to Cairn M. It is this factor, combined with regular daily observations in the pre-Samhain part of the Calendar, that gives authenticity to this Solar Calendar in explaining the presence (and structure) of The Hurlers complex. A random distribution of Cairns along the ridge would be highly unlikely to place the outermost Cairn in the row in such a position that it delineated the turn-round of the Sun at the Winter Solstice Sunrise.

Perhaps it should be explained here that, when compared to the Spring equinox, the reason for the Winter Solstice occurring a few days earlier in the third millennium than it does today, is merely the result of *perihelion* (the time of closest annual approach of the Earth to the Sun) moving forwards in the calendar as the centuries passed towards modern times. Perihelion now occurs in early January, whereas 4 500 years ago it occurred in October. The Earth (under solar gravity) is moving at its fastest orbital speed at perihelion and, in millennia when this occurs before the Solstice, Midwinter falls a few days earlier than it does in periods when perihelion occurs after the Solstice.

In 2400 B.C., which is a significant date in this study (as will be demonstrated later), perihelion occurred between 209 and 210 days after the Spring Equinox. It may be important that *Table XI* shows the first dual observation – Centre to A, and South to C – on day 209. This raises the question of whether the Earth's orbital speed, and its maximum speed at perihelion in particular, were monitored from The Hurlers. If this were so, then the possibility that the designers were interested in pure astronomical research (as at Kharsag) has to be considered – that is the pursuit of knowledge for its own sake, rather than for immediate practical purposes.

As a result of this possibility, it will have to be considered whether perhaps the whole Bodmin Moor project were not a training ground for astronomical aspirants – a school, in fact, in which the principles of astronomy were taught, both theoretically and by practical observation.

Alignment		Observed Solar Declination	Days after Spr. Equ.	Sun Moving South		Sun Moving North		
From Circle	To Cairn			Computed Declination	Gregorian Calendar Significance	Days after Spr. Equ.	Computed Declination	Gregorian Calendar Significance
South	A	-09°.04	206	-09°.11	13 October	340	-09°.23	24 February
South	B	-09°.95	208	-09°.88	15 October	338	-09°.96	22 February
Centre	A	-10°.33	209	-10°.26	16 October	337	-10°.32	21 February
South	C	-10°.35		-10°.63	17 October	336	-10°.67	20 February
South	D	-10°.59	210	-11°.39	19 October	334	-11°.38	18 February
Centre	E	-11°.32	212	-11°.75	20 October	333	-11°.73	17 February
Centre	B	-11°.34		-12°.12	21 October	332	-12°.07	16 February
Centre	C	-11°.70	213	-12°.48	22 October	331	-12°.42	15 February
Centre	D	-11°.85	214	-12°.84	23 October	330	-12°.76	14 February
North	A	-12°.03		-13°.20	24 October	329	-13°.10	13 February
South	E	-12°.40	215	-13°.55	25 October	328	-13°.43	12 February
Centre	F	-12°.63	216	-13°.89	26 October	327	-13°.76	11 February
North	E	-13°.15		-14°.23	27 October	325	-14°.41	9 February
South	B	-13°.35	217	-14°.58	28 October	324	-14°.74	8 February
Centre	G	-13°.47	?	-15°.57	31 October	321	-15°.68	5 February
North	C	-13°.53		-16°.52	=SAMHAIN 3 November	318	-16°.52	2 February
North	D	-13°.74	218	-16°.83	4 November	317	-16°.87	1 February
Centre	F	-14°.34	220	-18°.00	8 November	313	-18°.00	28 January
North	E	-14°.67		-18°.56	10 November	310	-18°.79	25 January
Centre	G	-14°.75	221	-19°.60	14 November	306	-19°.78	21 January
North	F	-15°.50	224	-20°.54	18 November	302	-20°.68	17 January
South	H	-15°.58		-21°.58	23 November	297	-21°.66	12 January
South	H	-16°.39	227	-22°.11	26 November	294	-22°.18	9 January
North	G	-16°.75		-23°.11	3 December	287	-23°.14	2 January
Centre	I	-16°.91	228	-23°.52	7 December	283	-23°.54	29 December
Centre	H	-18°.04	232	-24°.00	18 December	272	-24°.00	18 December
North	I	-18°.65		-23°.52				
North	H	-19°.74	234					
North	I	-20°.51	238					
South	J	-21°.62	242					
Centre	J	-22°.12	247					
South	K	-22°.12	250					
North	J	-23°.10	257					
Centre	I	-23°.18						
Centre	K	-23°.54	261					
South	L	-24°.00	272					
South	M							

Table XI. Solar Declinations and Time Intervals from the Spring Equinox for Alignments between The Hurlers and the Caradon Giant Cairns.

=WINTER SOLSTICE

Having reached Cairn M, as seen from the South Circle, the Sunrise moved back northwards again, successively passing through the line of Cairns until the Sun rose behind Cairn A on 24th February – so completing all the possible calendar sightings of which the full span of the ridge was capable. The ridge falls away steeply beyond Cairn A to the northeast and, seen from The Hurlers, more distant hills take over the horizon. Similarly, a steep fall southwestwards beyond Cairn M prevented the line of Cairns being extended further in that direction. However, before the Sunrise reached the northeast end of the ridge at Cairn A, a further dual sighting of Sunrise from the South Circle to Cairn I, and from the Centre Circle to Cairn H, indicated the festival 1st February, later to be known as *Imbolc*, another of the important Celtic ‘Quarter Days’. This was eventually taken over by the Christian Church as Candlemas.

The Hurlers Circles and the Caradon Cairns, relative to each other, are most cleverly sited to obtain the maximum calendrical benefit from the available terrain. Had The Hurlers been further away from Caradon Hill, the Cairns would have needed to be larger than 25 m in diameter adequately to have covered the Sun’s disc, and this size appears to have been the maximum acceptable in the whole of the Moor – and it may be significant that 25 m equates with 30 MY.

A closer positioning of The Hurlers would have permitted smaller Cairns to be used, but would have moved the Circles off their convenient spur down into the valley, from where observations would have been less effective. Moreover, any move of The Hurlers to the southwest to allow a longer calendar through the northern end of the ridge, taking it into March and the Spring Equinox, would have required the moving of the Midwinter Cairn M down the pitch of Caradon Hill, where it would no longer have been on the horizon.

The Hurlers, and their sighting Cairns, are perfectly sited for the purposes for which the complex appears to have been designed – namely, the periodic observation of Sunrise from late Autumn to early Spring.

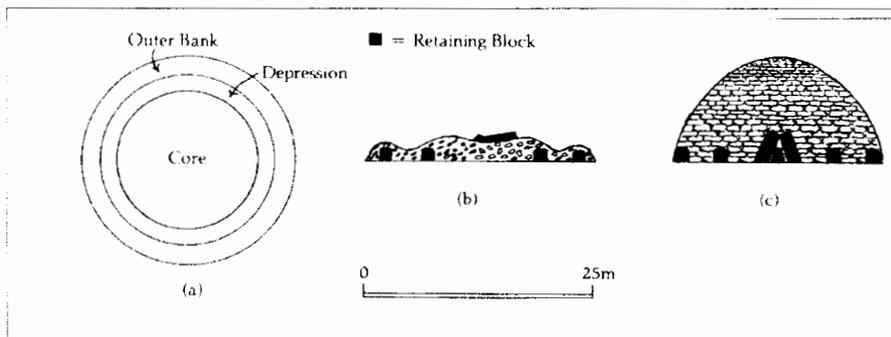
Some thought must be given to what this Calendar Complex could have meant to the local people as far back as the Third Millennium B.C. Although they were pastoralists and limited farmers, they were still in the Stone Age. Tools were relatively primitive and difficult to use, and it is doubtful whether the simple, tribal peasant had either the time or the ability to record the passing of days. He would have known, broadly, from the temperature and the height to which the Sun rose above the horizon at midday whether it was summer or winter; but it is most unlikely that he could have assessed the time of the year to within a month, or to within two months if the weather were variable and unseasonable.

In the less cloudy period of 5 000 to 4 000 years ago, summers were presumably hotter and winters colder than today, and with flocks and herds spread out over wide areas of moorland, a sudden and unexpected winter blizzard could have killed off more animals than a tribe could afford to lose. It would have been essential to leave them late on the summer-grazing to fatten them as much as possible before the long winter; but equally essential to bring them down into sheltered valleys before the onset of the first severe weather. In a temperate, but variable, climate it would have been impossible to forecast the arrival of the first blizzards (even as it is today), but by long experience (and a reliable solar calendar) it would have become possible to determine that

if the animals were rounded up by Samhain, the risk of them being caught in severe weather would be minimized, and the length of time on the summer-grazing would be maximized.

If we consider Samhain to have been the time for gathering in the animals, and Beltaine (when they were passed between bonfires and through thick smoke – presumably to discourage parasites) the time of dispersal to the higher pastures, then these dates must have varied in different parts of the temperate world according to the climate. As an example, in Persia, where the bonfire festivals are still celebrated, the New Year is observed close to the Spring equinox. There, the winter is shorter than in Cornwall and the nomadic flocks and herds can move to the highland grazing earlier in the year, and stay there later.

While discussing The Hurlers complex as a separate unit, it is desirable to comment on the structure of the Caradon Hill Cairns, whose vestigial stumps show some differences from those in other parts of the Moor. In this respect, Cairn G may be taken as a stereotype. This Cairn was one of the larger structures – an immense pile close to 25 m in diameter, with an estimated height in the range of 10 to 12 m. The Cairn is shown in *Fig. 65*, in plan as it is now, and in elevation as it probably was originally.



**Fig. 66. Plan and Elevation of Cairn G on Caradon Hill:**  
*(a) = present-day plan; (b) = present-day elevation section;*  
*(c) = original elevation section.*

The significant difference between these Caradon Hill Cairns and others on the Moor, lies in a marked annular depression between a low outer bank and an inner raised core. In other parts of Britain, such as Salisbury Plain, where barrow stumps exhibit an apparently similar tripartite plan, the depression is merely the annulus from which earth was dug to form the low, earthen core; but this is not the case with the Caradon Hill Cairns, nor with similar Cairns which occur on the adjacent Craddock Moor. The depressions are far too small in volume to have had any relationship with the core, and indeed no excavation took place because the Cairns were built up from ground level with small stone slabs over a central core of large buttressing blocks and with an outer ring of retaining blocks. The manner in which the Caradon Hill Cairns differ from other giants such as Brown Willy North and Tolborough Tor, is such that the Caradon Hill Cairns had

a secondary concentric ring of retaining blocks between the core blocks and the outer ring. This type of construction was also noted by Malan during the opening of The Ridge North Cairn, described earlier.

On Caradon Hill, the inner ring of retaining blocks can be detected in Cairn G, where a large 1.5 m long stone was dug out from the edge of the depression, having toppled outwards. Such inner ring stones are also visible in the stump of Cairn F, which is in excess of 26 m in diameter.

In the process of despoliation and subsequent collapse of the Cairn, it was easier to remove the small stone slabs from the space between the two rings of larger stones than from the base of the core. The annular depression appears to have resulted from the removal of these stones, and was later smoothed out by dirt infill and the overgrowing of a grassy cover. That this construction differed from that of other similar-sized Giants may be seen by comparing *Fig. 66* with the vertical section through the Brown Gelly Cairn (c) in *Fig. 56*.

The Caradon Hill Cairns have one other claim to distinction; they include among their number the largest Cairn on Bodmin Moor. This is Cairn C, which measures 31 m in diameter and has a 3 m long core stone fallen at its centre. This Giant among Giants is estimated to have had an original height of between 13 and 15 m. It is very probably significant that the three observations to it, recorded in *Table XI*, are from the three Hurlers Circles in turn, and each is part of a dual observation. Dual observations occur for both Samhain and Imbolc and were concerned, doubtless, with the recording of special festivals or occasions.

However, there is another, possibly auxiliary, purpose for which The Hurlers complex may have been built. Anthropologists have recognized a widespread fear amongst primitive people who were dependent on the Sun for the successful propagation of their crops, that the declining Sun in Winter might so continue to decline that it disappeared altogether (as above the Arctic Circle from where rumours of this seeming catastrophe may have reached more southern peoples). This fear has been voiced as the reason for many solar ceremonies involving propitiation by both sacrifice and dance. The Aztec human sacrifices may have been connected, in some degree, to this fear.

The Hurlers Complex could have acted as a reassuring agent, bringing annual comfort to an ignorant and superstitious people. They could have monitored the orderly progress of winter; witnessed the movement of the Sun along the horizon as it slowed down in the weeks approaching the Winter solstice; seen it stop its movement on reaching Cairn M; and watched it rise for a whole week at (almost) the same point, before moving slowly back at first, and then accelerating as the early Spring approached.

The pendulum movement could have been watched by every man and woman in the community; and it could have been explained and demonstrated to the fearful. By assuring stability, the Complex could have brought relief to many – but we doubt whether that purpose, alone, could have justified such an immense labour.

## THE SECONDARY RESULTS

Under this heading, an examination will be made of those alignments which failed to show a primary astronomical significance, and which, earlier, were outlined in four categories.

The first category is characterized by the Brown Willy Cairns. These are visible from all the Circles, but from the Leaze, Stripple Stones and Trippet Stones Circles the alignments are too far in azimuth for observation of either the solar or lunar limiting positions. That is not to say that these alignments were useless – they may well have had essential survey uses of which we unaware, as distinct from straightforward observational use.

In eliminating non-astronomical alignments, the separation of ridge-top Cairns into those used for astronomical observation and those erected for other purposes is a hazardous process. The present-day eroded stumps give few clues to assist in this because all have been tampered with – excavated by both wall-builders and treasure-seekers for more than 2 000 years. In the few Cairns where burial kists were discovered, these were usually broken-up and removed for building purposes; and where amateur antiquaries have recorded them, the constituent stones often turn out to be rough monoliths from the cores of the Cairns.

The proportion of true observation Cairns to primary-burial Cairns has to be a matter of judgement. Some of the smaller Cairns, in the 12 to 14 m diameter class, were possibly erected for burials, but it is unlikely that they exceed 15 per cent of the total. In our judgement, of the 87 Cairns listed in *Appendix C*, at least 70 are true observational marker Cairns.

Twelve Stone Circles have been found within the moorland areas of Bodmin Moor, and one other was almost certainly present on the spur above Rushyford before being dispersed during early mining operations. We suspect that there is another on the east flank of Garrow Tor, but the evidence is insufficiently conclusive for inclusion in this study. It is to be expected, therefore, that there were others now destroyed, completely or partially, by farming, village development and mining, which, if found, would give point to Cairns for which no astronomical alignments have yet been found. There are some magnificent Cairns in this category. They include the five sited in line across the crest of Brown Gelly that were possibly observed from the valley of the St. Neot River, now an intensely farmed area; and the three Giant Cairns on Langstone Downs, which could have been observed from the valley of the Wityhbrook.

The evidence from The Hurlers Complex assures us that Cairns were observed for calendrical factors other than the fourteen primary solar and lunar positions. To determine whether this was the practice in other parts of the Moor, as well, it will be necessary to assemble the declinations of all possible alignments and to examine these for statistically significant groupings. The full list of alignments has been assembled in *Appendix D*.

To apply the lessons of The Hurlers to the broader observations, it was necessary to extract and tabulate portions of the results in the *Appendix*. It would have been possible to have included all declinations under the three headings of Solar, Lunar and Stellar, but for reasons of economy of effort, it was decided to exclude stellar declinations and only to categorize the solar and lunar

varieties. This involved extracting all declinations falling between the limits of +29° and -24°, and ignoring all higher and lower declinations outside these lunar limits. The solar limits, of course, lie inside these limits.

SOLAR DECLINATIONS

The upper limit of solar declinations in the third millennium B.C., was approximately +24°, and the lower limit -24°, and it is only necessary, in this section, to consider observations with declinations between these limits. Of course, declinations between 24° and 19°, both positive and negative, could also be lunar; and there is no way of distinguishing between solar and lunar observations in these ranges unless some obvious pattern emerges around the calendrical lunar values.

In *Table XII*, all observed declinations between +24° and -24° have been assembled in bands of 1° width to give, in effect, a horizontal histogram. Examining this table, it is immediately obvious that there is not an even distribution of declinations such as might be expected in a random distribution of alignments. There is a distinct grouping of values, and these groups have been classified from (a) to (n). Of these, some groups are clearly recognizable as the primary alignments

Positive Northerly Declinations		Negative Southerly Declinations		
Range	Observed Declinations	Range	Observed Declinations	
+24° to +23°	23° 9' 23" .7 23° 9' 23" .9 23° 9' 23" .1 23° 4' 23" .9 23° 5' 23" 9 24° 0' 24" 0	(a) 23° to 24°	24° 0' 24" 0 23° 0'	(n)
+23° to +22°	22° 9' 22" 3 22° 7'	(b) -22° to -23°		
+22° to +21°	21° 8'	-21° to -22°		
+21° to +20°	20° 8' 20" .3	20° to -21°	20° .9	
+20° to +19°		-19° to -20°	19° .6 19° .6	(m)
+19° to +18°	18° .6	-18° to -19°		
+18° to +17°	18° .1 18° .1 18° .1 18° .1	(c) -17° to -18°	17° .3 17° .2 17° .2	(l)
+17° to +16°		-16° to -17°	16° .5 16° .5 17° .0	(j)
+16° to +15°		-15° to -16°	15° .1 15° .5	
+15° to +14°	14° 3' 14° .2	(d) -14° to -15°	14° .6 14° .6 14° .8 14° .4 14° .7	(k)
+14° to +13°	13° 4'	-13° to -14°		
+13° to +12°	12° .9 12° 8' 12° 7'	(e) -12° to -13°	12° .8	
+12° to +11°		-11° to -12°	11° .2 11° 5' 11° 0' 11° .3	(i)
+11° to +10°	10° .5	-10° to -11°	10° .9 10° .9 10° .6 10° .7	
+10° to +9°	9° 0'	-9° to -10°		
+9° to +8°		-8° to -9°		
+8° to +7°	7° 4' 7° 3' 7° 2' 7° .5	(f) -7° to -8°	7° 8' 7° .9	(g)
+7° to +6°	6° .1	-6° to -7°		
+6° to +5°	5° .7	-5° to -6°	5° .3	
+5° to +4°	4° 5' 4° .9 4° 8' 4° .3	(g) -4° to -5°	4° .7	
+4° to +3°	3° 9' 3' 4'	-3° to -4°	3° .0	
+3° to +2°	2° .9	-2° to -3°	2° 1' 2° .5	
+2° to +1°		-1° to -2°	1° .1	
+1° to +0°	0° .4	(h) 0° to -1°	0° .6 0° .6	(h)

Table XII. Solar Declinations extracted from Appendix D and plotted as a Horizontal Histogram.

that gave the successes in *Table X*. Group (a) are the Summer Solstice declinations while Group (n) are Winter Solstice declinations; Groups (c) and (m) are the solar equivalents of primary lunar minima, and can be eliminated from a restricted solar discussion; and Group (h) are primary Equinox declinations. However, there remain undetermined Groups (b), (d), (e), (f), (g), (i), (j), (k) and (l).

Because of the pendulum swing of the Sun's apparent motion along the horizon, each declination group indicates the position of the Sun on two different days of the year, six months apart. These days are listed in *Table XIII*, both as days after the Spring Equinox and as they would appear in our calendar today.

Groups (d) and (k), with seven alignments in the  $\pm 14^\circ$  to  $15^\circ$  range, indicate the old festivals of Beltaine, in the Spring, and Samhain, in the Autumn, dates which have already been described as important in any ancient solar calendar for the British Isles. It will be noticed that Samhain in this table occurs three days earlier than that expressed in The Hurlers calendar; this is not significant as an observation, for 28 October also occurs in that calendar, and it is impossible to determine which was the primary date. Because the Caradon Hill Cairns were built to a slightly different form

Declination Group		Calendrical Significance		Comment
Index Letter	Average Observed Declination	Days after Spring Equinox	Date in Gregorian Calendar: Equinox = 21 March	
(h)	+00°.41	0	21 March	SPRING EQUINOX
(g)	+04°.30	10	31 March	
(f)	+07°.35	18	8 April	
(e)	+12°.80	34	24 April	
(d)	+14°.25	38	28 April	BELTAINE
(b)	+22°.63	74	3 June	
(a)	+23°.91	93	21 June	SUMMER SOLSTICE
(b)	+22°.63	113	12 July	
Single	+18°.65	133	1 August	LUGHNASAD - Lamma
(d)	+14°.25	147	15 August	POST-LUGHNASAD
(e)	+12°.80	151	19 August	
(f)	+07°.35	165	2 September	
(g)	+04°.30	173	10 September	
(h)	-00°.56	185	22 September	AUTUMN EQUINOX
(i)	-07°.85	203	10 October	
(j)	-11°.01	211	18 October	PRE-SAMHAIN
(k)	-14°.62	221	28 October	SAMHAIN
(l)	-16°.95	228	4 November	
(n)	-24°.00	272	18 December	WINTER SOLSTICE
(l)	-16°.95	317	1 February	IMBOLC - Candlemas
(k)	-14°.62	324	8 February	
(j)	-11°.01	335	19 February	
(i)	-07°.85	344	28 February	7 Leap Year Marker
(h)	+00°.41	0	21 March	SPRING EQUINOX

Table XIII. *Calendrical significance of Secondary Groups of Solar Declinations in Table XII.*

from those elsewhere, it is possible that there was a century, or perhaps two, difference in the time of building, during which slippages may have occurred in some festival dates. Beltaine, too, is three days earlier in *Table XIII*, than the traditional May Day date, but such small discrepancies are not of moment in assessing ancient calendars.

The six alignments in Group (l) indicate the family festival of Imbolc, celebrated on February 1st but, as will be considered later, there appears to be no corresponding Summer group for Lughnasad which fell about 133 days after the Spring Equinox.

Group (j) has eight alignments, the greatest number of any group, with an average declination of  $-11^{\circ}.01$ . This is a most encouraging confirmation of megalithic consistency. In a study of astronomical alignments at the circular earthwork at Wandlebury, near Cambridge (to be described in Chapter Twenty-four), we wrote:

*The radial alignment of the Bulge was found to have solar calendrical significance, and it may be compared with Thom's description of the stone circle at Moel ty Ucha. The azimuth from the centre of that circle to its bulge is recorded as  $107^{\circ}.0$ , but the latitude difference between the two sites is such that the azimuths give identical solar declinations of  $11^{\circ}.05$  for level observations of the upper limb. This declination is that of sunrise 30 days after the Autumn Equinox at the middle of the third millennium B.C.*

Stannon Stone Circle (see pages 560/561 and *Fig. 52*) has been described as an 'irregular circle'. It, too, has a bulge on its west-southwestern sector in such a position as to indicate a declination of  $-11^{\circ}.10$ , and appears to have been designed as a deliberate deformation with calendrical significance.

As this declination of  $-11^{\circ}$  has now been detected at four separate megalithic "observatories", it is clear that the date had some special importance for the people of the period, or for those who may have instructed them. Probably, the significance lay with the instructors because Moel ty Ucha is a Welsh expression for 'the bare hill of Ucha'. And Uch, or Ugh or Og, who correlates with the Celtic Sun god Ogma, was a very special individual where solar observations were concerned. Wandlebury, too, had associations with Ogma, since it lies on the crest of the (G)ogmagog Hills. In Old Cornish, *ugh* meant 'high' or 'eminent'.

In the Gregorian calendar, the Sun would have had a declination of  $-11^{\circ}.0$  on 18th October and, again, on 19th February, but there is little doubt that the former is the more significant date. Samhain, at the end of October, was a festival of feasting and merrymaking, suggesting that the autumn work had been completed and that people could then relax. It would imply that the cattle and sheep on the high pastures had already been rounded up and brought down to the low valleys in preparation for winter. This round-up would have taken some considerable time and it is very probable, therefore, that 18 October was the date on which the round-up of animals was started; and Samhain, ten days later, was the culmination of this work, and the feast which followed it.

But one further comment is desirable, here. Because the Bodmin Moor calendar shows up the three principal festivals of the ancient year – Beltaine, Samhain and Imbolc – it would be surprising if the fourth – Lughnasad – did not appear as well.

Lughnasad was the festival dedicated to LUGH (see Chapter Seventeen) by the Old Irish traditions of pre-Celtic times. Lugh's name is not unknown in Cornwall, or, indeed, in other parts of Britain; but his principal fame lies in Ireland where (as already mentioned) as a member of the Tuatha De Danann (the Old Irish name for the *Shining Ones*), he was recorded as having instituted the Annual Assembly (or Fair) of Talti (Aenach Tailten) at which games, similar to the Greek Olympiad, were held for fourteen days before and after the festival day. Lughnasad was celebrated on 1st August (Gregorian Calendar) and became Lammas under later Christian influence.

On this day, 133 days after the Spring Equinox, the Sun would have had a declination between  $+18^{\circ}.4$  and  $+18^{\circ}.7$ . From *Table XIII*, it may be seen that there is a single declination of  $+18^{\circ}.6$  and, from this, it may be assumed that Lughnasad was recorded from Stannon Stone Circle – observing Sunrise behind the Rough Tor Logan. earlier, among other possible derivations, it was suggested that the term 'Logan Stone' might have been derived from Lugh's Stone. This, now, appears to be confirmed.

It would have been a particularly impressive observation – worthy of an ancient Sun 'god' – with the Sun's disc rising behind the tower of Rough Tor.

### LUNAR DECLINATIONS

Before considering whether any of the remaining indeterminate alignments could have any reference to an annual lunar calendar, it will be necessary to obtain the closest possible estimate of the *obliquity of the ecliptic* ( $\epsilon$ ), which is the angle between the Earth's equatorial plane and the plane of the Earth's orbit around the Sun (see *Fig.62*).

Solar Observations		Lunar Observations		
Declinations	( $\epsilon$ )	Declinations	( $i$ )	( $\epsilon$ )
$+23^{\circ}.91$	$23^{\circ}.91$	$-29^{\circ}.13$	$+05^{\circ}.15$	$23^{\circ}.98$
$+23^{\circ}.91$	$23^{\circ}.91$	$-29^{\circ}.13$	$+05^{\circ}.15$	$23^{\circ}.98$
$-23^{\circ}.97$	$23^{\circ}.97$	$+29^{\circ}.09$	$-05^{\circ}.15$	$23^{\circ}.94$
$+23^{\circ}.98$	$23^{\circ}.98$	$+29^{\circ}.12$	$-05^{\circ}.15$	$23^{\circ}.97$
$-24^{\circ}.02$	$24^{\circ}.02$	$+29^{\circ}.04$	$-05^{\circ}.15$	$23^{\circ}.89$
$+23^{\circ}.89$	$23^{\circ}.89$	$+29^{\circ}.10$	$-05^{\circ}.15$	$23^{\circ}.95$
$+23^{\circ}.92$	$23^{\circ}.92$	$+18^{\circ}.83$	$+05^{\circ}.15$	$23^{\circ}.98$
$+23^{\circ}.92$	$23^{\circ}.92$	$+18^{\circ}.81$	$+05^{\circ}.15$	$23^{\circ}.96$
$+24^{\circ}.05$	$24^{\circ}.05$	$+18^{\circ}.82$	$+05^{\circ}.15$	$23^{\circ}.97$
$+23^{\circ}.94$	$23^{\circ}.94$	$-18^{\circ}.85$	$-05^{\circ}.15$	$24^{\circ}.00$
		$-28^{\circ}.99$	$+05^{\circ}.15$	$23^{\circ}.84$
		$+18^{\circ}.90$	$+05^{\circ}.15$	$24^{\circ}.05$
		$-18^{\circ}.83$	$-05^{\circ}.15$	$23^{\circ}.98$
		$+18^{\circ}.94$	$+05^{\circ}.15$	$24^{\circ}.09$
		$+29^{\circ}.07$	$-05^{\circ}.15$	$23^{\circ}.92$

Table XIV. *Estimates of the Obliquity of the Ecliptic ( $\epsilon$ ) from extreme Solar and Lunar declinations.*

( $\epsilon$ ) is numerically equal to the declination of the Sun at the Solstices, Midsummer and Midwinter, and to the declination of the Moon at its extreme cyclical positions plus or minus ( $\iota$ ), which is the angle of the inclination of the Moon's orbital plane to the Earth's orbital plane. This angle is  $05^{\circ}.15$ , but it may be upset by a perturbation of  $\pm 00^{\circ}.15$  over a cyclical period of 173 days. For the calculations that follow it is possible to ignore this perturbation because there are sufficient extreme lunar declinations for it to be reasonable to assume that the effect, being plus and minus, will cancel itself out. The estimate of ( $\epsilon$ ), which we require, is made from *Table XIV*, which lists all the observed declinations of the Sun and Moon at extreme positions.

The *Table* shows a sample of 25 observations, which should allow a very good estimate of ( $\epsilon$ ) to be made by taking the average of all the observations. This average is calculated at  $23^{\circ}.97$  with a possible plus or minus error of  $00^{\circ}.05$  estimated from the standard deviation from the mean.

From these figures, two derivations can be obtained:

- (a) the most probable date at which the observations were made;
- (b) a more accurate assessment of the declinations of the Moon at maximum and minimum years in its cycle, around the period of observation, than can be obtained from individual observations.

The estimated date of the observations, calculated from de Sitter's constants and assuming that all Circles and Cairns were built within a reasonable span of a hundred years, is:

$$2\ 400 \pm 500 \text{ years B.C.}$$

At first sight, this appears to be a very broad range of dates but, mathematically, it implies that the most probable date for the observations was close to 2 400 B.C.; that 2 500 and 2 300 B.C. are rather less probable dates; and 2 600 B.C. and 2 200 B.C. are even less probable. The plus and minus signs should not be taken to imply that the likely date may fall anywhere within a range of a thousand years.

This is very acceptable result because 2 400 B.C. was roughly the mid-point in the period of major megalithic construction in Britain, lying between the earliest construction of Silbury Hill and Avebury Ring, around 2 700 B.C., and the latest construction of the third stage of Stonehenge around 2 100 B.C. It also shows consistency with our assessment of the age of the Wandlebury 'Observatory' at  $2\ 400 \pm 250$  years B.C. (see Chapter Twenty-Four).

The extreme lunar declinations for the year 2 400 B.C., consequently, were  $23^{\circ}.96 \pm 05^{\circ}.15$  which, expanded, become  $+29^{\circ}.11$ ,  $+18^{\circ}.81$ ,  $-18^{\circ}.81$  and  $-29^{\circ}.11$ . The intermediate annual lunar declinations in the 18.6 year cycle have been calculated and are stated in *Table XV*, together with such lunar declinations, extracted from *Appendix D*, as are compatible within a tolerance of  $\pm 00^{\circ}.22$ .

Lunar Cycle — Year	Computed Declinations (+ve and -ve)	Observed Declinations on Bodmin Moor (+ve and -ve)
Maximum: 0	29°.11	29°.13 : 29°.13 : 29°.12
1	28°.83	29°.07 : 29°.09 : 29°.10
2	27°.99	28°.99
3	26°.70	26°.58 : 26°.92
4	25°.10	24°.95 : 25°.11 (a)
5	23°.37	23°.35 : 23°.45
6	21°.71	21°.61
7	20°.31	
8	19°.32	19°.37
9	18°.86	18°.90 : 18°.85
Minimum: 9.3	18°.81	18°.83 : 18°.81 : 18°.83 : 18°.82
10	18°.97	18°.94
11	19°.65	
12	20°.82	
13	22°.34	22°.22 : 22°.56
14	24°.04	24°.16 : 23°.95 : 23°.83 : 23°.83 (b)
15	25°.75	25°.73 : 25°.53
16	27°.25	27°.09
17	28°.38	28°.32
18	29°.01	29°.04
Maximum: 18.6	29°.11	as at top

Table XV. Comparison of Computed and Observed extreme Lunar Declinations.

Of the 44 lunar declinations in *Appendix D*, 32 are compatible with computed declinations for an annual lunar calendar. At first sight, this appears to be a very satisfactory result, but the mathematical probabilities of randomness are higher than we would wish. If all the lunar declinations – including the maxima and minima – are taken into account, the probability that they do not comprise deliberate observations of a lunar calendar, but are random events, is about 1 chance in 80. But the maxima and minima have already been shown to be deliberate and should not be combined with the less certain intermediate values. If they are removed from the calculation, the probability of the remaining declinations being random rises to 1 chance in 40.

This probability is far removed from certainty and, consequently, it would be unwise to postulate more than a possibility that a full, annual lunar calendar was observed on Bodmin Moor.

However, that this possibility has some validity is underlined by the fact that in *Table XV*, in addition to the large number of declinations (6) representing the maximum of the lunar cycle, there are two minor groupings of interest – (a) at Year 4, and (b) at Year 14. The mid-points of the two half-cycles, between maximum and minimum, fall within the Years 4 and 14. There is a greater probability, therefore, that a partial lunar calendar was observed on Bodmin Moor restricted to the lunar maxima and minima, plus two mid-way points which we shall term ‘Quarter Years’, giving intervals of 4.65 years.

If *Table XV* is restyled to take account of this simpler possibility, it becomes *Table XVI*.

<i>Lunar Cycle — Year</i>	<i>Computed Declinations (+ve and -ve)</i>	<i>Observed Declinations on Bodmin Moor (+ve and -ve)</i>
Maximum: 0	29°.11	29°.13 : 29°.11 : 29°.12 29°.07 : 29°.09 : 29°.10
Quarter Year: 4.65	23°.97	23°.95 : 24°.16 : 23°.83 : 23°.83
Minimum: 9.31	18°.81	18°.83 : 18°.82 18°.83 : 18°.81
Quarter Year: 13.95	23°.97	23°.95 : 24°.16 : 23°.83 : 23°.83
Maximum: 18.61	29°.11	as at top

Table XVI. *A simplified Lunar Calendar.*

This analysis gives a more favourable probability calculation of 0.000 3, or only 1 chance in 3 300 that the result is random.

The final conclusion on lunar observations, therefore, should be that although there is no over-riding evidence for an annual lunar calendar having been observed on Bodmin Moor, it is nevertheless probable that the Quarter and Three-quarter stages of the full lunar cycle were observed, in addition to the Maxima and Minima.

**THE REMAINING ALIGNMENTS**

The remaining intermediate astronomical alignments that might still lie hidden in *Appendix D* would have to be observations of the rising and setting of some of the brightest stars. Just as the Sun's declination varied by 48° (+24° to -24°) over the period of half a year, so the Stars varied in declination by a similar amount but over a period of 12,900 years. Because of this change, it is possible to compute the years in which a particular Star would have risen or set behind a selected Cairn viewed from a selected Stone Circle. But over a period of a century, most stars would have changed positions by amounts sufficient to miss the Cairn altogether.

That, together with the long twilight experienced in our latitudes, also makes it unlikely that early Man in Cornwall would have been concerned with heliacal risings like his contemporary in Egypt. A heliacal rising is the first in the year in which the sky is dark enough for the rising star to be visible; and, in the case of Sirius, was only important to the Egyptians because it heralded the arrival of the Nile floods and allowed preparations to be made in time.

Nevertheless, it is not improbable that the passage of the brightest stars was noted by early Cornishmen when the rising or setting coincided with an observed Cairn. For example, Procyon, the Little Dog Star, could have been observed setting behind the Middle Cairn (c) on Brown Gelly, around 2600 B.C., when viewed from the Craddock Moor Circle. Similarly, Sirius, the Dog Star, easily the brightest star in the northern heavens, could have been seen rising over the

Shallow Water Common North Cairn from the Leaze Circle for fifty years before and after 2570 B.C. Betelgeuse, the brightest star in the constellation of Orion, could have been seen setting behind Brockabarrow Common Cairn (a) from the Goodaver Circle in 2500 B.C., and rising behind Steping Hill Cairn (a), in 2600 B.C., from the Stannon Circle.

These are all very interesting possibilities that could be used to reduce the remaining, indeterminate alignments, but to do so would not be justifiable. There are sixteen stars, visible from Cornwall, with brightnesses ranging from a magnitude of -1.5 for Sirius down to +1.6 for Castor, all of which could be used for such an exercise; but this number, combined with the wide range of dates that could be used, makes it impossible to be sure that such alignments are not random. Unfortunately, no stellar solutions can be recommended for Bodmin Moor – at least until a great deal more is known of the astronomical practices of Prehistoric Man and, more importantly, of his Teachers.

However, one other category of alignment has to be considered briefly: the fixing of the meridian, or zero azimuth. Only one alignment on Bodmin Moor approaches a reasonable accuracy for this purpose. This is an alignment from the Stripple Stones Circle to Rough Tor Cairn, which gives an azimuth of  $359^{\circ}.575\ 69$  – an apparent error of  $0^{\circ}.424\ 31$ . In other parts of Britain, alignments within 00.03 of true north have been noted, but to obtain this accuracy at the Stripple Stones the observation point would need to be moved 40 metres to the west, which would be outside the Circle. The alignment, therefore, is probably a random one; unless it indicates the observation of a polar star.

## RECAPITULATION AND CONCLUSIONS

The Bodmin Moor megalithic complex comprises, first, eleven Stone Circles with standing monoliths and one in which the stones are all prone but still recognisable as a Circle. Additionally, there is one traditional Circle – Rushyford – whose stones are scattered over several acres and whose original centre has not yet been discovered. There may be other Circles on the Moor which have either been deliberately destroyed or in which the stones have fallen and have been swallowed up by encroaching peat, or grass.

Secondly, the complex includes at least eighty-six Giant stone-slab Cairns placed prominently on ridge and hilltop sites. The largest of these, on Caradon Hill, is estimated to have stood between 12 and 15 metres high and to have contained more than 15 000 tonnes of stone. Thus, a labour force of 500 men, (and more can hardly be envisaged for the area and the period), would have toiled for nearly ten years to complete the project – and, doubtless, there are other Cairns, destroyed and grassed-over, still to be discovered.

So much is hard fact – only capable of modification by opinion on the amount of labour involved in the construction, any reduction in which would be balanced by the potential of undiscovered sites. Deduction only enters the discussion when purpose is considered – the labour being so onerous for a people living in a harsh and marginally viable environment that the purpose must

have been compulsive and paramount, and must have points in common with the many other remarkable, megalithic constructions described in this book.

On mature consideration, we can only conceive of three purposes being sufficiently compulsive to supply the urge for a primitive people to undertake such a labour – living, dying, and the influence (and assistance) of a supernatural force, such as the Anannage.

Since we can find no evidence that the building of the complex was associated with dying – we must turn to living. For a primitive people, the principal factors in living – or even in remaining alive – were food production, shelter and warmth, health (in which we include security), fertility and child-rearing. Of these factors, food production must have been the primary requirement, because without it all the other factors must fail, consequentially.

It is a *prima facie* deduction, therefore, that any project entailing the use of a large proportion of the available labour would have been associated in some way with food production; though, to a lesser degree, there would have been concern with protection through fortification. But the megalithic complex of Bodmin Moor could have added nothing to the protection of families, travellers or moorland workers, that could not have been achieved with structures one hundredth of the size of the Giant Cairns.

Whichever way the problem of these giant structures is considered, ultimately it has to reduce to the overriding need for food production.

Successful food production requires a number of positive essentials – soil, sunshine, water, seed, labour and a sense (or understanding) of time. Negative essentials are absence of frosts, floods and disease. In animal husbandry (which is a form of food production), many of the same factors have to be considered; on the positive side, soil for pasture, sunshine and water; and on the negative side, absence of severe cold, deep snow, floods and the chilling of winter winds.

The controlling elements in both positive and negative essentials are the seasons and the climate. The seasons, and changes in climate, are functions of **time** – and only by controlling **time** could early, pastoral Man successfully control the life-affecting elements in his environment. So long as he relied on foraging and hunting for his subsistence, he had less of a need for time, which was in the capable hands of Nature; he took berries and fruits as they ripened; and he did not have to know whether it was October or July. In hunting, he just followed the game. The animals had an inbuilt sense of time; he had merely to react to their movements.

But when Man settled to farming and to the raising of domestic livestock, the patterns of his life-style changed. For the first time, his very existence depended upon a reliable sense of time beyond that provided by his instincts and bodily rhythms.

For the farmer-pastoralist of the third millennium B.C., time would have been divided into three categories: (a) daily time – controlling his rising and retiring, and the essential chores in between; (b) annual time – controlling his ploughing, sowing, reaping and storing; the movements of flocks from one pasture to another; and the gathering of peat and wood for fuel; and (c) extended time – controlling conservation of land, breeding of cattle, and such family affairs as births, marriages and the processes of ageing.

For daily time, the Sun in its daily traverse of the firmament would have been entirely adequate. For annual time, the movement of the Sun along the horizon, once understood, would have been equally adequate provided carefully sited markers were available. But the problem of parallax would have confused the farmer. He would have seen the Sun rise over a particular rock on the horizon, on a specific day; but next morning, perhaps, it rose nowhere near that rock – because the farmer was standing in a different place from the previous day. He had to learn that to use the Sun as an annual time-keeper, he had to observe it from a fixed position (the centre of a Stone Circle, for example) to a graded series of markers (the Cairns) on his horizon. Before that realisation (or teaching), the daily movement of the Sun would have been as confusing as the movements of the planets through the fixed stars.

For extended time, the Sun was useless; it only altered its extreme solstice positions by the width of its disc in 2 500 years. But the Moon was more mobile – it altered its extreme positions by forty times the width of its full disc every nine years, and its full cycle of nearly nineteen years occurred more than once in a lifetime. By observing its rising at the full at midsummer, or mid-winter, its annual movements could be monitored; and its movement from, and back, to an extreme north or south position indicated that nineteen years had passed. One cycle was a generation; two or three cycles were the lifetime of a man. A knowledge of all these matters was essential to successful living, and no progress towards a civilized existence would have been possible without it.

When, therefore, on an area such as Bodmin Moor, a number of fixed points are found, surrounded by a ring of enclosing, identifying stones; and when, on the smooth horizons around them, the stumps of giant stone Cairns are found, large enough to hide the eye-searing, rising Sun behind them, the likelihood that Circle and Cairn were deliberately placed to allow the monitoring of time becomes self-evident.

And who is to say that some prehistoric father did not mark the birthday, or birth year, of a first child with a small cairn on the horizon of his local Stone Circle; and note the years that passed to manhood. Or whether some son, having had his birth-stone pointed out to him and noting that the Moon had reached it for the second time, stood wondering whether he would live to see the phenomenon occur for a third time.

And, here, it is apposite to add a passing note. In English usage, we do not only celebrate festivals, or feast days, in our calendar – we also **observe** these occasions, as our ‘rude forefathers’ did. We **observe** Christmas and Easter; we even **observe** such modern occasions as Remembrance Day. By so doing, we are perpetuating a practice that began, millennia ago, in prehistoric times.

The results obtained from the computations of declinations in this chapter give probabilities sufficiently close to certainty for Bodmin moor to be declared as a place on which quite remarkably sophisticated astronomical principles were put to practical use by Stone Age Man – after an immense but rewarding labour.

Once again the question has to be faced as to whether this knowledge was acquired over centuries of patient observation, by trial and error – with the results carefully noted, memorised, and passed on from generation to generation – or whether it was learned from others more knowledgeable than

the simple peasants, themselves. And whether these simple peasants – even tribally organised – could have taken the extraordinary decision to expend so much effort and labour in building the Giant Cairns.

The answer to this conundrum will not come from one outstanding area – but from the accumulated evidence from sites the World over; and with the links which can be detected between established megalith builders such as the Tuatha De Danann (see Chapter Seventeen) with the traditions of Cornwall.

The modern Principality of Wales, across the Bristol Channel from Devon and Cornwall, is a small country; and in the third millennium B.C. it would have been very sparsely populated. But it must have held the Tuatha de Danann long enough for them to pass into legend as the Children of Don. From Wales they must have crossed the River Severn and moved into the broad lands of Salisbury Plain. Here, we know from the countless ancient sites that the countryside was comparatively thickly populated, but whether the Tuatha lingered there, while they taught the cultivation of crops, we cannot be sure. Possibly they did, because three remarkable megalithic monuments, which are the pride of Britain, stand as evidence of the tarrying of Sages – Avebury Ring, Silbury Hill and Stonehenge.

From there, they appear to have moved southwestwards into the peninsula which is now divided into Devon and Cornwall. The later Iron Age people of the peninsula have become known, through Roman writings, as the Dumnonii, but of earlier inhabitants there is very little record. Practically no early Cornish literature remains extant, largely because of the deliberate eradication of Cornish culture by Athelstan, King of Wessex, who defeated Hywel, the last independent Cornish king, in A.D.936.

Earlier, in the seventh century, under pressure from the Saxons, the ancient kingdom of Dumnoia had dissolved and its Celtic peoples were forced westwards across the River Tamar into the kingdom of Kernow, which the Saxons called ‘the land of the Cornish foreigners’ – *Cornu-weahlas*, or Cornwall.

The Dumnonii of the Iron Age were principally Brythonic Celts who had invaded Britain during the first millennium B.C., but they were mixed with earlier inhabitants and with the remnants of traders such as the Phoenicians, who had bartered Mediterranean goods for Cornish tin for a thousand years before that. The term Dumnonii is probably hybrid, a Roman adaptation of a local name of long standing. In about A.D.150, the Roman station at Exeter was known as *Isca Dumnuniorum*.

In phonetic mutations the sounds of ‘m’ and ‘n’ frequently interchange; and a reference to William Borlase, probably the most knowledgeable Cornishman of his time, on the early history of Cornwall produced the name *Dunmonii* which he interpreted as ‘Cornishmen, Cornwall comprehending Devon and Cornwall’. Other writers have referred to this ancient kingdom as *Danmonia*, and it is a reasonable assumption, in view of the close ties between this area and Wales, that the name implies a link with the Children of Don. If this could be established, it would be possible to link the Tuatha De Danann with the Cornish peninsula, and come closer to identifying the *Faerie Astronomers*.

In his historical writings in the middle of the eighteenth century, Borlase could not probe back beyond the Roman period with any certainty; but he was aware of the work of Geoffrey de Monmouth<sup>(1)</sup> who wrote his *History of Britain* in the middle of the twelfth century A.D. After preliminaries, Geoffrey started his history with the landing of Brutus and his companions at Totnes, which was then a headland in Devon's Tor Bay. As a date, he gave the landing a contemporary standing with the reign of Eli as Judge over Israel but, although this would place it in the twelfth century B.C., such dates have no firm foundation. He gave Brutus a Trojan origin and traced his journey from Greece, where he was captive for a time, along a route which is similar to the traditional wandering of the Tuatha De Danann – through the Mediterranean and France.

Brutus is recorded as finding Britain sparsely populated, and then only by 'giants'. In the sharing out of territory among his followers, his general and deputy, Corineus, chose Cornwall, principally it seems, because there were more giants in the peninsula than in the whole of the rest of Britain – and he had an apparent fondness for wrestling with people bigger than himself.

In Cornwall, the giant leader was called Goëmagot, and T.C. Lethbridge made a convincing attempt to equate him with the Gogmagog of Wandlebury (see Chapter TwentyFour) whose likeness was believed to be cut into the chalk of the Gogmagog Hills. Certainly, there were two giant figures cut into the turf of Plymouth Hoe which were visible as late as A.D.1750. and one of these was called Gogmagog. Indisputable evidence for this is found in the old audit book of the Plymouth Corporation<sup>(2)</sup>, which has various entries concerning the maintenance of one of the figures, including the comments:

[A.D.] 1529-30 *Cleaning of the Gog Magog ... 8d.*  
1566-67 20d ... *new cutting the Gogmagog.*

These figures were located on a sloping coastal strip near to the geographical location known as Goëmagog's Leap, where Corineus is supposed to have wrestled with a giant and thrown him into the sea.

Another giant figure cut into the hill turf is the well known Cerne Giant at Cerne Abbas near Dorchester. This figure has been accepted by the authorities as being a representation of Hercules; and by the National Trust in their official handbook.

The Greek rhetor Lucian wrote a short treatise on a Gallic god whom he called Ogmios, a name recognizable as a variant of Ogmius (see Chapter Seventeen). He described him as a wrinkled old man dressed in a lionskin and holding a club, and made the assertion that he was a Celtic representation of Heracles, or Hercules. Certainly, the strength and giant stature of the Greek Heracles is fully compatible with the Irish legends concerning Ogma.

All this is very insecure evidence in isolation, but it does suggest that the name of Ogma of the Tuatha De Danann was carried in traditional stories, in Cornwall and West Devon, as a prehistoric giant among men. His Sumerian namesake, Ugmask, seems to have had no less a reputation for strength and stature.

(1) *Historis Regum Britanniae.*

(2) Bergamar, Kate, *Discovering Hill Figures* (Tring, n.d.)

To carry this search for links, further, it is necessary to delve into the Old Cornish language, which contains rather more specific associations with Middle Eastern terms than can be explained by purely Indo-European connections. Three terms are particularly intriguing:

(a) *mas* meant 'good'; and *an mas*, 'the good people'. But the term *mas* also occurs in the Indo-European root of 'magic' and 'majesty', where it refers to knowledge and wisdom; and in the Sumerian *Ug-maš* where it meant 'knowledge, or wisdom, of the Sun'.

Knowledge and wisdom had no moralistic values until these were imposed by influences in the Middle East. The Kharsag Epics frequently refer to 'knowledge' where the parallel Semitic accounts have to be translated as 'righteousness'. At some time, it became a moral virtue to be wise or knowledgeable; there is no such concept in English, and it may be significant that the concept occurs in Old Cornish.

(b) *ugh* is a prefix meaning 'super-' or 'over-'; and the adjective *ughel* described 'persons of high rank' – 'exalted'; while *el*, itself, meant 'angel'.

This suggests that the original meaning of *ugh-el* might have been 'archangel'; but it is more likely, in view of the connection between *el* and the Welsh *elyl* = 'elf', that it meant 'exalted elf'. In the context of this study, there is no basic distinction between an angel and an elf. But, as such, there would seem to be a clear connection with the Tuatha De Danann; and this would allow a further step to introduce the Sumerian term *il-lil*, which is an expression for Enki, one of the three principals of the Anannage/*Shining Ones* and, later, the Babylonian 'God of Wisdom'.

The conclusion from this is that there is a clear philological connection between the Cornish *el*, the Welsh *elyl*, and the Sumerian *il-lil*, with the common element of a 'shining god-like being'.

(c) *ugheloryon* was an ancient term meaning 'the noble ones'. And 'the noble ones', when allied with elfin or angelic overtones, suggest associations with the 'faerie' people of the Tuatha Da Danann. Advisably, this can be placed no higher than a suggestion. The authors have no evidence that the term was applied to the indigenous Cornish aristocracy – its roots appear to be much older than that.

Whether one can go further and equate *ugh* with the *ug* in Ugmask, the Kharsag solar expert, is indeterminate. But what may be acceptable is an association between the Old Irish Ogma and the Old Cornish *ugh-mas*, so that it becomes possible to correlate Ogma with 'great goodness'; and so place him in the same exalted category as The Dagda (The Good God) and Osiris Omnophris (The Good One).

To conclude this long search, it may be said that the Old Cornish language, and the few ancient traditions that have survived, suggest that the giant Ogma, Sun Sage to the Old Irish and solar expert to the early Sumerians, was once an exalted presence in the Cornish Peninsula; and that over 2 000 years ago the peninsula was known as Dan (dun)monia, 'land of the Children of Don', and, therefore, the home of the Tuatha De Danann, for a while.

The Tuatha De Danann were famous, in Ireland, for their construction of megalithic monuments including the 'fairy forts' mentioned in *Appendix G*. After being driven underground, they gave rise to legends of the faerie people. And these tall, fair, elfin-like people, great teachers and sages as they were, can be traced back to the Middle East where they can be recognized as the Anannage of Kharsag.

It would be surprising, in view of their association with megalithic building, astronomical observations, and agriculture over all five continents, if the responsibility for the designing and construction of the astronomical complex of Bodmin Moor could not be placed to their credit. The local peasants were not capable of this sophisticated work; and no other group have any claims to the knowledge and skills that would have been required.

Of course, inter-disciplinary science must continue to investigate this strange, and exhilarating study. A start has been made here, and when the task has been completed it is very unlikely that the mantle of 'Teacher' will have been stripped from the 'Faerie Astronomers' of Bodmin Moor.

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## CHAPTER TWENTY-FOUR

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### *The Wandlebury - Hatfield Forest Complex*

*comprising*

*Wandlebury Ring – the Cam Valley Loxodrome –  
the Hatfield Forest Earthworks.*

*Where'er I roam, whatever realms to see,  
My heart untravell'd fondly turns to thee;  
Still to my brother turns with ceaseless pain,  
And drags at each remove a lengthening chain.*

Oliver Goldsmith

The above quotation stands at the head of Chapter 3 of the Ministry of Defence, official *Textbook of Topographical Surveying*, published over a quarter of a century ago, and is followed by a whimsical, yet entirely practical footnote:

*NOTE. This pain can be greatly eased by  
standardizing the chain before and after measurement.*

Because that Chapter is entitled *Measurement of Length* the warning in the note is particularly apposite to our own fieldwork. Fortunately, there was no necessity to use a surveyor's chain, either on the ground or *in catenary*, because the accuracy of the 6 inches to 1 mile Ordnance Survey sheets was satisfactory when augmented by theodolite traverses to Ordnance Survey Pillars in special areas, and by linen tapes.

When the present authors were surveying ancient sites in the Cam Valley, south of Cambridge, they were extending archaeo-astronomical investigations, in other areas, into their own *bailiwick* which had been sadly neglected. East Anglia and its border areas have no megalithic monuments on the scale of Stonehenge or Avebury, or even of Bodmin Moor. Such henges as exist are heavily eroded and are unimpressive. And yet there are substantial indications that astronomical observations had been made and 'recorded' by unknown surveyors. But, because of the scarcity of suitable, durable stone (other than *erratics*) left behind by the retreating Ice Age sheets, earthworks had, largely, taken the place of megalithic circles.

In the absence of detailed archaeological surveys, the dating of such earthworks could have been a hazardous enterprise but for the astronomical evidence which will be presented in this chapter, which includes one alignment so carefully surveyed by its designers that it is possible to date the work to within 200 years of the middle of the third millennium B.C. There is also evidence for accuracy in surface, linear, measurement far beyond any previously demonstrated for the period.

The chapter presents the preliminary evidence for an astronomically-controlled, ground design stretching over a distance of 37 km from the circular Wandlebury Earthwork, on the Gog Magog

Hills, along the Cam Valley to a complex of mounds, banks and ditches in Hatfield Forest near Bishop's Stortford.

The connecting link in this design, which for practical reasons was originally termed Line A, is now referred to as the Cam Valley Loxodrome. It appears to be an accurately orientated traverse in the form of a loxodrome (or rhomb line); this is a gently curved line which always maintains a constant angle with the meridian. [Those readers who are familiar with navigation at sea will recognize the uniqueness of such a line on land]. The line appears to be marked at standard intervals by standing monoliths or earthen mounds. Four such stones have been found in place, including the massive monolith (known locally as the *Leper Stone*) at Shortgrove, near Newport, and five others have been found adjacent to the line, and are known to have been moved short distances from their original positions because of agricultural or building operations.

Additionally, the loxodrome bisects the Uttlesford Mutlow, an ancient earth-mound used in medieval times as the 'meeting mound' for the Uttlesford Hundred; and three other earthworks including the Littlebury Ring, the original construction of which appears to be geometrically controlled using the bisecting loxodrome as a baseline.

Further south, the line passes through the clearing of the ancient meeting-circle of the Eight Wantz Ways in Hatfield Forest, and then runs tangentially to the important, arcuate ditch at The Warren.

As will be shown later, a standard interval of 1 430.02 metres has been derived from the spacing of the marks on the loxodrome and, for this distance, the term *Megalithic Mile* has been proposed. This is justified on the grounds that, when divided by  $12^3$ , it reduces to 0.827 6 m (2.715 ft) which as mentioned in Chapter Twenty-Two is in very close agreement with Professor Thom's calculation of the *Megalithic Yard*.

It should be said, here, that all measurements of distance and azimuth (with the exception of short stretches within individual earthworks, for which the National Grid has been used) have been computed on the Spheroid from geographical coordinates, using Airey's figure of the Earth, so as to avoid projection distortions.

There is a high degree of probability that the known construction of an Iron Age fortress at Wandlebury, by the Iceni people, was a later phase in the history of the Earthwork – and that the original design, older by well over a millennium, was for the purpose of monitoring solar and lunar positions at rising, through gaps in a high, outer bank of packed chalk, the vestiges of which could still be seen in the nineteen-seventies when your authors conducted their surveys.

At the time, this hypothesis was at variance with currently-held archaeological theory [and, as far as we know, still is] but, in our assessment the astronomical evidence is overwhelming. The strength of our position lies in the fact that we readily accept the archaeological evidence for an Iron Age fort but submit additional astronomical evidence which requires that the earth-work pre-dated the Fort. When we first submitted this evidence in a monograph published in 1 976, Cambridge archaeological academics dismissed our findings without even considering the astronomical evidence, the mathematics of which, obviously, was entirely foreign to them.

Nevertheless, it should have appeared unreasonably strange to them that an untutored Icene tribe [Celtic invaders from the Continent] should construct a ditch and bank that were perfectly circular in design, on the elongated, chalk whaleback of the Gog Magog Hills. Earthworks built for defence take advantage of the shape and contours of the terrain on which they are built, and do not indulge in sophisticated, geometrical outlines based on the mensuration of an earlier age.

The Cam Loxodrome has its origin in the interior of the Wandlebury Circle, and then stretches roughly southwards through Littlebury Ring and the Hatfield Forest earthworks to the Priory Stone at Hatfield Broad Oak.

### THE WANDLEBURY EARTHWORK

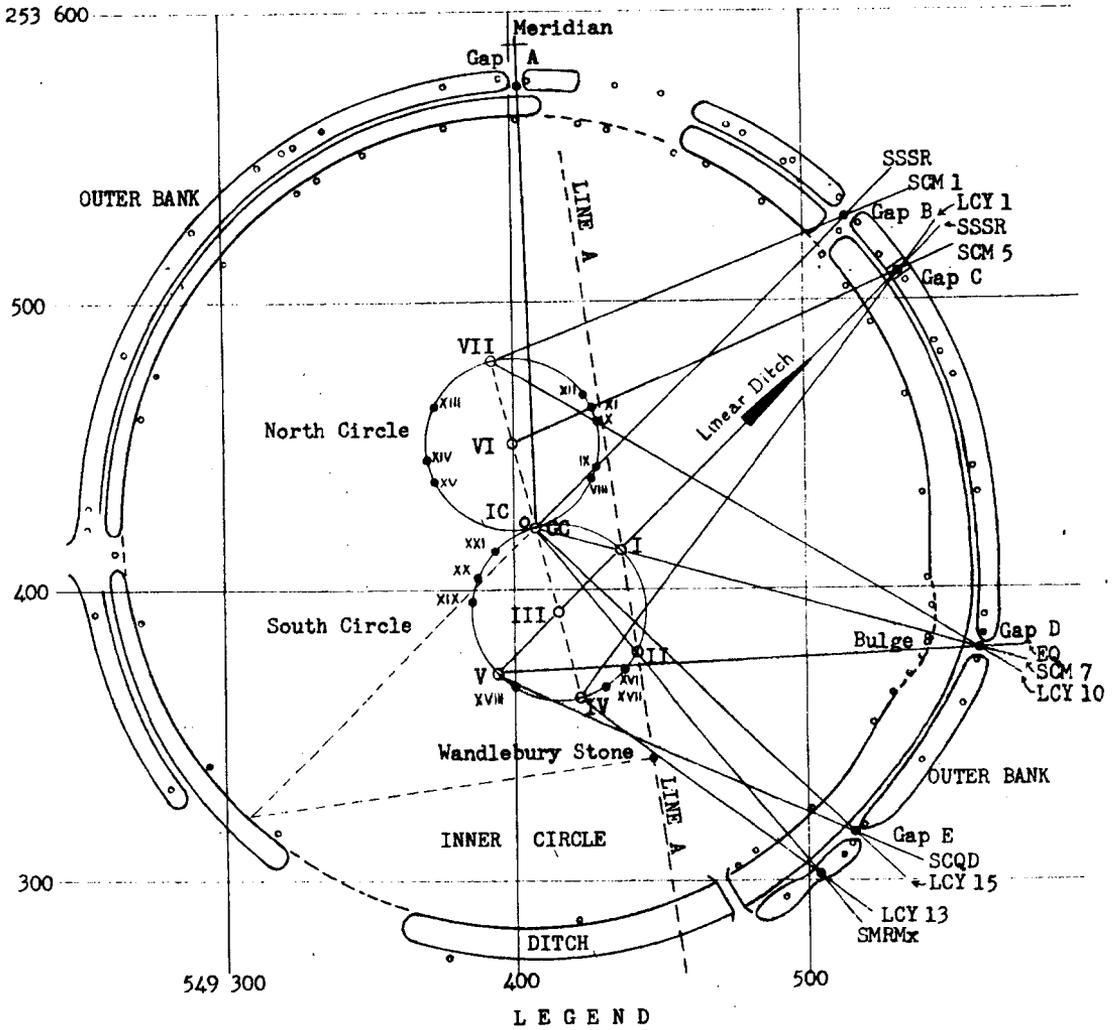
An outline plan of the circular, ditch and bank earthwork at Wandlebury is shown in *Fig. 67*, as surveyed by the authors using a number of closed traverses tied to the adjacent Ordnance Survey triangulation pillar. These traverses were conducted by theodolite, tape and tacheometric staff, and achieved closures in position within 0.5 m. After carrying out corrections in accordance with the standard Bowditch rule, it is believed that the major fixed points are accurate to 0.05 m in both eastings and northings. Levels were carried throughout, and spot heights were determined at all stations.

In its mid-seventies, the Earthwork [the condition of which is now deteriorating alarmingly, through neglect and storm damage], had three main components:

A. A relatively flat, circular, centre area, termed the Inner Circle which varies in diameter from 275 to 278 m depending on the degree of erosion suffered by its outer edge. The latter figure converts almost exactly to 336 MY (megalithic yards), but this cannot be accepted as a true diameter as more erosion than the 7 cm difference must have taken place.

B. A circular ditch from 12 to 17 m in width, varying in depth below the rim of the Inner Circle to a maximum of 4.2 m. This will be referred to as the Outer ditch to prevent confusion with an inner, defensive ditch which is no longer visible. The Outer Ditch is absent in three sectors – over a span of 50 m in the North, 10 m in the west, and 50 m in the southwest. Additionally, an eroded causeway crosses the Ditch in the northwest sector.

C. An Outer bank of packed chalk rubble, now very heavily eroded and, in places reduced to base level. It has a maximum relief above the Outer Ditch of 4 m and, in the northern sector, still rises 1.3 m above the rim of the Inner Circle.



- |                                   |   |
|-----------------------------------|---|
| <b>Astronomical Alignments</b>    | <b>Points</b>                             |
| SSSR : Summer Solstice Sunrise    | IC ○ : Inner Circle Geometric Centre      |
| EQ : Equinox                      | GC ○ : Outer Bank Geometric Centre        |
| SCQD : Solar Calendar Quarter Day | VI ○ : Observational Point VI (Geometric) |
| SCM 7 : Solar Calendar Month 7    | XIX ● : Observational Point (Deduced)     |
| SMRMx : Summer Moonrise Maximum   | ● : Mid-point of Gap                      |
| LCY 1 : Lunar Calendar Year 1     | ○ : Survey Point                          |

Grid figures are OS National Grid Coordinates

Scale : 1 to 2 000

Fig.67. The Wandlebury Earthwork in Outline.

Limited archaeological excavation was carried out in 1955/56 by the Department of Archaeology and Anthropology at Cambridge University, under the leadership of Dr. B. R. Hartley. Two areas were probed, but the first (in the northern sector) was of a preliminary, restricted nature and produced no results of significance to this study. In the eastern sector, one trench, less than 2 m wide, was cut through the Outer Bank and Outer Ditch, in a radial direction, and carried 50 m into the Inner Circle. In this interior, a rectangular area of 60 m by 20 m was stripped and examined in detail. A second, infilled, inner ditch was found with traces of bounding ramparts defining defences from Iron Age times.

An analysis of the Cambridge investigation brings out two important factors:

1. The earthwork was constructed in two stages, with a substantial time interval between them. According to Hartley, the first stage entailed the cutting of the inner half of the Outer Ditch and the erection of a rampart on what is now the outer edge of the Inner Circle. This rampart collapsed into the Outer Ditch, the spoil being thrown up to construct part of the Outer Bank. At the same time, the inner ditch was excavated and the spoil used for an inner rampart, and the repair of the older, outer rampart. In the 18th century A.D., the decayed ramparts were used to level the Inner Circle by infilling the inner ditch.

2. In the area stripped by the archaeological survey – in the otherwise undisturbed land surface **below** the site of the inner rampart, there was found a Linear Ditch (see *Fig. 67*) described as ‘aligned almost radially to the perimeter of the fort’. The full extent of the Ditch could not be uncovered but a length of 25 m was proved. It became wider and deeper towards the centre of the earthwork, the bottom falling 0.5 m in 21 m to a maximum depth of 0.9 m.

The important feature of the Linear Ditch is its alignment which, from Hartley’s plan, has an azimuth of  $47^{\circ} \pm 0^{\circ}.01$ . This azimuth is compatible with a level sighting on the upper limb of the rising sun at the Summer Solstice over the greater part of the third millennium B.C. If used in connection with such a sighting, the Linear Ditch could have formed a level water-base from which could have been constructed an eye-level false horizon in the Outer Bank.

The archaeologists did not find any evidence suggesting a date earlier than the Iron Age (say, 300 B.C.) – but it must be stressed that neither did they find any overriding evidence that would have precluded an earlier date for the original construction. Their reference to the age of the Outer Bank, which is vital to the problem, stated:

*A few Iron Age sherds and several fire-cracked flints were found in the body of the bank and more lay on the ground surface below it.*

The statement is imprecise but the word ‘more’ is believed to refer to the fire-cracked flints. The Outer bank is riddled with rabbit burrowings, and these, combined with the effects of water circulation and gravity – over a period of several thousands of years – would have sufficed to carry surface artifacts of all ages down to the deepest of the artificial layers. On the other hand, the evidence for astronomically-significant alignments, built into the basic fabric of the original earth-

work, will be shown not to be compatible with the end of the first millennium B.C., but with a much earlier period.

It can be seen from the outline plan of *Fig. 67* that the earthwork is contained by two concentric circles which are believed, originally, to have been bounded by the Outer Bank, and by a smaller, eccentric circle which bounds the inside of the Outer Ditch and also forms the outline of the Inner Circle. This circular construction is only broken at one sector, in the east, where an outward Bulge of 7 m occurs in all three elements of the construction – the Outer Bank, Outer ditch and Inner Circle.

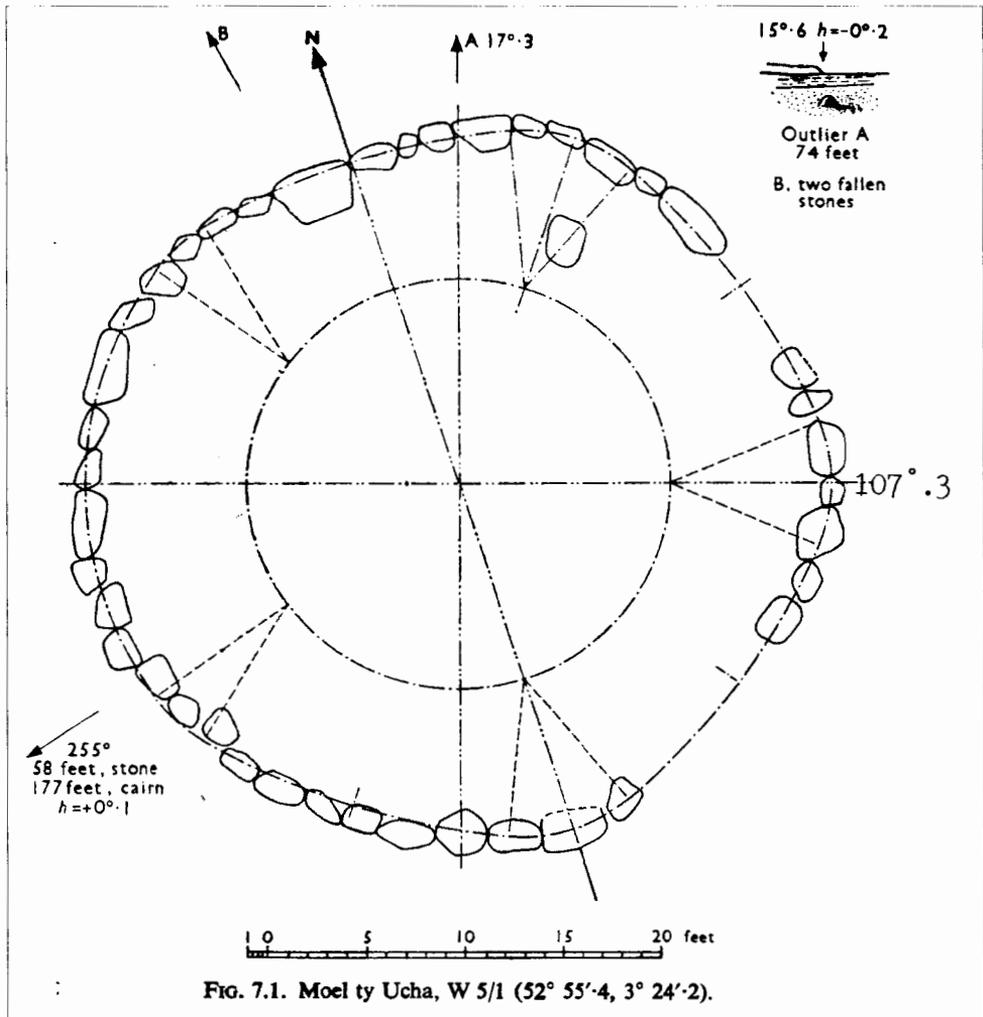


Fig.68. Plan of the Moel ty Ucha Stone Circle (after A. Thom).

The radial alignment of this Bulge was found to have solar calendrical significance, and to have distinct points in common with the shapes of the Welsh Stone Circle of Moel ty Ocha (Og's

mountain), described by Thom; and with the Stannon Stone Circle on Bodmin Moor (see Chapter Twenty-Three, *Fig.52*). From Thom's plan, reproduced, here, as *Fig.68*, it can be seen that the Bulge is centred on an azimuth of  $107^{\circ}.3$ . The bulge at Wandlebury is centred on an azimuth of  $107.0$ , but the latitude difference between the two sites is such that these azimuths give identical solar declinations of  $11^{\circ}.05$  for level observations of the upper limb.

It must be assumed that both sites were recording the same annual date – namely, sunrise 30 days after the Autumn equinox if observed at the middle of the third millennium B.C. This date was possibly the opening of the celebrations of *Sambain* when the cattle were brought down from the Summer pastures. The significance of the millennium reference will be apparent when the other solar observations are described.

Apart from the three sectors where no bank and ditch now exist, there are six breaks, or depressions, in the Outer Bank which will be referred to as 'Gaps': all are compatible with the observation of limiting solar and lunar positions on the horizon, when viewed from the geometric centre of the Earthwork. These Gaps, shown on *Fig.67*, are described below, clockwise, from the north.

**Gap A:** a 3 m wide, steep-sided incision, cut and worn down to Outer Ditch level. This is the North Gap since the Meridian through the geometric centre bisects it.

**Gap B:** a 5 m wide, U-shaped depression, worn down to the level of the outside terrain, and aligned with a 3 m wide causeway across the outer Ditch to the Inner Circle. This causeway is now less than 2 m above the ditch at its middle, having suffered considerable erosion as a path to the interior.

Hartley dismissed this entrance as 'modern', presumably meaning not prehistoric, but advanced no evidence for this conclusion. We agree that a relatively modern 'cobbled' path leads into it but, since this has not been excavated, there is no evidence that the path continues under the causeway which may have 'spread' by several feet over the past two centuries.

Because only one entrance to the interior of the Earthwork was recorded in medieval times; and because the causeway and the Gap, viewed from the centre, align with the Summer Solstice Sunrise; and since its compacted and eroded nature is comparable with that of the Outer Bank, there is a *prima facie* case for considering it to be the original entrance. It would then be comparable with the Heel Stone entrance at Stonehenge.

**Gap C:** a broad depression in the Outer Bank, clearly defined by levelling. The Linear Ditch is aligned with its lower part to give a parallel observation to the Summer Solstice Sunrise.

**Gap D:** a 5 m wide, steep-sided incision, cut and worn down to the level of the outside terrain, and sloping down to the Outer Ditch bottom.

This Gap lies on the radius through the Bulge and appears to be associated with it.

**Gap E:** a 5 m broad, 0.7 m deep, depression at which the Outer Bank, on either side, is offset by 5 m to give an *échelon* effect.

**Gap F:** a U-shaped depression, 4 m wide and 0.5 m deep, which aligns with the Summer Moonrise Maximum when viewed from the Centre.

There can be no doubt that the deep incisions of Gaps A and D are modern in execution, for the purpose of giving access from the exterior to an 18th century pathway around the Outer Ditch, but a critical examination of the cuts suggests that these were made in deep, older depressions in the Outer Bank which would have given relatively easy access to the interior.

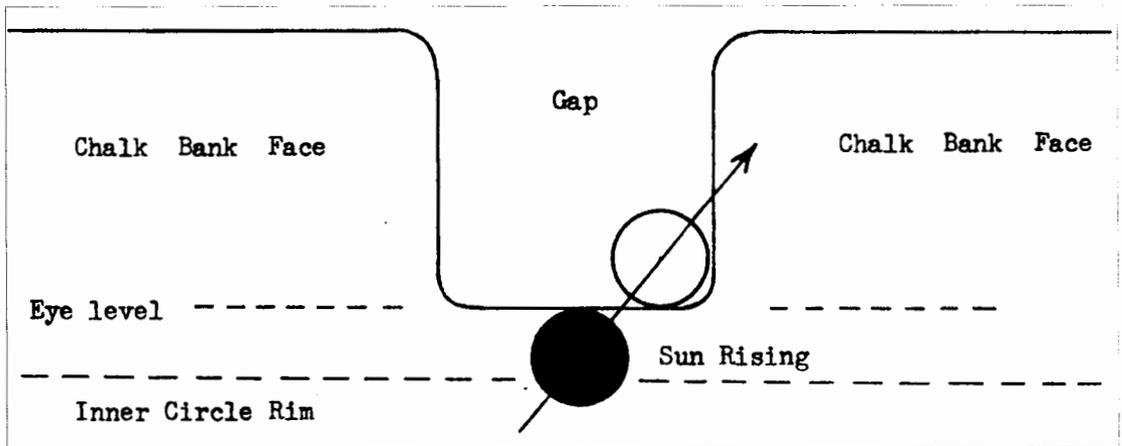


Fig.69. Observation of Sunrise through a Gap.

In Prehistoric times, the Outer Bank was probably continuous over the whole perimeter, but we believe that there were U-shaped, or possibly even V-shaped, Gaps cut down through the chalk to eye-level with the interior, through which solar and lunar observations could be made at calendrically significant times of the year. Similar indentations may be seen in the outer bank of the Avebury Circle.

In contrast to that at Avebury, the parapet was probably narrow (2 m compared with 5 m) and has been eroded out of existence as the slope of the Outer Ditch moderated.

Evidence for the observational Gaps is confined to the eastern, less eroded half of the Earthwork; on the western side, exposed to the prevailing weather, the Outer Bank is several metres lower and, although this is partly on account of the slope of the ground, the Bank is also more deeply eroded, lying everywhere below the level of the Inner Circle. If Gaps were originally present on this side for the observation of solar and lunar settings, they can no longer be determined because the Bank is eroded below the bottom of any original openings.

The geometric centre (GC) for the circular Outer Bank cannot now be visually related to the outer perimeter of the Earthwork, because of a high wall which encloses the gardens of the mansion built

at the south edge of the Inner Circle. We have little doubt that the virtual destruction of this pre-historic site began with the construction of this defiling residence.

The ground co-ordinates of the Geometric Centre, therefore, had to be obtained by a graphical solution from 60 points surveyed on the now meandering, eroded crest of the Outer Bank. This solution gave a position on the National Grid of

E: 549 407.4

N: 253 421.2

For convenience, only the last four figures will be used for points within the Wandlebury Earthwork: GC will be referred to as E: 407.4, N: 421.2.

Observational Alignment Point to Gap	Azimuth	Solar (S) or Lunar (L) Declinations	Significance
GC to A	00° .00		MERIDIAN
B	46° .99	+ 23° .98 (S)	SUMMER SOLSTICE SUNRISE
C	56° .62	+ 19° .79 (L)	Lunar Calendar Year 11
D	106° .99	- 11° .05 (S)	cf Moel ty Ucha <sup>2</sup> - Month 7
E	135° .40	- 25° .83 (L)	Lunar Calendar Year 15
F	142° .70	- 29° .13 (L)	SUMMER MOONRISE MAXIMUM

Table XVII. *Solar and Lunar Declinations observed from the Geometric Centre.*

From Point GC, azimuths were computed to the surveyed mid-points of each of the six Gaps, and converted into celestial declinations for the centres of the solar and lunar discs when the upper limbs were observed at zero altitudes. Standard figures were used refraction, for parallax and the half-diameters of the discs as given in *Appendix H*. The results of these exploratory computations are given in *Table XVII*.

Three of the computed azimuths were immediately seen to be significant. The *obliquity of the ecliptic* ( $\epsilon$ ), which defines the major solar and lunar limiting declinations, varied over the third millennium B.C. from 24°.03, at the beginning of the millennium, to 23°.93 at the end – giving a mid-millennium figure of 23°.98. Around the middle of that millennium, therefore, the major limiting declinations were:

	Summer	Winter
Solar at Solstices	+ 23°.98	and - 23°.98
Lunar Maxima	- 29°.13	and + 29°.13
Lunar Minima	- 18°.83	and + 18°.83

The Probability, calculated on Bernoulli distributions, that the three significant azimuths in *Table XVII* (those in capitals) are random events is

$$2 \times 10^{-4} \text{ or } 1 \text{ chance in } 5\,000.$$

It is thought unlikely that an earthwork of the size and complexity of Wandlebury would have been constructed solely for the observation of a limited number of alignments from one central point, and the intricate designs of Stonehenge, Avebury and Bodmin Moor, underline this. Only a restricted number of perimeter Gaps could be cut, but a plethora of different observations could be achieved by establishing a series of Observation Points, other than GC, within the Inner Circle. But if these had once existed, perhaps originally marked by stones or wooden posts, they could not be detected because of the extra chalky soil that has been deposited on the surface of the Inner Circle.

However, after the association of the loxodromic Line A with the Wandlebury Circle became apparent, other possible, theoretical observational points came to light.

Two important alignments, already mentioned, are:

- (i) GC to the mid-point of Gap D – because it bisects the Bulge, and appears to have a solar, calendrical significance – and
- (ii) the alignment of the Linear Ditch – because of its compatibility with the Summer Solstice Sunrise.

The intersection of these two alignments (shown in *Fig.67*) is arbitrarily termed Point I – and it is immediately remarkable that the included angle is  $60^{\circ}.00 \pm 0^{\circ}.05$ . Furthermore, Line A (the Cam Valley Loxodrome) when computed northwards from its southern end (as discussed later) passes through this intersection without any discernible triangle of error, and thereby establishes a direct association for the Line with the geometric design of the Wandlebury Circle.

A third significant alignment (*Table XVII*) which joins GC to the mid-point of Gap F (whose azimuth defines the position of the Midsummer Moonrise Maximum in the major lunar cycle) intersects Line A at Point II. This point has positional properties which further define the geometric design:

- (i) as will be shown later, Point II lies on Line A in such a position that its distance, on the spheroid, from the dominantly-imposing Shortgrove Monolith (outside Newport) – which is 18 590.3 m – is exactly equal to the distance between that monolith and the southernmost known point of Line A, the Priory Stone in Hatfield Broad Oak (or exactly 13 megalithic miles). On these grounds, Point II is considered to be the northern starting point for the loxodromic curve of Line A, and the Shortgrove Monolith to be the Line's middle point;
- (ii) together with Points I and GC, Point II lies on a unique circle (South Circle) whose centre Point III, forms an equilateral triangle with Points I and GC. Significantly, also, Point III lies on the extension, southwestwards, of the Linear Ditch alignment to the Summer Solstice Sunrise;
- (iii) the diameter of the South Circle is 59.6 m which converts to 72 MY, or – put in a different manner – this diameter, divided by 72, gives a megalithic yard of 0.828 m. This value should be compared with the value deduced on an earlier page for a megalithic yard of 0.827 56 (0.828)m.

The strategic value of 72 MY, which is 1/24th of a Megalithic Mile, is an indication of the importance of the duodecimal system to the designers of the Complex. This will become more apparent as the Plan develops.

The construction of the subsidiary South Circle (*Fig. 67*) suggested the possibility that significant alignments might also be found from the geometrically integrated Points I, II and III; and also from Points IV and V, respectively diametrically opposed to GC and I. Point I to gap E, and Point II to Gap F, both gave negative declinations close to the computed Moonrise Maximum of  $-29^{\circ}.13$ , and the declinations from the alignments of Point III to Gap B, and Point IV to Gap C, were similarly close to the Midwinter Moonrise Maximum of  $+29^{\circ}.13$ . However, none of these compatibilities was sufficiently close for acceptance, but a comparison with the equivalent figures for the year following the 'Standstill' was more encouraging – though not yet definitive – as the maxima and minima move slowly in the years around the 'Standstill':

Observed Declination	Computed Declination Year 1
Point I to Gap E : $-28^{\circ}.75$	$-28^{\circ}.84$
Point II to Gap F : $-28^{\circ}.85$	
Point III to Gap B : $+28^{\circ}.92$	$+28^{\circ}.84$
Point IV to Gap C : $+28^{\circ}.63$	

As shown in the full list of the subsidiary azimuths in *Table XVIII*, Point V to Gap D gave a sound Equinox declination of  $+00^{\circ}.01$ ; and to Gap E, a solar declination of  $-16^{\circ}.20$  which is a recognised 'Quarter Day' in the solar calendar.

These potential lunar and solar affinities led to computations from other diametrically integrated points in order to decide whether this particular line of investigation could be justified on probability values. Partly because Avebury has a roughly similar design, and partly because it was reported to us by the Wandlebury Warden that a large, cavernous hole, capable of seating a substantial monolith, had been discovered by him while digging a flower bed in the northern part of the Inner Circle, it was decided to construct a North Circle exactly similar to the South Circle with its centre on the extension of the southern diameter IV - III GC, such that GC was common to the circumferences of both circles. This added two potential observing points – Points VI and VII. The computation results from these points are also given in *Table XVIII*.

At this stage, it must be emphasised that the use of geometrically-integrated, potential observation points, and the computations made from them, were purely exploratory. The hypothesis that a massive, circular earthwork from a Prehistoric, astronomically-aligned complex – in an area where no such claim had been made before – can only be acceptable to science if material proof can be provided; or, failing that, if it can defeat, by a very wide margin, any challenge that the

Observational Alignment Point to Gap	Azimuth	Solar (S) or Lunar (L) Declinations	Significance
I to C	46 <sup>o</sup> .94	+ 24 <sup>o</sup> .01 (S)	SUMMER SOLSTICE SUNRISE
	106 <sup>o</sup> .99	- 11 <sup>o</sup> .04 (S)	Solar Calendar Month 7
	141 <sup>o</sup> .82	- 28 <sup>o</sup> .75 (L)	Lunar Calendar Year 1
II to D	90 <sup>o</sup> .80	- 00 <sup>o</sup> .94 (S)	
	130 <sup>o</sup> .68	- 23 <sup>o</sup> .50 (L)	Lunar Calendar Year 5
	142 <sup>o</sup> .06	- 28 <sup>o</sup> .85 (L)	Lunar Calendar Year 1
III to B	38 <sup>o</sup> .16	+ 28 <sup>o</sup> .92 (L)	Lunar Calendar Year 1
	46 <sup>o</sup> .95	+ 24 <sup>o</sup> .01 (S)	SUMMER SOLSTICE SUNRISE
	96 <sup>o</sup> .72	- 04 <sup>o</sup> .83 (S)	
	128 <sup>o</sup> .37	- 22 <sup>o</sup> .32 (L)	Lunar Calendar Year 13
	137 <sup>o</sup> .17	- 26 <sup>o</sup> .66 (L)	Lunar Calendar Year 3
IV to C	38 <sup>o</sup> .84	+ 28 <sup>o</sup> .63 (L)	Lunar Calendar Year 1
	84 <sup>o</sup> .95	+ 02 <sup>o</sup> .38 (S)	
	118 <sup>o</sup> .26	- 17 <sup>o</sup> .61 (S)	
	128 <sup>o</sup> .85	- 22 <sup>o</sup> .57 (L)	Lunar Calendar Year 13
V to B	39 <sup>o</sup> .49	+ 28 <sup>o</sup> .34 (L)	Lunar Calendar Year 17
	46 <sup>o</sup> .95	+ 24 <sup>o</sup> .00 (S)	SUMMER SOLSTICE SUNRISE
	88 <sup>o</sup> .82	+ 00 <sup>o</sup> .01 (S)	EQUINOX
	115 <sup>o</sup> .77	- 16 <sup>o</sup> .20 (S)	Solar Calendar Quarter - Day
	123 <sup>o</sup> .95	- 19 <sup>o</sup> .98 (L)	
VI to B	57 <sup>o</sup> .71	+ 19 <sup>o</sup> .19 (L)	Lunar Calendar Year 8
	61 <sup>o</sup> .76	+ 12 <sup>o</sup> .76 (S)	Solar Calendar Month 5
	115 <sup>o</sup> .51	- 16 <sup>o</sup> .04 (S)	Solar Calendar Quarter - Day
	140 <sup>o</sup> .42	- 28 <sup>o</sup> .14 (L)	Lunar Calendar Year 2
VII to B	70 <sup>o</sup> .02	+ 11 <sup>o</sup> .38 (S)	Solar Calendar Month 1
	79 <sup>o</sup> .43	+ 05 <sup>o</sup> .75 (S)	
	122 <sup>o</sup> .40	- 19 <sup>o</sup> .13 (L)	Lunar Calendar Year 10

Table XVIII. *Solar and lunar Declinations at Wandlebury  
from Points on Subsidiary Circles.*

results presented have been produced by random events. In this study, in the absence of a stele such as that found by Kainum ben Arpachshad ben Noah [mentioned earlier and repeated below], or other written evidence, the authors are forced to rely on mathematical probabilities.

[JUB VIII: 3-4] *And he found a writing which former generations had carved on a rock, and he read what was thereon, and he transcribed and sinned (sic) owing to it, for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the Sun and Moon and Stars in all the signs of heaven. And he wrote it down and said nothing about it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.*

Kainum, grandson of Noah, made his discovery around the middle of the 7th millennium B.C., and so predated Wandlebury by some 4 000 years.

At Wandlebury, the results obtained so far – after a useful start with a probability figure of  $2 \times 10^{-4}$  for the first observation point (GC) – began to give a measure of credence to the emergent design. From the Primary Points GC, and I to VII, there had been obtained:

- (i) 2 alignments to the Summer Solstice Sunrise (2 others were dependent on one of these);
- (ii) 1 alignment to the Equinox Sunrise, and 1 close miss;
- (iii) 2 solar declinations of  $-11^{\circ}.04$  and  $-11^{\circ}.05$  (one dependent on the other) and 1 of  $+11^{\circ}.38$ , indicating respectively, 30 days after the Autumn and Spring Equinoxes;
- (iv) 2 calendrically important, solar declinations of  $-16^{\circ}.04$  and  $-16^{\circ}.20$ ;
- (v) 1 exact declination of  $-29^{\circ}.13$  for the Midsummer Moonrise Maximum, and 2 close results of  $-28^{\circ}.85$  and  $-28^{\circ}.75$ ;
- (vi) 1 close result for the Midwinter Moonrise Maximum at  $+28^{\circ}.92$ ;
- (vii) 2 results of  $+19^{\circ}.19$  and  $-19^{\circ}.13$ , close to the Midwinter and Midsummer Moonrise Minima; and
- (viii) 1 alignment along the Meridian through the geometric centre.

These constituted 14 potentially significant results out of 33 alignments.

A solar calendar of 12 months to the year was then computed for the middle of the third millennium, starting from the alignment Point V to Gap D (a possible observation of the Spring Equinox Sunrise) to determine whether the other solar alignments were compatible with it.

Out of 6 undefined solar alignments, only 1 was capable of adding to the solar calendar – the other 5 were of no immediate significance. The additional successful alignment, however, produced a declination of  $+12^{\circ}.76$  against a computed value of  $+12^{\circ}.78$  for the opening day of Month 6. This, together with the Summer Solstice, the Equinox and three other pertinent alignments filled-in 6 of the 12 monthly indicators.

The study of Wandlebury continued with a series of deduced observational points that successfully completed the monthly Solar Calendar followed by a remarkable annual Lunar Calendar dating the 18.6 years of the major lunar cycle. A description of this lengthy work is not appropriate to this book but, if readers so wish, it can be studied in the author's monograph entitled *An Integrated Astronomical Complex of Earthworks at Wandlebury and Hatfield Forest from the Third Millennium B.C.* At the end of the Section on the Wandlebury Earthwork, it was possible to state with confidence that the overall probability of the Wandlebury calendrical alignments being random events was of the order of  $10^{-13}$ ; and to add that:

*The conclusion follows that it is a reasonable assumption that the Wandlebury Earthwork was constructed as an astronomical observatory, at a period around the middle of the third millennium B.C., for the establishment of detailed Solar and Lunar Calendars.*

### THE CAM VALLEY LOXODROME (LINE A)

The realisation of the astronomical significance of both the Wandlebury and Hatfield Forest Earthworks grew from a discovery that a theoretical line from a large, shaped stone at *The Priory*, in the village of Hatfield Broad Oak, through the massive Shortgrove Monolith (standing at the side of the main road just north of Newport) connected the two Earthworks and also the Littlebury Ring Earthwork between the villages of Littlebury and Wendens Ambo ('Woden's Walk'). This, in itself, was not remarkable, but an estimate of distances suggested that the distribution might not be random as so many attempts at the alignment of artificial features, inevitably, turn out to be.

Using a straight line, based on preliminary geographical co-ordinates, these critical distances were:

Wandlebury Point II to Shortgrove Monolith	– 18 590.3 metres
Shortgrove Monolith to Priory Stone	– 18 590.9 metres.

Subsequently, after deducing where other marks might exist from basic parameters, the discovery of the shaped Newport Stone, and the remains of the Uttlesford Mutlow (Meeting Mound) at Wendens Ambo led to the hypothetical establishment of Line A – and the search for further markers.

At first, Line A was considered to be a geodesic on the spheroid – thus connecting Wandlebury Point II with the Priory Stone by the shortest distance. But, after correcting an error in the original computations involving the difference in meridional convergence between the terminal points, the Line was found to have a small curvature which appeared to maintain it at a constant local azimuth. When this correction was applied to the critical distances, mentioned above, the 0.6 m difference disappeared and the Shortgrove Monolith was found to be exactly half way between Point II and the Priory Stone.

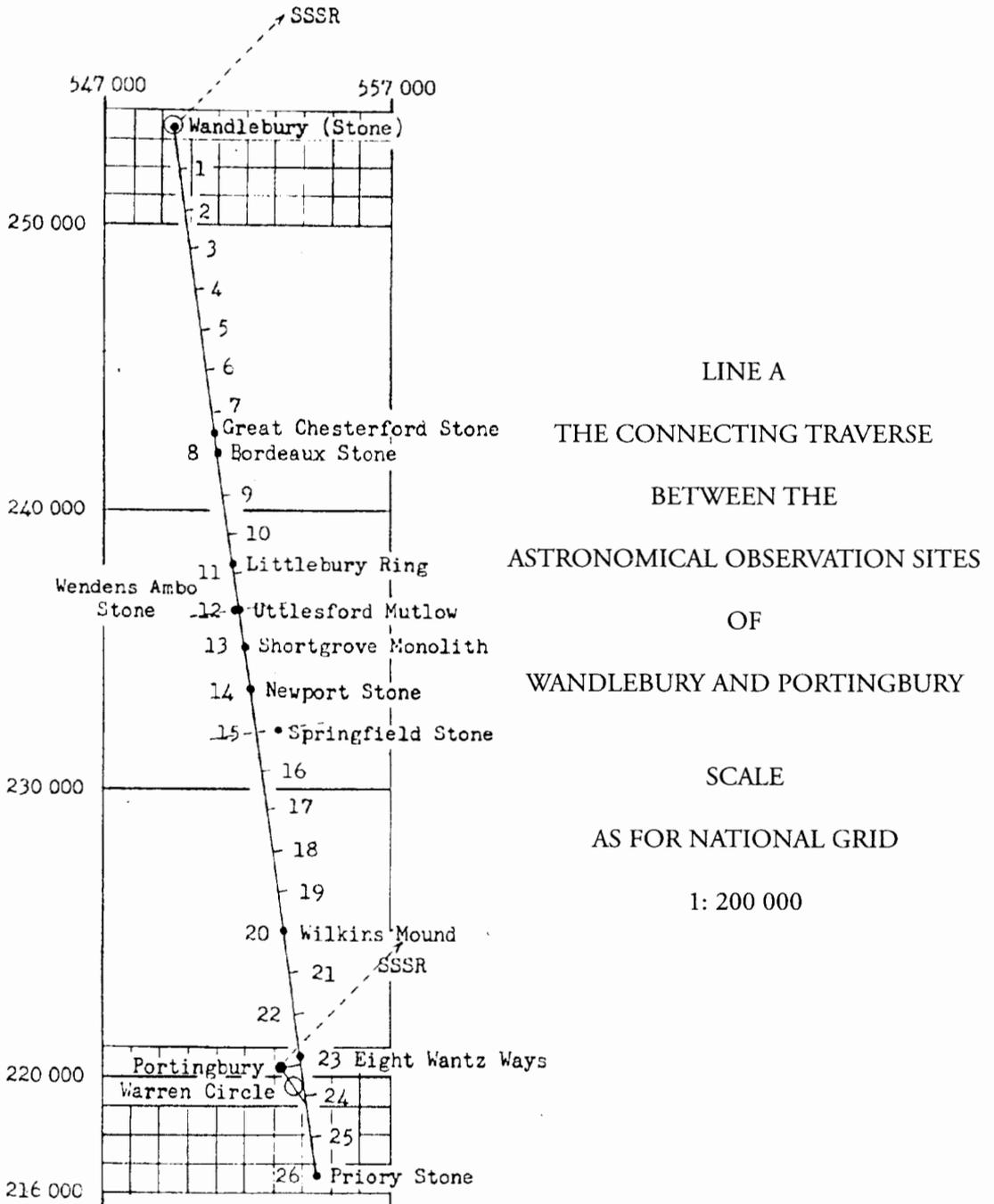


Fig.70. A Diagrammatic Presentation of Line A.  
(The Cam Valley Loxodrome).

At this stage, a standard distance of 1 430.02 m began to show in the calculations; this was 1/26th of the distance from Wandlebury Point II to the Priory Stone. This factor, combined with the constant local azimuth, led to the discovery on Line A of two additional stone markers, two further earthen mounds, and the meeting point of eight forest tracks within Hatfield Forest, known locally as the Eight Wantz Ways. Two large, shaped stones were also found standing, adjacent to Line A, on alignments at right angles to it from intersections at the standard distance. The one at Widdington, termed the Springfield Stone, is a strongly pointed monolith of a shape that, elsewhere, is indicative of the near approach to a major Stone Circle (see *Chapter Twenty-Three*). It was some five years later, on moving house to Widdington, that we found the remnants of this circle in the adjacent grounds of Widdington Hall.

This association of 14 points, with integrated geographical parameters, allowed the adoption of a standard distance between markers as an integral feature of Line A. In our monograph (as already stated), we proposed that the distance be named a *Megalithic Mile*, defined by the symbol MM to distinguish it from the millimetre (mm).

Later measurements, throughout the complex, showed the common use of the multiple 12 (as already indicated by the Inner Circle at Wandlebury), and it became immediately significant that the Megalithic Mile when divided by 12<sup>3</sup>, reduced to 0.827 56 m or 2.715 1 ft which is compatible with Thom's figure of 2.720 ± 0.003 ft for his Megalithic Yard.

The loxodromic nature of Line A was discovered when using the formulae

$$\tan (A + \frac{1}{2}\Delta) = \nu/\rho. \Delta\lambda''/\Delta\phi'' \cdot \cos \phi_m$$

$$\text{and } \tan \frac{1}{2}\Delta A = \tan \frac{1}{2}\Delta\lambda \sin \phi_m \cdot \sec \frac{1}{2}\Delta\phi$$

for determining the azimuths of points on Line A from the Wandlebury Point II. The term  $(A + \frac{1}{2}\Delta A)$  gives the azimuth at the mid-point of selected lengths of the azimuthal line. Although the azimuths from Wandlebury Point II decreased the further a marker on Line A was from it, the azimuths at the mid-points were remarkably constant. This is highlighted in *Table XIX*.

The decrease in azimuth away from Wandlebury indicated that Line A was not a geodesic, and did not lie in a plane normal to the Earth's surface. This would have made for difficulties in surveying. The remarkably constant local azimuths, with a maximum variation of only 1".5 of arc, suggested a continuous curve between Wandlebury and the Shortgrove Monolith, but with no evidence of continuation beyond the latter because only the mid-points gave constant azimuths – and Shortgrove was the last computed mid-point.

It would have been beyond credence, however, to expect the designers (whatever their purpose) to construct a continuous curve for Line A, and it seems likely that the compromise was a series of geodesic chords of equal length with a change of direction at the end of each. [This is the normal progression of a ship crossing the ocean on a pre-determined heading.] And, because seven of the ten end-points in Column 1 of *Table XIX*, fall on megalithic mile markers, it is reasonable to assume that the length of each chord was 1 MM.

Mark	Azimuth	Azimuth of Mid - Point	Remarks
From WANDLEBURY POINT II to			
Great Chesterford Stone	173°.857 6	173°.864 21	Eroded stone
Littlebury Ring Centre	173°.854 8	173°.864 26	No mark known
Uttlesford Mutlow	173°.853 8	173°.864 34	Station 12 MM
Shortgrove Monolith	173°.852 8	173°.864 23	Station 13 MM
Newport Stone (probable original mound site)	173°.851 9	173°.864 18	Station 14 MM
Wilkins Mound	173°.847 0	173°.864 51	Station 20 MM
Eight Wantz Ways	173°.844 4	173°.864 60	Station 23 MM
Warren Ditch Tangent	173°.843 5	173°.864 30	Monolith may have stood here
Priory Stone	173°.841 5	173°.864 24	Station 26 MM

Table XIX. Azimuths from Wandlebury of Marks on Line A with Local Azimuths of Mid-Points.

The check on this probable construction was to compute the geographical co-ordinates of each megalithic mile station on such a 'curve', and to compare the known geographical coordinates of the marks on Line A. This computation, the results of which are shown in *Table XX*, produced a very close agreement with all the known markers on the loxodrome, within the limits of the known positional accuracy of the marks.

The computation began at Wandlebury Point II and closed on the Priory Stone; parameters used, being:

Length of geodesic chord – 1 430.02 m (= S in formulae);

Azimuth at starting point – 173°.864 36 (=α in formulae).

For this computation, Puissant's Coast and Geodetic Survey formulae were used:

$$(i) \Delta\phi'' = S B \cos\alpha - S^2 C \sin^2\alpha - D(\Delta\phi_1)^2 - hSE \sin^2\alpha$$

where  $B = 1/\rho \sin 1''$  ;

$C = \tan \phi_1 / 2 \rho v \sin 1''$  ;

$D = 3 e^2 \sin \phi_1 \cos \phi_1 \sin 1'' / 2(1-e^2 \cdot \sin^2\phi)$ ;

$h = S B \cos \alpha$  ;

$E = (1 + 3\tan^2\phi) (1 - e^2 \sin^2\phi) / 6 a^2$  ;

the last term ( $hSE \sin^2\alpha$ ) was neglected.

$$(ii) \Delta\lambda'' = S \sin \alpha \sec \phi_2 / v \sin 1'' .$$

Mark or MM Station		Latitude ( $\phi$ )	Longitude ( $\lambda$ )	Deviation	
				$\phi$ in metres	$\lambda$ in metres
Wandlebury Point II	(S)	52° .158 014 7	0° .184 878 4		
Wandlebury Stone	(C)	52° .157 694 5	0° .184 934 4	+ 0.03	+ 0.10
	(S)	52° .157 694 2	0° .184 933 0		
Station 1	(C)	52° .145 235 4	0° .187 111 4		
2	(C)	52° .132 456 1	0° .189 343 7		
3	(C)	52° .119 676 7	0° .191 575 4		
4	(C)	52° .106 897 4	0° .193 806 5		
5	(C)	52° .094 117 9	0° .196 036 9		
6	(C)	52° .081 338 4	0° .198 266 7		
7	(C)	52° .068 559 0	0° .200 495 8		
Gt. Ches'ford Stone	(C)	52° .062 040 3	0° .201 632 7	- 0.02	- 0.19
	(S)	52° .062 040 5	0° .201 635 4		
Station 8	(C)	52° .055 779 5	0° .202 724 3		
9	(C)	52° .043 000 0	0° .204 952 2		
10	(C)	52° .030 220 5	0° .207 179 4		
Littlebury Ring C.	(C)	52° .020 853 3	0° .208 811 6	- 0.02	- 0.26
	(S)	52° .020 853 5	0° .208 815 3		
Station 11	(C)	52° .017 441 1	0° .209 406 0		
12	(C)	52° .004 661 6	0° .211 632 0	- 0.13	- 0.25
(Uttlesford Mutlow)	(S)	52° .004 662 8	0° .211 635 6		
Station 13	(C)	51° .991 882 0	0° .213 857 3	0.00	- 0.32
(Shortgrove Monolith)	(S)	51° .991 882 0	0° .213 862 0		
Station 14	(C)	51° .979 102 3	0° .216 082 0	+ 0.14	- 0.38
(Newport Stone Mound)	(S)	51° .979 101 0	0° .216 087 5		
Station 15	(C)	51° .966 322 7	0° .218 306 1		
16	(C)	51° .953 543 0	0° .220 529 5		
17	(C)	51° .940 763 3	0° .222 752 3		
18	(C)	51° .927 983 6	0° .224 974 5		
19	(C)	51° .915 203 9	0° .227 196 0		
20	(C)	51° .902 424 1	0° .229 416 9	+ 0.56	- 0.40
(Wilkins Mound)	(S)	51° .902 419 1	0° .229 422 8		
Station 21	(C)	51° .889 644 3	0° .231 637 2		
22	(C)	51° .876 864 3	0° .233 856 8		
23	(C)	51° .864 084 5	0° .236 075 8		
(Eight Wantz Ways)					
Portingbury Intersect.	(C)	51° .861 542 7	0° .236 520 6	- 0.11	+ 0.34
	(S)	51° .861 543 7	0° .236 515 6		
Warren Ditch Tangent	(C)	51° .855 403 1	0° .237 588 0	+ 0.59	+ 0.02

Table XX. Comparison of Surveyed Co-ordinates of Markers  
on Line A with Station Co-ordinates Computed on the Loxodrome.

Not only was the agreement between computed points and surveyed points, for ten markers, within the known positional accuracy of the markers, but also within the surface plan of the markers, themselves. It could be confidently assumed, therefore, that a loxodromic traverse, surveyed with the indicated parameters, would pass through all the known standing marks on Line A. [We were tempted to write 'pass through, or over, all the known marks' in view of the many references to aerial craft in the earlier chapters of this book.]

This is a startling assumption – and one that has far reaching consequences for our assessment of the technological, and surveying, skills of our distant ancestors – or, more likely, of those who taught them. We have mentioned that a loxodrome, or rhomb line has a particular usage in navigation; but it appears unlikely that this was the only purpose, here, in the Cam Valley. As it was the connecting link between two widely separated earthwork complexes, we believe that its use was concerned with the astronomical observations that it linked. This belief will be discussed later.

In the meantime, it must be recorded that the traverse was surveyed by the ancient surveyors to an accuracy of within 5" of arc, and within 1 part in 30 000 in linear measurement. At first sight, the results appear to indicate an even greater accuracy than this, but it is advisable to reduce the apparent accuracies to allow for any coincidental element from the authors' own surveying. Nevertheless, in terms of linear measurement, the modified accuracies, achieved, are still superior to the 'errors to be feared' in modern Tertiary traversing with steel tapes laid on the surface of the ground. The directional accuracy approaches that to be expected in Secondary triangulation and, in modern terms, could not be achieved without the use of a good theodolite!

In the course of this book, the reader will be constantly faced with this dilemma of disregarding the evidence presented or, of accepting that the standard of work achieved by the ancient surveyors could only have been accomplished with the use of modern-type technology. The problem will be addressed in the last chapter.

## THE STONE MARKERS

The Stone Markers of Line A have a characteristic, and recognisable, basic shape which has distinct similarities to the modern Ordnance Survey concrete pillar. This basic shape, in vertical section, has three parts as shown in *Fig.71*. The upper part (A) is a scalene triangle; the middle part (B) a right-angled triangle; and the lower part (C) a basal rectangle. Alternatively, it may be described as a scalene triangle over a trapezoid.

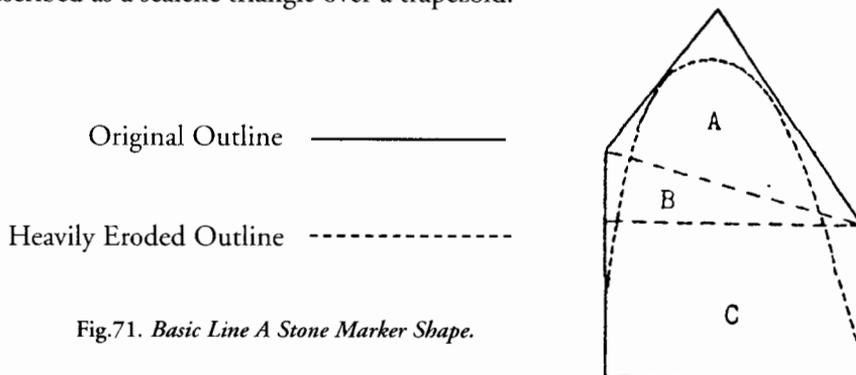


Fig.71. *Basic Line A Stone Marker Shape.*

In softer stone, the shape tends to erode to a sugar-loaf form on which vestiges of the original faces can usually be seen. A height of 1.65 m, or 2MY, is frequently found.

(i) Wandlebury Stone. This lies buried in the one-time lawn of the gardens laid out within the Wandlebury Inner Circle, with its top just below the surface which has been infilled and relaid. The stone has not been excavated because it was a stipulation of the permission granted for the survey by the Cambridge Preservation Society, that no excavation should be undertaken by the Authors. But the stone has been probed to a depth of 0.3 m.

The top is flat, of 260 cm<sup>2</sup> area, and one face slopes downwards at an angle of 50° for as far as the probe could reach; but whether it is erect, or fallen, could not be ascertained. The stone is a greyish-white, shelly limestone and is thought not to be indigenous to the local Chalk of the Gog Magog Hills. It is believed to mark the right-angled corner of the triangle controlling the initial alignment of Line A (see *Fig. 67*).

(ii) Great Chesterford Stone – is a badly eroded remnant of a possible original mark. It is cemented into the pavement of a village street and lies very close to a computed half-way point between Stations 7 and 8, directly on Line A.

(iii) Shortgove Monolith (*Fig. 72*) – is a most impressive monument and appears to be the principal stone on the Line A traverse. It stands at the 13th MM station from Wandlebury, at the mid-point between Point II and the most southerly known mark, the Priory Stone. It is known locally as the *Leper Stone*.

The monolith is a block of brown, iron-stained, fine-grained quartzitic sandstone with extremely durable properties; it has been skilfully shaped and faced into a near trapezoidal form with two vertical, parallel sides and two vertical and two sloping faces. Below ground level, it is expected to have a rectangular base, at least 40 cm down from the surface. Overall dimensions are of the order of 165 cm (2 MY) x 165 cm x 60 cm, and the weight of the stone is estimated to be in excess of 4 tonnes.

During an exceptional storm in the 1890s, the monolith was toppled; but was raised and reset more deeply, as it was the local belief that disaster would strike Newport Village if this were not done.

The orientation of the normal to the major, parallel sides has an azimuth of 176° which is only 2° offset from the azimuth of Line A which passes through it. It may well be that the stone was originally sited to stand at right-angles to the Line and that the error occurred in the re-siting after the storm.

(iv) Priory Stone (*Fig. 72*) – apparently a terminal marker 26 MM (ca. 37 km) from Wandlebury. It lies in the front garden of what was once The Prior's house within the confines of a Benedictine Priory. The Priory, itself, was built within ancient earthworks which have not yet been examined.

The stone lies flat, but appears merely to have toppled as it lies well-bedded into the garden soil. At a weight of some two and a quarter tonnes, it is likely, still, to be on its original site.

It is comprised of a relatively soft, grey, micaceous sandstone which has weathered into the characteristic sugar-loaf shape – but the facial vestiges indicate the basic marker shape shown in *Fig. 72*.

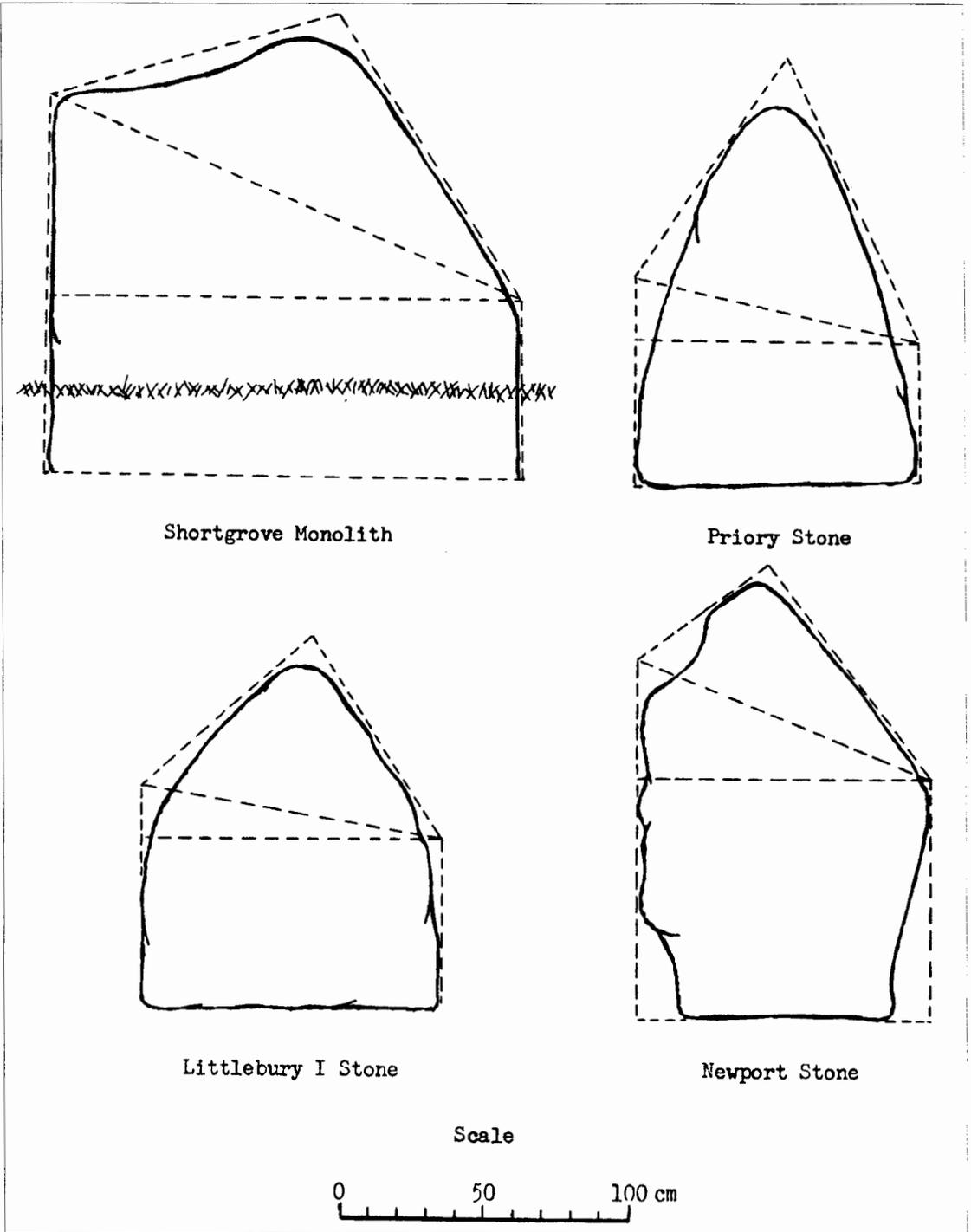


Fig.72. Diagrammatic representations of  
Four of the Stone Markers on Line A.

Six other stones, or monoliths, all of which have been moved short distances from their original sites, are believed to have stood once as markers on the Line A Loxodrome.

(v) Bordeaux Stone – a large, shaped fragment of brown sandstone, 0.3 m across, lying inside a hawthorn hedge which has grown up around it, adjacent to the Newmarket Road, between Great and Little Chesterford. The computed 8 MM Station falls in ploughed field just 17 m from this fragment which is thought to be the broken-off top of the original markstone.

(vi) Littlebury Stones (*Fig. 72*) – in the centre of the village of Littlebury, two massive, characteristically shaped monoliths occupy a prominent position in the front-garden of an old house that was originally the ‘Gate House’ to the local farming estate. Their size, shape and preservation indicate their earlier importance – there is a case, therefore, for tentively assuming that they once marked Stations 9 and 10 which fell on farmland on either side of the village, and were moved for the convenience of the now enclosing ploughing.

(vii) Newport Stone (*Fig. 72*) – a massive, shaped, pebble-conglomerate monolith, over 150 cm high (probably originally 2 My), lying on its side by an urban road leading to the railway station. The stone has been moved and is now 17m from Line A. Station 14 falls 37 m from the stone at the boundary between playing fields and the Village hall carpark, and is occupied by a 0.7 m high remnant of an earthen mound on which the stone may originally have stood. There is, however, no evidence for the age of the mound, but the positional coincidence appears to be significant.

[It has recently been reported to us that the Stone has again been moved to make room for an extension to the carpark.]

(viii) Warren Lake Stones – two massive, conglomerate stones showing signs of fragmentation. These may be the broken halves of one exceptional monolith. They lie at the southern end of the artificial lake in the Hatfield Forest complex, and are understood to have been dredged from it. The stones now lie 42 m from the point where Line A is tangential to the Warren Arcuate Ditch (to be described later), and may have marked this conjunction.

## THE EARTHEN MARKERS

In the chalky countryside of the Cam Valley, large glacial erratics are a rare phenomenon and it seems likely that suitable marker stones were not always available for marking the megalithic mile stations, and earthworks had to take their place. However, it is also possible that these earthworks were low eminences on which marker stones were placed to give them prominence.

The trace of Line A passes through the middles of three earthen mounds and an ancient forest clearing of congregational significance. Three of these marks are at megalithic mile stations and the fourth, Littlebury Ring, is bisected by the Line, and appears to be geometrically integrated with it.

(i) **The Uttlesford Mutlow** – was recorded in the 14th century as the *motelawe* deriving from the Old English (*ge*)*mot-hlaw* and meaning ‘mound where moots (or meetings) were held’. The mound is referred to in medieval writings as a *barrow* (although there is no evidence that it was ever connected with a burial), and is known to have been of considerable local importance as the

meeting place of the Uttlesford Hundred. In the 15th century, it was referred to as *mothlowschat*, the suffix *schat* indicating a piece of land left untilled and overgrown.

Today, although only a vestige of the original mound remains, it still lies in an uncultivated patch in the northwest corner of the gardens of Mutlow hall. The mound lies at the north end of an old track, flanked in part by parallel earthwork banks about 10 m apart, leading up from the Cam Valley.

There must be a high probability that this mound, of such importance to the local people over a number of centuries, owes its significance to the fact that it stands at the 12th megalithic mile station from Wandlebury.

**(ii) Wilkins Mound**, a low knoll, 4 m across and 1 m high, with a semi-circular ditch and raised, earthen bank on the eastern side. The earthwork lies at the intersection of cross-footpaths, and is bisected by Line A. Station 20, significantly, falls on the knoll.

**(iii) Eight Wantz Ways** – the meeting place, in a clearing, of eight ancient, forest tracks in hat-field Forest, some of which can still be seen to align with country roads outside the present boundaries of the Forest. One track, running east-northeast from the centre, intersects the Roman, Stane Street (now the road from Great Dunmow to Bishop's Stortford) and appears to be responsible for a flat S-bend in that otherwise straight road.

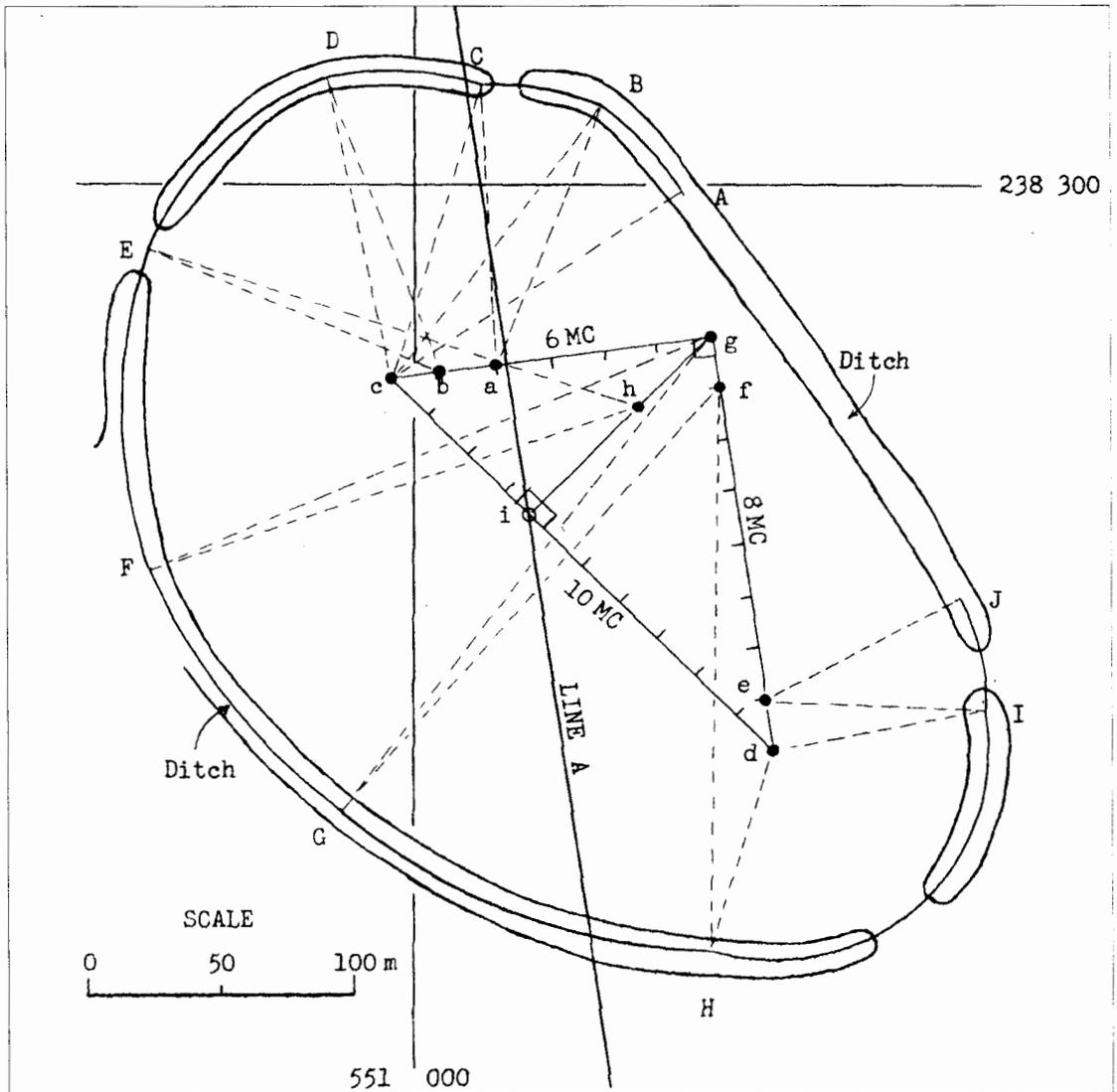
The term 'wantz' (sometimes spelt 'wentz') is a derivative of 'went' meaning a lane, a turning or a journeying. It implied a track with a definite purpose, along which a journey was normally taken rather than a forest stroll. Consequently, eight such ways meeting in a forestclearing imply that the intersection, itself, was of importance to the local people – as well as to those further afield – at least back to Anglo-Saxon times; while the interference with the alignment of a Roman road suggests some impediment in the form of a mound, or large monolith, of an even earlier origin.

Line A crosses the intersection of the eight tracks, and its 23 MM Station falls within what is now a forest clearing of 20 m diameter. This, too, may have been marked by a stone or mound, but comparatively modern, broad, drained drives have been superimposed on four of the ancient tracks obliterating any markers there may have been.

**(iv) Littlebury Ring** (see *Fig. 73*) is well known in the Cam Valley area as an Iron Age Fort like Wandlebury. The latter is the 'big earthwork'; the former, the 'little earthwork' that lies on a low eminence north of Wendens Anbo. The association of the area with Woden (Odin, Wade or Wenden), the Teutonic god widely thought to have been responsible for earthworks is intriguing (see Chapter Sixteen).

The ring consists of a flat interior flanked by a ditch about 5 m deep and up to 16 m wide, itself bounded by an outer bank and crossed by four causeway entrances. The outline of the Ring, as shown by the median line of the Ditch is ovoid in shape and appears to have been constructed from a design consisting of on-lapping arcs with their centres at points integrally spaced in megalithic yards around the perimeter of a 3:4:5 unit-sided triangle, the sides of which measure, respectively, 144, 192 and 240 MY. We suspect that these lengths represent 6, 8 and 10 units of a larger quantum tentatively referred to, here, as a *megalithic chain* (MC). It was 65.2 ft compared with a modern chain of 66 ft.

A similar unit appears to have been used at Wandlebury as will be shown when demonstrating the construction of Line A, there, in the next Section.



The median line of the Ditch is defined by the series of overlapping arcs AB, BC, CD, DE, EE, FG, GH, HI and IJ. In turn, the arcs define eight centre points which are shown, respectively, as c, a, c (again), b, h, g, f, d and e.

The eight centre points outline a 3: 4: 5: Pythagorean triangle with sides of 6, 8 and 10 megalithic chains (1MC = 24 MY), the 8 MC side of which is parallel to Line A. The normal from the right angle at g cuts the hypotenuse cd at i. And the latter point (i) lies on the loxodromic curve of Line A; and is the 'centre point' for the design of the Littlebury Ring.

Consequently, Littlebury Ring (without any apparent physical connection) is an integrated part of the Wandlebury - Line A - Hatfield Forest Complex.

Fig.73 *The Design of Littlebury Ring.*

Line A bisects the Littlebury Ring and has a defined relationship with the controlling triangle which has one side parallel to it. Further, Line A passes through the intersection of the hypotenuse of the controlling triangle with the normal dropped from the rightangle to the opposite side.

These startling, and almost outrageous, factors when viewed against what is known of the technical abilities of the indigenous peoples of four and a half thousand years ago, cannot be conceived unless 'outside assistance' had been freely available. And this assistance, in our view, and in the context of this book, could only have been provided by the *Shining Ones* – the Anannage or Tuatha De Danann (see Chapter Seventeen).

The factors suggest that the original construction of the Littlebury Ring was closely associated with the Line A traverse (which preceded it) – although its purpose is not yet clear. If it had been constructed as a satellite observatory, for use with Wandlebury, that possibility can no longer be checked because the outer bank is everywhere eroded below the level of the interior.

### CONNECTION BETWEEN LINE A AND THE WANDLEBURY GEOMETRIC DESIGN.

The terminal section of Line A, lying within the Wandlebury Inner Circle, has been described, so far, only as an alignment of points geometrically associated with the internal observation points (see *Fig. 67*). The intricate, geometrical associations of the Littlebury Ring suggest that there is more to be learnt at Wandlebury, too; and this is immediately suggested by the angular relationship between Line A and the azimuth of the Summer Solstice Sunrise (SSSR), there:

$$\text{Azimuth of SSSR from GC to the mid-point of gap B} = 46^{\circ}.9$$

$$\text{Azimuth of line A within the Wandlebury Ring} = 173^{\circ}.86$$

$$\text{The angle of intersection between these two azimuths} = 53^{\circ}.13.$$

This angle of intersection, like the angle *d-c-g* at Littlebury (*Fig. 73*) is the larger of the two complementary angles in the simplest of the Pythagorean triangles – that with unit sides of 3:4:5 (N.B.  $3^2 + 4^2 = 5^2$ ).

The well established use of this particular triangle, in ancient times, has been documented by both Thom (for Britain) and Ivimy (for Egypt). In his treatise on the design of Megalithic Sites in Britain, Professor Thom stated:

*As we shall see later the builders of the circles, rings, alignments, etc., had a remarkable knowledge of practical geometry ... They were intensely interested in measurements and attained a proficiency which as we shall see is only equalled today by a trained surveyor. They concentrated on geometrical figures which had as many dimensions as possible arranged to be integral multiples of their units of length. They abhorred 'incommensurable' lengths. This is fortunate for us because once we have established their unit of length we can often unravel designs which would be otherwise meaningless. These people also measured along curves and so it is necessary to devote some space to the methods*

*of calculating the perimeters of the various rings which they developed.*

*The basic figure of their geometry, as of ours, is the triangle. Today everyone knows the Pythagorean theorem which states that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides. We do not know if Megalithic man knew the theorem. Perhaps not, but he was feeling his way towards it. One can almost say that he was obsessed by the desire to discover and record in stone as many triangles as possible which were right-angled and yet had all three sides (as ) integers. The most famous of the so-called Pythagorean triangles is the 3,4,5 – right-angled because  $3^2 + 4^2 = 5^2$ . He used this triangle so often that he may well have noticed the relation.*

If Professor Thom had had the information at his disposal that we shall assemble, here, he could not have failed to have concluded that, even if the *builders* of his rings were ‘feeling their way’ towards geometric sophistication, their Master Designers – who, we must assume, were directing operations – were well versed in the theory and practice of surveying to a standard comparable with that which we use today.

The established use of the Pythagorean triangle, combined with the precise geometric constructions that can be demonstrated in the Wandlebury to Hatfield Forest area, indicates that the use of the  $53^{\circ}.13$  angle in aligning the first chord of Line A was deliberate and, indeed, this triangle was fundamental to its construction. Fortunately, the survival of the Wandlebury Stone supports this assumption.

Probably the most practical method of laying out a 3:4:5 unit-sided triangle with its hypotenuse along a given azimuth (here, that of the Summer Solstice Sunrise) – assuming the nonavailability of optical instruments – was the linear measurement and arc method illustrated in *Fig. 74*. The steps are as follows:

Using the full diameter of the Inner Circle for maximum accuracy, lay out the alignment of the Summer Solstice Sunrise (SSSR) through the Geometric Centre, GC. Establish four points on this alignment – A, B, C, and O – such that the lengths of OA, BC, and OB are in the ratios of, respectively, 3, 4 and 5. Placing A and B at a maximum distance apart – on the perimeter of the Inner Circle – these lengths can be demonstrated to be 126, 168 and 210 MY (or  $5\frac{1}{4}$ , 7 and  $8\frac{3}{4}$  MC). Point C is practically coincident with GC, and a small adjustment to Points A and B would make it completely so.

Then with centre at B, and radius BC, construct an arc around D; with centre at O, and radius OA, intersect with a second arc at D. BOD is the required 3:4:5 triangle.

Point D lies on Line A; and falls on the flat top of the buried Wandlebury Stone which, consequently, appears to mark the right-angle of the constructing triangle.

Further, with centre at E (1 MY short of A on the SSSR alignment to give a hypotenuse of 125 MY – divisible by 5), and a radius of 100 MY, construct an arc at F; with centre O, and a radius of 75 MY, construct an intersecting arc at F. This intersection, F, also falls on Line A, and the two triangles BOD and AOF give the maximum length of control on line A which can be obtained within the confines of the Inner Circle.

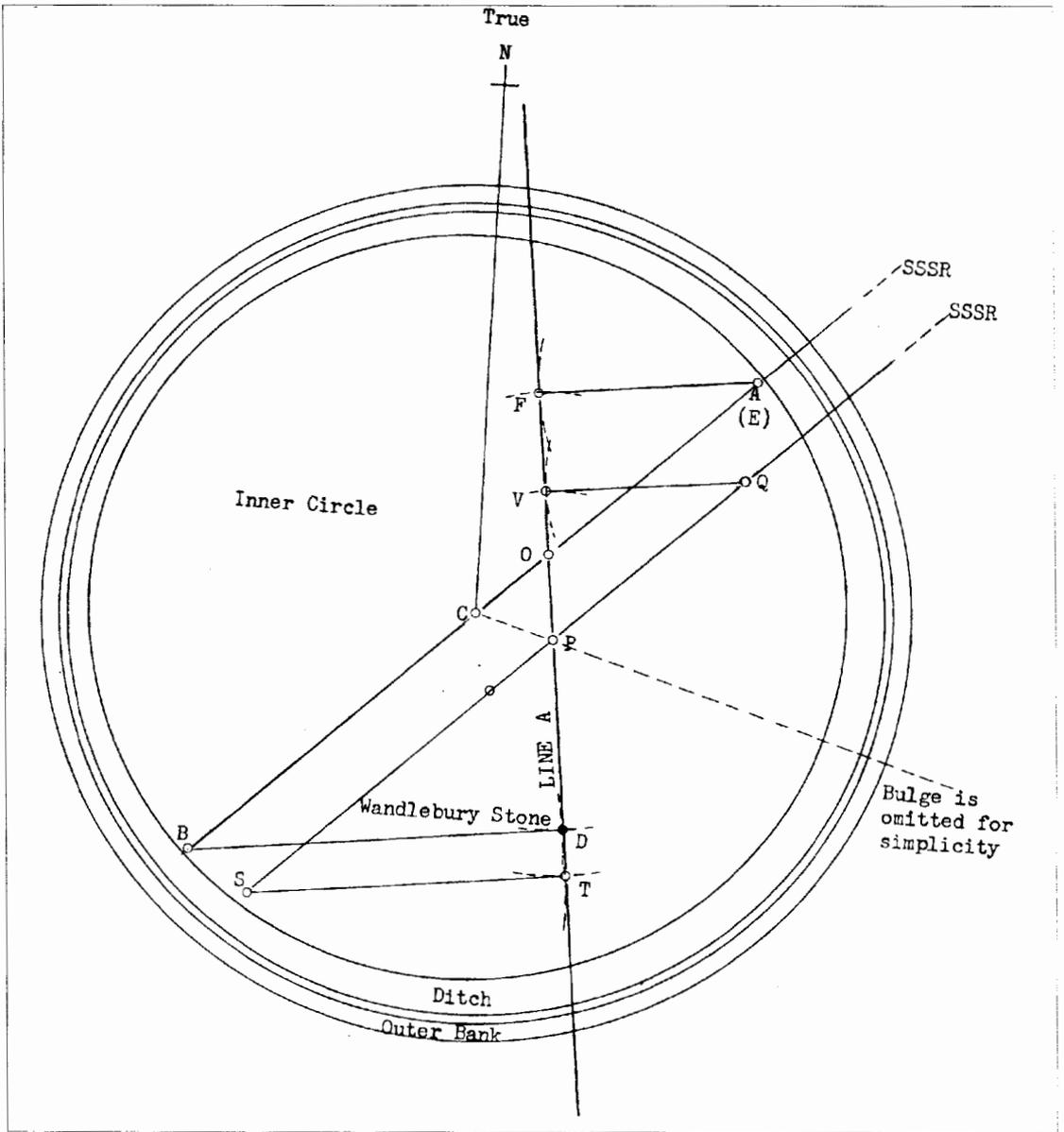


Fig.74. Diagram to illustrate the possible Method of Construction of the Primary Line A Alignment.

It would have been possible to obtain further check controls on the Line A alignment from similar constructions on the subsidiary SSSR alignment through Point I (P) and the Linear Ditch (see Fig.67), using 36 MY ( $1\frac{1}{2}$  MC) as a unit measurement, and by constructing arcs at T from P and S, and at V from P and Q.

With this simple construction, carefully and repetitiously carried out, Line A could have been orientated for the first chord, or leg, of the traverse between Point II and Station 1. But, at Station 1, an angular correction would have had to be made in order to maintain the constant azimuth for the loxodromic traverse, on account of the curvature of the Earth's surface – as would have been done by a ship at sea sailing on a fixed azimuth.

At Station 1, this correction would have been of the order of  $0^{\circ}.0056$ , or  $20''$ , and would have required the handling of two criteria:

- (i) a knowledge of spherical trigonometry – and
- (ii) the technical ability to survey very small angles.

The first criterium implies an advanced education; the second implies the use of optical instruments of the theodolite class. Both make nonsense of the use of the primitive methods outlined above, unless the *designers* were teaching the less advanced *builders* the principles of simple surveying. And that raises problems that will be addressed in the closing chapter.

In the author's original publication of the evidence for the astronomical control of the Wandlebury Ring and the associated Line A, considerable attention was given to the probabilities of randomness based on Bernoulli distributions. A synopsis of this work is given below.

Despite eliminating all uncertain factors, probabilities of  $8 \times 10^{-14}$  and  $2 \times 10^{-13}$  were assessed for Wandlebury and for Line A, respectively.

On this basis, it is possible to make a *prima facie* assumption that allows a guarded recognition of an astronomical association in which a circular earthwork of cyclopean dimensions was connected to other earthworks (still to be described) by a carefully surveyed traverse 33 km long.

*Moreover, throughout its length, the Line A traverse (on account of its constant angle with the meridian) was trigonometrically tied to the azimuth of the Summer Solstice Sunrise at Wandlebury; and this would have permitted the reconstruction of this azimuth, at any point along the Line, simply by setting out a 3:4:5 unit-sided triangle with its shortest side along Line A. The hypotenuse, then, would have indicated the alignment of the Summer Solstice Sunrise.*

Furthermore, any equilateral triangle with one side along Line A would have given the Wandlebury azimuth from GC to Gap D, which appears to have been calendrically important. But, the difference in local azimuth of the Summer Solstice Sunrise would have varied, increasingly, with distance south of Wandlebury; so to have carried a fixed azimuth southwards implies that the designers were concerned to determine the difference between the azimuth of the Summer Solstice Sunrise at Wandlebury and other Solstice azimuths along the reach of Line A.

Assuming that all observations were made at eye-level (effectively ensuring zero altitude observations) then, if refraction and parallax were neglected by the observers as being closely similar at all points on the Line, there was a simple relationship within the relevant celestial triangle (*Fig.75*) that we feel sure was known to them.

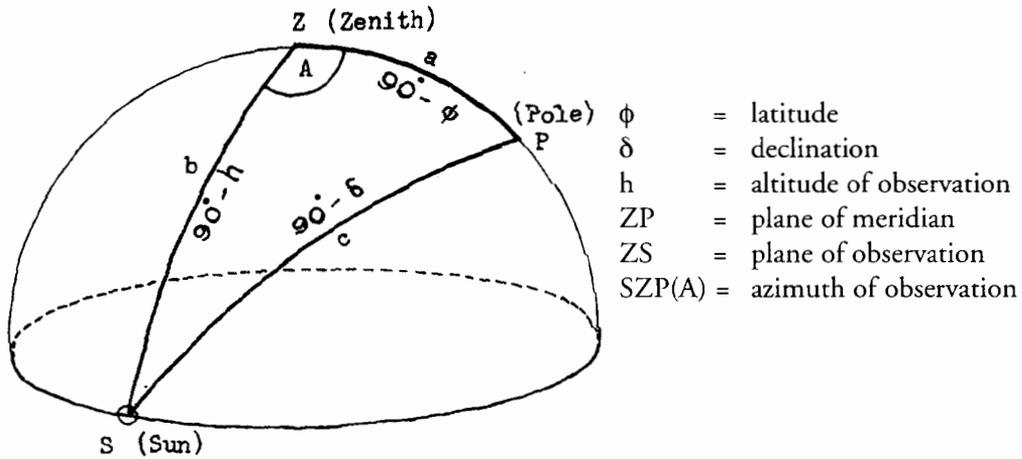


Fig.75. A Celestial Triangle.

In the spherical triangle SZP,

$$\cos c = \sin a \cdot \sin b \cdot \cos A + \cos a \cdot \cos b$$

(but  $a = 90^\circ - \phi$ ;  $b = 90^\circ - h$ ; and  $c = 90^\circ - \delta$ )

Hence,  $\sin \delta = \cos \phi \cdot \cos h \cdot \cos A + \sin \phi \cdot \sin h$

But, for level observation,  $h = 0$ , and, therefore,

$$\sin \delta = \cos \phi \cdot \cos A$$

At the solstices, the hourly change in the solar declination is extremely small and, consequently, for two points 33 km apart (Wandlebury and Hatfield Forest), where sunrise would only vary by two minutes of time, the Solstice Sunrise declination may be assumed to have been the same – even if the observations were made several years apart. The error in such an assumption would have been less than  $0^\circ.000\ 01$ .

It follows that, within the range of this Complex  $\cos \phi \cdot \cos A$  was constant, and the azimuth of the Summer Solstice Sunrise was directly proportional to the latitude of the point of observation. And, if the azimuth were known at two points on Line A, the difference in latitude could be found from the simple formula:

$$\cos \phi^W / \cos \phi^P = \cos A^P / \cos A^W$$

where the superscripts W and P indicate Wandlebury and Portingbury (an earthwork within Hatfield Forest – to be described), respectively.

Despite the error introduced into the simplified formula by the neglect of refraction, it gives a reasonable approximation for one latitude if the other is known. For Portingbury, for example, if  $\phi^W$  is known, the error in  $\phi^P$  is only  $-0^\circ.003$ .

But the indications are that the designers were not measuring A directly, either at Wandlebury or Portingbury, but were measuring  $\cos A$  as a linear ratio. The presence of a Gap (A) for the meridian at Wandlebury suggests that it was observed, there, by circum-polar stars – probably Polaris, itself – and refined over a period of time. Indeed, the Meridian would have been required as an intrinsic part of the Loxodrome. If, therefore,  $\cos A^P$  could have been measured at Portingbury, a value would have been available for  $\cos A^P / \cos A^W$ .

At this stage, the designers would have known that

$$\cos A^W / \cos A^P = 0.9933 = \cos \phi^P / \cos \phi^W.$$

Again, it is only possible to obtain both latitudes, accurately, if one latitude is known, but differences in latitude ( $\Delta\phi$ ), between the two points, could be obtained to two places of decimals despite an error of up to  $\pm 0^\circ.5$  in an estimate of one of the latitudes.

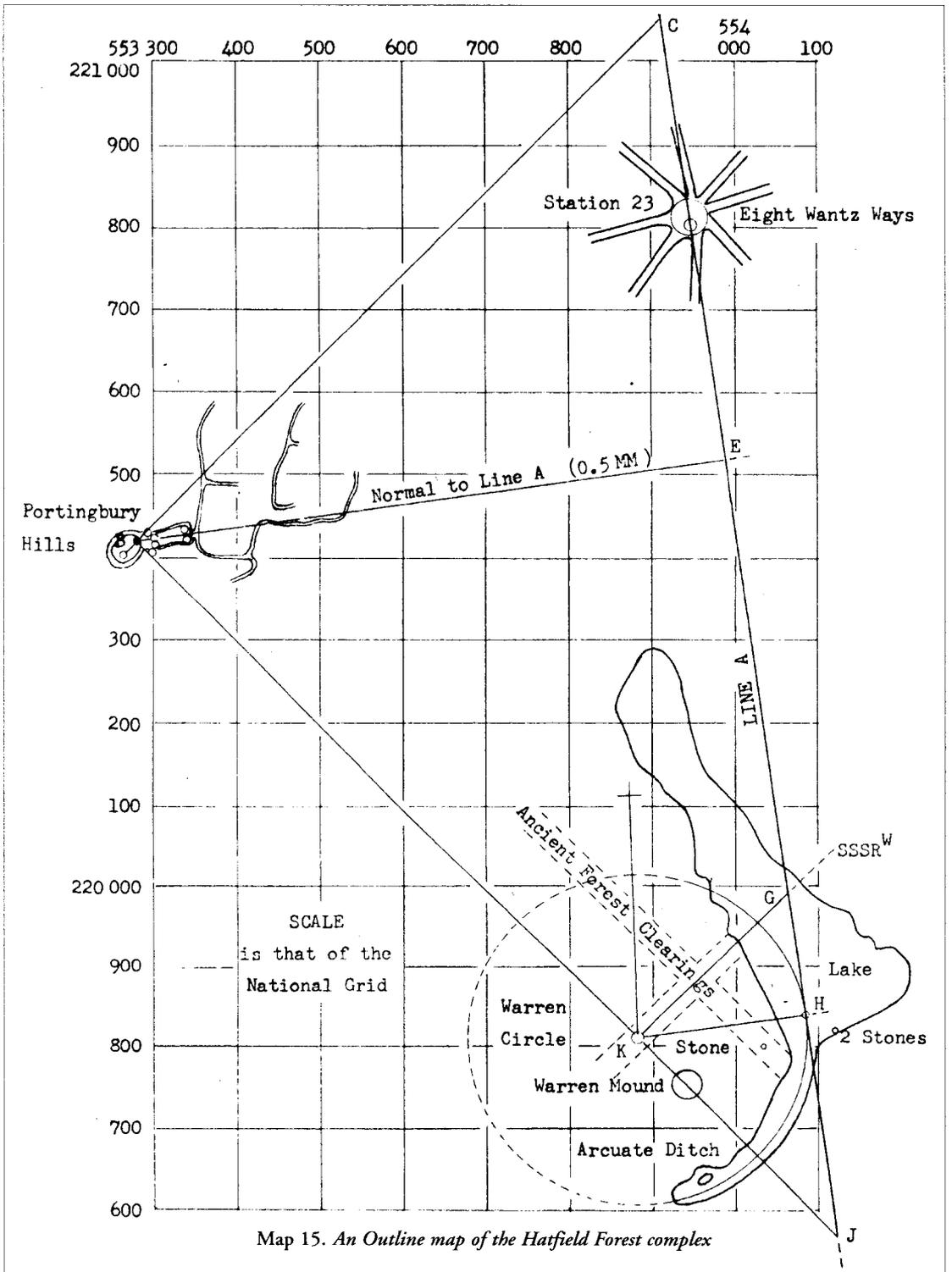
Although possibly not a unique solution to this problem, it appears to be a reasonable deduction that **the purpose of designing Line A was to allow a measurement of the difference in latitude between Wandlebury and Portingbury. And, as the distance between the two places was accurately known, it follows that a good approximation for the circumference of the Earth could have been obtained.**

And, perhaps, it would be timely to repeat the pronouncement of Enoch on visiting the Building of Knowledge in Kharsag (see Chapter Four):

[SE XIX:1-3 PP] After this, the men brought me to the sixth haven, and there I saw seven groups of Angels, very bright and wonderful, with their faces shining brighter than the Sun. They were brilliant, and all dressed alike and looked alike.

Some of these Angels study the movements of the Stars, the Sun, and the Moon, **and record the peaceful order of the World.**

After five thousand years of monitoring the Earth, it would be unlikely that the *Shining Ones* would not have known the circumference of the Earth – the probability would be that they were teaching the elements of Science to selected pupils.



Map 15. An Outline map of the Hatfield Forest complex

## THE HATFIELD FOREST COMPLEX

Hatfield Forest – which now covers an area of only four square kilometres – was once part of the ancient forest of the East Saxons (Essex). In the 11th century A.D., it became a ‘royal demesne’, and the hunting rights were retained by the King for nearly 400 years before passing to the Lord of the Manor. The Forest was protected, therefore, over a medieval period when much damage was done to forests, elsewhere; and has retained much of its artificial topography which might otherwise have been destroyed.

Over a large part of the present Forest, there still exists a network of ditches and eroded, flanking banks, the origins of which are accepted as being ancient. The ditches are up to 8 m wide; and the banks, which are base-levelled over considerable stretches appear, originally, to have stood proud of the ditches by several metres. Little, if any, serious archaeological work has been undertaken, there.

In the northwest quadrant (as shown in the area *Map 15*), there is a group of mounds and ditches covering an area of 6 000 m<sup>2</sup>, named Portingbury Hills and ‘preserved’ as an ‘ancient monument’. In the centre of the Forest, there is a large, artificial lake – produced by damming the Shermore Brook in 1 746 – with a clearly older, arcuate ditch-arm leading from it. In the vicinity of the arm, there are a number of massive monoliths, and an earthen mound that may owe part of its volume to spoil from a modern dredging of the lake.

As shown in *Map 15*, Line A enters the Forest from the north, intersects the clearing of the Eight Wantz Ways (Station 23), and touches - tangentially - the extended Ditch arc.

## PORTINGBURY HILLS

This mound and ditch complex was surveyed by the authors in 1975 using theodolite, tape and tacheometric staff. A detailed plan, shown as *Fig. 76*, was produced with contours at 0.1 m, and spot heights accurate to 0.01 m.

The Complex comprises a roughly ovoid, raised western part, the highest point of which now stands 1.3 m above the surrounding terrain, around which is a 10 m wide ditch varying in depth between 1.3 and 1.7 m. The eastern portion is roughly oblong in shape, and over most of its area is only 0.3 m above the ground outside. It is bounded by a ditch system that appears, at first, to be narrower and shallower than its western counterpart with which it is contiguous. This effect, however, is partly the result of heavy erosion of the banks and of modern clearing of the median parts of the ditches.

At the southeast corner, the ditch takes a semi-circular course around the raised interior which, if combined with the evidence of closed contours, outlines the eroded stump of an originally circular mound (G) with a diameter of 12 m, and a reconstructed height of about 3 m. A less obvious, but nevertheless acceptable, outline of a similar mound (H) is present in the northeast corner.

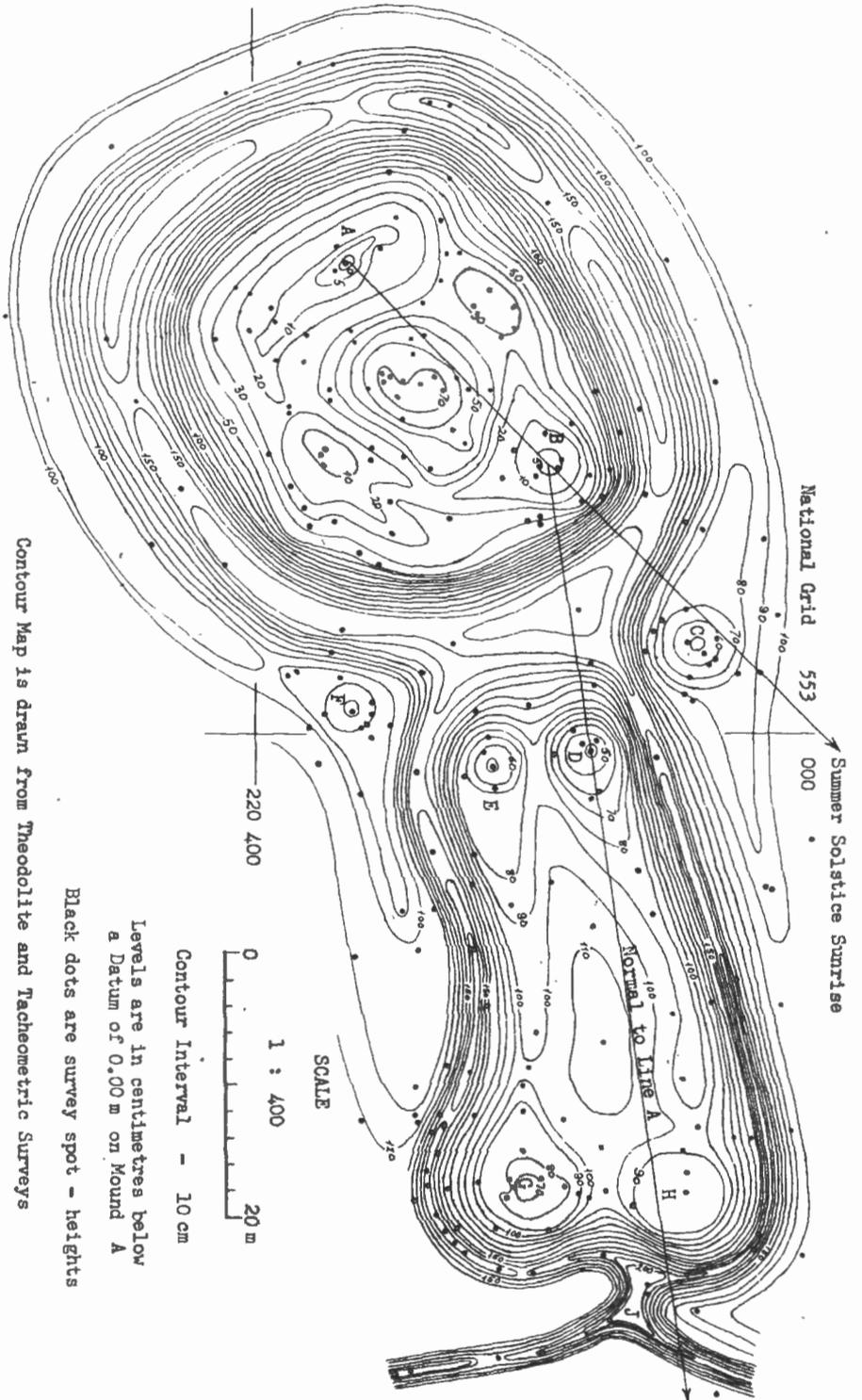


Fig. 76. Surveyed Plan of Porringbury Hills.

Contour Map is drawn from Theodolite and Tacheometric Surveys

Subsequently, the detailed levelling and contouring outlined two further, smaller mounds (D and E), with diameters of about 6 m, at the northwest and southwest corners of the oblong; and two flanking mounds (C and F) of similar dimensions outside the ditch system. On the higher, western area, one definite, circular mound (B) of 6 m diameter was outlined, as well as a roughly circular, central depression (0.5 m below the surrounds), and a raised ridge – with a high point (A) – at the extreme western end of the Complex.

At the eastern end, the circumscribing ditches, strangely, join briefly at (J) and then divide to the north and to the south, and continue into the Forest for several hundreds of metres (see *Map 15*). They appear to form a closed system with outlets to the valley further east, and are possibly part of an elaborate, ancient drainage system.

The only indication of a regular geometrical pattern for the Complex occurs in Mounds C, D, E, and F. Their centres lie on a circle whose own centre is at the eastern, eroded edge of the western sector; but the significance of the circle is not yet understood. It has to be remarked, however, that the radius of the circle is 16.55 m – which is exactly 20 MY – and was the first indication that the ancient megalithic yard (hallmark of the Anannage) was to play a major part in the mensuration of the Complex.

Three alignments were discovered which were to prove of significance:

- (i) from the high point (A) of the western ridge, a line through the centre of Mound B indicated the Summer Solstice Sunrise for the middle of the third millennium B.C.;
- (ii) from the same point (A), a line through the centre of Mound F indicated the Equinox Sunrise; and
- (iii) the line which joins the centres of Mounds B and D had an azimuth of  $83^{\circ}.9$  (see *Fig.76*) and was at right-angles to Line A.

A peculiarity of the ditch system is that, despite local irregularities, the general form is level with the complex (spot heights of 1.7 to 1.8 m occur throughout the system) until the point (J) is reached at the eastern end. Here, there is a fall of 0.3 m which is sustained outside.

This levelness, combined with the narrow constriction of the confluent ditches at (J) – and the outer fall – suggests that a sluice may have been erected at (J) that enabled water to be retained within the system when required. Such a closed arrangement (like the Linear Ditch at Wandlebury) would have been useful for making level observation from Point A to Mounds B and F; and of assistance in making level, linear measurements along the extension of the line joining Mounds B and D.

Although Portingbury was found to have a significant alignment at right-angles to Line A, its association with that traverse was not obvious until it was realised that the distance from Point A, along that normal to its intersection with Line A, was  $715 \pm 1$  m, which is **0.500 0 Megalithic Miles  $\pm$  0.000 7 MM**. The age of the Portingbury construction has not been determined by archaeologists as it has not been excavated, to our knowledge. But this close connection with Line A, both in angle and in distance, strongly suggests that it was pene-contemporaneous with the Wandlebury Ring, and dates, therefore, to the middle of the third millennium B.C.

## THE WARREN ARCUATE DITCH

Through the artificial damming of the local brook, the Warren Lake (see *Map 15*) has flooded a very important area for this study but just sufficient remains above water for a reconstruction to be possible.

At the southern end of the Lake, the Arcuate Ditch, today, is 250 m long, and between 20 and 30 m wide according to the degree of erosion caused by cattle drinking at its margins. Accordingly, it is not possible to determine exactly the original width of this ditch but the evidence is not incompatible with a similar width and depth for the Outer Ditch at Wandlebury (see *Fig. 67*).

The Ditch arc has its centre at (K) in *Map 15*, and when extended northwards through the lake – on a circular course – it can be detected crossing the western shoreline of the lake between vestigial banks. But it is then lost; similarly, at its southern end, it appears to end abruptly.

The total arc over which the Ditch can be identified subtends  $145^\circ$  – a figure that has no geometrical significance because it is determined by erosion and the husbandry of men over millennia. Unlike Wandlebury, which stands on a hard-chalk ridge unsuitable for tillage, the Warren lies on a soft and even plain in which erosion has taken far greater effect.

The full circle of the median line of the Ditch would have had a diameter of 397 m which, significantly, transposes to 480 MY or 20 Megalithic Chains. This is just one third larger than the Outer Ditch at Wandlebury whose diameter is 360 MY or 15 MC.

If the median arc is drawn through Warren Ditch, with centre at (K) to obtain the best fit, it is found to touch the computed Line A – tangentially – at H (see *Map 15*). Once this had been determined, a number of remarkable trigonometrical designs became apparent.

1. Centre (K), when joined to Mound B at Portingbury and extended to cut Line A at (J) – to form (BJ) – becomes the hypotenuse of a 3:4:5 unit-sided, right-angled triangle BEJ, of which Line A and its normal (BE) are the other two sides.

The side lengths of this Pythagorean triangle are, respectively,

$$\begin{aligned}864 \text{ MY} &= 36 \text{ MC} = \frac{1}{2} \text{ MM} ; \\1152 \text{ MY} &= 48 \text{ MC} = \frac{2}{3} \text{ MM} ; \\1440 \text{ MY} &= 60 \text{ MC} = \frac{5}{6} \text{ MM} .\end{aligned}$$

Once again, the influence of the multiple 12 in megalithic mensuration is seen to be paramount.

2. The line joining (K) to (H), the tangential point of meeting of Line A with the Ditch arc, by virtue of its parallelism with (BE), forms a similar triangle KHJ – but it is again significant that (KH), which is both the smallest side of the Pythagorean triangle and the radius of the Ditch circle, has a length of 240 MY = 10 MC. Again, a sexagesimal influence is also present.

3. When a further triangle, KHG, is constructed on the north side of (KH) with Line A, the hypotenuse (KG) gives the alignment of the Summer Solstice Sunrise at Wandlebury - and if (K)

were the observational centre of a Hatfield Forest observatory (as appears feasible), it would have allowed the comparison to be made between the two SSSR azimuths, and a calculation of the difference in latitude between Wandlebury and The Warren.

The line (KG) has a length of 300 MY and, remarkably, falls on the centre line of one of a pair of intersecting forest clearings, recorded on topographical maps from 1772 and 1805. Furthermore, the distance between (K) and the intersection (L) of the centres of the two clearings, is 120 MY = 5 MC. The other clearing is parallel to (BJ), and has on its median line the toppled monolith lying behind the 'Shell House'.

Both linear clearings, therefore, appear to have been integrated with the Portingbury Warren astronomical construction.

4. On *Map 15*, a further similar triangle, BEC, has been constructed on the normal to Line A with the shortest side (CE) passing through Station 23 at the Eight Wants Ways. This Pythagorean triangle has side lengths of, respectively,

$$\begin{aligned} 864 \text{ MY} &= 36 \text{ MC} = \frac{1}{2} \text{ MM} ; \\ 648 \text{ MY} &= 27 \text{ MC} = \frac{3}{8} \text{ MM} ; \\ 1080 \text{ MY} &= 45 \text{ MC} = \frac{5}{8} \text{ MM}. \end{aligned}$$

A pair of massive, conglomerate stones which, possibly, are the broken halves of one monolith, lie in the water at the southern, dammed edge of the lake – 37 m from Line A and 42 m from the tangential point (H). These great stones were removed from the Warren Lake during dredging, and arouse speculation as to whether, originally, they stood as a marker monolith at point (H).

### **PURPOSE OF THE WANDLEBURY TO HATFIELD FOREST COMPLEX.**

It is both difficult and dangerous to attempt to read the minds of alien Sages from the scanty evidence left of their activities. To do so at a distance of four and a half thousand years would also be foolhardy. Much of the work undertaken by these Designers in Britain was pedestrian and could have been carried out by any intelligent, sixth-form schoolboy, today. But other areas of the work were intricate and delicate – and of such accuracy, and scientific acumen, that one cannot visualise them being accomplished without recourse to a technology at least as advanced as our own, at the present day.

In this study, we have referred to works of such remarkable expertise that we are at a loss to explain how they were achieved.

For these reasons, it would be foolhardy to attempt an explanation of the purposes behind the Wandlebury to Hatfield Forest Earthwork and Stone Complex without also considering the other areas of achievement, in other parts of the World. An assessment of this conundrum will be attempted in the last chapter of this book.

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## CHAPTER TWENTY-FIVE

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### *The Unity of Truth*

#### (An Epilogue)

*We [the Supreme Being] have endowed him [Man] with  
sight and hearing, and be he thankful or oblivious of  
Our favours, We have shown him the Right Path.*

The Holy Koran

It was the firm belief of the nineteenth century mystic and sensitive, H el ene Blavatsky, that there had existed in the ancient prehistoric world a ‘Secret Doctrine’ which constituted what she held to be the ‘universally diffused religion’ of that time. Furthermore, she forecast that, in the twentieth century of our era, scholars would begin to recognize that this Doctrine had neither been invented, nor exaggerated, but that its teaching reached back millennia to antedate the Hindu Vedas.

Certainly, her belief accords with our own researches. In the Secrets of Enoch (see Chapter Four), from which we have quoted widely, the Lord of Spirits (Enlil) is recorded (in the Garden of Eden) as having initiated what may have been the documentation of such a doctrine – at a time close to 7200 B.C.:

[SE XXII:12 PP] *Then the Lord called one of his Archangels named Uriel, who was the most learned of them all, and said: ‘Bring out the books from my library, and give Enoch a pen for speedy writing, and tell him what the books are about.’ And Uriel hurried and brought me the books, smelling of myrrh, and handed me a pen.*

Whether Enoch made a copy of the books, or whether he took notes for his own use, we do not know. It is even conceivable that he might have translated them from the Anannage language of *eme-an* into the *proto-Hebrew* of his own people. However, what we do know is that many years later, when he returned to his family in the Lowlands of the Jordan Valley, he took with him a number of books which he handed to his eldest son, Methusaleh, with the instruction that he should study its lore – and, ultimately, pass it on to his children for the benefit of future generations of the Patriarchal line:

[EN LXXXII:1 VB] *And now my son Methusaleh, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these; so preserve, my son Methusaleh, the books from thy father’s hand, and [see] that thou deliver them to the generations of the world.*

These books have been lost, and no trace of their existence remains today. And it may, or may not, be of significance that Methusaleh died in the same year as the Flood occurred. If it is not of significance, then the books may have been carried in the Ark by Noah, and, subsequently, have been lost or destroyed.

At the time when we were writing the last chapter of *The Genius of the Few*, in 1983, we were endeavouring to demonstrate that all the main religions of the World carried the same intrinsic truth, and should have had the same common origin. Today, more than ten years later, we are less concerned with religious truths than with *Mystical Truths* which can be practically demonstrated by anyone accepted for study under the aegis of a *Satguru* or *Perfect Master*.

In the early days of Man's development, the natural disseminators of all forms of learning were the *Shining Ones*. After the First Diaspora, they spread their knowledge widely throughout the Middle East; but this knowledge appears to have been confined to practical issues – writing, observational astronomy, simple mathematics, agriculture, building and crafts. No spiritual instruction is known to have survived from this remote period of 7 000 years ago; had it done so, it might have influenced early Sumerian literature, and prevented the denigration of the Anannage by the Babylonians.

The Second Diaspora of the *Shining Ones* dispersed this learning to many parts of the known world – to Western Europe, including Scandinavia, Britain, Ireland and France; to Southern Europe including Italy, Greece, Crete and Cyprus; and to Egypt, Persia, India and China. But only in Egypt, Persia, India and China is there evidence of spiritual development, and awareness of eschatological problems, before the third millennium B.C.

But although spiritual teaching, *per se*, did not lie in the provenance of Anannage teaching, probably because the secrets of the Spiritual Regions were not considered suitable knowledge for under-developed Man, the Anannage could not conceal the Mystical nature of their selves and their origins. Enoch was very much aware of these aspects of his masters when he wrote:

*[EN XVII:1] They [the two 'men'] conducted me to a place where those who were there were as bright as fire, but when they wished they could appear as ordinary men.*

In discussing the *Unity of Truth* in this final chapter, it is to these mystical aspects of the *Shining Ones* that we shall address ourselves.

Professor Lekh Raj Puri, as Professor of Philosophy in one of India's most prestigious Universities, has been described as 'not only one of India's best scholars, but he is the son of a famous Sanskrit and Punjabi scholar who has edited the book<sup>(1)</sup>. They are both well informed in the Science of Mysticism, and they are eminently qualified to write on the subject of the Spiritual Path'. He wrote:

*Thus Truths of Mysticism are strictly speaking indescribable; but unfortunately in this world we have no other means of expressing ourselves except language, and even mystics have to make use of this vehicle, although it is not adequate for their purpose.*

(1) *Mysticism, The Spiritual Path* by Lekh Raj Puri.

*Consequently all effort to convey mystic knowledge through words falls far short of its desired end, and, to a layman, mystic writings must give a dim and vague notion of that which is in reality beyond notions.*

*... So the first thing that we have to understand about mystic insight is that it is no concern of the intellect or the senses. Mystic knowledge is beyond intellect, for it is an immediate transcendent experience of subtle spiritual entities [our emphasis] by the naked soul; it is a direct realisation of God independent of all thinking and reasoning.*

Advanced Earth-based Mystics travel, daily, in the five Materio-Spiritual and fully Spiritual regions and are conversant with the fabric of these regions; with the laws under which they operate; and with their inhabitants and their spiritual aspirations. Concerning these latter aspirations, it should be said that the three higher Planes can only be reached by those who have been initiated by, or have been taken under the protection of, a Perfect Guru or Master. But such a Master can only be contacted on this Earthly Plane, and then only by those who have been given a human existence.

Consequently, many so-called Angels, Archangels, Archons and 'Gods' desperately long for a human reincarnation so that they may be 'taken under the wing' of a Perfect Master and hasten their spiritual progression towards the higher regions. It is from an understanding of this inviolate law that we can begin appreciate the distinction to which we drew attention in *Prologue Two*, between the Positive and Negative Elements among Entities in both the Materio-Spiritual Regions and the Phenomenal Universe (including the Earth).

The Positive Powers are those who are committed to spiritual progress; and the Negative Powers are those who are content to serve the "Lord of the Negative Path" – Kal Niranjan, known to Earthly religions as 'Satan' or 'The Devil'.

In explanation of the vast realms beyond our human cognisance, Professor Puri wrote:

॥ ਗੁਰਮਤਿ ਗੁਰੁ ਕਰੈ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ॥

*(But one source is there of all planes and universes,  
and by lifting the veil hath my Guru shown it to me.)*

Adi Granth Sahib.

*Through mystic transport the veil is lifted and absolute Reality beams forth in all its innate glory and splendour. In a rapture of Divine ecstasy, the soul of the mystic flies up into subtle worlds, and beholds the radiant face of the Lord, and becomes one with Him in His true essence and being.*

آپجناں کہ عارت از راہ نہاں ۛ خوش نشستے رود در صد جہاں

*Like this even sitting at home, the mystic goeth  
by a hidden path to hundreds of worlds.*

Maulvi Rum

*Leaving his body behind in this world, the mystic goes with his soul into all the subtle, spiritual realms and sees hundreds of worlds in one moment of universal consciousness. His eye of transport is open, and he beholds both heaven and earth in one pulse of eternal consciousness. The whole of creation, the very bosom of ultimate Reality, lies unveiled before him like an open book.*

*This physical universe is but a small portion of the total creation. There are numerous other universes of different kinds, some far bigger than this. Beyond the Tenth Door is the Astral Plane, which is very vast; and above that is the Causal, which is much bigger still. Above and beyond the causal creation, we have to cross several subtler regions, before we reach the highest and most transcendent spiritual stage. Compared with the infinite vastness of that ultimate stage, our whole universe is but a drop; it dwindles into insignificance before the tremendous hugeness of that final plane. Even millions of universes such as ours would not perhaps make a millionth part of that grand spiritual realm. Of the very last and final Reality, none can speak. What it is, who can say? It is altogether beyond our ken at the level of the intellect. Reason can find no access there. Only the pure, naked soul can know and enter the absolute, transcendent Reality. Everything else is too gross to get in there.*

*Not to speak of that highest spiritual stage, we can in fact hardly imagine or comprehend even the lowest plane of subtle creation [the Astral]. We fail to understand mystics when they refer to those planes; for they talk of things which are no part of our experience. That person alone can grasp the signification of their words, who is thoroughly initiated into their secrets.*

Within this vast panoply of regions and planes, this book must concentrate largely on the Astral, but with a minor concern with the Causal which is the home of the Universal Mind. This is because the vast majority of entities who have incarnated on Earth have had their origins there.

The host of these entities have been given material bodies and sent to Earth to perform the functions ascribed to them – some constructive and some destructive. In Chapters Three and Four, we have described the descent of those we have named the *Shining Ones* and discussed, in great detail, their activities over the whole Earth. To complete this work, we now propose to recall, chapter by chapter, the more important of those activities, events and characteristics which have separated the Anannage/*Shining Ones* from the human race, and allowed an appreciation of their extra-terrestrial natures.

## PROLOGUE – ONE

This chapter contains the evidence for the association between the Hebrew *Elohim* (= ‘gods’, but mistakenly translated as God) and the Sumerian *A-nan-na-ge* which, through its connection with ‘shining’ or ‘brightness’, leads to the definition of the eponymous *Shining Ones*.

## PROLOGUE – TWO

This chapter deals, tentatively, with the mystically-defined ‘Geography’ of the Materio-Spiritual and Spiritual Regions, and with the Hierarchy of the Lower Materio Spiritual Region – the Astral Plane. This evidence has the authority of Jesus of Nazareth, himself, as dictated to his three scribes Thomas, Matthew and Philip; and as recorded in the authoritative *Askew Codex*.

The text refers to five Archons (Rulers) of the Astral Plane, namely, Zeus, Ares, Aphrodite, Cronus and Hermes who were despatched to Earth to assist Mankind in the organisation of their affairs. These five were well known to classical Greek writers.

It also refers to other lesser entities who, from time to time, incarnate in the World for the purpose of doing the bidding of the Supreme Negative Power, Kal Niranjan. And, here, it is desirable to observe that one fundamental distinction between the two Powers is that the Positive Powers are given the function of returning ‘lost souls’ from the World back to the Supreme Lord, Sat Purush. On the other hand, since Kal Niranjan has the responsibility of ordering, and controlling, the Phenomenal Universe, the Negative Powers seek to prevent the return of such souls to the Higher Regions.

## CHAPTER ONE

In this chapter, we refer to the sudden surge forward in the artistic skills of the Near East during the third millennium B.C., which appears to have been stimulated by the movement of the Anannage out of Lebanon into the new City States of Sumer, after the destruction of Kharsag.

## CHAPTERS TWO AND THREE

These chapters refer to the arrival of the Anannage/*Shining Ones* in the Near East by ‘descending’ onto Mount Hermon in Southern Lebanon. In a series of Epic Poems, written in the Sumerian language of *eme-ku*, we are told that these arrivals, led by Enlil (‘Lord of Agriculture’) settled into a fertile basin among the mountains, and proceeded to establish an agricultural and horticultural establishment, with extensive animal husbandry, which became known to the later Hebrew tribes as the *Garden in Eden*. A knowledge of the climatic conditions in the area, combined with the carbon-dating of the adjacent city of Jericho, enabled a dating for the ‘arrival’ to be fixed at around 8 200 B.C.

At that time, the local tribespeople were unsophisticated Cro-Magnons who existed by hunting and foraging without any knowledge of agriculture. They were described in the Kharsag Epics as living in caves, dressing in skins, and drinking their water out of ditches.

The *Shining Ones* built an impressive 'township' of cedar-wood buildings, with roads, and running water fed from a Reservoir developed behind a massive dam wall. It is mentioned that the fast flowing water generated 'power'; and it is possible that this was used to produce electricity.

In a *Building of Knowledge*, a sophisticated control of agricultural pests and diseases was established by Ninkharsag ('Lady of Kharsag'); and many other scientific studies which were later described by Enoch, and recorded by us in Chapter Four.

All these operations, considering the low state of development of the local tribespeople, could only have been undertaken by a skilled, and technically-efficient, alien group. The Sumerian scribes considered these aliens to have been 'gods' without making any reference to their origins. That they had human bodies and appetites is made clear in the Kharsag Epic No.3 where a description is given of Enlil and Ninkharsag making love on the banks of the local river. This should not surprise us as references are made in the Prologue to the sexuality of certain of the ruling Archons in the Astral Region, attested to by Jesus of Nazareth in the *Askew Codex*.

The Anannage built the 'Great House of Enlil' on a high rocky eminence in Kharsag, and there they suffered two particularly severe winters requiring the building of furnaces, and fire-places. Ultimately, the 'Great House' was struck by lightning, and burned to the ground, in an appalling terminal storm, which also caused the collapse of the dam wall and the destruction of the whole establishment by the flood waters from the reservoir.

This chapter gives the first indications of the technical and scientific expertise exhibited by the *Shining Ones* but gives very little information about their physical characteristics. Fortunately, this omission is repaired in the next chapter when that excellent observer, Enoch, becomes the scribe and *factotum* to the alien group.

One further observation is of the greatest importance. In Kharsag Epic No. 5, the choice of a site for the Reservoir is under discussion, and it is stated:

*The Lords departed – the High Assembly ended .  
In it, the Lord had spoken, at that time in  
eme-an, the 'language of An':*

This remarkable statement has never been noted by scholars. And, since the Anannage were later to set up the City States which were to become Sumer, at the very time when writing was being developed, it would be surprising if *eme-an* ('language of heaven') were not the forerunner of the Sumerian language of *eme-ku* – and so, by the same token, the prototype of the Indo-European languages.

## CHAPTER FOUR

In this chapter, we have the first descriptions of the *Shining Ones*. Enoch lived in the Lowlands of the Jordan Valley. Millennia had passed since the founding of Kharsag (but it had not yet been destroyed, and the *alien group* were flourishing there, still. Enoch received a precipitate summons to become their Scribe, and two of their number were sent to fetch him. Enoch states:

[EN 1:2-10 PP] *On the first day of the month, I was alone in my house and was resting on my bed. And as I was sleeping, I dreamt that a great grief came over me, and I wept; and I could not understand why I felt like this, or what was going to happen to me. I awoke to find in my room, two very tall men different from any that I had seen in the Lowlands. Their faces shone like the Sun, and their eyes burned like lamps; and the breath from their mouths was like smoke. Their clothes were remarkable – being purplish [with the appearance of feathers]; and on their shoulders were things that I can only describe as 'like golden wings'.*

Later, Enoch described some of the group as *'those who were there were as bright as fire, but when they wished they could appear as ordinary men.'*

These two quotations, and many others similar to them, establish the refulgent nature of those we have termed the *Shining Ones*.

But Enoch did not confine his descriptions to personal appearances. He was fascinated by the technical and scientific activities of his superiors. Of these, his most important observations are contained in the frequently quoted [by us] passage:

[SE XIX: 1-5 PP] *After this, the men brought me to the sixth haven [the Building of Knowledge in Kharsag], and there I saw seven groups of Angels, very bright and wonderful, with their faces shining brighter than the Sun. They were brilliant, and all dressed alike and looked alike.*

*Some of these Angels study the movements of the Stars, the Sun and the Moon, and record the peaceful order of the World. Other Angels, there, undertake teaching and give instruction in clear and melodious voices. These are the Archangels who are promoted over the ordinary Angels. They are responsible for the recording (and studying) the fauna and the flora in both the Highlands and the Lowlands.*

*There are Angels who record the seasons and the years; others who study the fruits of the Lowlands, and the plants and herbs which give nourishment to men and beasts.*

*And there Angels study Mankind and record the behaviour of men, and how they live.*

These activities took place several centuries after the founding of Kharsag by which time the knowledge being obtained, above, would have been second nature to the original *Shining Ones* – but it was not long after the arrival of the Watchers, the reinforcement of junior Angels who were to cause such havoc in the Lowlands.

We should like to suggest, therefore, that, at that time, the Building of Knowledge in Kharsag was being used as a Teaching College for alien Angels who had just arrived from the Astral Plane. The so-called Archangels were the College lecturers.

Enoch records two other major technical achievements which, at first sight, appear to have been anachronistic in the extreme. The first is a continuation of the record of the 'two men' who called on him in his house (see p. 654):

[SE III:1 PP] *When I had spoken to my sons, the men called me. They lifted me up and placed me on what seemed to be a cloud, and this cloud moved, and going upwards I could see the sky around and, still higher, I seemed to be in space. Eventually, we landed on the First Haven [Mount Hermon] and there they showed me a very great sea [the Mediterranean], much bigger than the inland sea where I lived.*

This was not a hallucination, or vision, because there was an actual journey from a point in the Lowland Jordan Valley, northwards to the top of the mountain that dominated Kharsag. But was it taken in an aerial craft, or by some form of supernatural levitation? A comparative passage from the alternative *First Book of Enoch* states:

[EN LXXX:2 VB] *And he was raised aloft on the chariot of the spirit – and his name vanished from among them [his family].*

The Greek word, which Canon Charles translated as 'spirit', was πνευμα which transliterates to *pneuma*, the principal meaning of which is 'air' [we still use it in our word 'pneumatic']. Consequently, Enoch's means of transportation was stated, literally, as 'the air-chariot' -strangely similar to our modern term 'airplane'.

The acceptance of this interpretation is an exceptionally serious one because there are numerous occasions in the Old Testament when this question of aerial travel is raised. The most striking example occurs when Yahweh was recorded as travelling (and living) in his *pillar of cloud and fire*. Because of the importance of this example, we shall address the conundrum under Chapter Nine in due course.

But a preliminary thought will not be amiss, here. On the astral plane there is no need for mechanical transportation. In that subtle region, the light astral bodies of the inhabitants, there, can be moved by thought transference alone. But in an Earthly incarnation, the Astral body is enclosed in the heavy and cumbersome Earthly body which must have come as an unpleasant shock to the individual concerned. And some kind of assistance would surely have been provided by the Astral authorities to ease the inconvenience.

The second of Enoch's 'technical' experiences was his visit to the Dwelling of the Most High (Anu). In this episode, Enoch was sitting in a place called 'Abersjail in the Anti Lebanon discussing with the Watchers the sentences which had been passed on them by the Anannage Council for their misdemeanours in the Lowlands. He then fell asleep and dreamt of the punishments – and had a most detailed and extraordinary 'vision' which he described, again, in

aerial terms similar to those he used to describe his journey from his home in the Lowlands up to Mount Hermon:

[EN XIV:8 VB] *Behold, in a vision a cloud invited me and a mist summoned me, and the course of the stars and the lightnings sped by me, and the winds in the vision caused me to fly and lifted me upward and bore me into heaven.*

Enoch does not describe his 'landing' but arrived, somewhat precipitately, at a walled-estate which proved to be the dwelling of the Most High.

This description, in contrast to his earlier aerial journey, has all the hallmarks of a mystic journey from a trance, or dream, state on Earth up to the Astral, or even higher, Region. Although such a journey, normally, can only be made by an individual after considerable practice, and years of effort, it can be achieved 'in a flash' under the control of a mystic adept. In Enoch's case, we suggest that the Most High 'lifted' his soul up to the Higher Plane where he was able to see the sights that astonished him, and to have the conversation with the Most High, which he describes so vividly. The stars, lightnings and winds are a common experience of those who take such a mystic journey.

## CHAPTER FIVE

In this chapter, the construction of Jericho is one of the outstanding events. The very detailed, and scientifically-undertaken, archaeological survey was carried out by Kathleen Kenyon and her team, and most efficiently recorded.

The great mound of Tell es Sultan revealed six thousand years of occupation, and the magnificent fieldwork of Kathleen Kenyon, there, in the nineteen fifties, followed by careful laboratory work over the following decades, has given us a reliable time-scale by which the civilizing of the whole of the Near East can be measured.

As shown in *Table II*, on page 123, the averaging of six Carbon 14 dating results has demonstrated that, over a period from 9070 to 8030 B.C., there is no evidence of any solid structures being built on the natural gravel base at the bottom of the mound. But immediately after the later date (8030 B.C.), the first houses of sun-baked, hand-finished, mud-brick occur. These had curved walls, inclining upwards and appear to have been of a simple round, bee-hive pattern with mud floors.

Before the next Carbon 14-dated layer, termed Stage IV, which gave a date of 7858 B.C. from the average of six samples, a **sensational period of building took place**. A freestanding stone Town Wall was built – perhaps 600 m in circumference; this wall was 1.80 m wide at the base and still exists to a height of 3.65 m. Against the inner side of the wall was built a tower, 9 m in diameter at the base and 7 m in diameter at the top, with a surviving height of 7.75 m. This tower was solidly built of stone; in its centre was a staircase leading from a passage which gave access to the tower from the town, built remarkably solidly with a roof of large slabs, hammer-dressed to a flat surface. Kenyon's own words give the best picture of this remarkable structure.

... Treads are formed of great stone slabs more than 0.75 m across and up to 1 m long, hammer-dressed to a smooth finish. The whole thing is excellent in both architecture and masonry, and everyone who sees it finds it impossible to believe that it was built eight thousand years or more ago.

*In conception and construction, this tower would not disgrace one of the more grandiose medieval castles [our emphasis].*

This description was written before the definitive Carbon 14-dating had been completed, and it is now known, with certainty, that **the tower is almost ten thousand years old.**

Jericho is the first of many such constructions that throw our conceptions of archaic expertise into disarray. How could such an edifice been conceived, and constructed, by primitive Cro-Magnon tribesmen living in simple mud-brick huts? If they had any hand in it they should surely have been taught by some alien, highly advanced group. And the only such group, of which we are aware, were the *Shining Ones*. They also built the structures of similar stability in Kharsag which was only a hundred miles away.

## CHAPTER SIX

The claims made for the *Shining Ones* in this chapter, in which they are recorded as having produced *in vitro* hybrids of themselves and the local tribespeople, for the purpose of obtaining labourers on their constructions in Kharsag, will not be assessed, here, because these were not obtained from straightforward translations from the Akkadian, but from our own interpretations of the translations by others. Although we are confident of the final result, some of our readers may find scientific objections to the method by which it was reached.

## CHAPTER SEVEN

The climax to this chapter rests on the biblical Flood, but although the Anannage claimed that they were responsible for the carnage, we cannot assess how much weight should be given to the Akkadian account – or even to the biblical account.

## CHAPTER EIGHT

This chapter records, in graphic detail, the destruction of Kharsag/Garden in Eden. The highly emotive account tends to stress the weaknesses of the Anannage rather than their strengths. It shows that even motivated Materio-Spiritual Beings can come to grief in the unfamiliar environment of our dangerous planet.

## CHAPTER NINE

This important chapter is less concerned with the *Shining Ones* than with the highly-placed Negative Power, *Yahweh Elohim*, who may have been Kal Niranjana, himself; but, possibly more likely, one of his senior lieutenants, of whom we know the names of three (see page 51).

Of the three, *The Authades* appears to be the most likely contender as his name, in the Greek, means 'the remorseless, unfeeling One'. And such a description is entirely in keeping with his record amongst the Hebrew peoples.

Chapter Nine gives accounts of several events which were outside the normal range of earthly happenings. We do not consider these to be *miracles* but merely occasions when the greater powers of a Negative Master were used to his advantage.

These events include:

1. Intervention of Yahweh into the child-bearing of Sarah.

[GEN 18:9-13 TH VB] *They (Yahweh with two companions) said to him (Abraham), 'Where is your wife Sarah?' And he replied, 'There, in the tent.' Then one said, 'I will return to you when life is due, and your wife Sarah shall have a son.' Sarah was listening at the entrance to the tent, which was behind him. Now Abraham and Sarah were old, advanced in years; Sarah had stopped having the periods of women. And Sarah laughed to herself, saying, 'Now that I am withered, am I to have enjoyment – with my husband so old?'*

*Then the Lord said to Abraham, 'Why did Sarah laugh, saying, Shall I in truth bear a child, old as I am? Is anything too wondrous for the Lord? I will return to you at the time that life is due, and Sarah shall have a son.' Sarah dissembled, saying, 'I did not laugh, for she was frightened. He replied, 'But you did laugh'.*

In the light of the activities of the *Shining Ones*, outlined in Chapter Six, this event can only be understood as part of a pattern of genetic intervention which also included the gratuitous intervention by Elisha with the woman of Shunem (2KIN 4:8-17), and perhaps the purposeful virgin birth of Jesus of Nazareth (MAT 1:18-23).

2. The control of the *Exodus* of the Israelites from Egypt.

[EX 13:21 TH VB] *The Lord went before them in a pillar of cloud by day to guide them along the way, and a pillar of fire by night, that they might travel day and night.*

[EX 14:24 TH VB] *At the morning watch, the Lord looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into a panic.*

In this context, we stated earlier that there was a gratifying consistence about this second passage because, in the half-light of the morning watch, an airborne object might be expected to

show both its daylight form and the light from its source of illumination. The latter was described as 'fire' because the chronicler knew of no other source of light on earth.

Yahweh's 'pillar' figures prominently throughout the chapter, being used by him both as a means of transport and as a home and shelter while his 'desert tent' was being constructed by Israelite craftsmen.

On the evidence presented in *The Torah*, the 'pillar' must be accepted as an aerial craft of an unknown kind. But, in the context of Yahweh's astral and causal bodies, it need not have been a fully material object. Perhaps, a term such as 'materio-spiritual' is more fitting. This also applies to the many other examples of 'flying craft' mentioned in the chapter's text such as those used by Elijah and Ezekiel; and the ru<sup>ah</sup> which 'hovered over the waters' (see *Appendix B*).

This explanation may also give credence to the myriad reported modern sightings of so-called 'flying saucers', or 'unidentified flying objects (U.F.Os.)' which tend to be derided in scientific circles as hoaxes or delusions. In a mystical context, these may be perfectly valid – if inexplicable to the layman.

### 3. The Unsolicited Fire:

[LEV 9:23-24 TH VB] ... and the Presence of the Lord appeared to all the people. Fire came forth from before the Lord and consumed the burnt offering and the fat parts on the altar. And all the people saw, and shouted, and fell on their faces.

[LEV 10:1-2 TH VB] Now Aaron's sons, Nadab and Abihu, each took his firepan, and laid incense on it; and they offered before the Lord alien fire, which he had not enjoined upon them. And fire came forth from the Lord and consumed them; thus they died at the instance of the Lord.

There is no question of a miracle in these events. Miracles require a suspension of natural laws to allow a happening to take place; but there was no such suspension here. Yahweh was exercising his powers under his own natural laws. These laws happened to be different from those normally exposed on Earth; and point up the supernatural nature of Yahweh.

[NUM 16:31-35 TH VB] Scarcely had he (Yahweh) finished speaking all these words when the ground under them burst asunder, and the earth opened its mouth and swallowed them up with their households; all Korah's people and all their possessions. They went down alive into Sheol, with all that belonged to them; the earth closed over them and they vanished from the midst of the congregation. All Israel fled at their shrieks for they said, 'The earth might swallow us!'

This event is unlikely to have been a natural earthquake; but, more likely, another example of Yahweh's extraordinary powers. Kal Niranjan is quoted by the mystical saints as being the administrator of the phenomenal universe; and what he, and his assistants administered, could presumably be destroyed by them.

### 4. The Brightness of Yahweh's Face:

[EX 33:22-23 TH VB] *And the Lord said to Moses. 'I will also do this thing that you have asked (to take the lead in the journeys ahead); for you have truly gained my favour and I have singled you out by name.'*

A great burst of emotion came from Moses after this accolade and he cried out: 'Oh! Let me behold your Presence'. But Yahweh was cautious and replied: 'I will be gracious to whom I will be gracious, and show compassion to whom I will show compassion, but you cannot see my face; for men may not see me and live'.

Yahweh's reply to Moses continues somewhat enigmatically.

[EX 33:21-23 TH VB] ... *'See there is a place near me. Station yourself on the rock and, as my Presence passes by, I will put you in a cleft of the rock and shield you with my hand, until I have passed by. Then I will take my hand away and you will see my back; but my face must not be seen.'*

We suggest that the radiance of Yahweh's face was much greater than that of an ordinary member of the Anannage group; and it enables us to include him as one of the *Shining Ones*, but a very high-ranking, if not the highest-ranking, member of that select band.

## CHAPTER TEN

This chapter covers the Seven Cities of the Levant – Kharsag, Jericho, Çatal Hüyük, Ba'albek, Ebla, Olympus and On. Of these Kharsag and Jericho have been covered in previous chapters; for the remainder, by far the most important evidence for the presence of the *Shining Ones* is to be found at Ba'albek. Here, the giant podium under the Graeco-Roman temple of Jupiter Heliopolitanus contains the strongest evidence yet that an alien group, with knowledge and powers greatly in advance of the local people, had been active in its construction.

The world at that time (third millennium B.C.) had no knowledge of any power stronger than the human body, assisted by horses and elephants; and no mechanical devices other than the lever, the pulley and the wheel; and no connecting material of any strength other than chains, and fibre and leather ropes. And yet the three giant limestone blocks of the *Trilithon* which measured more than 19 m in length, 4.2 m in height and 3.6 m in breadth, and each of which weighed in the order of **870 tonnes**, were quarried and moved a kilometre over rough and undulating country to the temple site. There, each was raised 10 m (over 32 feet) and placed, and aligned, side by side, on the temple platform with such accuracy that a razor blade cannot be inserted between them (see *Fig.10* and *Plate XI* on pages 269/270).

The *Plate* shows an even larger block, the *Hajar Al-Qubla* (The Stone of the South) which measures 21.3 x 4.9 x 4.3 metres and is estimated to weigh around 1 250 tonnes. This block was never moved to the building site and, in this respect, it shares its strangeness with the colossal

statue on Easter Island that lies, supine, in its quarry, weighing 500 tonnes (see Chapter Twenty).

The older Polynesians on Easter Island, in the Pacific Ocean, scoffed at visiting Westerners who produced wooden skids, drawn by men with ropes, as their illustration of how the massive stone statues, there, could have been moved from the high quarries across rough terrain to the sites where they now stand on the coast.

*'It was done by mana', the Island sages said, 'by mind-power'.*

And, in this connection, we must repeat that the Biblical New Testament reminds us of the same potential powers as expressed by the Easter Islanders. In MAT 17:20, we read:

*Then the disciples came privately to Jesus. 'Why were we unable to cast it [a devil] out?' they asked. He answered, 'Because you have little faith. I tell you solemnly, if your faith were the size of a mustard seed you could say to this mountain, "Move from here to there", and it would move' (our emphasis); nothing would be impossible for you.'*

Saints of many persuasions have said the same thing – that the Mind, when properly harnessed, is a very powerful instrument, and capable of performing remarkable feats.

The Anannage/*Shining Ones*, as we shall demonstrate later, were agents of Kal Niranjan who, himself, is the *Universal Mind* operating from the Causal Region. And none but the Universal Mind, acting through agents, could have achieved the emplacement of the Trilithon blocks at a time, before our own, when power-operated mechanical devices had yet to be invented. The hands of the *Shining Ones* are clearly visible in the building of the Ba'albek Temple.

The same hands are visible in the development of Egypt from a headquarters in ON. The Egyptian concept of creation, which may be taken to be the onset of civilization, was the rising of a mound of earth out of the primordial sea, on which **the sun-god rose from an egg**. The symbolism, here, may suggest that the first contact that the primitive tribes of the Nile Valley had with the Anannage, was the landing of their 'aerial craft' (the egg) on a muddy island in the River Nile – unquestionably the safest spot from which to make an assessment of the new land. Out of the 'craft' would have stepped Atum, followed by Shu and Tefnut; and the first reconnaissance of the fertile valley would have begun.

As we have mentioned earlier in Chapter Ten, the principal figure in the development of pre-dynastic Egypt was the towering presence of Osiris – the tall, handsome, darkskinned teacher – who bestrode the land like a *Colossus*. His first cares were stated to have been the abolition of cannibalism, followed by the teaching of the first steps in agriculture to his half-savage subjects. He taught the fashioning of agricultural instruments, the production of grain for bread-making, the growing of grapes, and the making of wine and beer.

The close similarity between these activities and those of Enlil at Kharsag, makes it crystal clear that Osiris was the leader of one of the teaching schools of the *Shining Ones*.

Like Enlil and Enki, Osiris was a ‘Lord of Cultivation’; and like Shamash, he was a law-giver – but unlike Yahweh Shamash, he was a conciliator and a peace-lover; and one whose object was to draw people together rather than to split them apart. He was a Positive Power in distinction to Yahweh who was a Negative power. As we have recorded earlier, he built towns and gave his people just laws, as a result of which he earned the title *Omnophris*, meaning the ‘Good One’. He was said to have laid down edicts governing ‘religious practice’ – although, over this long time-span, we cannot determine what was then meant by ‘religious’. Nevertheless, we are inclined to consider Osiris to be one of the first Spiritual Leaders to *descend* on a teaching mission in this *Kalyuga* (see footnote on page 290). He constructed two kinds of flute to accompany ceremonial songs.

He travelled widely, leaving the country in the capable hands of his wife, Isis (cf. Enlil and Ninkharsag) – and, always, his way was to abjure violence and to win over foreign peoples whom he met by his music and teaching.

### CHAPTER ELEVEN

This chapter concerns the land of Persia and its ancient inhabitants. It is remarkable in its similarities with Kharsag – with *shining* entities carrying out the same development procedures as Enlil and his Council of Seven. Two particular personalities stand out as representatives of the *Shining Ones*. The first is Ahura Mazda who has all the qualities of Anu (the Most High). He is recorded as “the wise Creator who, in ancient times, crossed the skies in his ‘flying disc’”. Here, we have another example of the mysterious ‘aerial craft’, possibly the equivalent of Yahweh’s ‘pillar of cloud’ – although Ahura Mazda had none of the unpleasant characteristics of Yahweh.

The second personality was Jamshid whose name was the Persian form of Yima Khshaeta (‘Yima the *Shining One*’). His epithet of ‘shining’ was also applied to the Sun. Firdausi wrote that he ‘wore kingly wise the crown of gold’; and that on his jewelled throne he

*... sat sunlike in mid-air.*

*The world assembled round his throne in wonder [at]  
his resplendent fortune [? form].*

Mazda instructed Yima/Jamshid in the setting up of an agricultural settlement similar to that at Kharsag:

*Therefore make an enclosure, long as a riding-ground on every side of the square; gather together the seed of small cattle and of great cattle, of men and dogs and birds and red, blazing fires. Then make an enclosure, long as a riding-ground on every side of the square, to be an abode for men; long as a riding-ground on every side of the square as a stall for cattle.*

The full account of this instruction will be found in page 308.

Jamshid succumbed to the 'sin' of pride (an obvious parallel with Lucifer) and was punished by having his 'glory' (*khvarenan*), an emanation of divine radiance, taken from him. He was left trembling, confounded, and defenceless against his foes. The 'apostate Watchers' in the Astral Region were similarly punished by Jesus of Nazareth (see Prologue, Part Two).

We cannot avoid the conclusion that Jamshid/Yima, the civilizing genius of the early Iranians was one of the principal *Shining Ones* – a High Archon from the Materio-Spiritual Regions.

## **CHAPTER TWELVE**

The study of the Sub-Continent of India follows the same pattern as that of Ancient Iran. The first group of gods referred to in the ancient *Vedas* were the *Adityas*, described as *shining*, golden, many-eyed, unwinking and sleepless – attributes also ascribed to the Anannage. 'Golden' may be accepted as an alternative for 'bronzed'; 'many-eyed' as a reference to the 'one-eyed' and 'two-eyed' Serpents; and 'sleepless' was an attribute used by Enoch in describing the Watchers – 'those who sleep not', and are 'ever watchful' (see Chapter Four).

The term *Adityas* was specifically used for the Council of Seven or Eight as was the term Anannage; and, as in the latter, it could be expanded to include the whole of the pantheon. In all matters, they seem to have performed the same functions as their colleagues in Kharsag, and to have been dedicated to justice and the pursuit of truth.

## **CHAPTER THIRTEEN**

We wrote in Chapter Thirteen that the Chronology of the Han Dynasty (*Han Li Chih*) carried the early chronology of China back more than two million years, divided into ten great epochs. The tenth and last of these epochs is represented as beginning with Huang-ti, the Yellow Emperor, but the whole span of epochs is given no credence by Chinese writers, and is considered to be mythological. But, in our experience, myth is not necessarily incredible.

Huang-ti was given a family name, and his father was governor of Hu-hsiung, the modern city of Lo-Yang. There are, therefore, two figures merged into the image of Huangti – one a mythical figure from the distant past, and the other a historical figure at the beginning of the civilized era.

The mythological counterpart was reported 'to have gone in dreams to distant regions and places, inhabited by spirits who walk on air and sleep on space as if it were a bed. They neither sink in water nor burn in fire, and live without sorrow or fear'. After awakening from such a dream of three months duration, Huang-ti taught people how to control the forces of nature and of their own hearts. After another long 'sleep', he acquired the power of teaching, and governed the country for twenty-seven years with such success that it became as happy as a fairyland in which ordinary inhabitants inhaled air and sipped dew in place of ordinary food. They were able to control all their natural passions, so that society lived according to the rules of perfect virtue.

All this appears to point to the probability that Huang-ti, in addition to his technological teaching, was a Spiritual Teacher – a Master incarnated from the Spiritual Regions. Or, in terms of Indian philosophies, a Saint or *Satguru*.

### CHAPTER FOURTEEN

The ancient records of the Japanese *Shinto* state that early in the primeval chaos there were three deities in the land – the *Eternal-Ruling-Lord*, the *High-Producing God*, and the *Divine-Producing Goddess*. These three were regarded as the original Triad in the generation of gods, men and things. But almost nothing further is heard of them, except that some clans claimed descent from one or other of them.

The primeval triad was followed by a series of gods and goddesses, all of whom, ultimately, were said to have ‘hidden themselves’; that is, departed, but not after the fashion of human mortality – more in the nature of a return to *higher regions*. But after a succession of these spontaneous generations and disappearances, a couple *appeared* who were destined to generate many things, and many important gods. They were the *Male-who-invites* (*Inzanagi*) and the *Female-who-invites* (*Inzanami*) [see *Fig. 18*].

These two deities were said to have been ‘sent down to the world by command of the celestial deities in order to bring forth things on earth.’

They descended from their heavenly home by the ‘Floating Bridge of Heaven’. We have no description of this process but it seems reasonable to assume that the Anannage were in action, again, *descending onto a high mountain top* as in Eden/Kharsag (Chapter Three). It is also reasonable to assume that the ‘Floating Bridge’ was a euphemism for Enoch’s ‘aerial craft’ – something that floated in the air, and bridged the span between heaven and earth.

In course of time several more deities arrived on earth, chief among whom were the *Heaven-illuminating-Deity* (*Ama-terasu*) who became the Sun-goddess; *Guardian-of-the-Moonlight-Night* (*Tsuki-yo-mi*); and the *Swift-impetuous-Deity* (*Susa-no-wo*), the Stormgod. A considerable conflict broke out between *Susa-no-wo* and *Ama-terasu* in which the Storm-god was worsted, and the Assembly of the gods decided to punish the outrageous Storm-god. His beard was stripped off, his possessions confiscated, and he was sentenced to be banished [presumably back to the Astral Region].

*Susa-no-wo*’s successor was *Oh-kuni-nushi*, the *Great-Land-Master*. It was his role on earth to rule the country equitably, and to develop its agricultural and mineral resources. In this task, the *Great-Land-Master* was sent a powerful help-mate in a dwarf-god (see the section on ‘Dwarfs’ in Chapter Sixteen), named *Suku-na-biko*, the *Small-Renown-Man*. This character was said to have approached the Land-Master as he was standing on the beach – having come from the sea on a raft, clad in ‘moth’s wings’ and wearing a mantle of feathers (cf. Enoch’s ‘two men’ in Chapter Four).

The Land-Master learned that the Dwarf was a ‘child’ of the Divine-Producing goddess, and was familiar with the medical arts. Reading between the lines, this suggests that the Dwarf was an “assistant of one of the original Triad of gods, sent as a replacement from ‘Headquarters’ to

assist the Land-Master". They became like brothers, and co-operated in developing the land, in cultivating useful plants, and in curing people's diseases.

We can now see the Japanese pantheon in the familiar terms of the Anannage hierarchy, and conclude that the Land-Master (the equivalent of Enki in Kharsag – *Lord of the Land*) was occupied with setting-up yet another *Khar* (as in Lebanon and in Persia and in Crete) – this time in the region of Izumo, on the coast of the Sea of Japan.

The text mentions, briefly, a 'fairy' who was completely indigenous to Japan, named Ko-no-hana-sakuya-hime, 'the Lady-who-causes-trees-to blossom'. She was the fairy of cherry-blossoms, and is pictured as hovering over trees and making them bloom. She was supposed to have married the 'grandchild' of the Sun-goddess who took over the responsibilities for the running of the agricultural complex at Izumo. Here, there is another parallel with Kharsag (see Chapter Three – Kharsag Epic No.3) where Ninkharsag who might also be described as one who made the fruit-trees blossom (see Epic No.2 – 'our queen who had produced a three-fold bearing of fruit') married Enlil, the leader of the Anannage group, there.

The text also mentions a 'wonderful robe of feathers' hanging on a pine tree. A passing fisherman stopped to examine the robe and, while doing so, a fairy (also described as a celestial maiden) appeared and told him that it was hers – the robe of feathers that was the property of all heavenly maidens. The robe of feathers, worn by the Anannage, has been mentioned several times in this study, and appears to have been a standard item of clothing. It was worn by the 'two men' who carried Enoch up to the Garden in Eden, and is depicted as a kilt-like dress in several Sumerian statues. It is also well illustrated in the depiction of *The Three Emperors* in Fig.17 on page 332.

## CHAPTER FIFTEEN

In this chapter, the movement is followed of one group of *Shining Ones* out of the Middle East westwards across Europe. Only rarely was it possible to distinguish between individuals because their personal names appear infrequently – only their 'stage names' are recorded in ancient documents. In previous chapters, Enlil meant 'Lord of Cultivation'; Enki meant 'Lord of the Land'; Anu was the 'Most High'; and Osiris was Wsr meaning the 'Wise One'. Always, we recognize the *Shining Ones* by their titles; by the descriptions of their occupations; by their positions in the Anannage hierarchy; and sometimes by some remarkable characteristic – but only very rarely by their proper names.

This is an unfortunate truth because it means that we are never sure whether the same Being is responsible for two different events, or whether there has been a change in personnel between the two events. For example, we cannot be sure whether the Enlil who founded Kharsag was the same Enlil who founded the City State of Nippur, some two and a half millennia later. We may ask, if they were not the same Being, were there two other Enlils on Earth in between, or perhaps twenty?

The difficulty lies in the fact that we are not dealing with [as St. Paul succinctly stated] 'flesh and blood, but with principalities and powers'. These principalities, while temporarily encased in

human bodies, are constrained by the length of time that they have at their disposal, before they are called back to re-enter the 'wheel of transmigration'. For some that time may be short, for others centuries or even millennia.

### THE 'NEW GODS' OF THE GREEKS

The first place of importance on this Western Odyssey was the Island of Crete. The 'Old Gods' had long since left Mount Olympus and the Grecian Mainland, and had possibly returned to the Astral homeland; and a new influx of teachers was to approach that mainland by way of the fertile island that closes off the Aegean Sea. Once again, the *Askew Codex* is our informant, and Jesus of Nazareth the narrator:

*He appointed eighteen hundred Archons [Rulers] in each Aeon, and he placed three hundred and sixty over them. He appointed five other Arch-archons to rule over the three hundred and sixty, and over all the Archons which he appointed.*

*In all the World of Mankind, these five are known by the following names. The first is called Cronus; the second Ares; the third Hermes; the fourth Aphrodite; and the fifth Zeus ...*

*Furthermore, Jeu saw that the five needed a 'rudder' in order to guide the World, as well as the Regions of the Sphere [Astral Plane], lest they be destroyed by the wickedness (of the Negative Powers). So he went into the (Place of the) Middle and drew out a power from Sabaoth the Good, and he bound it into Zeus because he was good – so that he might guide the others with his goodness.*

Askew Codex: The Path of Light, pp. 6-7.

This quotation is the most important aspect of this chapter – a direct connection between the Powers in the Spiritual Regions and the welfare of ordinary men and women on Earth.

On Crete, the influence of Zeus is everywhere to be seen; and he was certainly a 'Lord of Cultivation', like Enlil. The similarity between the Lasithi Plain (see page 349, *Map 11*) and the Rachaiyah Basin in which Kharsag was built (see page 126, *Map 3*) is quite remarkable. Although the Lasithi Plain is larger, it has the same outlined, flat lake-bed surrounded by mountains at a similar height, and flanked by valley exits on one side leading to lower levels. The possibility that this plain held a 'Khar', established on the principles of the original Kharsag, was investigated in Chapter Fifteen.

### THE FINNO-UGRIAN PEOPLE

The *Shining Ones* have left their marks on mythologies across the breadth of Europe; but these cannot be divided into separate areas as facily as was possible in the more stable Middle and Near East. In the age that we are considering, primarily the third millennium B.C., the Finno-Ugric race was less scattered than it is today though their locations, then, are imperfectly known.

Their prime interest to this study lies in their creation story which has elements which will be found familiar. In it, it is assumed that some men and animals were already in existence, as well as certain spirits. There was water covering most of the Earth, and an 'eagle' flew over it looking for a dry spot to lay its 'eggs'.

The story has affinities with Atum in Egypt (he was a hawk-god) landing on a mudbank amidst the waters; it also suggests the Greek tale in which Nyx laid an egg out of which stepped Eros and others. In this story there is no mention of other beings coming out from the egg; in fact the only communication that these early Uralians had with 'sky people' was through the holes at the top of their tents. The 'sky' was then so low, they said, that they could speak directly to it – and to the gods who inhabited it.

The sky-gods are described as living in a place of light; and Samoyed legend specifies that the chief one was made of fire, so that the sight of him was more than human eyes could bear (cf. descriptions of Lugh in Chapter Seventeen, and Yahweh in Chapter Nine). *Larousse* suggests that there may be some confirmation of this tradition if, as some theorists propose, the name Jamala should be regarded as a radical word, originally meaning 'brightness' or 'light'. Uralians appear to have thought of the sky-gods as Beings of light – living in the Firmament among the bright stars.

## THE SLAVONIC MYTHOLOGY

The name of the chief god of the Slavs has not come down to us, but there is a wellfounded belief that it was Svarog (see *Fig. 23*, page 373) who, in old chronicles, was often identified with the Greek Hephaistos. However, there is more evidence regarding his 'sons' (or subordinates), one of whom was called Dazbog, and the other, Svarozic ('Son of Svarog'). The root *svar* meant 'bright' and is related to similar terms in Sanskrit. Moreover, the suffix *og* is believed to be a contraction of *ogon* which should be compared with the Sanskrit *agni* meaning 'fire'; and with the Sumerian *Ug* and the Celtic *Og*. Svarog was clearly one of the *Shining Ones*.

## CHAPTER SIXTEEN

In this chapter, the search for the *Shining Ones* reaches Scandinavia. It will be recalled that, in Kharsag, they were classified into three groups – the aristocratic Council; the Scientists or Sages who were referred to as Serpents; and the Craftsmen and Artisans. In the Scandinavian *Edda*, the gods are also divided into three groups – the Aesir, who were their aristocracy; the Vanir, who were more simple characters, and were peaceful and benevolent, and concerned themselves with the fruitfulness of plants, animals and men; and the Alfar who were the third order of craftsmen. The same divisions were found in the *Tuatha De Danann* (see Chapter Seventeen).

The chief of the gods, Odin, was said to have built a house for himself which was called *Sigtun* which in *eme-an* would have meant either 'green settlement' or 'all green'; and this act was in keeping with that of Enlil in Kharsag. The *Edda* also states that the Aesir dwelt in Asgaard; the Vanir in Vanaheim; and the Alfar in Alfheim – but the locations of these places are not given. For

this reason, among others, it has been assumed by scholars that Asgaard was a mythical place in the heavens, unapproachable by mortal men. But this contention is dubious. *Heim* simply meant 'home' – Vanaheim was the 'home of the Vanir'; and Alfheim was the 'home of the Alfar'. They were not named locations.

Asgaard, itself, is a corruption of *asa-gaard* (in the singular), *aesirgaard* (in the plural); and *gaard*, even today, is a many purpose word. Its prime meaning is a 'yard', or 'courtyard', but it can be promoted to mean a 'country-house' or a 'manor'; and it is also a common expression for a 'farm'. In the centuries since the *Edda* was written, the meaning of *gaard* is likely to have been refined – and the most likely original meaning, in an agricultural community, would have been 'farm' in its lowest standing, and 'country estate' in its highest.

Furthermore, as our main text points out, *gard* or *gaard* is cognate with the English 'garden'; but, more importantly, and remotely, it is cognate with the Sumerian *ghar* or *khar*, meaning an 'enclosure' in the agricultural sense. Consequently, the *as-gaard* was the *khar* of the Aesir, just as Khar-sag was the principal *khar* of the Levant.

In common with Kharsag and Olympus, the gods in Scandinavia appear to have enjoyed banquets and feasting; together with singing and games of skill. It was said that some were also fond of fighting and wrestling; and that some followed the chase.

They were said to have been subject to the passion of love and, apart from their consorts, Odin and Thor are reported to have had other wives and mistresses. This practice, if it were true (and we can hardly doubt it after the *shenanigans* which we reported from the Astral Region in the Second Part of the Prologue), it would not necessarily imply licentiousness. Religiously-licensed polygamy is a tenet of Islam, and of a number of other sectors of the human race; but was not condoned by Jeu:

*When Jabraoth came to believe in the Initiation of the Light, together with his Archons, he abandoned the practice of Sexual Intercourse. But, Sabaoth the Adamas continued to be involved in sexual matters.*

Askew Codex: The Path of Light, pp.5-6.

Physically, the Scandinavian gods were magnificent, being generally regarded as being substantially larger than men [cf. Yahweh in Chapter Nine], and this was particularly true of Thor. Some were described in strikingly superlative language, like Balder and Heimdall; many were white and *shining*. Some were considered to be older, and some younger. Odin was grey-bearded, and yet had none of the weaknesses of age; Thor was in his prime; and Balder was a youth of attraction and gracefulness.

## THE DOOM OF THE GODS

This report of the ending of a *Golden Age*, and fearful destruction of gods and men, in a seeming turmoil of earthly upheaval and conflagration, is the central incident of a wider myth of the destruction of the World which demonstrates that as the gods were not eternal their lives, on Earth, must come to an end at last. Possibly similar myths were carried in other cultures, too, of which the biblical *Armageddon* ('the Mountains of Megiddo') was one:

*The sixth angel emptied his bowl over the great river Euphrates; all the water dried up so that a way was made for the kings of the East to come in. Then from the jaws of dragon and beast and false prophet I saw three foul spirits come; they looked like frogs and in fact were demon spirits, able to work miracles, going out to all the kings of the world to call them together for the war of the Great Day of God the Almighty<sup>(1)</sup>. — This is how it will be: I shall come like a thief. Happy is the man who has stayed awake and not taken off his clothes so that he does not go out naked and expose his shame [this is believed to be a quotation from Yahweh] —. They called the kings together at the place called, in Hebrew, Armageddon.*

*The seventh angel emptied his bowl into the air, and a voice shouted from the sanctuary, 'The end has come'. Then there were flashes of lightning and peals of thunder and the most violent earthquake that anyone has ever seen since there have been men on earth. The Great City was split into three parts and the cities of the world collapsed; Babylon the Great was not forgotten: God [Yahweh] made her drink the full winecup of his anger. Every island vanished and the mountains disappeared; and hail, with great hailstones weighing a talent<sup>(2)</sup> each, fell from the sky on the people. They cursed God [Yahweh] for sending a plague of hail; it was the most terrible plague.*

New Testament *Book of Revelations*: 16, 12-21: JB.

Another such myth is carried in the Hebrew *Scroll of the War of the Sons of Light against the Sons of Darkness*. Though this work is so beset with symbolism and arcane meanings that no two scholars can agree on its interpretation, it is stated by its compiler (Yigael Yadin), nevertheless, to form an organic part of the literature of the Qumran Sect. But, one problem is to know whether this war is supposed to have occurred in the past, or is still to come. Was it a foresight into the Great Wars of the Twentieth Century or a parody on some holocaust still to come? On either count, we do not believe that it is relevant to the Scandinavian myths.

Snorri's account of the *Doom* begins, like *Revelations* and the *Qumran Scroll*, with moral evils on earth and ends with War. From the east comes Hyrm, leader of the Giants. The Midgard-Serpent writhes in fury; the eagle, Hraesvelg, screams aloud, gnawing corpses. Another ship sails from the North with the people of Hel, steered by Loki. Wild hosts follow the Fenris-wolf which is now free of its bonds. From the South comes Surt with the fire; the hills are shattered; the Giantesses fall; the dead crowd Hel-way; Heaven is left.

(1) God the Almighty, here, refers to Yahweh who was not the Supreme Being, but the subordinate Chief of the Negative Powers.

(2) The talent was a variable weight according to the country in which it was used. The later Attic talent was 57 lbs troy.

Heimdall blows his horn; Yggdrasil (the World-tree) trembles; all in Heaven and Earth are in fear. The Aesir arm themselves and ride to the field with Odin in front. Thor is beside him, but he cannot give help against the Fenris-wolf because he has to counter the giant Midgard-serpent. The watch-dog of Hel, Garm, is loose; it does battle with Tyr, each killing the other. Thor slays the serpent, strides away nine paces, and falls dead, overcome by its venom. Frey fights with Surt and falls because he has no sword, having given it to Skirnir. The wolf swallows Odin; Loki fights Heimdall, and each slays the other. Surt then throws fire over the earth and burns it up. And that is the end of the gods.

Why such a myth of the destruction of the gods should have developed in Scandinavia is one of the mysteries of pre-history. However, leaving aside the killing, the revenges, the monsters, and all the trappings of horror, there are four fundamental aspects to this scenario:

1. A peaceful, prosperous land in the flush of a Golden Age, ruled by benevolent and altruistic beings, falls into decay. Its ancient institutions are disrupted and destroyed.
2. The 'gods', who were responsible for that Golden Age, lose their moral standards, disappear and chaos reigns in their place.
3. Disastrous climatic changes occur together with violent earthquakes; boiling seas sweep over foundering landscapes; and great fires spread from the south.
4. Ultimately, a new world rises out of the ashes of the old; some gods return; men begin to build a new life for themselves by replanting the stricken fields.

But for Clause 4, it could be said that these fundamental aspects were present in the foundering of the Island of Atlantis (see Chapter Eighteen). A new world did not rise out of the ashes of Atlantis; so this comparison cannot be made. Nor do all four aspects occur in any world disaster known to the authors.

However, it has to be remembered that the Archons of the Materio-Spiritual Regions had other charges besides the Earth. Our Universe may have myriads of planets on which such disasters could take place; planets with inhabitants capable of recovering and resuming their progress under the benevolence of celestial teachers.

Even as we write, the planet Jupiter is about to be struck, in the next few days, by the fragments of a giant comet, *Shoemaker Levy 9*. Such disastrous encounters must be frequent when viewed over the whole Universe, and every gradation from awesome destruction down to the comparatively light contact of small meteorites, must occur somewhere – daily.

## CHAPTER SEVENTEEN

*The Lore of the Old Irish*, in this Chapter, provides us with some of the most complete descriptions of the *Shining Ones* that we have had since the opening descriptions of Kharsag. In Ireland, the Sages described themselves as the *Tuatha De Danann* which can be translated either as the 'People of the God Anu', or as the 'People of the God of Light'. In either case, this is an exact parallel of the *An-a-nan-na-ge* (see *Chapter Three, page 62*).

They arrived in a similar manner, apparently appearing suddenly on the top of Slievan-Ierin, the ‘Iron Mountain’ in County Leitrim. Their leader, the Daghdha, was widely recognised as a great ‘magician’, and Lugh Lamfhada – whose **radiant countenance was so bright that mortals could not bear to look at him** – was proclaimed *ollamh*, or ‘chief doctor of the sciences’.

Ogma became the ‘Sun God’ to the Continental Celts, having two significant epithets:

*Ogma grian-aineach* = ‘Ogma of the Sun-Countenance’, and  
*Ogma grian-eiges* = ‘Ogma of Sun-Learning.’

He was also frequently referred to as the ‘Sun Sage’.

As a group, the *Tuatha De Danann* became known as *aes n-eolais* = ‘race of knowledge’ and, in the later Gaelic tongue, were described as

*Dee in taes dana acus ande an taes*

which may be translated as

‘the men of Science were gods, and the lay-men no-gods.’

## CHAPTER EIGHTEEN

In *Timaeus*, Plato records that the Greek Sage, Solon, heard an account of the foundering of the Island of Atlantis from an Egyptian priest:

*But afterward there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men, in a body, sank into the earth, and the Island of Atlantis in like manner disappeared beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island.*

Plato only mentions two Beings who can be recognised by us as *Shining Ones*, namely, Zeus and Poseidon. The latter was apparently responsible for a remarkable *mega*-excavation and construction programme on a scale which we have come to recognise as a characteristic of these Beings.

Poseidon’s name is instructive. When transposed into *eme-ku* syllables, it reads as *pu-si-dun*, meaning ‘the constructor of the irrigating and transporting canals’.

He was a ‘Lord of Cultivation’ (an *en-lil-li*); named from the activity for which he was best remembered – the digging of canals! He may well have been the same Anannage Lord as he who was described in Kharsag Epic No.4 (Chapter Three) as *sibdun-gi* meaning the ‘Teacher of the digging of canals’:

*My Prince – Great Ox of unbridled strength;  
 Splendid serpent of the shining eyes;  
 Teacher of the digging of all canals;  
 Great Ox of unbridled strength ...*

## CHAPTER NINETEEN

This chapter on The Americas is remarkable for three factors. First, it suggests that the extraordinary coincidences in doctrines throughout the two continents, from the Eskimo cultures of the far north to the mountains and plains of Peru in the south, must have been the result of common teaching. But when it is considered that the Eskimos only came to know that there were other people in the world, besides themselves, only comparatively recently, the only conclusion we can reach is that the teaching was of an other-worldly nature. The teachers were not thought of as 'men'.

Secondly, the names of the 'deities', throughout the continents, are capable of being transposed into *eme-ku* syllables with consistently acceptable meanings.

Thirdly, the remarkable mathematical and astronomical knowledge of the Mayan scientists parallels, in an extraordinary manner, the work of other 'scientists' in South Western Britain, and in the Cam Valley (see Chapters Twenty-Three and Twenty-Four). None of this work, either in Mexico or in Britain, can be reasonably attributed to the indigenous cultures of those times.

Fourthly (and overwhelmingly important), the influence of the Negative Powers comes strongly to the fore in the Spanish accounts of their contacts with the Mexican, Aztec priesthood. Here, it should be sufficient to repeat the authoritative comment of Dr. Alexander from this chapter:

*The reader of the tale cannot but be profoundly moved both by what the Spaniards found and by what they did. He will be moved with regret at the wanton destruction of so much that was, in its way, splendid in Aztec civilization. He will be moved with revulsion and wonder that such a civilization could support a religion which, though not without elements of poetic exultation, was drugged with obscene and bloody rites; and he will feel only a shuddering thankfulness that this faith is of the past.*

[But is it of the past? In these bloody rites we are looking at the worst excesses of the Negative Powers, loosed by those of the Left Hand Path, which so far (in this study) had largely been confined to the depredations of the Watchers in the Jordan Valley, and of Yahweh millennia later. Now, these excesses appear to have returned to haunt us in this modern age – of which 'The Holocaust' is a modern example, and the appalling atrocities of Rwanda (Ruanda) only the latest in a long line of Negative Power activity.]

Alexander appears to concur with this appraisal when he continues his account;

*But when he turns to the agents of its destruction and reads their chronicles, furious with carnage, he will surely say, with Clavigero, that 'the Spaniards cannot but appear to have been the severest instruments fate ever made use of to further the ends of providence,' and amid conflicting horrors he will be led again into regretful sympathy for the final victims. An apologist for human nature would say that neither conquistador nor papa (as the Spaniards named the Aztec priest) was quite so despicable as his deeds; that both were moved by a faith that had redeeming traits. Outwardly, aesthetically, the whole scene is bizarre and devilish; inwardly, it is not without devotion and heroism.*

To find the truth behind the horror, it is necessary to face it squarely. The ‘devotion’ mentioned by Alexander in the last sentence, was, and still is, to Kal Niranjana – Satan, the Devil, the Chief Negative Power, or whatever title the reader cares to give to this very real Presence who rules the Phenomenal Universe.

By contrast, the teachings, and life, of Quetzalcoatl have many of the aspects of a Perfect Living Master, and show that the Positive Powers were working in the Americas to counteract the hideous effects of the Negative influences.

### CHAPTER TWENTY

Easter Island demonstrates many of the skills, and activities, that we have come to expect from the *Shining Ones* but, because its present population is comparatively modern, and was not present at the time when the giant statues and trench digging were executed, there is no historical background on which we can rely. Consequently, it would be wrong to attribute these megalithic wonders to these Beings without more substantial evidence. The most that can be said is that these wonders would not be expected to be within the capabilities of a primitive society.

### CHAPTER TWENTY-ONE

The same comments as were applied to Chapter Twenty apply to the activities of the migrant populations who form the Island Cultures of Oceania. We can study their beliefs and mythology with great interest but, in the course of this study, it would be unwise to draw any conclusions of an eschatological nature.

### CHAPTER TWENTY-TWO

The evidence produced in this chapter is of a different order from that described in the previous two chapters. The mensuration results obtained from a study of twenty-four ‘megalithic’ sites, spread over three continents, and seven millennia of time, can only be described as ‘miraculous’. That the common unit of measurement in all these constructions should not vary from the mean by more than 0.000 1 m, or one tenth of a millimetre – except in three cases from the eighth, seventh and third millennia B.C. where it varies by up to two millimetres (only one part in five hundred) – is a most remarkable result.

It argues a common survey control over the Americas, Europe and Asia from the fifth millennium B.C. to the first millennium A.D. by an ‘unknown agency’; but the fact cannot be ignored that the most accurate part of this mensuration control started at the time of the movement of the Anannage from the ravished Kharsag down into the Mesopotamian Valley.

That this ‘unknown agency’ was an element of the activities of the *Shining Ones* appears to us to be incontrovertible – and this decision can only be strengthened by the equally remarkable survey feats described in Chapters Twenty-three and Twenty-four.

## CHAPTERS TWENTY-THREE AND TWENTY-FOUR

The gigantic granite Cairns of Bodmin Moor, in Cornwall, and their associated Stone Circles will be fresh in the reader's mind. But the size of the structures, and the accuracy of their placement, in order to produce a durable calendar, is difficult to appreciate without a personal visit to the area.

It is sufficient to re-iterate, here, that no known agency from an era nearly five thousand years ago, could have undertaken the physical labour involved in the construction, nor the sophisticated astronomical calculations required to plan the survey work.

The construction of the Wandlebury 'Observatory', and the complicated mathematical expertise required to construct Line A – the 'rhomb-line' – over a distance of 37 km, was an exercise in surveying comparable to that on Bodmin Moor. A knowledge of the relationship between the Earth and the apparent movements of the Sun would have been necessary, together with the ability to carry out survey operations to an order of accuracy comparable with modern methods.

In explanation, we cannot do better than to repeat, we hope not *ad nauseum*, the words of Enoch after his visit to the Building of Knowledge in Eden/Kharsag:

[SE XIX:1-5 PP] *After this, the 'men' brought me to the sixth haven (the Building of Knowledge – the ab-zu), and there I saw seven groups of Angels, very bright and wonderful, with their faces shining brighter than the Sun. They were brilliant, and all dressed alike [? laboratory uniforms] and looked alike.*

*Some of these Angels study **the movements of the Stars, the Sun and the Moon, and record the peaceful order of the World.** Other Angels, there, undertake teaching and give instruction in clear and melodious voices. These are the Archangels who are promoted over the ordinary Angels. They are responsible for recording (and studying) the fauna and the flora in both the Highlands and the Lowlands.*

*There are Angels who record the seasons and the years; others who study the rivers and the seas; others who study the fruits of the Lowlands, and the plants and herbs which give nourishment to men and beasts.*

*And there Angels study Mankind and record the behaviour of men, and how they live.*

## CONCLUSIONS

A more complete, and understandable, summary of the early activities of the *Shining Ones*, under the leadership of Enlil and his Council of Seven, can hardly be imagined, and as the eye-witness declaration of one who was chosen to be their human Scribe, Secretary and Messenger, it has all the authority of a legal document.

As such a document, it makes three cogent statements:

1. The individuals in the Building of Knowledge were remarkable by reason of their 'shining characteristics of face and form', brighter than the Sun. Others of their ilk were described, elsewhere, as being too bright for human eyes to withstand.

2. These *Shining Ones* were classified as Angels and Archangels which implies that their origins were in the Astral, or the Causal, Planes of the Materio-Spiritual Regions.

3. The Archangels, who taught others, were versed in scientific learning beyond any human understanding in that age of ten thousand years ago.

In later millennia, these *Shining Ones* spread their knowledge over the whole face of the Earth, leading to the gradual development of Early Man from a primitive hunter-gatherer to a sophisticated agriculturalist and animal breeder.

They taught Men how to live a civilized life – how to clothe themselves, and how to construct comfortable dwellings; how to communicate with others by speech and later by writing.

That said, is it feasible that these brilliant beings – brilliant in form and brilliant in their mental and intellectual capabilities – were deliberately seconded from the Higher Regions to raise the level of Man's development over the whole World? We know, from the teachings of the Mystic Saints, that the Chief Negative Power, Kal Niranjan, was given the task of administering the Phenomenal Universe and the two higher Materio-Spiritual Regions. And we are told that, in order to run these vast regions successfully, he required phenomenally large numbers of Souls, in material bodies, to carry out his plans. To this end, he seeks to prevent Souls from returning to the pure Spiritual Regions from which they emerged countless aeons ago. The following mystical commentaries are apposite:

*These scriptural legends can only be understood by serious seekers of Truth, who delve in to get at the Truth they cover.*

*Take the Puranas [the religio-historical stories and mythologies of old]. They contain a description of fantastic spiritual worlds and yet more fantastic people -gods and demons engaged in perpetual wars; sages and rishis hurling curses at each other, going into such fits of anger, jealousy, hatred and spite as would shame an ordinary mortal. There are weird men and women of all types, some gigantic, twenty and thirty feet tall, some pygmies, some who fly in the air and use spiritual powers as weapons of destruction. Are they the products of twisted imaginations? Are they meant to pander to persons of low taste?*

*Saints explain that they are a record of what mystics have seen in the various higher regions. They are not a product of twisted imagination, but authentic experiences. After all, our planetary system is not the entire creation. It is an infinitesimal part of it. There are tens of thousands of such material worlds, tens of thousands of astral worlds, and tens of thousands of causal worlds. The Puranas contain a description of a few of them. They may seem fantastic to us, but surely the Lord is capable of creating things beyond our [puny] reason.*

Kabir the Great Mystic: Isaac A. Ezekiel, pp. 90-91.

A digression, here, is perhaps permissible. The re-reading of the above passage has suggested to us that the *Doom of the Gods*, recorded in Chapter Sixteen, may well be a description of one of the 'perpetual wars' in a Higher Region; and may have had no more than a tenuous connection with earthly occurrences.

*There are two kinds of power in the world, Positive and Negative. The positive power belongs to the highest spiritual stage i.e. Sat Lok and Anami, and the negative to Brahm or Om who is the ruler of this Brahmand or universe of ours. The higher positive essence of God is named Dayal – the merciful, because He is all grace and mercy; the lower negative power is termed Kal who is just; who rewards and punishes us for our deeds in this world, and who is a reality of the second order. His distinct existence is within the sphere of delusion and relativity.*

*All prophets and incarnations come from Kal and work with his power. Their object is to improve the state of affairs in this world of Kal, but not to take souls out of this delusion. Their reform is internal. Mystic adepts of Shabad Yog<sup>(1)</sup> come from Dayal or Akal i.e. beyond Kal. Consequently they do not set themselves to reform the world of Kal as Incarnations do, but take us out of the sphere of Kal altogether, and land us in the realm of Dayal, which is our true home of pure and lasting bliss, absolute knowledge, and divine love.*

*This whole universe of ours, which is the world of Kal, is a big prison, which has many rooms and cells in it. Our true home is with Dayal in Sat Lok. Now, Kal does not want that we should go out of his prison back home; although he desires perpetual reform going on within his prison. To that end, he sends incarnations, prophets, and moral, social and political reformers, who all try to set his world right [our emphasis]. But they are agents of Kal, and act with his power, and do his work of reform within the prison. They do not tell us of our real home in the Absolute; they hardly know of it themselves. Shabad-mystics [Perfect Living Masters] on the other hand come from outside the prison and liberate us from Kal's thralldom for good. It is with their help and grace that we go out of delusion and darkness for ever, and reach our true home.*

Mysticism. The Spiritual Path (Volume II): Professor Lekh Raj Puri, pp.125-6.

From the above quotations from Izaak Ezekiel and from Lekh Raj Puri it may be deduced that the reforming *Shining Ones*, from Anu and Enlil down to the humblest Watcher, were agents of Kal, the Lord of the Phenomenal Universe, sent *down* to Earth in the early stages of Man's development to speed up the process of civilization.

As *denizens* of the higher Materio-Spiritual Regions, they were subject to the same passions of lust, anger, greed, attachment and pride as we are; and this explains the many lapses in behaviour that we have chronicled in this book. Lapses which would not be recognised by ecclesiastical authorities for Archangels and Angels, but which, nevertheless, afflict the whole of the material creation.

As a coda to this survey of semi-spiritual influences on this Earth, we shall conclude with one further quotation from Isaac Ezekiel:

*Kabir points out the fact that, while there is only one True and Supreme God, there are many gods and goddesses who perform various functions throughout the universe. This fact has also been mentioned by many other Saints.*

*Ancient literature and archaeological discoveries prove beyond any shadow of doubt that all people throughout the world at one time or another believed in the existence of gods and goddesses functioning under the Supreme Lord. Ancient Egypt, Babylon, Greece and Rome had gods and goddesses who were, in many cases counterparts or equivalents of gods and goddesses mentioned in the Puranas, the Shastras and other Hindu Scriptures. ...*

*Now what is the correct position regarding these gods and goddesses? Are they figments of the imagination? Saints, who believe in the unity of God, are quite clear that gods and goddesses do exist, but declare that they are not the Supreme Lord and must not be worshipped. These gods are like officers who have their duties and responsibilities; they have their spheres of authority and their periods of rulership.*

*They are like any other souls, but with the difference that they have, after long austerities, penances and devotion, earned the grace of the Lord, and He in reward for their devotion elevates them to high positions, perhaps for some millions of years. But even these millions of years pass away, and thereafter they are born again as human beings or in the lower creation.*

*These gods and goddesses are not free from the wheel of transmigration, and remain within the range of the mind-world. It is ignorance of these facts that baffles modern educated people when they read stories of the violent fits of anger, jealousy, hatred and passion of these gods and goddesses. They are as much subject to these as any human being.*

Kabir the Great Mystic: Izaak A. Ezekiel, 238-40.

Reincarnation, and the subsequent entry onto the 'wheel of transmigration' as a result of our *karmic* record, is the only satisfactory explanation for the widely diverse conditions of Mankind in both health and material possessions. The body and mind are disposable adjuncts to the Soul which is our real Self. And the Soul can only be made fit to enter the Higher Spiritual Regions by being trained in this 'hard school' of the World.

That gods and goddesses, angels and archangels, archons, and higher powers like Yahweh, all have to go through this process of 'purification' should be something of a comfort to us ordinary mortals.

And, perhaps, as a closing thought, we should express our gratitude to the hosts of the *Shining Ones* who, over millennia in our time, have laboured on Earth to make our existence more comfortable, and to provide us with many of the essentials of civilization. But, we should also be aware that for every Positive Power working for our spiritual advancement, here, there is a Negative Power seeking to restrain us.

Kal Niranjan (whom see) has a vast empire under his control – far vaster than we can imagine – and wants as few Souls as possible to escape from his influence to the spiritual safety of the Higher Regions. That said, it should be realized that, despite all the attempts to restrain them, a trickle of Souls is continuously escaping to this spiritual safety through the efforts of Perfect Living Masters (one of whom is always present in this World) – a trickle that must ultimately become a flood.

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## APPENDIX A

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### *Data for the identification of the Kharsag Epic Tablets*

The autographed texts and transliterations from the original Sumerian; cuneiform-inscribed tablets are to be found in *Miscellaneous Babylonian Inscriptions* by Professor George A. Barton, published by the Yale University Press and the Oxford University Press in 1918.

The tablets, themselves, are part of the Nippur collection held in the University Museum at Philadelphia, U.S.A. Data necessary to their identification are listed below. Kharsag Epic numbers and titles are those allocated in this volume.

<u>KHARSAG EPIC</u>	<u>TITLE</u>	<u>MUSEUM NUMBER</u>
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#### CHAPTER THREE

##### WHERE HEAVEN AND EARTH MET

1.	The Arrival of the Annanage	14 005
2.	The Decision to Settle	8 383
3.	The Romance of Enlil and Ninlil	9 205
4.	The Planning of the Cultivation	11 065
5.	The Building of the Settlement	8 322
6.	The Great House of Enlil	8 384
7.	The Cold Winter Storm	8 310

#### CHAPTER EIGHT

##### THE DESTRUCTION OF KHARSAG

8.	The Thousand Year Storm	8 317
9.	The Final Destruction	19 751+, 2 204+ 2 270+, 2 302

# בראשית

- 5
- ראשית ברא אלהים את השמים ואת הארץ: והארץ היתה תהו ו2.a.א  
 ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים:  
 ויאמר אלהים יהי אור ויהי אור: ורא אלהים את האור כי טוב 4.3  
 ויברל אלהים בין האור ובין החשך: ויקרא אלהים לאור יום ולחשך ה  
 קרא לילה ויהי ערב ויהי בקר יום אחד:  
 ויאמר אלהים יהי רקיע בתוך המים ויהי מבידיל בין מים למים 6  
 ויהי כן: ויעש אלהים את הרקיע ויברל בין המים אשר מתחת 7  
 לרקיע ובין המים אשר מעל לרקיע □ ויקרא אלהים לרקיע שמים 8  
 ויהי ערב ויהי בקר יום שני:  
 ויאמר אלהים יקו המים מתחת השמים אל מקוה- אחד ויראה 9  
 היבשה ויהי כן: ויקו המים מתחת השמים אל מקיהם ותרא היבשה- ויקרא  
 אלהים ליבשה ארץ ולמקוה המים קרא ימים וירא אלהים כי טוב:  
 ויאמר אלהים פירשא הארץ דשא עשב מוריע זרע- למינהו ויעץ עשה פרי 11  
 אשר זרעו בו- למינהו- על הארץ ויהי כן: ותדשא הארץ דשא עשב מוריע זרע 12  
 למינהו ויעץ עשה פרי אשר זרעו בו למינהו וירא אלהים כי טוב: ויהי ערב ויהי 13  
 בקר יום שלישי:  
 ויאמר אלהים יהי מאור ברקיע השמים להבדיל בין היום ובין הלילה והיו 14  
 לאתת ולמערות ולמים ושנים: והיו המאור ברקיע השמים להאיר על הארץ 15  
 ויהי כן: ויעש אלהים את שני המאור הגדלים את המאור הגדל למשלת היום 16  
 ואת המאור הקטן למשלת הלילה ואת הכוכבים: ויתן אתם אלהים ברקיע 17  
 השמים להאיר על הארץ: ולמשל ביום ובלילה ולזהבדיל בין האור ובין החשך 18  
 וירא אלהים כי טוב: ויהי ערב ויהי בקר יום רביעי:  
 ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ על 19  
 פני רקיע השמים ויהי כן: ויברא אלהים את התנינם הגדלים ואת כל נפש 21  
 החיה הרמשת אשר שרצו המים למינהם ואת כל עוף כנף למינהו וירא אלהים 22  
 כי טוב: ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים בנשים וזעוף ירב 23  
 בארץ: ויהי ערב ויהי בקר יום חמישי:  
 ויאמר אלהים תנא הארץ נפש חיה למינה בהמה ורמש ותחת ארץ למינה 24  
 ויהי כן: ויעש אלהים את חית הארץ למינה ואת הבהמה למינה ואת כל רמש 25  
 האדמה למינהו וירא אלהים כי טוב:  
 ויאמר אלהים נעשה אדם בצלמנו י-כדמותנו וירדו בדגת הים ובעוף השמים 26  
 ובבהמה ובכל חית- הארץ ובכל הרמש הרמש על הארץ: ויברא אלהים את 27  
 האדם בצלמו בצלם אלהים ברא אתו ובר ונקבה ברא אתם: ויברך אתם אלהים 28  
 ויאמר להם אלהים פרו ורבו ומלאו את הארץ ובכשוה ורדו בדגת הים ובעוף  
 השמים ויבהמה- ובכל חית-הארץ הרמשת על הארץ:  
 ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע אשר על פני כל הארץ 29  
 ואת כל העץ אשר בו פרי- זרע זרע לכם ויהיה לאכלה: ולכל חית הארץ ולכל 3  
 עוף השמים ולכל הרמש הרומש על הארץ אשר בו נפש חיה נתתי- את כל 5  
 ירק עשב לאכלה ויהי כן: וירא אלהים את כל אשר עשה והנה טוב מאד ויהי 31  
 ערב ויהי בקר יום השישי:  
 ויקלו השמים והארץ וכל צבאם: ויכל אלהים ביום הש-שי מלאכתו אשר 2.a.א  
 עשה וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך אלהים את יום 10  
 השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

יה ספר- תולדות השמים והארץ בהבראם

Text used in An Alternative Genesis

## AN ALTERNATIVE GENESIS

. . . and the ru<sup>a</sup>h of the *Shining Ones*  
hovered over its waters.

[GEN1:2ALV]

IN THE BEGINNING – *Bere'sit* – how elusive a word is Beginning! Are the opening words of the *Bible* referring to the Creation of the Universe, revealed to Man by divine edict; or do they refer to a new Beginning after Man was already established on this Earth? We believe the latter.

The first two chapters of the *Book of Genesis* were fundamental to the later development of the Jewish and Christian religions. The text on which modern translations of this chapter are based, are taken from fragments of the Priestly Code (P) compiled during the Exile in Babylonia in the sixth century B.C. The text of the second chapter has been taken from the older Judaic Document (J), the various strata of which are believed to have originated in the Southern kingdom after 850 B.C.

The first chapter, therefore, which is our main concern here, was written under the influence of redactors desperate to see the re-establishment of the Jewish state in its homeland. The conquest by Nebuchadnezzar, and the exile in Babylonia, had been orchestrated by Yahweh (so they believed) in revenge for the abandonment of the Covenant by the Israelites (see Chapter Nine).

That this concept was foremost in the minds of the redactors, in compiling the books of the Old Testament, seems unequivocal; though whether it blinded them to the possibilities of alternative meanings to the ancient words which they were studying, cannot be determined. But, certainly, the interpretations put on these words led to a tradition that was to influence the Greek, and other European scholars, who were to produce our version of the Old Testament.

Whether they were Mosaic in origin, or even earlier, the original writings have been lost in the mists of antiquity. All that is left to nourish two of the World's great religions are fragmented passages that have been copied and re-copied, meticulously, for nearly three thousand years. In that time, we believe the texts have remained remarkably constant except for the inevitable scribal error that must have crept in from time to time. But what have not remained constant are the Hebraic and Aramaic languages.

If we remind ourselves of how our own language has changed since Elizabethan times, a mere four hundred years ago, and how it is changing decade by decade in this modern expressively-permissive society, we can understand the dangers of taking a fragment of Hebraic text – written perhaps in 1300 B.C., and edited and copied in 550 B.C. – and of expecting that the individual words and phrases were all intended to carry the same connotations as they did, for example, in the time of the early Christian Fathers, sixteen hundred years later.

Again, if to this uncertainty we add the dangers inherent in the Middle Eastern practice of *paronomasia*, by which one symbol or word, purposefully, may represent a number of different meanings, we are faced with an extremely difficult situation.

Furthermore, we have drawn attention in our earlier books to the absolute necessity for fully understanding the context of an isolated passage in a Middle Eastern language before undertaking its translation. In many cases, a translator with a religious conception of the context, has produced an entirely different translation from that of a translator with a secular conception.

It will be argued that changes in a language with time are less important if there is a traditional understanding of the context and meaning of a passage – but this is only true as far back as the original misinterpretation of the context – if there were one.

However, in making such translations, there is one golden rule. If the context could be open to doubt, and there are one or two alternative possibilities, then one or two alternative translations must be attempted. The correct one will nearly always become obvious because of its **consistency**; this being the yardstick by which such translations have to be judged.

The Old Testament was translated into modern Hebrew – and then into Greek, forming the early chapters of *Genesis*. But this translation led to interpretations which were neither consistent within themselves, nor consistent with either the earlier Sumerian, or Hebraic Enochian accounts of the same events. These inconsistencies have been glossed over and ignored.

It follows that, at this point, it is the authors' task to attempt an alternative translation of the first chapter of the *Book of Genesis* in an effort to determine whether a more consistent account can be obtained in a secular interpretation.

In making this translation, very early texts were taken from *The Book of Genesis: Critical Edition of the Hebrew Text* by Canon C.J. Ball, and used in conjunction with the *Jerusalem Bible* in English, and *A Concise Hebrew and Aramaic Lexicon of the Old Testament* by William L. Holladay.

We have had some concern over a suitable format for the presentation because considerable explanatory material has to be included if it is to carry any credibility. This material needs to be presented in a full Appendix as any bald statement of the alternative text would be meaningless to those for whom the traditional versions have a special value. This explanatory material is laid out below, verse by verse.

[GEN 1:1]

כְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

In the Hebrew text, there are three equivocal words in addition to לֵהיִם = *elohim* which is translated by us as the *Shining Ones* (see Prologue – First Part – pages 33/34). Reading from right to left, in the Hebrew manner, these equivocations are:

1. לֵהיִם – usually transliterated as *bara* with three principal meanings

(i) = 'to create'; but, strangely, this meaning is only used with the term *elohim* (or its equivalent) as the subject;

(ii) = 'to clear ground' (for agriculture) including 'felling timber';

(iii) = 'fatten oneself – a meaning which cannot be ignored because, in paronomastic terms, it could have associations with both (i) and (ii).

But אַרְאֵה can also be transliterated as *bera'a*, which can mean ‘to look with pleasure [or approval] upon’.

This latter use is clearly illustrated in Psalm 59:10, part of which Holladay translates as “God shall let me **look with pleasure on** my enemies defeated”.

Consequently, the *Shining Ones* may have ‘created’, in the sense of producing something new – of an agricultural nature; or they may have ‘felled timber and cleared ground’ for agricultural purposes; or they may, in time, have ‘fattened themselves’ on their produce – after an initial lean period in the land in which they were about to settle; and they may have ‘looked with pleasure’ upon the chosen area.

Here, we can take note of the cleverness of the use of paronomasia in a developing Middle Eastern language. The text may well have been intended to indicate all four meanings by the use of one word.

2. הַשְּׁמִימִים – is transliterated as *ha'shemim* which has achieved a popular meaning of the ‘the heavens’, or ‘the air’, or ‘the sky’. It is the plural of *shem* which is another ancient word, like *el*. It has a widespread, geographical association with ‘plants’ and ‘agriculture’ (and it occurs in the name of the leader of the Watchers, Shem-jaza, who was recorded as being a teacher of horticulture).

In Sumerian, it was closely associated with *li* = ‘cultivation’ and had a similar ancient pictogram of a plant in a pot . In the later, Semitic Akkadian, it was used for ‘grass or ‘pasture’. The Akkadian *sham urqitu*  meant ‘green grass’.

*ha'shemim*, therefore, carries the implications of both ‘heights’ and ‘plants’; and we believe that it was a term used, originally, for the ‘cultivated Highlands’ – or, alternatively, for the ‘Highland pastures’. After the destruction of Kharsag, as the language changed, it became the ‘Highlands’, then the ‘Heights’, and finally the ‘Heavens’.

3. אֶרֶץ – is transliterated as *arez* meaning ‘ground’, ‘land’ or ‘territory’. In the context of its opposition to *shemim*, it should have meant ‘low ground’ or the Lowlands’.

With the above explanation we can now lay out our preferred alternative translation for the opening verse of the *Book of Genesis* beside the commonly accepted version of the Jerusalem Bible:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
In the Beginning, God created the heavens and the earth.	:	In the Beginning, the Shining Ones looked (down) with pleasure upon the Highland pastures and the Lowlands.

[GEN 1:2] הָאָרֶץ הַיְתֵיבָה רְגֹזָה וְבֵהָ חֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם:

If we assume that *הָאָרֶץ* (*ha 'arez*) = 'the Lowlands' – in opposition to 'the Highlands', an interesting development occurs. With *רְגֹזָה* having been presumed to mean 'wasteland'; *גֵּהוּז* to mean 'empty'; and *חֹשֶׁךְ* to mean 'dark', the primary translation was

“But the Lowlands were a wasteland – empty and dark”

Now the Lowlands may well have been 'empty' – that is, uninhabited, but there was no reason for them to have been 'dark'. However, *חֹשֶׁךְ* had other nuances such as 'obscure, unknown and unimportant'. In Proverbs 22:29, we read – “Not for him the service of an *obscure* people” – this translation could equally well have read '*unknown* people'.

A territory is unknown when it still has to be explored; and so 'unexplored' is our preferred translation in this context.

In the three following words, *עַל*, in common with so many Middle Eastern words, can mean either of two opposites – in this case, 'over' and 'down from'; *יָרֵיחַ* meant 'surface', and *תְּהוֹמוֹת* the 'deeps of the sea'. Of the two opposites, it is clear which was intended because land is not usually described as lying *over* the 'surface of the deeps of the sea'; but it does, sometimes, lie *under* or *below*.

The Lowlands of the Jordan Valley do lie below sea-level as a result of the sinking of the Rift Valley. We put the wasteland, therefore, 'below the level of the sea'.

The second Part of this verse refers to something called the *ru<sup>h</sup>* which hovered over the surface of the waters. The standard English translation is 'spirit', and comes by way of the Greek *pneuma* which meant 'air' or 'wind'. This form was found in Enoch's account of his transportation from the Lowlands to the Highlands (see Chapter Four). There, it occurred in the expression 'Chariot of the Spirit', and we suggested that consideration had to be given to the possibility of a solid aerial craft capable of transporting Enoch to the Garden in Eden. This possibility is addressed in the last chapter.

The term *ru<sup>h</sup>* occurs frequently in the Old Testament in contexts that require translation as something less nebulous than our word 'spirit'. Translations having, inevitably, been made in a religious context, the secular meaning has failed to surface. A few examples may be quoted, here, to support this hypothesis.

[1KIN 18:11-12] *And now you say to me – 'Go and tell your master that Elijah is here! But as soon as I leave you, the ru<sup>h</sup> of Yahweh will carry you away and I shall not know where.*

[2SAM 22:11] . . . *he mounted a cherub, and flew and soared on the wings of the ru<sup>h</sup>.*

[EZ 8:3] . . . *and the ru<sup>h</sup> lifted me up into the air – and took me to Jerusalem.*

[EZ 37:1] *The hand of Yahweh was laid upon me and he carried me away by the ru<sup>h</sup> of Yahweh, and set me down in the midst of a valley.*



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JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let there be light', and there was light.	:	The <i>Shining Ones</i> said, 'Let us enlighten ourselves [concerning this land] – and they explored it.

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We believe that the *Shining Ones* decided to start by exploring the Highlands in the hope of finding a suitable place for their principal agriculturally-based Settlement; they intended to leave the exploration of the Lowlands (the Jordan Valley) until later. This would have been dependent on a successful reconnaissance of the Highlands.

[GEN 1:4]      : וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ ;

In this verse, for consistency, הַאֲרָץ = *ha'or* has to be translated as 'the exploration', or as 'the explored part'; and הַחֹזֶק = *hashakh* as the 'unexplored' or as 'the unexplored part'.

גְּדַל = *bedel*, which had a common meaning of 'separate', but could also mean 'distinguish'– and כִּי ׀ which, with verbs of distinguishing, took on the meaning of 'between'.

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JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God saw that the light was good, and God divided light from darkness.	:	The <i>Shining Ones</i> saw that their exploration was successful [suitable for settlement]; and the <i>Shining Ones</i> distinguished between the explored (land) and the unexplored.

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[GEN 1:5]      : וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד ;

Here, we run into our first apparent inconsistency. יוֹם = *yom* has an unequivocal modern meaning of 'day'; and לַיְלָה = *laylah* of 'night'. The verse is concerned with what the *Shining Ones* decided to call the explored and unexplored parts of their chosen territory. In our interpretation, they called the explored land – *yom*; and the unexplored land – *laylah*.

In other words, the parts on which they were enlightened became known as *yom*, and the parts on which they had no light became known as *laylah*. This discrimination took place ten thousand years ago, and the first interpretations of the written text were made between seven and eight thousand years later! We should not be surprised if, in the course of that lengthy period, *yom* and *laylah* became marginally changed in meaning.

So the 'light land' was *yom* and the 'dark land' was *laylah* – and after the exploration that had brought the words into being had been forgotten, it seems likely that 'land' was dropped from the expression – and *yom*, in its simplified form, became 'light' or 'day'; and *laylah* became 'dark' or 'night'.

## THE SHINING ONES

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God called the light 'day', and darkness he called 'night'.	:	The <i>Shining Ones</i> named the explored land <i>yom</i> , and the unexplored land they named <i>laylah</i> .
Evening came and morning came: a the first day.	:	There was evening and there was morning – a first day [stage].

There has long been controversy over the division of the 'Creation Story' into parts of seven days – this has all the hallmarks of a redactor bent on tidying and labelling. And yet, it is perfectly logical for the Anannage to have conducted their establishment of Eden in stages; and that the opening stage should have consisted of the reconnaissance of the territory.

[GEN 1:6] וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבֻרָל בֵּין מַיִם לַמַּיִם וַיְהִי כֵן:

The problem word of this verse is undoubtedly רָקִיעַ. In Old Testament parlance, this term has generally been translated as 'firmament'; but there is merit in considering Holladay's relevant comments:

רָקִיעַ : (*beaten, [metal] plate, 'firmament' (i.e. vault of heaven, understood as a solid dome) Gn 1:6.*

The basic meaning of the word was something firm, or solid, that was capable of dividing 'waters' into two parts; and in the context of Kharsag and its Reservoir of water, the term fits neatly as an expression for the 'dam wall'. This was a kind of 'plate'; and standing at its base and looking up to its heights, it would have seemed to reach up to the heavens.

The intention of the verse emphasises that before the dam was built there was only one source of water --the river; but, afterwards, there were two accumulations --the one in the reservoir and the other in the watercourse and irrigation channels below.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let there be a vault in the waters to divide the waters in two.' And it was so.	:	The <i>Shining Ones</i> said, 'Let there be [built] a wall in the middle of the [river] waters, and let it separate the [upper] waters from the [lower] waters. And it was done.

The damming of the river at the mouth of the local ravine was a major work essential to the success of the Kharsag project, and no local 'creation story' would have been likely to overlook it. In this context, the *building* of the dam wall, which is recorded in Sumerian literature (see Chapter Three) and indirectly referred to in Enochian sources (see Chapter Four), is a far more believable operation than the placing of a solid vault in the sky to divide the waters of the heavens from the waters of the earth!

[GEN 1:7]

ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע

In verse seven (still concerned with the reservoir), the term **וַיַּעַשׂ** = *'asa* is used; this specifically meant 'to make or construct' – thus implying the building of the dam wall. The use of this term, took the translation a significant step away from *bara* = 'created' which might have been expected to be repeated, here, if the original intention had implied 'creation'.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God made the vault, and it divided the waters above vault from the waters under the vault.	:	The <i>Shining Ones</i> constructed the dam wall to separate the waters that were spread out below the wall from waters that were above the wall.

The spread-out waters were the irrigation channels below the dam, and the waters above the wall were those of the reservoir. The Alternative Genesis, therefore, is an accurate description of the events at Kharsag.

[GEN 1:8] ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר יום שני:

This is a straightforward verse with a surprising twist.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God called the vault 'heaven'	:	The <i>Shining Ones</i> called the wall <i>ha'shemim</i> (the Heights).
Evening came and morning came: a second day.	:	There was evening and morning – a second day. [stage]

As stated earlier, *shemim* was used in the sense of something high, and yet we know that it was rooted in the earth. Here, the term is used to indicate the Heights – but in its broadest sense, it meant the Highlands.

[GEN 1:9] ויאמר אלהים יקוו המים מתחת השמים אל מקוה- אחד ותראה היבשה ויהי כן:

Verse nine gives additional justification for the acceptance of our alternative translation. The term **מקוה** meant an 'accumulation of water', but not one of such vast extent as was envisaged by the Jerusalem Bible, where the translators had in mind the accumulation of oceans.

In Isaiah 22:11, we read: "In the middle you made a *meqjah* between the two walls of the old pool." The Jerusalem bible translates the term *meqjah* as 'reservoir'! A single word is unlikely to have been used for both the vast accumulation of all the oceans, and for a humble reservoir formed from an old pool.

If the separation of the waters refers to the making of a reservoir, we can be confident that the whole of the first chapter of *Genesis* is an account of the establishment of Kharsag – the Garden in Eden – and does not refer to the creation of the universe.

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JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let the waters under heaven : come together in a single mass, and let : dry land appear'.	:	The <i>Shining Ones</i> said, 'Let the waters gathered by the wall form a <i>reservoir</i> so that dry land appears (below).
And it was so.	:	And it was so.

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The old, mountain-girt, lake-bed on which the plantations of Kharsag were eventually made, had no outlet for surface water; in the rainy period, it must have been flooded by the in-flowing river. The construction of the dam, and the accumulation of water in the reservoir, would have allowed the lake-bed to dry out – and so *dry land* would have appeared.

[GEN1: 10]

וַיְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוּיָהֶם וַתֵּרָא הַיַּבְשָׁה וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם  
קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי טוֹב:

The term *meqyah* appears again in this verse in its meaning of a 'reservoir', and its waters are called *yamim*, a term used later for inland waters like the Mediterranean, and for large rivers.

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JERUSALEM BIBLE	:	(ALTERNATIVE BIBLE)
God called the dry land 'earth' : and the mass of the waters : 'seas', and God saw that it was good. :	:	The <i>Shining Ones</i> named the part that had dried out, ' <i>arez</i> , and the waters in the reservoir they called <i>yamim</i> ; and the <i>Shining Ones</i> were pleased with the result.

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There is an important distinction, here, that should be borne in mind when interpreting these passages. The dry land was not called 'earth', as the Jerusalem Bible suggests – it was called '*arez*', and later generations coined the term 'earth' from the same root. They made it an omnibus word to cover both soil and the planet, itself. Again, the term *yamim* originated in the waters of the reservoir, and only later was used to connote larger spreads of water.

[GEN 1:11]

וַיֹּאמֶר אֱלֹהִים תִּדְרָשׁ הָאָרֶץ דֶּשֶׁא עֵשֶׂב מְזִיֵּעַ זֶרַע לְמִינֵהוּ וְיֵעֵץ עֵשֶׂה פְרִי אֲשֶׁר זֶרְעוֹ בּוֹ לְמִינֵהוּ עַל הָאָרֶץ וַיְהִי כֵן:

The reservoir having been constructed, and the farming land having dried out, the narrative continues with the planting of the fields and orchards in the Garden in Eden, in parallel with the Sumerian accounts of Kharsag.

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth'. And it was so.	:	The <i>Shining Ones</i> said, 'The earth is green with fresh new grass, and seed-producing plants of (various) kinds. Let us plant the land with trees of [different] kinds that have fruit with seeds'. And it was done.

[GEN 1:12-13]

ותירשא הארץ דשא עשב מזריע זרע למינהו ועץ עשה פרי אשר זרעו בו למינהו וירא אלהים  
כי טוב: ויהי ערב ויהי בקר יום שלישי:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
The earth produced vegetation plants bearing seeds in their several kinds, and trees bearing fruits with their seeds inside in their several kinds. God saw that it was good.	:	The earth was green with fresh new grass and seed-bearing plants of various kinds. And there were trees of several kinds bearing fruit with seeds. The <i>Shining Ones</i> were well satisfied [with their labours].
Evening came and morning came: the third day..	:	There was evening and there was morning – a third day [stage].

This was the third stage of the work at Kharsag. And after it was completed, and their food supply was guaranteed for the coming year, the *Shining Ones* had time for other pursuits— some of a scientific nature, and others which were more recreational. The fourth stage had begun.

[GEN 1:14-15]

ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתת ולמועדים  
ולימים ושנים: והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years.	:	The <i>Shining Ones</i> said, 'On the dam wall, from the Heights, we shall observe the luminaries by day and by night. We shall measure time in fixed intervals, in the direction of the two seas – from the High Wall where the Sun shines on the land'. And this was done.

On this occasion, the term **לַיָּמִים** = *la'yamim* has to be translated as 'seas' – the **ל** is proclitic and implies 'towards' (with movement in a given direction). The phrase has been strangely ignored by the biblical translation.

The only two seas that extend in any one defined direction, in the area, were Chinnereth (Galilee) and the Salt Sea (Dead Sea). These lay in a line to the south, and it is interesting to consider that the *Shining Ones* may have been intending to establish a meridian for diurnal, midday observations of time. All that they would have required, was a marker-pole, or cairn, on the high ridge of Mount Hermon – and then they would have been able to 'measure time in fixed intervals' from observations made from the top of the dam wall.

[GEN 1:16] **וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת הַמְּאֹר הַגָּדֹל לְמַשְׁלַת הַיּוֹם וְאֶת הַמְּאֹר הַקָּטָן לְמַשְׁלַת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:**

JERUSALEM BIBLE	(ALTERNATIVE GENESIS)
God made the two great lights:	The <i>Shining Ones</i> were occupied with
the greater light to govern the day,	[observations on] the two great lights
the smaller to govern the night,	– the greater light [Sun] ruling the
and the stars.:	day, and the lesser light [Moon] ruling
	the night – and on the Stars.

The essential difference between these two translations lies in the interpretation of **וַיַּעַשׂ** = *'asa* which we have already met in Verse 7. It had several meanings such as 'make', 'produce', 'perform', and 'be busy'. Our inclusion of the expression 'were occupied with' [observations on]' is justified by our belief that the *Shining Ones* did not 'make the two great lights', but had 'been busy' or 'occupied' with them.

This occupation is made very clear in the Kharsag Epics where Ugmash is described as one who laid out the irrigation channels with reference to the movements of the Sun. It is further emphasised by Enoch's reference, in the Garden in Eden, to Angels who 'study the movements of the Stars, the Sun and the Moon, and record the peaceful order of the World' (see Chapter Four.)

[GEN 1:17-19] **וַיִּתֵּן אֹתָם אֱלֹהִים בְּרִקְעַת הַשָּׁמַיִם לְהַאֲרִיךְ עַל הָאָרֶץ: וְלַמְשַׁל בַּיּוֹם וּבַלַּיְלָה וְלְהַבְרִיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיִּרְא אֱלֹהִים כִּי טוֹב: וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רִבְעִי:**

The setting up of astronomical observations from the top of the Dam was the fourth stage in the development of Kharsag.

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JERUSALEM BIBLE : (ALTERNATIVE BIBLE)

God set them in the vault of heaven to : shine on the earth, to govern the day : and the night and to divide light from : darkness. God saw that it was good. :	On the High Wall, the <i>Shining Ones</i> observed them as they shone on the land, ruling day and night, and distinguishing between light and darkness. The <i>Shining Ones</i> saw how suitable they were. Evening came and morning came : the fourth day. :
Evening came and morning came : the fourth day. :	There was evening and there was morning – a fourth day [stage].

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[GEN 1:20]      וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שְׂרִיץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל הָאָרֶץ עַל  
 פְּנֵי רִקִּיעַ הַשָּׁמַיִם יִדְהִי כֵן:

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JERUSALEM BIBLE : (ALTERNATIVE GENESIS)

God said, 'Let the waters teem with : living creatures, and let birds fly : above the earth within the vault of : heaven'. And it was so. :	The <i>Shining Ones</i> said, 'Let the waters teem with life, and let there be wildfowl flying over the land, and over the surface within the High Wall'. And it was so.
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It would seem that the *Shining Ones* were keen to stock the Reservoir with fish, and to bring wildfowl to the surface of its waters.

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JERUSALEM BIBLE : (ALTERNATIVE GENESIS)

God created great sea-serpents and : every kind of living creature with : which the waters teem, and every : kind of winged creature. : God saw that it was good. :	With pleasure, the <i>Shining Ones</i> watched the great dolphins and every living thing – the wild animals, the teeming species in the water, and all kinds of birds. And the <i>Shining Ones</i> found them a delight to behold.
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The word **הַתַּיִם** = *ha'tenim* came to mean 'sea monsters'. But those that delighted the *Shining Ones* in the Mediterranean Sea, and in the warm waters of the Persian Gulf, were likely to have been dolphins and, perhaps, the not unfriendly basking sharks.

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[GEN 1:22-23] ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים בימים והעוף ירב בארץ: ויהי ערב ויהי בקר יום חמישי:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God blessed them saying, 'Be fruitful, multiply, and fill the waters of the seas and let the birds multiply upon the earth'.	:	The <i>Shining Ones</i> protected them, saying 'Thrive and become abundant – fill the waters of the reservoir; and let the birds be plentiful on the land.
Evening came and morning came: the fifth day. .	:	There was evening and there was morning - a fifth day [stage].

The word כרך is transliterated as *bruk*, and, in a religious sense, meant 'blessed'; but the associated רך = *rak* meant 'the quality of being tender, weak or soft' – and, alternatively, pampered' or 'preserved'. In a secular context, we feel justified in using the translation 'protected' or 'preserved'.

The expression המים כי שים literally meant 'the rainwater in the waters'; this appears to refer back to verse 20, and should indicate the filling of the reservoir.

[GEN 1:24] ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחיתו ארץ למינה ויהי כן:

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'Let the earth produce every kind of living creature; cattle, reptiles, and every kind of wild beast'.	:	The <i>Shining Ones</i> said, 'Let the land be a sanctuary for all living things – all domestic animals, reptiles, and every kind of wild beast'.
And it was so.	:	And it was so.

Despite the biblical translation, the text does not include a word meaning 'produce'; instead, it uses תוצא = *tose* which meant 'escape'; presumably an escape for the animals from their predators, and particularly, hunting Man. For this reason, we have chosen the term 'sanctuary' in the belief that the *Shining Ones* forbade any hunting within their boundaries.

[GEN 1:25] ויעש אלהים את חית הארץ למינה ואת הבהמה למינה ואת כל רמש הארמה למינה וירא אלהים כי טוב:

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JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God made every kind of wild beast, every kind of cattle, and every kind of reptile.	:	The <i>Shining Ones</i> busied themselves with (cared for) all kinds of wildlife on the land, and with all kinds of domestic animals which were plentiful : on the ground.
God saw that it was good.	:	The <i>Shining Ones</i> took a delight in them all.

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As discussed in verses 7 and 16, **וַיַּעַשׂ** could certainly have meant ‘made’ or ‘manufactured’, but we do not believe that was the intention, here. It could also have meant ‘to busy oneself as used in 1KIN 20:40 – ‘But while your servant was *busy* with one thing or another ...’; or it could have meant ‘to care for’ as used in 2SAM 19:25 – ‘He has not *cared* for his feet or his hands’.

The *Shining Ones* were not *manufacturing*, or *making*, animals, but caring for them, and tending them as all good farmers do.

[GEN 1:26] וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ יִדְרֹו כְדִמּוֹתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבַעֲוֵף הַשָּׁמַיִם  
וּבְבְהֵמָה וּבְכָל חַיַּת-הָאָרֶץ וּבְכָל הַרְמֵשׁ הַלְּמַשׁ עַל הָאָרֶץ:

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JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, ‘Let us make man in our image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven and all the reptiles that crawl upon the earth.’	:	The <i>Shining Ones</i> said, ‘We must produce men in our image – in the likeness of ourselves – so that they may be responsible for the fish in the reservoir [inland waters], the birds on the Heights, and for all the cattle that are so abundant in the land’.

---

In the above alternative, we have attempted to put right an error that has confused mankind for far too long. We know from later passages in Genesis, and from Sumerian and Akkadian accounts, that the intention in genetically hybridising men, was to put them to work in the Garden in Eden (Kharsag) to assist the *Shining Ones* in their agriculture and husbandry. This was discussed in detail in Chapter Six.

The root **רָדָה** = *rdh* is ambiguous; it could have meant ‘rule’ or ‘govern’ (and so ‘be masters of’), which is the sense in which the biblical translators have accepted it; but it could also have meant ‘take into one’ own hands’. An example of this is JE 5:31– ‘the priests *take into their own*

*hands* whatever they please'. An alternative to this phrase is *assume responsibility* for which, in our view, is the more likely translation.

Men were not intended, in an all-embracing sense, *to rule over* (or *be masters of*) the whole animal kingdom. At Kharsag, men were intended to take responsibility for the fish and birds, and the domestic animals which were so important to the *Shining Ones*.

We have heard the slaughter of animals – and even the case for scientific experimentation on animals – justified by the biblical authority apparently invested in this verse. But we cannot emphasise too strongly that any such authority is based on a very dubious premise leading from a doubtful translation.

[GEN 1:27] וַיְבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם :

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God created man in the image of himself, :		The <i>Shining Ones</i> made Men (Akkadian –
in the image of God he created him, :		<i>lullu</i> ) – in their own image and likeness
male and female he created them. :		they made them; they made male and females.

According to the Akkadian account (see Chapter Six), the *Shining Ones* were disposed to make hybrids between Cro-Magnon tribeswomen and themselves because their own third order of craftsmen and artisans had rebelled against the heavy toil involved in the construction of the great watercourse – cut through solid rock.

Belet-ili (Ninkharsag) and Enki took semen from one of their number (called We-ila) and, in an *in vitro* operation, fertilised *ova* from selected tribeswomen. They grew blastocysts in their laboratory in the Building of Knowledge at Kharsag, and emplaced them in the wombs of fourteen tribeswomen. In due course, seven male hybrids and and seven female hybrids were successfully delivered.

Thus one branch of the human race – the Semitic people – were given a head start on the rest of us. From these seven pairs of hybrids came the Patriarchal strain which began with Adam and Chawarrah (Eve) and was carried through to the kings of Judah in the first millennium B.C.

[GEN 1:28]

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ וּבְשֵׁשׁ הַיָּמִים וּבְעֵת  
 חַשְׁמַיִם וּבְבִהְמָה-וּבְכָל-חַיַּת הָאָרֶץ וּבְכָל-חַיַּת הַשָּׁמַיִם וְלָאִשָּׁה וָאָדָם כִּי תִבְרָא אֹתָהּ מִצִּדְּכֵךְ וְהָיָה חֹמֶשׁ לָכֶם כְּחֹמֶשׁ לָאִשָּׁה וְלָאָדָם כְּאִשָּׁה וְהָיָה עִלְיָהּ כְּעַלְיֵיכֶם וְהָיָה חֹמֶשׁ לָכֶם כְּחֹמֶשׁ לָאִשָּׁה וְלָאָדָם כְּאִשָּׁה וְהָיָה עִלְיָהּ כְּעַלְיֵיכֶם וְהָיָה חֹמֶשׁ לָכֶם כְּחֹמֶשׁ לָאִשָּׁה וְלָאָדָם כְּאִשָּׁה וְהָיָה עִלְיָהּ כְּעַלְיֵיכֶם :

---

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on earth'.	:	The <i>Shining Ones</i> cherished them and said to them, 'Be fertile and thrive; fill the land and manage it; take into your hands the supervision of the fish in the reservoir, the birds on the Heights, and all the cattle that are so abundant on the land'.

---

When the biblical text states, 'fill the earth and conquer it', it uses the root  $\text{וָיִכַּח}$ . In our view, 'conquer' is too harsh an interpretation – Holladay suggests 'make subservient' which is a little softer – but these terms are redolent of the aftermath of Yahweh and the conquest of Canaan, which were uppermost in the minds of the Exilic writers. We suspect that the original meaning was much more restrained – more like 'make it your servant', or, better still, 'manage it'.

[GEN 1:29]    וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ  
וְאֵת כָּל הָעֵץ אֲשֶׁר בּוֹ פֵרִי זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ

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JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God said, 'See, I give you all the seed – bearing plants that are on the whole earth, and all the trees with seed – bearing fruit; this shall be your food'.	:	The <i>Shining Ones</i> said, 'Look we give you leave to take every seed-bearing plant that is on the land, and from every fruit-bearing tree, to serve you as food'.

---

Having planted and produced a surplus of food, the *Shining Ones* made it available to all men in their domain. This is made specifically clear in the Sumerian, Kharsag Epics (see Chapter Three). Epic No.2 states:

*Where the Lord of the Granary had planned abundant vegetation,  
the Anannage, in their bright dwellings in the spacious enclosure,  
ate abundantly, but were not content.*

*Of the excellent milk from the spacious sheepfold,  
the Anannage, in their bright dwellings in the spacious enclosure,  
drank abundantly, but were not content.*

*Because of the surplus food from the spacious enclosure,  
they made a favourable decision that Mankind should be raised  
to an equal place . . .*

[GEN 1:30]

ולכל חית הארץ ולכל עוף השמים ולכל הרמש הרומש על הארץ אשר בו נפש חיה  
נתתי את כל ירק עשב לאכלה ויהי כן:

---

JERUSALEM BIBLE

:

(ALTERNATIVE GENESIS)

'To all wild beasts, all birds of heaven,  
and all living reptiles on the earth  
I give all the foliage of plants for food'.  
And it was so.

:

:

:

:

'And to all animals, all the birds on the  
Heights, and all the small creatures that  
live on the land, they shall have all green  
plants, vegetation and cereals, as fodder'.  
And so they had.

---

[GEN 1:31]

וירא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי בקר יום הששי:

---

JERUSALEM BIBLE

:

(ALTERNATIVE GENESIS)

God saw all that he had made and  
indeed it was very good.

:

:

The *Shining Ones* studied all that they had  
accomplished, and found it very good.

Evening came and morning came:  
– the sixth day.

:

:

There was evening and there was morning  
– a sixth day (stage).

---

The story of the establishment of Kharsag, the Garden in Eden, continues into the second chapter of the *Book of Genesis*, for just four verses.

[GEN 2:1]

ויקלו השמים והארץ וכל נבאם:

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JERUSALEM BIBLE

:

(ALTERNATIVE GENESIS)

Thus Heaven and Earth were completed :  
with all their array. :

:

And so the struggle against the Heights  
and against the land, below,  
was completed.

The key to this verse lies in the term **צבאם** = *zabam* which, later, came to mean ‘warfare’ and ‘army service’. The biblical translation ignores this reference – and yet the construction on the Heights with the dam wall and the resulting reservoir, and the great cedar-wood edifices of the Great House and the Building of Knowledge, must have posed technical problems and a tremendous physical struggle.

The development of the low-lying land, below the dam, where the plantations were sited would hardly have been less arduous because the great watercourse had to be cut into rock (as mentioned earlier) to bring the reservoir waters, under control, into the irrigation channels. We know that this was an almost unbearable toil, under a hot sun, from the Akkadian account of the insurrection of the Lordlings.

It had been warfare of a kind – against Nature and the challenges of an unfamiliar land.

[GEN 2:2] :

ויכל אלהים ביום הששי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה

JERUSALEM BIBLE	.	(ALTERNATIVE GENESIS)
On the seventh day God completed the work that he had been doing.	:	With that sixth day (stage), the <i>Shining Ones</i> completed all the work that they had to do.
He rested on the seventh day after all the work he had been doing.	:	After that seventh day (stage), they ceased working, with their labours completed.

The term **הששי**, unquestionably, meant ‘sixth’; but the Jerusalem Bible’s reference to the seventh day at the beginning of the verse is an acceptable licence.

It has been one of the enigmas of these passages that, despite the use of the terms ‘evening and morning’, it is clear from the Sumerian account that the Garden in Eden was established in six earthly days.

The Akkadian *Atra-hāsis* writes of the lordlings toiling for ‘forty *sanatim*, night and day’, on the construction of the great watercourse – but no one knows the duration of a *sanat*.

However, it is perfectly reasonable to accept that Kharsag was established in six stages:

1. Reconnaissance and Exploration.
2. Construction of the Dam Wall and Reservoir.
3. Sowing of the Plantations and planting of the Orchards.
4. Basic Surveying and Astronomical Observation.
5. Stocking of the Reservoir with Fish and Wildfowl.
6. The take-over, by Men, of the responsibility for the day-to-day running of the farming operations.

[GEN 2:3]

ויִבְרַךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שַׁבַּת מְכַל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

---

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
God blessed the seventh day and made it holy, because on that day he had rested after all his work of creating.	:	The <i>Shining Ones</i> were thankful for the 'seventh day' and made it a holiday – a truly complete day of rest, because they saw, with pleasure, that the work was done.

---

Although it was not the seventh day, there was a period of rest after the work was completed. The Sumerian account records a holiday on which all took part in a picnic close to the cascading water.

[GEN 2:4]

זֶה סֵפֶר- תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם

---

JERUSALEM BIBLE	:	(ALTERNATIVE GENESIS)
Such were the origins of heaven and earth when they were created.	:	Such is the documented history of the development of the Heights and the Lowlands.

---

Of course, the concept of the Infinite Supreme Being requiring rest after his work of creating, is hardly credible. It points up the 'homely adaption' carried out by the Exilic redactors of the Sixth Century B.C.

The terrain of Kharsag, or the Garden in Eden is illustrated by a contoured map, shown as *Map 4* and shows a two-fold division. The northern part was highland and contained the Reservoir and the two principal buildings; the southern part was a flat lowland – a fertile, old lake-bed on which the *Shining Ones* established their plantations, orchards and pastures. These two parts became known to the Semitic peoples as *ha'shemim* = 'the Heights, and *ha'arez* = 'the Land'.

Later, they became translated as 'heaven' and 'earth'; and 'heaven' became the seat of all Man's hopes and desires. And yet we could go there, today, and sit upon the rocks among which the *Shining Ones* laboured if civilized development had not taken over; and if the area did not lie within the war zone of Southern Lebanon.

*Selah.*

## APPENDIX C

### *Survey Data for the Stone Circles and Giant Cairns on Bodmin Moor.*

The lists of survey data which follow comprise:

- (a) Ordnance Survey National Grid Co-ordinates to the nearest metre;
- (b) the Geographical Co-ordinates of Latitude (Longitude is not required in the computations);
- (c) the Convergence, or angular difference between true north and grid north at the points;
- (d) the height of the point also to the nearest metre.

The grid co-ordinates have all been scaled from the Ordnance Survey 6 inches to 1 mile sheets, adjusted appropriately for paper shrinkage; but checked by theodolite and tape traverse, from the nearest triangulation point, where any doubt existed over the location – as at Brown Willy South Cairn. It is believed that grid co-ordinates are generally accurate to  $\pm 1$  m.

The latitudes and convergences have been computed from the grid co-ordinates using formulae and constants outlined in Appendix E. The formulae have been simplified by the initial use of the Ordnance Survey Projection Tables for the Mercator Projection of Great Britain.

Heights of ground locations have been taken from Ordnance Survey contours, or spot heights where available, and converted into metres. The heights of the Cairns are the estimated original heights of their tops; they are expected to be accurate to  $\pm 2$  m.

SURVEY DATA FOR THE STONE CIRCLES

<i>Symbol and Name</i>	<i>Grid Coordinates</i>		<i>Latitude</i>	<i>Convergence</i>	<i>Height m</i>
	<i>Easting</i>	<i>Northing</i>			
A Goodaver Circle	220 874	075 151	50°.548 0515	–1°.953 0522	309
B Craddock Moor	224 874	071 824	50°.519 3683	–1°.907 4672	328
C Nine Stones Circle	223 614	078 149	50°.575 8230	–1°.925 0569	293
D The Hurlers: North	225 842	071 462	50°.516 4044	–1°.896 7175	320
: Centre	225 820	071 391	50°.515 7598	–1°.896 9139	315
: South	225 808	071 332	50°.515 2261	–1°.897 0087	314
E Stannon Circle	212 570	080 011	50°.589 1123	–2°.046 6400	253
F Fernacre Circle	214 479	079 982	50°.589 4615	–2°.025 8051	281
G Trippet Stones	213 114	075 010	50°.544 3557	–2°.037 4527	242
H Stripple Stones	214 363	075 216	50°.546 6044	–2°.023 9880	282
I Leaze Circle	213 673	077 294	50°.565 0546	–2°.032 8486	255
J King Arthur's Hall	212 972	077 645	50°.567 9842	–2°.040 7144	260

SURVEY DATA FOR THE GIANT CAIRNS  
AND LOGANS

OS Sheet Reference 1:10 560	Number and Name	Grid Coordinates		Height m
		Easting	Northing	
SX 17 NW	1 Steping Hill (a)	213 399	079 820	295
	2 Steping Hill (b)	213 467	079 745	290
	3 Steping Hill (c)	213 504	079 684	283
	4 Steping Hill South	213 260	079 588	292
	5 Garrow Down North	214 554	079 320	281
	6 Garrow Down South	214 403	079 053	288
	7 Garrow Tor South	214 346	078 056	310
	8 Alex Tor	211 812	078 731	293
	9 Treswallock Downs	211 719	078 167	274
	10 Casehill Downs	212 620	077 933	279
	11 Stripple Stones Cairn	214 428	075 201	286
	12 Carbilly Tor Cairn	212 662	075 508	267
SX 17 SW	13 Greenbarrow Downs (a)	213 034	073 023	276
	14 Greenbarrow Downs (b)	212 983	072 944	276
	15 Great Care Hill (a)	214 077	071 292	278
	16 Great Care Hill (b)	214 078	071 249	278
	17 Great Care Hill (c)	214 109	071 227	278

SURVEY DATA FOR THE GIANT CAIRNS AND LOGANS  
(CONTINUED)

OS Sheet Reference 1:10 560	Number and Name	Grid Coordinates		Height m
		Eastings	Northing	
SX 17 NE	18 Cardinham Moor North	213 485	071 217	262
	19 Cardinham Moor South (a)	213 765	070 731	260
	20 Cardinham Moor South (b)	213 709	070 675	258
	21 Brown Willy North	215 873	079 993	425
	22 Brown Willy South	215 917	079 682	418
	23 The Beacon	219 679	079 285	377
	24 Shallow Water Common North	215 439	076 020	282
	25 Shallow Water Common South	215 449	075 802	284
	26 Catshole Cairn	216 997	078 486	353
	27 Tolborough Tor Cairn	217 539	077 873	354
SX 17 SE	28 Brockabarrow Common (a)	215 977	075 139	302
	29 Brockabarrow Common (b)	216 053	074 777	311
	30 Blacktor Downs (a)	215 763	073 591	270
	31 Blacktor Downs (b)	215 783	073 530	271
	32 Blacktor Downs (c)	215 751	073 515	270
	33 Blacktor Downs (d)	215 768	073 514	270
	34 Brown Gelly (a)	219 408	072 839	341
	35 Brown Gelly (b)	219 461	072 811	344
	36 Brown Gelly (c)	219 590	072 713	345
	37 Brown Gelly (d)	219 622	072 653	344
	38 Brown Gelly (e)	219 648	072 578	339
	39 Carburrow Tor (a)	215 542	070 799	283
	40 Carburrow Tor (b)	215 502	070 769	283
	41 Letter Moor (a)	217 256	070 554	274
	42 Letter Moor (b)	217 208	070 506	273
43 Whitebarrow Downs	219 073	070 236	278	
SX 18 SW	44 Showery Downs North	214 844	081 865	330
	45 Showery Tor Cairn	214 924	081 315	352
	46 Little Rough Tor	214 825	081 006	359
	47 Rough Tor Cairn	214 519	080 802	412
	48 Rough Tor Logan	214 499	080 843	403
	49 Louden Hill Logan	213 747	080 397	310
SX 18 SE	50 Bray Down (a)	218 833	082 186	348
	51 Bray Down (b)	218 905	082 175	351
	52 Bray Down (c)	218 968	082 177	350
	53 Buttern Hill (a)	217 469	081 702	351
	54 Buttern Hill (b)	217 462	081 665	352
	55 Buttern Hill (c)	217 479	081 655	350
	56 Buttern Hill (d)	217 524	081 608	347
	57 Leskernick Hill	218 316	080 343	332

SURVEY DATA FOR THE GIANT CAIRNS  
AND LOGANS (continued)

OS Sheet Reference 1:10 560	Number and Name	Grid Coordinates		Height m
		Easting	Northing	
SX 27 NW	58 Nine Stones Cairn (a)	224 148	078 218	317
	59 Nine Stones Cairn (b)	223 869	078 396	306
	60 The Ridge North Cairn	224 334	077 853	334
	61 The Ridge South Cairn	224 058	077 688	330
	62 Wilsey Down Forest	220 278	077 258	325
	63 Lowlands Down	220 930	075 064	314.5
SX 27 SW	64 Craddock Moor West (a)	224 462	071 680	326
	65 Craddock Moor West (b)	224 438	071 668	325
	66 Craddock Moor West (c)	224 350	071 454	320
	67 Craddock Moor West (d)	224 347	071 431	314
SX 27 SE	68 Craddock Moor North	225 014	071 962	335
	69 Craddock Moor South	225 164	071 274	327
	70 Langstone Downs (a)	225 526	073 802	379
	71 Langstone Downs (b)	225 539	073 789	378
	72 Langstone Downs (c)	225 557	073 787	377
	73 Stowe's Hill North	225 766	072 688	368
	74 Stowe's Hill Summit	225 791	072 442	389
	75 Stowe's Hill South	226 015	071 915	353
THE CARADON HILL RIDGE GROUP				
SX 27 SE	76 Caradon Hill (A)	227 402	070 825	368
	77 Caradon Hill (B)	227 271	070 819	368
	78 Caradon Hill (C)	227 286	070 783	377
	79 Caradon Hill (D)	227 390	070 746	372
	80 Caradon Hill (E)	227 306	070 730	377
	81 Caradon Hill (F)	227 230	070 711	373
	82 Caradon Hill (G)	227 225	070 670	371
	83 Caradon Hill (H)	227 129	070 619	361
	84 Caradon Hill (I)	227 116	070 572	358
	85 Caradon Hill (J)	227 120	070 381	347
	86 Caradon Hill (K)	227 089	070 312	342
	87 Caradon Hill (L)	226 975	070 321	337
	88 Caradon Hill (M)	226 989	070 279	337

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## APPENDIX D

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### *Detailed Observational Results*

In the detailed observational results in this Appendix all alignments to known, visible ridge-top Cairns are listed for each Stone Circle in turn, together with the computed azimuths and declinations. The azimuths are computed from the National Grid co-ordinates, adjusted for the appropriate convergence. The declinations indicated by the azimuths are divided into three columns:

- (a) Solar: all declinations falling between  $+24^{\circ}.05$  and  $-24^{\circ}.02$
- (b) Lunar: all declinations falling between  $+29^{\circ}.17$  and  $18^{\circ}.61$   
and between  $-18^{\circ}.85$  and  $-29^{\circ}.14$
- (c) Stellar and non-astronomical alignments: headed 'Other'.

In the third column,  $\Delta H$  is the difference in height between ground level in the Circle and the top of the restored Cairn. In using these values for computing declinations they should first be reduced by 1.5m to compensate for the eye-level of the observer.

## AZIMUTHS AND DECLINATIONS FROM VISIBLE ALIGNMENTS BETWEEN CIRCLES AND CAIRNS

From Stone Circle	To  Cairn or Logan	$\Delta H$  m	Azimuth	Declination			Significance
				Solar	Lunar	Other	
Goodaver A	60 The Ridge North Cairn	25	050°.060	+23°.66	+24°.46		MIDSUMMER SUNRISE
	61 The Ridge South Cairn	21	049°.499	+23°.92			
	58 Nine Stones Cairn (a)	8	044°.917		+26°.92		
	62 Wilsey Down Forest	16	342°.252			+36°.87	MIDSUMMER MOONRISE MAXIMUM
	63 Lowlands Down	5.5	145°.278		-29°.13		
	64 Craddock Moor West (a)	17	132°.097		-24°.95		
	65 Craddock Moor West (b)	16	132°.388		-25°.11		
	66 Craddock Moor West (c)	11	134°.812		-26°.40		
	67 Craddock Moor West (d)	5	135°.014		-26°.58		
	34 Brown Gelly (a)	32	210°.425			-33°.31	
	35 Brown Gelly (b)	35	209°.172			-33°.71	
	36 Brown Gelly (c)	36	205°.821			-34°.88	
	37 Brown Gelly (d)	35	204°.667			-35°.30	
	38 Brown Gelly (e)	30	203°.524			-35°.78	
	23 The Beacon	68	341°.924			+37°.37	
	57 Leskernick Hill	23	331°.818			+33°.53	
	21 Brown Willy North	116	312°.121		+26°.25		MIDSUMMER SUNSET MIDSUMMER SUNSET
	22 Brown Willy South	109	310°.476		+25°.35		
28 Brockabarrow Common (a)	-7	267°.907	-02°.10				
29 Brockabarrow Common (b)	-2	263°.611	-04°.74				
47 Rough Tor Cairn	103	309°.691	+23°.91				
48 Rough Tor Logan	94	309°.807	+23°.91				
Craddock Moor B	26 Catshole	25	308°.316	+22°.65	+23°.45		Group (b) Sunset
	27 Tolborough Tor Cairn	26	307°.604	+22°.27	+23°.07		MIDSUMMER SUNSET
	21 Brown Willy North	97	310°.318	+24°.05			
	22 Brown Willy South	90	309°.353	+23°.50	+24°.31		
	23 The Beacon	49	323°.244			+30°.21	
	70 Langstone Downs (a)	51	016°.336			+38°.32	
	71 Langstone Downs (b)	50	016°.790			+38°.19	
	72 Langstone Downs (c)	49	017°.277			+38°.04	
	73 Stowe's Hill North	40	044°.006		+29°.04		MIDWINTER MOONRISE MAXIMUM
	74 Stowe's Hill Summit	61	054°.115	+23°.98			MIDSUMMER SUNRISE
	75 Stowe's Hill South	25	083°.533	+04°.45			Group (g) Sunrise
	68 Craddock Moor North	7	043°.505		+29°.12		MIDWINTER MOONRISE MAXIMUM
	69 Craddock Moor South	-1	150°.291			-34°.52	
	64 Craddock Moor West (a)	-2	248°.827	-14°.35			Group (k) Sunset
	65 Craddock Moor West (b)	-3	248°.405	-14°.69			Group (k) Sunset
	66 Craddock Moor West (c)	-8	232°.866	-24°.02			MIDWINTER SUNSET
	67 Craddock Moor West (d)	-14	231°.380		-24°.45		
	34 Brown Gelly (a)	13	278°.612	+04°.89			Group (g) Sunset
35 Brown Gelly (b)	16	278°.426	+04°.80				
36 Brown Gelly (c)	17	277°.643	+04°.32				
37 Brown Gelly (d)	16	277°.062	+03°.94				
38 Brown Gelly (e)	11	276°.302	+03°.41				
Nine Stones C	60 The Ridge North Cairn	41	110°.423	-10°.95			Pre-Samhain Sunrise
	61 The Ridge South Cairn	37	134°.151	-23°.97			MIDWINTER SUNRISE
	63 Lowlands Downs	21.5	219°.099			-29°.13	MIDSUMMER MOONSET MAXIMUM
	62 Wilsey Down Forest	32	253°.121	-10°.85			Pre-Samhain Sunset
	27 Tolborough Tor Cairn	61	265°.474	-03°.04			
	26 Catshole	60	270°.990	+00°.41			EQUINOX SUNSET
	21 Brown Willy North	132	281°.474	+07°.43			Group (f) Sunset
	22 Brown Willy South	125	279°.339	+06°.05			
	23 The Beacon	84	284°.178	+09°.03			
	50 Bray Down (a)	55	308°.252	+22°.92	+23°.73		
	51 Bray Down (b)	58	308°.604	+23°.14	+23°.95		Lunar Cycle Quarter Year
	52 Bray Down (c)	57	309°.000	+23°.35	+24°.16		
	58 Nine Stones Cairn (a)	24	080°.712	+07°.26			Group (f) Sunrise
	59 Nine Stones Cairn (b)	13	043°.988		+29°.09		MIDWINTER MOONRISE MAXIMUM

From Stone Circle	To Cairn or Logan	$\Delta H$ m	Azimuth	Declination			Significance
				Solar	Lunar	Other	
Stannon E	8 Alex Tor Cairn	40	208° 587			-33° 08	
	21 Brown Willy North	172	088° 266	+02° 94			
	22 Brown Willy South	165	093° 567	-00° 56			EQUINOX SUNRISE
	1 Steping Hill	42	100° 928	-05° 25			
	2 Steping Hill	37	104° 471	-07° 92			Group (i) Sunrise
	49 Louden Hill Logan	57	069° 796	+14° 22			Beltaine Sunrise
	48 Rough Tor Logan	150	064° 622	+18° 61	+19° 37		
	47 Rough Tor Cairn	159	065° 864		+18° 81		MIDWINTER MOONRISE MINIMUM
	45 Showery Tor Cairn	99	058° 969	+20° 30		+21° 08	
4 Steping Hill South	39	119° 463	-16° 51				
6 Garrow Tor South	57	135° 700		-25° 73			
Fernacre F	47 Rough Tor Cairn	131	000° 767			+48° 01	
	48 Rough Tor Logan	122	359° 305			+47° 00	
	49 Louden Hill Logan	29	297° 525		+18° 82		MIDWINTER MOONSET MINIMUM
	46 Little Rough Tor Cairn	78	016° 644			+40° 95	
	21 Brown Willy North	144	087° 522	+05° 71			
	22 Brown Willy South	137	099° 758	-02° 46			
	26 Catshole	72	118° 690	-17° 17			Group (l) Sunrise
	27 Tolborough Tor Cairn	73	122° 549		-18° 85		MIDSUMMER MOONRISE MINIMUM
	29 Brockabarrow Common (b)	30	161° 149			-37° 37	
	10 Casehill Downs	-2	220° 191		-28° 99		MIDSUMMER MOONSET MAXIMUM
4 Steping Hill South	11	250° 063	-12° 81			Group (e) Sunset	
Trippet Stones G	29 Brockabarrow Common (b)	69	092° 495	-01° 11			
	30 Blacktor Downs (a)	28	116° 139	-16° 49			
	31 Blacktor Downs (b)	29	116° 972	-16° 97			Group (l) Sunrise
	32 Blacktor Downs (c)	28	117° 513	-17° 30			
	33 Blacktor Downs (d)	28	117° 372	-17° 22			
	34 Brown Gelly (a)	99	106° 993	-10° 62			
	35 Brown Gelly (b)	102	107° 072	-10° 65			
	36 Brown Gelly (c)	103	107° 492	-10° 92			Pre-Samhain Sunrise
	37 Brown Gelly (d)	102	107° 871	-11° 17			Pre-Samhain Sunrise
	38 Brown Gelly (e)	97	108° 378	-11° 52			
	11 Stripple Stones Cairn	44	079° 692	+07° 45			Group (f) Sunrise
	21 Brown Willy North	183	026° 935			+35° 68	
	22 Brown Willy South	176	028° 925			+34° 96	
	47 Rough Tor Cairn	170	011° 598			+39° 52	
	48 Rough Tor Logan	161	011° 320			+39° 47	
	12 Carbilly Tor Cairn	25	315° 735		+29° 10		MIDWINTER MOONSET MAXIMUM
	4 Steping Hill South	50	359° 789			+39° 36	
Stripple Stones H	34 Brown Gelly (a)	59	113° 204	-14° 64			Samhain Sunrise
	35 Brown Gelly (b)	62	113° 232	-14° 64			Samhain Sunrise
	36 Brown Gelly (c)	63	113° 564	-14° 84			
	37 Brown Gelly (d)	62	113° 959	-15° 09			
	38 Brown Gelly (e)	57	114° 502	-15° 47			
	43 Whitebarrow Downs	-4	134° 572		-26° 43		
	39 Carburrow Tor (a)	1	163° 031			-38° 24	
	40 Carburrow Tor (b)	1	163° 610			-38° 37	
	15 Great Care Hill (a)	-4	182° 145			-40° 32	
	16 Great Care Hill (b)	-4	182° 085			-40° 32	
	17 Great Care Hill (c)	-4	181° 619			-40° 33	
	47 Rough Tor Cairn	130	359° 576			+40° 16	
	48 Rough Tor Logan	121	359° 361			+40° 05	
	21 Brown Willy North	143	015° 518			+38° 76	
	22 Brown Willy South	136	017° 162			+38° 39	
	26 Catshole	71	036° 828			+30° 81	
	27 Tolborough Tor Cairn	72	048° 061		+26° 18		
	23 The Beacon	95	050° 545	+23° 89			MIDSUMMER SUNRISE
	62 Wilsey Down Forest	43	068° 930	+12° 87			Group (e) Sunrise
28 Brockabarrow Common (a)	20	090° 707	-00° 55			EQUINOX SUNRISE	
29 Brockabarrow Common (b)	29	102° 538	-07° 84			Group (i) Sunrise	
24 Shallow Water Common North	0	054° 656	+20° 82	+21° 61			

From Stone Circle	To Caim or Logan	Δ m	Azimuth	Declination			Significance
				Solar	Lunar	Other	
Leaze I	25 Shallow Water Common South	2	059°.625		+18°.83		MIDWINTER MOONRISE MINIMUM
	26 Catshole	94	068°.239	+14°.28			Post-Lughnasad Sunrise
	27 Tolborough Tor Cairn	95	079°.449	+07°.21			Group (f) Sunrise
	28 Brockabarrow Common (a)	43	131°.053		-23°.83		Lunar Cycle Quarter Year
	29 Brockabarrow Common (b)	52	134°.570		-25°.53		
	10 Casehill Downs	20	299°.218		+18°.94		MIDWINTER MOONSET MINIMUM
	8 Alex Tor	34	305°.641	+21°.77	+22°.56		
	7 Garrow Tor South	51	039°.418			+31°.34	
	24 Shallow Water Common North	23	123°.774	-20°.85	-20°.06		
	9 Treswallock Downs	15	292°.041	+13°.42			
	4 Steping Hill South	33	347°.761			+38°.45	
	22 Brown Willy South	159	041°.187			+30°.49	
	48 Rough Tor Logan	144	011°.069			+40°.24	
	King Arthur's Hall J	21 Brown Willy North	165	048°.973		+27°.09	
22 Brown Willy South		158	053°.288	+23°.92			MIDWINTER MOONRISE MAXIMUM
5 Garrow Down North		21	041°.324		+29°.07		
6 Garrow Down South		28	043°.423		+28°.32		
7 Garrow Tor South		50	071°.306	+12°.77			Group (e) Sunrise
9 Treswallock Downs		14	290°.576	+12°.69			Group (e) Sunset
10 Casehill Downs		19	307°.249	+23°.94			MIDSUMMER SUNSET
24 Shallow Water Common North		22	121°.332		-18°.83		MIDWINTER MOONRISE MINIMUM
28 Brockabarrow Common (a)		42	127°.785	-23°.04	-22°.22		
29 Brockabarrow Common (b)	51	130°.909		-23°.83		Lunar Cycle Quarter Day	
The Hurlers D North	68	Craddock Moor North	15	299°.230		+18°.90	MIDWINTER MOONSET MINIMUM

## THE HURLERS COMPLEX

<i>From Stone Circle</i>	<i>To Caim</i>	$\Delta H$ <i>m</i>	<i>Azimuth</i>	<i>Solar Declination</i>	<i>Significance in Gregorian Calendar</i>
North	Caradon Hill A	48	110°.315 11	-12°.03	21st October
	Caradon Hill B	48	112°.329 36	-13°.15	24th October
	Caradon Hill C	57	113°.287 21	-13°.47	25th October
	Caradon Hill D	52	112°.925 35	-13°.53	25th October
	Caradon Hill E	57	114°.668 33	-14°.34	27th October
	Caradon Hill F	53	116°.519 61	-15°.50	31st October
	Caradon Hill G	51	117°.901 67	-16°.39	3rd November
	Caradon Hill H	41	121°.328 55	-18°.65	10th November
	Caradon Hill I	38	123°.040 94	-19°.74	14th November
	Caradon Hill J	27	128°.329 59	-23°.10	3rd December
	Caradon Hill K	22	130°.785 94	Outside Solar Limit	
Centre	Caradon Hill A	53	107°.789 02	-10°.33	16th October
	Caradon Hill B	53	109°.617 99	-11°.34	19th October
	Caradon Hill C	62	110°.628 53	-11°.70	20th October
	Caradon Hill D	57	110°.437 32	-11°.85	20th October
	Caradon Hill E	62	112°.083 46	-12°.63	23rd October
	Caradon Hill F	58	113°.849 68	-13°.74	26th October
	Caradon Hill G	56	115°.268 50	-14°.67	28th October
	Caradon Hill H	46	118°.633 62	-16°.91	4th November
	Caradon Hill I	43	120°.393 70	-18°.04	8th November
	Caradon Hill J	32	125°.947 54	-21°.62	23rd November
	Caradon Hill K	27	128°.476 80	-23°.18	3rd December
South	Caradon Hill A	54	105°.747 18	-09°.04	13th October
	Caradon Hill B	54	107°.426 18	-09°.95	15th October
	Caradon Hill C	63	108°.480 40	-10°.35	16th October
	Caradon Hill D	58	108°.428 49	-10°.59	17th October
	Caradon Hill E	63	109°.996 66	-11°.32	19th October
	Caradon Hill F	59	111°.694 31	-12°.40	22nd October
	Caradon Hill G	57	113°.144 23	-13°.35	?
	Caradon Hill H	47	116°.460 62	-15°.58	31st October
	Caradon Hill I	44	118°.261 28	-16°.75	4th November
	Caradon Hill J	33	124°.039 38	-20°.51	18th November
	Caradon Hill K	28	126°.631 65	-22°.12	26th November
	Caradon Hill L	23	129°.006 16	-23°.54	7th December
	Caradon Hill M	23	129°.823 74	-24°.00	18th December

All computations were undertaken with specially composed Programmes fed to a Hewlett-Packard 97 Programmable Calculator.

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# APPENDIX E

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## *Methods with Formulae and Constants*

As stated earlier, all major geodetic and astronomical computations were carried out by the use of programmes compiled by the authors and fed into a Hewlett-Packard 97 Programmable Calculator. The principal formulae and constants, used, were as follows:

### I. PRINCIPAL FORMULAE

- i) Azimuth from National Grid Co-ordinates:

$$\text{Azimuth} = \tan^{-1} (\Delta\text{Eastings}/\Delta\text{Northings}) + \text{Convergence.}$$

- (ii) Correction for curvature of the Earth and terrestrial refraction (x+y):

$$(x+y) = c^2/R \cdot 1/2(1-2k)$$

where c = distance of observation

R = mean radius of the Earth

k = coefficient of refraction.

- (iii) Computation of latitude and convergence from National Grid Co-ordinates:

the reader is referred to the publications of the Ordnance Survey (a) *Projection Tables for the Transverse Mercator Projection of Great Britain*, and (b) *Constants, Formulae and Methods used in Transverse Mercator Projection* London, H.M.S.O. 1950). The formulae are lengthy and complicated, but fully explained; adequate results can be obtained by interpolating from the Tables if a computer programme is not available.

- (iv) Celestial declination from azimuth of observation:

$$\sin \delta = \cos A \cdot \sin Z \cdot \cos \phi + \cos Z \cdot \sin \phi$$

where  $\delta$  = declination  $\phi$  = latitude

A = azimuth

Z = polar distance i.e.  $90^\circ +$  celestial refraction  
- altitude - parallax.

- (v) Azimuth of observation from declination:

$$\tan^2 A/2 = \sec (s-p) \cdot \sin (s-\phi) \cdot \sin (s-h) \cdot \sec s$$

where  $s = 1/2 (p + \phi + h)$

p =  $90^\circ - \delta$  corrected for upper limb observation

$\phi$  = latitude of observation

h = altitude of observation corrected for parallax and celestial refraction.

- (vi) Change in Obliquity of Ecliptic with Time: de Sitter's Constants (Epoch 1900):

$$= 23^\circ 27'.08''.29 - 47''.080 T - 0''.0059 T^2 + 0''.00186 T^3$$

where T = time in centuries from 1900 A.D. and used positively when calculating forward, and negatively when calculating backwards.

(vii) Solar longitude used in calendrical computations:

$$\Theta = l + 2e \cdot \sin(l - \pi)$$

where  $\Theta$  = longitude of the sun

$e$  = eccentricity of Earth's orbit

$\pi$  = solar longitude at perigee

$$\sin \vartheta = \sin \Theta \cdot \sin \varepsilon$$

where  $\vartheta$  = declination

$\varepsilon$  = obliquity of ecliptic.

### 1. PRINCIPAL CONSTANTS

(i) Geodetic Constants (Airy's Figure of the Earth):

Major semi-axis =  $a = 6,377,563.396$  m

Minor semi-axis =  $b = 6,356,256.909$  m

$$e^2 = a^2 - b^2/a^2 = 0.006\ 670\ 54$$

True Origin of National Grid

$\phi_0 = 49^\circ$  North of Greenwich

$\lambda_0 = 02^\circ$  West of Greenwich.

False Origin of National Grid

400 km West of True Origin

100 km North of True origin

Conversion Factor: Feet to metres  $\times 0.304\ 8$ .

(ii) Observational Constants:

Mean astronomical refraction at zero altitude =  $0^\circ.57$ :

for other altitudes a graph was compiled from refraction tables in *Hints to Travellers* (R.G.S.) based on the formula:

$$r = 58^\circ.2 \tan(z - 3r) \quad \text{where } r = \text{mean refraction}$$

$z$  = zenith distance.

Coefficient of terrestrial refraction for Southern Britain =  $0.075$ .

Lunar parallax =  $0^\circ.951$

Solar parallax =  $0^\circ.002$

Mean lunar half-diameter =  $0^\circ.27$

Mean solar half-diameter =  $0^\circ.26$

Middle of third millennium B.C.:

Eccentricity of Earth's orbit =  $0.018\ 34$

Solar longitude at perigee =  $206^\circ.9$ .

### 3. EXPLANATION OF A DISCREPANCY

In Chapter Twenty-three, under *Lunar Declinations*, reference is made to an estimate of ( $\varepsilon$ ) taken from *Table XIV* which records 25 observations. The deduced figure of  $23^\circ.97$  was obtained after excluding the two lunar observations of  $-28^\circ.99$  and  $+29^\circ.04$  which are dubious extreme declinations. In *Table XV* these are listed for years 1 to 18. The average of all 25 observations is  $23^\circ.96$ .

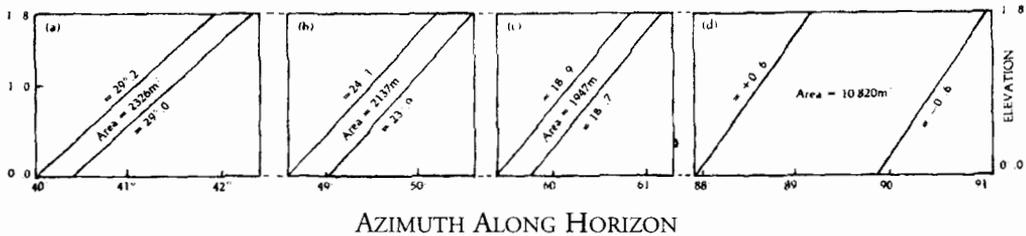
## APPENDIX F

### Computation of Probabilities

It has been stressed in the text that there is no satisfactory method of assessing the credibility of deliberately-placed astronomical alignments other than by determining the mathematical probability. No completely satisfactory probability theory has been devised for archaeo-astronomical studies, but the authors have found the *Bernouilli* formula to produce satisfactory results if certain restraints are observed:

$$P = \frac{\binom{n}{x}}{\binom{n}{x} \cdot \binom{n-x}{n-x}} \cdot p^x \cdot (1-p)^{n-x}$$

In this formula, P = Probability; n = number of alignments; x = number of successful determinations of significant declinations; and p = the ratio of the total of all arcs of the horizon attributed to significant primary declinations (these are the fourteen solar and lunar positions listed in *Table IX*, both rising and setting) to the full 360° of the horizon.



Total area in which successes have to be found

$$= (4 \times 2 \ 326) + (4 \times 2 \ 137) + (4 \times 1 \ 947) + (2 \times 10 \ 820) \text{ m}^2$$

$$= 4.73 \times 10^4 \text{ m}^2.$$

Total area around horizon =  $2 \times 3 \ 244 \times 100 \text{ m}^2$

$$= 2.04 \times 10^6 \text{ m}^2.$$

$$p = 0.023 \ 2.$$

Fig.78. *Diagram to illustrate the method for obtaining 'p' in Bernouilli's Probability Formula.*

The constraints on the formula set here are: (a) that n should be a substantial number, preferably in excess of 20, but never so large that the factor  $(1-p)^{n-x}$  becomes unduly small (by unduly small is meant any value below 0.05); (b) that 'p' should define precisely the tolerance within which a declination is considered successful; and (c) that no P should be accepted as an indicator of deliberate astronomical design, except in exceptional and defined circumstances, unless it has a value below 0.000 001 – one million to one chances of coincidence can occur!

In *Fig.78*, a diagrammatic illustration outlines the method used in determining the ratio to be adopted as 'p' in this study. It represents four sections of the north-eastern quadrant of the horizon, covering the significant solar and lunar rising azimuths as observed from an average distance of 3 244 m, with an altitude band from zero to 1°.8, which is the maximum elevation that the terrain will allow over that distance of observation, being equivalent to 102 m of elevation difference. Section (a), from 40° to 42°.4, covers the lunar maximum; (b), from 48°.6 to 50°.6, covers the midsummer solstice; (c), from 59°.4 to 61°.2, covers the lunar minimum; and (d), from 88°.0 to 90°.0, covers the equinoxes.

'p' was obtained by defining the tolerance in declination which was acceptable for success, as  $\pm 0°.1$  for each of the solar and lunar limiting positions, and as  $\pm 0°.6$  to cover the equinoctial sunrise. We believe that it will be agreed that these are narrow tolerances. The areas between the upper and lower acceptable declination limits was then measured in (a), (b) and (c), and quadrupled to take account of summer and winter seasons, and of rising and setting, and added to twice the area in (d). The total area so defined was divided by the full area of the 360° observational band, taken as  $2\pi \times 3\,244 \times 100 \text{ m}^2$ , to obtain  $p = 0.023\,2$ .

It is believed that this method is strictly conservative and that 'p' does not exceed this value.

In the primary results probability computations, the number of alignments used was  $n = 142$ ; with  $x = 28$  successful declinations falling within the tolerances shown in *Fig.78*. The value for  $(1-p)^{n-x}$  was 0.07.

These figures gave a probability of randomness of  $P = 4 \times 10^{-18}$ .

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## APPENDIX G

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### *Quantum Computations*

Please refer to

Broadbent, S.R., Quantum hypotheses, *Biometrika*, 42, 45-57 (1955).

## A

**ABELSJAIL:** A place near the headwaters of the River Jordan where Enoch found the apostate Watchers when he was sent to mediate with them.

**ABRAHAM:** A Hebrew Patriarch at the beginning of the second millennium B.C. who was the son of Terah, and was born in Ur of the Chaldees.

**ACHAIA:** Alternatively, A-KI-A. Lit. 'land, or place of water'. As AACHAIYAH, it is a district north of Mount Hermon (which see) in which Kharsag (which see) was situated. A mountain nearby is called Deir el Aachayer; while the flat, intermontane basin in which the irrigated plantations of Kharsag (which see) were once cultivated, is now marked on the map as SAHL ('plain') AAIHA. Three kilometres to the southwest there is now a small town, or village, named R(-)ACHAIYAH.

The name occurs, again, in Southern Greece, as AKHAIA.

**ADAM AND EVE:** The primary couple produced by the Anannage in their *in vitro* fertilisation experiments in the Building of Knowledge (which see).

**ADITYAS:** A group of seven Indian 'gods', including Indra, Varuna and Mitra; and also Surya and Savitr who are described as being aspects of the same Being – a determination which may merely mean that the two were occupied with similar skills and responsibilities. The Adityas were described as *shining*, golden, many-eyed, unwinking and sleepless, in which we can recognise many of the attributes attributed to the senior Anannage (whom see).

**AEON:** A District or Province in the Materio-Spiritual Regions. The *Bruce Codex* claims that there are fourteen such Districts in the combined Astral and Causal Regions.

**AESIR:** That section of Odin's (whom see) command that accompanied him from 'Turkland' to Scandinavia. Later, the term was applied to the First Order of Scandinavian *Shining Ones* (see *tivar*).

**AGATHANGELOS:** An Armenian warrior and writer, from the fifth century A.D. who was commanded by King Khosrov to seek out the seven great sanctuaries of Armenia, a country which, at that time, stretched from Persia in the east, into Asia Minor in the west; and down to the Levant in the south. These Cities were believed to hold the temples of the seven principal Armenian deities – Aramazd, Anahit, Tiur, Mihr, Baal-Shamain, Nane and Astlik.

*Ahu moai:* Megalithic platforms common on Easter Island (which see) which were intended as plinths and supporting structures for bearing stone statues. Some are nearly 200 m in length, by 5 m in width; and heights of 8 m occur.

*Ahu Te-pitu-te kura*: The platform on Easter Island (which see) which held the largest statue known to have been transported across the Island. This statue is estimated to weigh 82 tonnes.

AHURA MAZDA: The principal deity of the Zoroastrians.

AINNE: An Old Irish term indicating 'brightness' or 'shining'.

AINU: A race of aborigines who, in early times, inhabited the long archipelago that skirts the eastern shoreline of China, known to us as Japan. These aborigines were called, in their own language, *Ainu*. They were a primitive people, having no literature; and having been, themselves, wiped out by their conquerors, they have left no memorial other than tradition, and an evocative name. This was strangely reminiscent of the Sumerian *eme-ku* (which see) term An, meaning 'heaven' or 'Anu'; and the Old Irish term *ainne* (all of which see), meaning 'shining' or 'brightness'.

AKAL PURUSH: The Lord who is beyond the limits of time; this name is used particularly in the Granth Sahib (Sikh Holy Book).

ALFAR: Lit. the Elves. The Eddic Alfar are the earliest known Elves, akin to the Anglo-Saxon *ylfe*. Little has been written of them, but what has survived suggests that they had a loftier nature than that ascribed to elves of later beliefs. They are not described as dangerous or mischievous, nor are they yet confused with evil trolls through propaganda inspired by the Christian Church's enmity towards the old pagan beliefs. The Alfar were more loosely associated with those termed the gods, than with other exotic beings. They are joined with the Aesir (whom see) in the often occurring phrase 'Aesir ok Alfar'.

ALFHEIM: Home of the Scandinavian Alfar.

AMENTE: The Greek term for Hell.

AMESHA SPENTAS: Lit. 'Immortal Holy Ones', under Ahura Mazda (whom see); equivalent to the first order of the Anannage in Kharsag – the Two-Eyed Serpents.

AMORITES: A Semitic tribe from the Syrian Highlands who infiltrated into Sumer in the third millennium B.C., and eventually gained control of the country under King Sargon I. Together with the Perizzites, the Hivites and the Jebusites, the Amorites are listed in the Book of Exodus as being among the inhabitants of Canaan.

ANAHITA, ARDVI SURA: The water-goddess of the Persians, lauded in the *Avesta* (which see), as the life-increasing, herd and fold-increasing, One who brought prosperity to the whole country. She is clearly also a later personification of the Great Lady of Kharsag, Ninkharsag (whom see), both in her role of agriculturist and biologist, and as Belet-ili, the 'Mother of Life'.

A-NAN-NA-GE: Lit. *Sons of the Light* or, alternatively, *Sons of Anu* (see below). A group of Archangels and Angels from the Astral Region who founded the agricultural, and teaching settlement at Kharsag (which see) in ancient Lebanon, known biblically as the *Garden in Eden*, around 8000 B.C. The name is frequently prefixed with the spiritual, or aristocratic, determinative prefix, *dingir*. Its origin lies in the Sumerian language of *eme-ku* (which see).

ANDA: The lowest of the Celestial Regions, lying nearest to the physical universe. Also known as the Astral Region, or Plane. Its capital is called *Sahansdal Kanwal*.

ANGEL: A broad spectrum term for entities in the Astral and Causal Regions who, because of good *karmas*, hold privileged positions, there. Their seniors are termed Archangels.

ANU: Leader of the A-nan-na-ge who is believed to have been based in the Astral Region, but to have made periodic visits to Earth to inspect the operations there. He was also known to the later Hebrews as the *Most High*; but he was not the Supreme Being as later scriptures tended to make him.

APAI: An ancient legend from Easter Island (which see) which states:

*When the island was first created and became known to our forefathers, the land was crossed with roads beautifully paved with flat stones ... ..*

*Heke was the builder of these roads, and it was he who sat in the place of honour in the middle where the roads branched away in every direction. These roads were cunningly contrived to represent the web of the grey and black-pointed spider, and no man could discover the beginning or the end thereof. (See NASCO PLAIN).*

APHRODITE (CHOSI): One of the five senior Archons selected by Jeu to rule over his three hundred and sixty appointees.

ARAMAZD: A bachelor god who was the most popular deity in Armenia. Xerxes says in one of his inscriptions: "Auramazd is a great god, greater than all gods, who has created this heaven and this earth". He should be equated with Kal Niranyan (whom see).

ARCHANGEL: A senior Angel.

ARCHON: A Ruler or Administrator in the Materio-Spiritual Regions. The name derives from *Archontes* – the Chief Magistrates of Ancient Athens.

ARDIS: An alternative name for the summit of Mount Hermon (which see).

ARES (MUNICHUNAPHOR): One of five senior Archons selected by Jeu to rule over his three hundred and sixty appointees.

ARK OF THE COVENANT: A chest made of acacia wood which was kept in the inner sanctuary of Yahweh's Desert Tent; but carried in the second phalanx of troops during moves by the Israelites.

ASGAARD: Home of the Aesir (whom see) in Scandinavia. The name is a corruption of *asa-gaard* (in the singular) or *aesirgaard* (in the plural). *Gaard* meant a 'courtyard', 'farm', 'country-house' or 'manor'; it is cognate with the English 'garden' and, further back, with the Sumerian *khar* or *ghar* meaning an 'agricultural enclosure'.

ASKEW CODEX: An ancient document comprising 365 quarto sheets of vellum on which the writing is in Greek uncials, in the now extinct Coptic dialect of Upper Egypt. It was first brought to scholarly attention in England, in A.D.1771, following its purchase, from an unknown bookseller, by Dr. A.Askew, a well-known antiquarian of his time. It is believed to have formed part of the Gnostic work, *Book of the Saviour*. It is now housed in the British Museum.

ATLANTIS: A great island empire in the Atlantic Ocean which, in ancient times, times was reputed to have foundered and sunk, in a day and a night. The only rational account, extant, is by the Greek philosopher Plato (whom see) who wrote two parallel versions in his *Timaeus* and *Critias*.

*Atra-hāsis*: An Akkadian work translated by Lambert and Millard from Tablet I which was, itself, copied by the Scribe Ku-aya, in the reign of Ammi-saduqa about 1635 B.C., from non-extant, earlier material. It contains the mythical story of 'God making Man in his own image'. *Atra-hāsis*, himself, was the Akkadian name for Noah (whom see).

AUTHADES (THE): One of the three Triple-Powered Lieutenants of Kal Nirranjan. His name means the 'Wilful, Unfeeling, Remorseless One'.

AVATARS OF VISHNU, THE: *Larousse* has the following commentary:

*In the intervals of successive creations, Vishnu sleeps on the cosmic waters, lying on the snake Sesha whose seven heads, spread like a fan, make a canopy for him. This slumber is not death but a state in which the god's virtuality slowly ripens to unfold again in another universe. These alternations of rest and activity, although each one of them lasts for thousands of millions of centuries, are as regular and certain as an organic rhythm – India thinks of them as the god's in-breathing and out-breathing. To each cycle of creation there corresponds an 'avatar', literally 'a descent' of the god Vishnu. These avatars number ten, but the wealth of popular imagination has greatly increased their number. The lion avatar has appeared in the story of Hiranyakasipu, and Vamana the dwarf in that of Bali.*

It is not inconceivable that the ten avatars of Vishnu represent ten successive Anannage seniors taking up the post that Vishnu originally held.

AVESTA, THE: The sacred book of the Zoroastrians.

AZAZEL: A Watcher on Earth who taught men how to make offensive weapons, and encouraged the use of them.

AZTECS: A race of Central American people who occupied Mexico at the time of the Spanish invasion in the fifteenth and sixteenth centuries A.D.

## B

BA'ALBEK: A once-magnificent architectural 'temple' complex in the Biqa Valley of Lebanon. It displays such superlatives as 'among the tallest columns ever constructed on earth; the largest stone blocks ever used for any purpose; and the boldest architectural engineering feat ever carried out in the ancient world'. (See Trilithon).

One of the 'Seven Cities of the Levant' (which see).

BAINCHOOCH: One of the three Triple-Powered Lieutenants of Kal Nirranjan. The meaning of his name is not known.

BALDER: Described as 'one of the lesser gods', he was, nevertheless, one of the hierarchy of twelve at Asgaard (which see) – the expression is relative. Within that wide-spread settlement, he lived in a dwelling called *Breidablik*, meaning 'wide-shining', which he was said to have built himself as a place to be free from all crimes.

Balder was known as Balder the Good, and many splendid things were said of him. He was 'the best god', and was praised by all. Of the Aesir, he was the wisest; and so fair of speech and graciousness that none would gainsay his judgements. It was said that 'so beautiful and fair was he that light shone forth from him' – a true *Shining One*. Because of Balder's evil dreams, and the prophecies of the seeress, the Council of the Aesir resolved to ask safety for him from every kind of danger. Frigg took oaths from fire, water, metals, stones, trees, animals, and all things that could do him harm, that none of these should hurt him in any way.

So successful was this move that it became the sport of the gods to shoot and strike at Balder – for nothing could do him any harm.

When Loki (whom see), the trouble-maker, heard of this he went to Frigg, in disguise, to ask how this amnesty was obtained. Somehow, Frigg let slip that although she had taken many oaths from all possible harmful materials, she had ignored the mistletoe which had seemed to her too young to take an oath.

Loki slipped away and fashioned a spear from mistletoe wood and returned to the sport. There he found Hod, who was blind, and asked him if he would not like to take part in the throwing – he, Loki, would guide his arm. The spear was thrown and Balder fell to the ground and died.

BARTON, PROFESSOR GEORGE A.: Made the first tentative translations of the Nippur tablets. Over forty years later, Professor Samuel Noah Kramer was to write of the oldest of Barton's literary pieces:

*Although copied and published by the late George Barton as early as 1918, its contents, which centre about the Sumerian air-god Enlil and the goddess Ninhursag [Ninkharsag], are still largely unintelligible.*

BELET-ILI: The Akkadian name for Ninkharsag – meaning 'Mistress of the Lords, (or Gods).

BRAGI: A Scandinavian god especially famous for his wisdom, skill, and fluency in speech; as well as for his banquets. He was described as the 'long-bearded god', and the 'first maker of poetry'. In Odin's (whom see) court, he appears to have held the special position and honour of the Court Poet; a post later taken up by the Skalds in monarchical courts.

BRAHM: Hindu term for the Lord of the second Materio-Spiritual Region; the Power that administers and, periodically, dissolves the phenomenal world.

BRUCE CODEX: A second collection of ancient Coptic documents, brought to England, in about 1769, by the Scottish traveller James Bruce, and bequeathed into the care of the Bodleian Library in Oxford. It, too, is probably part of the *Book of the Saviour*. (See Askew Codex).

BUILDING OF KNOWLEDGE: A cedar-wood building that housed the scientific work of the Anannage in Kharsag. Also referred to as the Building of Learning.

BUILDING OF LEARNING: See Building of Knowledge, the *ab-zu*.

## C

CANAAN: The land to the south of Lebanon which was promised to Abraham (whom see) by Yahweh, and ultimately conquered by the Israelites after a long, and bloody, campaign.

ÇATAL HÜYÜK: A major Neolithic site, yielding rich evidence of a remarkably advanced civilization that flourished on the Anatolian Plateau of modern Turkey in the seventh and early sixth millennium B.C. One of the 'Seven Cities of the Levant' (which see).

CEDARS OF LEBANON: Originally extensive cedar forests in Lebanon with individual groves of over a thousand giant trees. At the present time only a fast diminishing remnant remains. The forests provided wood for the construction of the buildings in Kharsag/Garden in Eden.

**CHALCHIUHTLICUE:** An Aztec goddess considered to be the 'sister' of Tlaloc (whom see). She was the goddess of flowing waters, of springs and rivulets, and was honoured in rites connected with them. Serpents and maize were associated with her and, like similar deities, she had both her beneficent and her malevolent moods, being not merely a cleanser, but also a causer of shipwrecks and watery deaths.

**CHARIOT OF ISRAEL:** A 'chariot of fire' in which the Prophet Elijah was taken up to heaven, witnessed by Elisha.

**CHARLES, DR. R.H.:** A fellow of Merton College, Oxford who, in the early years of the twentieth century translated the *Books of Enoch*. His contemporary and friend, Dr. Morfill, translated the *Secrets of Enoch* or *2 Enoch*. It is from the latter work that we have the clearest accounts of the Garden in Eden.

**CHAWWAH:** The Hebraic name for Eve (whom see).

**CHERUBIM:** A 'corps' of angel sentries, or security guards.

**CHINNERETH:** The Hebrew name for the Sea of Galilee.

**CHINCHA:** A section of the Yunca peoples of Peruvian America. The Yuncas remembered a time when their ancestors took over the coastal valleys, 'destroying the former inhabitants – a vile and feeble race', as Chinchu tradition has it. In the Uplands, the followers of Scyris of Quito were believed to have come from the littoral, and there are strong reasons for considering that the peoples of the Uplands and those of the Lowlands had origins in common.

These traditions, coupled with the immemorial and wonderful ruins at Tiahuanaco (which see) – possibly the precincts of a great city fourteen thousand feet above sea-level – give a special fascination to this region as being the key to the solution of the problem of central Andean civilization.

**CITY OF LIGHT:** The principal city in the Causal Region (Trikuti).

**COUNCIL OF SEVEN:** The administrative Council of the Anannage within which all major decisions were taken. Also known as the Council of the Seven Archangels. AHURA MAZDA (whom see) also had a Council of Seven of which the members were known as Asha, Arta, Vohu Manah, Kashathra Vairya, Spenta Armaiti, Haurvatat and Ameretat.

**COURTYARD OF ASSEMBLY:** The open space around Yahweh's Desert Tent used for assembling the Israelites on occasions when Yahweh had announcements to make.

COVENANT, THE: A one-sided agreement forced on the Israelites by Yahweh after the Exodus from Egypt (which see). It contained two parts – ‘The Blessing and the Curse’ which are set out in the *Book of Leviticus*.

CRITIAS: Grandfather of Plato (whom see) who, when the boy was ten years old, told his grandson a remarkable tale of a great disaster in the Atlantic Ocean, a tale which had originally emanated from Solon (whom see). According to Plato, Solon was a relative and great friend of his great-grandfather, Dropidas; and the tale was passed through Dropidas to Critias – who passed it on to Plato when he was old enough to memorise it, and to write it down.

CRO-MAGNON: The generic term for *Homo sapiens sapiens*, the first modern-type men.

CRONUS (ORIMUTH): One of five senior Archons appointed by Jeu (whom see) to rule over his three hundred and sixty appointees.

*Cubit*: An ancient, but universal, standard of length. The royal *cubit* measured 0.523 metres and was used in the design of the Great Pyramid in Egypt; the Foundation Platform of the megalithic structure at Ba'albek; and the Ziggurat of Tchoga Zambil in Southern Iran. A full description is given in Chapter Twenty-Two.

CUCHULAINN(E): An ancient Irish hero with his own cycle of legends. MacCulloch writes: *In the two heroic cycles – those of Cuchulainn(e) and Fionn respectively – the disturbance has been less, and in these the Celtic magic and glamour are found. Some stories of the gods have escaped these destructive factors [the euhemerizing tendency and the glosses imposed by the Church], and in them these delectable traits are also apparent. They are romantic tales rather than myths, though their mythical quality is obvious.*

By mentioning Cuchulainn(e), MacCulloch has passed over the strongest argument he has for the ‘divinity’ of his heroes. The Old Irish *ainn(e)* signified ‘brightness’ and ‘shining’; it was a suffix determinative for divinity in the same class as the prefix-determinative *an* used by the Sumerians with such effect in *An A-nan-na-ge* (whom see).

## D

DAGHDA MOR, THE: Lit. ‘the Good God’. He was also known as *Eochaidh Ollathair* = ‘Great Father of All’; and *Ruad Ro-fhessa* = ‘Lord of Perfect Knowledge’.

He was widely recognised as a great ‘magician’ with powers over life and death who, apart from his cauldron which could never be emptied, and from which no one ever left unsatisfied, had a second potent accessory – a great club which had to be carried on wheels because it took eight men to lift it.

He was also known for his skill in constructing fortresses and earthworks; and, in this regard, he has much in common with the Teutonic god Wodan, who was Odin (whom see).

**DAMASCUS:** Capital of modern Syria which carries in its name the roots of the Sumerian Yammuz (Damuz), beloved 'shepherd god' whose festival is still celebrated in parts of the Balkans, today. Earlier, it was known as Esh Shams – a memorial to Shamash. See Ugmash.

**DAYAL:** Lit. the Merciful One. An alternative mystical name for the Supreme Deity.

**DANIEL:** A biblical Prophet who provided one of the best descriptions available of one of the senior Anannage/*Shining Ones*, by whom he was 'accosted' on the bank of the River Tigris:

*A man dressed in linen, with a girdle of pure gold  
round his waist;  
his face shone like lightning,  
his eyes were like fiery torches,  
his arms and legs had a gleam of  
burnished bronze,  
and his voice was like the noise of a crowd.*

**DEVAS:** Lit. '*Shining Ones*', in Hindu mythology.

**DIKTEO ANDRO:** The Dikto Cave on the Island of Crete where tradition holds that Zeus (whom see) was 'born'.

***Dingir:*** a 'star sign' in Sumerian, used in front of apparent personal names to indicate a special group of high-ranking people. In later Sumerian and Babylonian inscriptions it had the connotation of 'god', but this does not appear to have been the intention in earlier times. The word was probably a consolidation of *di-in-gir*, the syllables of which have associations with 'plants' and 'irrigation', combined with 'planning' and 'judgements'; and this evidence points to it having determined, originally, a group of people of some importance, who were associated with 'agriculture', but who had shining characteristics and 'heavenly' origins.

***Dingir en-lil-li:*** This Sumerian name for ENLIL has been wrongly transposed and translated as 'Lord of the Wind'. It should have read *dingir en-ge-li* meaning 'Lord of Cultivation' from which has been derived the term 'angel'.

**DISPENSERS OF DESTINY:** A group of white-clothed, ethereal figures of beautiful, and good-natured, women who were recorded, in Slavonic myths, to predestine the fate of new-born children. In Northern Russia, they went by the name of Udelnicy. They should be compared, however, with the Maiden of Light (whom see) and her assistants, from the Materio-Spiritual Regions (which see).

**DISSOLUTION:** The claim by mystic Saints that the lower planes of Creation are subject, at long periodic intervals, to complete dissolution.

*DOOM OF THE GODS, THE:* There is a phrase used in the Poetic *Edda* which meant the 'fate or doom of the gods'. This is *ragna rok* in which *ragna* was the genitive plural of *regen* meaning 'powers' or 'gods'. Because it has often been confused with the similar phrase *ragna rokr*, meaning 'the darkness of the gods', it has been used, mistakenly, as the proper noun Ragnorok - rendered in English as 'Twilight of the Gods'.

The *Doom of the Gods* is the central incident of a wider myth of the destruction of the World which demonstrates that as the gods were not eternal, their lives must come to an end at last. Whether this was an actual occurrence, or whether it was a traditional device to explain the absence of the gods from the Earth, after their departure, has been discussed in the appropriate chapters of this book. The myth was carried in other cultures, too, of which the biblical *Armageddon*, the Hebraic *War of the Sons of Light* and the *Sons of Darkness*, and the *Foundering of Atlantis* are prime examples.

*Draoideacht:* In the Old Irish, this was a term for a magical mist that was believed, by the local people, to have covered the *Tuatha De Danann* on their arrival in Ireland.

**DWARFS:** Although Scandinavian mythology refers to a host of different beings of whom the Vaettir, the Fylgja, the Norns, the Valkyries, the Swan-maidens, the Giants and the Trolls are but a few, the Dwarfs are outstandingly important because the main subdivisions of these entities lie in the Gods, the Alfar and the Dwarfs - a basically tripartite order which is met in all parts of the World where the mythology is based on the erstwhile presence of the *Shining Ones*.

A comment by MacCulloch stated:

*With this Eddic account of the origin of the Dwarfs may be compared that in the German Heldenbuch. God made dwarfs for the cultivation of wastelands and mountains, and made them artful and wise to know good and evil and the use of things. They erected splendid hollow hills. Giants were created to kill wild beasts and dragons and so give security to the dwarfs. Heroes were also created for their aid. This must be based on some older pagan myth.*

## E

**EASTER ISLAND:** A small, hilly, treeless island of volcanic origin lying in the southeastern part of the Pacific Ocean, 3 700 km southwest of the coastal bend of continental Peru and northern Chile, and 1 600 km from the eastern end of the Tuamotu Archipelago which includes Tahiti and Pitcairn Island. It is a remote and lonely outpost of Polynesia, with the rocky islet of Salay Gomez (500 km further east) as the only land within a radius of 1600 km.

The island is famous for the gigantic stone statues which litter its coastal strip and interior hills.

**EBLA:** A great mound some 200 miles to the north of Damascus (which see), the excavation of which is now revealing another long-forgotten city. (See Seven Cities of the Levant).

**EDDAS:** A collection of poetic and prose writings composed by Snorri Sturluson in Iceland, at the beginning of the thirteenth century A.D. Sturluson was one of the most learned men of his time – a historian, a lover of poetry, of antiquities, of the traditions of the past, an able and gifted writer. His *Eddas* are a magnificent collection of the most ancient myths and traditions of Scandinavia.

He also wrote, or composed, the *Heimskringla* – a series of sagas of the lives of the kings of Norway down to 1177 A.D. The first part of this work, the *Ynglinga-saga*, is based on the old poem *Ynglinga-tal*, and seeks to show how Odin (whom see) and other deities were kings and chiefs, and how the Norwegian kings were descended from the Ynglings at Upsala.

**egregoroi:** A Greek term for the Watchers on Earth.

**EHDIN:** A town in modern Lebanon, on the western side of the Lebanon Range, which still carries the cartographical memory of Eden.

**el:** The root of a large number of ancient words indicating ‘brightness’ and ‘shining’.

**ELOHIM:** A plural Hebrew word which has been wrongly translated as ‘God’. It meant *Shining Ones* or, loosely, ‘gods’.

**EL SHADDAI:** An epithet of Yahweh Elohim (whom see) meaning ‘the *Shining Mountain Lord*’.

**EME-AN:** Lit. ‘language of Anu, or Heaven’.

**EME-KU:** The principal Sumerian language, believed to have been derived from the much earlier *eme-an* (‘language of Anu, or Heaven’), spoken by the Anannage/*Shining Ones*.

**EME-SAL:** An alternative Sumerian language spoken only by the women.

**EMPERORS, THE THREE (OF CHINA):** Under a Supreme Heavenly Triad, of which only one god was in touch with Earth at any one time, there were Three Emperors – the *San Huang*. The first, Fu Hsi, ‘ruled’ over the early nomadic tribes in a Hunting age. The second, Shen Nung, typifies an Agricultural age during which permanent settlements were established, and husbandry became the principal means of survival. Huang Ti, usually known as the *Yellow Emperor*, was the third; and the first to whom a distinct personality was assigned.

**ENKI:** Lit. ‘Lord of the Land’ who, in modern terms, would be described as the ‘Operations Manager’ of the Anannage.

ENNEAD: A Council of the 'gods' in Egypt. There were two such Councils – the *Great Ennead* was comprised of Atum, Shu, Tefnut, Geb, Nut, Osiris (whom see), Isis, Seth and Nephthys, and it met in the 'Mansion of the Prince' in On (which see). The *Lower Ennead* was comprised, presumably of lesser ranking individuals, but sometimes met in conclave with the *Great Ennead* in the same Mansion.

ENOCH: Son of the Patriarch Jared who became the Secretary/Scribe to the Anannage in Kharsag; and recorded in considerable detail his experiences in this post. On the death of his father, he became the Seventh Hebrew Patriarch.

EN-ZU: Lit. 'Lord of Knowledge or Wisdom'.

EPHOD: A wide band of material woven out of golden and linen threads, and variously coloured wools which covered the chest, hanging by two straps from the shoulders. This was an essential piece of equipment worn by Aaron, son of Moses, on the instruction of Yahweh.

ERIKIPAIOS: The full name of the god, Eros (whom see). Probably meant, originally, 'offspring of the flying house'.

ERINAIIOI PARALEMPTAI: The 'angels of death' who, working under the direction of the Maiden of the Light, remove the Soul and the two subtle bodies from the material body after death.

EROS: A Greek god given the epithet of Protogonos, meaning 'first born (of all the gods); and became known as Protogonos Phaeton, meaning *first-born Shining One* (See ERIKIPAIOS).

*ETERNAL-RULING-LORD*: A Deity described by ancient Shinto records as having grown out of the primeval chaos. Together with him were generated two other deities called, respectively, the *High-Producing God* and the *Divine Producing Goddess*. These three are regarded in Japan as the original Triad in the generation of gods, men and things. The primeval Triad was followed by a series of gods and goddesses, all of whom, ultimately, were said to have 'hidden themselves'; that is, departed, but not after the fashion of human mortality – more in the nature of a return to *higher* regions. But after a succession of these spontaneous generations and disappearances, a couple *appeared* who were destined to generate many things, and many important gods. They were the *Male-who invites* (Izanagi) and the *Female-who-invites* (Izanami).

These two deities were 'sent down to the world by command of the celestial deities' in order to bring forth things on earth.

In course of time, several more deities arrived; chief among them was the *Heaven-illuminating-Deity* (Ama-terasu) who became the Sun-goddess; *Guardian-of-the-Moonlight-*

*Night* (Tsuki-yo-mi); and the *Swift impetuous Deity* (Susa-no-wo), the Storm-god. The latter's successor was Oh-kuni-nishu, the *Great-Land-Master*. It was his role on earth to rule the country equitably, and to develop its agricultural and mineral resources.

EXODUS, THE: The 'escape' of the Israelites from the bondage in Egypt, organised by Yahweh Elohim (whom see) under the leadership of Moses (whom see).  
The subsequent operations may be studied in *The Old Testament of The Bible*.

EYE OF HORUS: A contentious object about which scholars are greatly divided. However, it appears to have been the 'aerial eyes' of the early Pharaohs. As such it may have associations with the 'Pillar of Fire and Cloud' (which see) of Yahweh (whom see).

EYRIM: The Hebrew name for the Watchers (whom see).

## F

FERTILE CRESCENT: A broad, arcuate sweep of land, capable of sustaining agriculture in the midst of the deserts of the Middle East, through the presence of three great rivers – the Nile, the Euphrates and the Tigris.

FIRST DIASPORA: A diffusion of Anannage influence from a nucleus in Kharsag into separate City States in the Mesopotamian Valley.

FLASHING SPHERE: A section of the Astral Region, at one time administered by the Watchers (whom see), according to the *Askew Codex* (which see).

FLOOD (THE): A watery catastrophe that destroyed all in the Lowlands. Recorded in the *Atra-hāsis* (which see) as well as *The Bible*.

FORSETI: A lesser Scandinavian god who was a god of Justice. He dwelt, and sat in judgement, in a hall called *Glitnir* ('the Glittering'), reconciling and arbitrating in quarrels arising out of law-suits.

FRAVASHIS: Under the two higher orders of Amenta Spentas and Yazatas in Persia (both of which see), were those called Fravashis; they were decreed as genii attached as guardians to all beings, both humans and gods. It is assumed that a Fravash was one of the third order of craftsmen, artisans and general assistants who have been met so frequently in other culture.

It is probably significant that in modern Farsi, in Iran today, such an individual is known as a *farrash*.

FREY, 'SON OF' NJORD (whom see): He was one of the Vanir (whom see) who was counted among the Aesir (whom see). Among the latter, he received epithets such as 'the most renowned'; 'foremost of the gods'; 'whom no man hateth'; and 'first of all heroes in the gods' house'. His name corresponds with the Gothic *frauja*; the Old German *fro*; and the Anglo-Saxon *frea*; and simply meant 'Lord'.

'He was a true Lord of Cultivation. He ensured fruitful seasons and prosperity; with rain, sunshine, and peace.

His seat was in Alfheim, the home of the Alfar (whom see), or Elves.

FREYA: Alternatively, FRIGG. The wife of Odin (whom see).

## G

GABRI-EL: One of the seven Archangels recorded by Enoch as forming the Council in Eden/Kharsag. Stated to be in charge of Paradise (Eden), and to be over the Serpents (whom see) and the Cherubim. Believed to be an alternative name for Ninkharsag.

GADRE-EL: One of the leaders of the Watchers (whom see) who was said to have led Eve (whom see under Adam and Eve) astray.

GAOKERENE TREE: One of the manifestations of the famous *haoma-plant* (which see) in its celestial form, while the yellow *haoma* is the terrestrial plant of the Indo-Iranian sacrifice, and the one which gave strength to men and gods.

GARDEN OF RIGHTEOUSNESS: An alternative name, given by Charles, to the Garden in Eden. The Greek text, literally translated, meant 'Paradise of Justice or Truth'. 'Righteousness' is an ecclesiastical error implying moral standards which were not intended in the original.

GAYA MARETAN: In the *Shahnameh* (which see), he was the first 'mythological king' of the Iranians. He was described as 'white and brilliant', and on his throne was 'like a sun, or a full moon, over a lofty cypress.'

He was followed by Hushang (who see).

GREAT OX: A sobriquet for Enlil who was sometimes sculpted as having 'bull feet'.

GREAT HOUSE: A cedar-wood house built by Enlil on a rocky eminence over looking the plantations of Kharsag. It was known as *e-gal* = 'great house'; *e-kur* = 'mountain house' and *e-nam* = 'house of destiny'.

GREAT INVISIBLE ONE: Alternative name for the Principal Negative Power, Kal Nirnanjan (whom see).

**GREAT LORD OF JUDGEMENTS:** An alternative name for Anu, the supreme commander of the Anannage.

**GRIGORI:** A section of the Watchers on Earth who were stated to be 'greater in size than the giants'.

**GYLFAGINNING:** Lit. 'Beguiling of Gylfi'. The first of three parts of the *Edda* (which see) – a lively and sometimes humorous account of the old gods and goddesses and their activities; the cosmogony; and the final 'Doom of the Gods'.

Gylfi was a king of Sweden who pondered on whether the gods were really so clever by nature, or whether this was a gift from the powers that they worshipped.

In the guise of an old man called Gangleri, Gylfi set out for Asgaard (which see), the seat of the gods, to settle this question for himself. He was well received, and was presented to three lords who sat on as many seats, one above the other (unknown to him, these were all differing forms of the chief god Odin.

He began to ask those questions which he thought would provide the answers that he required, but when he thought that he had solved his problem, Gylfi heard a crescendo of noise, and found himself out of doors on a level plain. The Hall in which he had been received, the Castle; and the gods, themselves, had all disappeared. That was the real answer to his question. This story is highly reminiscent of the experiences of Parsival, and others, at the Castle of the Grail – the 'fairy' castle of Montsavatsch.

## H

**HAJAR AL-QUBLA (The Stone of the South):** An enormous, shaped, stone block lying in the quarry at Ba'albek. It is estimated to weigh in the order of 1 200 tonnes. See *TRILITHON, THE*.

**Ha'ares:** A Hebrew expression which should have been translated as the 'Lowlands' in the Biblical *Genesis*.

**Ha'neshim:** An early Hebraic term for 'Angels' which had close associations with –

*Ha'neshek:* meaning 'the serpent' (which see).

**ha'shemim:** A Hebrew expression which should have been translated as the 'Highlands' in the Biblical *Genesis*.

**Han Li Chih:** The 'Chronology of the Han Dynasty' claimed to carry the early chronology of China back more than two million years, divided into ten epochs. The tenth and last of these initiatory epochs is represented as beginning with Huang-ti, the Yellow Emperor, but

the whole span of these epochs is given no credence by Chinese writers, and is considered to be mythological.

*Haoma* (the Indian *soma*): According to the *Avesta*, one of the first to prepare *haoma*, the 'plant of life', was Thritha; and as such he is called the first leader, the wise, the strong one 'who drove back sickness to sickness, death to death.'

*Ha satan*: A functionary among the Archangels in Eden who was known as the 'Adversary'. The title, originally, carried no taint of evil; he seems to have had judicial responsibilities, like Ugmash, as an archaic Public Prosecutor. In the course of time the post became confused with that of Satan, an alternative name for Kal Niranjana (whom see).

HAVEN: Seven in number. An alternative expression for places where Enoch stopped on his journey from the Lowlands to Kharsag/Eden; used in preference to Charles's term of 'heaven'.

HEIMDALL: He is described as being 'of the race of the gods', and as a 'son (assistant) of Odin'. His function appears to have been that of Watchman to the gods. He had a famous horn, the Gjaller-horn, which would be blown as a warning before the *Doom of the Gods* (which see).

HERMON, MOUNT: A lofty peak in the Anti-Lebanon on which the Watchers are recorded as having 'descended' from the Astral Region. It may also have been the site of the original descent of the Anannage lords. Known in the Hebrew as *Seneser*.

HERMES (TARPETANUPH): One of the five senior Archons selected by Jeu (whom see) to rule over his three hundred and sixty appointees.

HIGH MESSENGER: A reference to Enlil (whom see), the Lord of Spirits.

HIGH ROCK: The eminence on which Enlil built the Great House at Kharsag (which see).

HINDUISM: The *New Larousse* states that it applies the word 'Hindu' to the population resulting from the mixture or propinquity of the different races of India; and gives the name 'Hinduism' to the social, religious and mythological mixture produced by the interpretation of the most divergent rites, beliefs and superstitions. This syncretism, it continues, occurred under the aegis of Brahmanism, because the Brahmins remained the most educated caste, destined to maintain the inheritance of Vedic (see Vedas) tradition. But the history of Hinduism is that of concessions which orthodoxy was forced to make to new or foreign beliefs and practices, since orthodoxy could only survive by giving its blessing to what it was unable to withstand.

In the new understanding, broached by the *Brahmanas*, the new Triad of powerful gods were Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. The little per-

sonified Vishnu of the Vedic age (*vich*) is the principle of light penetrating the whole universe becomes the restorer-god, gentle and co-operative, depicted seated on white lotus flowers with his wife, the brilliant and perfumed Lakshmi, at his right. Vishnu is not only a symbol of personal reincarnation, but also of the cycle of creation that repeats itself through all the ages.

**HOD:** He was the blind god among the Aesir (whom see) whose unwitting killing of Balder (whom see) was said to have been instigated by Loki (whom see).

**HOENIR:** Known as a friend and companion of Odin (whom see), and probably, was his assistant. In one account, he is described as a big, handsome being – but stupid.

**HOREB:** A high point on Mount Sinai at the foot of which the Israelites made camp after escaping from Egypt.

**HORUS:** ‘Son’ of Osiris and Isis. The term ‘son’ may indicate either an offspring or a subordinate.

*Hoshen:* A small square bag worn as a breastpiece by Aaron. It was much ornamented with precious and semi-precious stones, each bearing the name of one of the tribes of Israel. It was intended by Yahweh to be a place for carrying the *Urim* and *Thummim* (which see).

*Huang-ti:* The third of the ‘Three Emperors’ (whom see) of China, in whose image two figures were merged – one a mythical figure from the distant past, and the other a historical figure at the beginning of the civilized era.

The mythological counterpart was said to have gone in dreams to distant regions, and places, inhabited by spirits who walk on air and sleep on space as if it were a bed [probably a comment on his ‘meditation’ experiences]. After awakening from such a ‘dream’ of three months duration, he taught people how to control the forces of nature and of their own hearts. After another long ‘sleep’, he acquired the power of teaching, and governed the country for twenty-seven years with such success that it became as happy as a fairyland. The ordinary inhabitants were able to control their natural passions, so that society lived according to the rules of perfect virtue.

All this means that Huang-ti, in addition to his technological teaching, was a Spiritual Teacher – a Master incarnated from the Spiritual Regions. Or, in terms of Indian philosophies, a Saint or *Satguru*. Many such have appeared on Earth in historical times, so that Huang-ti may be tentatively claimed as one of the earliest known Masters – possibly living in the *Golden Age* of the *Mahabharata* (which see).

**HUICHILOBOS:** (Huitzilopochtli): The Aztec ‘god of war’. A terrifying creature in whose name the most appalling ceremonial atrocities were routinely perpetrated.

The great *teocalli* (temple-pyramid) of Huitzilopochtli stood in the centre of Tenochtitlan (capital city of the Aztec empire) and was dedicated in the year 1486 A.D. by Ahuizotl, the emperor preceding the last Montezuma, with the sacrificial slaughter of sixty to eighty thousand captive warriors (if the chroniclers are to be believed).

*Husen-gal*: The Sumerian expression for the 'Great Bird' in which Enlil (whom see) is recorded as flying.

HUSHANG (Haoshyangha): An old Iranian hero, mentioned several times in the *Avesta* (which see), and referred to as the 'son of Fravak' – presumably Fravak was one of the Fravashis (whom see).

## I

INDRA: Leader of the Second Order of Indian gods, and better known than many of his superiors. He was a tremendous character and readers will instantly recognise him when they turn to the Scandinavian chapter. He had a tawny beard and hair, used the thunderbolt as a weapon, and travelled in a golden chariot drawn by two or more horses. He was a gigantic eater and drinker, but the deed which won him a high place among the Adityas (whom see) was said to be the slaying of the dragon that encompasses the waters.

He has all the attributes of the Scandinavian Thor (who also slew the world encompassing dragon at the *Doom of the Gods* (which see).

INVISIBLE ONES: The twenty-four, paired *Syzygy*, who are the internal Guardians of the City of Light in the Causal Region. Nine Watchers are Sentinels on the three external Gates of the City.

## J

JABRAOTH: A senior Archon in the Astral Region who gave up the practice of sexual intercourse when he was given the *Initiation of the Light*. He was Head-Archon over six of the twelve aeons in the Astral Region.

JAMSHID: One of the *Shining Ones* who 'ruled' the Iranian world for seven hundred years. The name is the Persian form of Yima Khshaeta meaning 'Yima the *Shining One*. Firdausi says that he 'wore in kingly wise the crown of gold'; and that on his jewelled throne he

*... sat sunlike in mid-air.*

*The world assembled round his throne in wonder*

*At his resplendent form.*

JARED: The sixth Hebrew Patriarch in the line from Adam.

JERICHO: The oldest known city in the world, dating back to about 8000 B.C. Most successfully excavated by Kathleen Kenyon in the nineteen fifties. Kenyon described its great tower in the memorable words:

*In conception and construction, this tower would not disgrace one of the more grandiose medieval castles.*

The tower is approximately ten thousand years old. It was remembered as one of the 'Seven Cities of the Levant' (which see).

JEU: A very highly-placed Archon among the Positive Powers.

## K

**KALEVALA:** An extant mythic epic of the Finnish West which, combined with tenaciously-held pagan beliefs, gives a reasonable picture of the mythological background to the whole of the Finno-Ugric race of peoples.

**KAL NIRANJAN:** The administrator of the Material Universe under the direction of the Supreme Deity. Dr. Julian Johnson, writing with the full authority of the Great Master, Huzur Sawan Singh Maharaj, states:

*... he is not the creator of the Soul. He can neither create nor destroy a Soul. It is only the body that belongs to him. He assigns a body according to individual karmas and takes it back after the allotted span is over ...*

*At the present time we are sojourners in the country of the Negative Power and our first duty is to find our way back to our own home. While here, we are subject to the laws of this country. It is to these laws of the Negative Power we refer when we speak of the 'Laws of Nature'. For he is the ruler and lord of the physical universe. He is the Lord God of the Bible, the Jehovah [Yahweh] of the Jews and Christians, the Allah of the Mohammedans. He is the Brahm of the Vedantists, the god of practically all religions. None but the Saints and their students know of any other God; yet this Negative Power, so exalted and so universally worshipped as the supreme lord God, is in fact only a subordinate power in the Grand Hierarchy of the Universe ...*

**Kalkal:** an official at the residence of Enlil in Kharsag, mentioned in the Atra-hasis (which see). Probably the 'officer of the watch'.

**KARMA:** Action and re-action; the law of action and re-action; the fruit or result of past thoughts, words and deeds; the principle that what has been sown must be reaped. Saints inform us that there are three types of Karma:

1. *Pralabdh*, the portion of our karma which is allotted to this life and is responsible for our present existence and condition.
2. *Kriyaman*, the result or fruit of new actions performed during the present life.
3. *Sinchit*, those karmas which still remain to be taken out of our stored-up lot, and are to be worked off, or to bear fruit, in future incarnations.

**KASH DEJAN:** A Watcher on Earth who 'explained to men the dangers of sickness; and the diseases of the womb, and how they could be avoided; and explained sickness of the mind, the effects of snake-bite, and the illness of sun-stroke.'

He was assistant to the Serpent, Tabá'et. His name was obviously a recording of his profession as a physician because the physician to the *Tuatha De Danann* (whom see) was recorded, in Old Irish, as Dijan Cecht; the same (but reversed) name as Kash Dejan.

**KHARSAG** (alternatively GHAR-SAG): Lit. a 'lofty, fenced enclosure'. Applied to the agricultural settlement established in 'southern Lebanon' by the Anannage around 8000 B.C. It became known to the later Hebrews as the 'Garden in Eden'. Later still, it was remembered as one of the 'Seven Cities of the Levant'.

**KRISHNA, LORD:** An Avatar of Vishnu (whom see).

**KUKULKAN:** Bishop Landa records that, in Yucatan (Central America) there arrived from the west a great Prince named Cukulcan [Kukulcan] who, 'after his departure, was regarded in Mexico as a god and was called Cezalcouaiti; and was venerated as a divinity in Yucatan also because of his zeal for the public good.'

Another account stated: "Once upon a time, Cukulcan came from the west with nineteen companions, two of whom were gods of fish, two others gods of agriculture, and a god of thunder ... They stayed ten years in Yucatan. Cukulcan made wise laws, and then set sail and disappeared in the direction of the rising sun ..."

The extraordinary coincidence of the name Cukulcan with that of the Old Irish god Cuchulainne is examined in the text.

## L

**LAMECH:** The ninth Hebrew Patriarch and father of Noah (whom see).

**LANGUAGE OF THE BIRDS:** In Iranian mythology, the bird Karshiptar had an intellectual part to play, for it was his task to spread Ahura Mazda's (whom see) communications throughout the enclosure (*khar*) in which the primeval king Yima (whom see) had assembled mankind. In that enclosure, it was said, men recited the *Avesta* in the *language of the birds*. This probably meant -in the language of *eme-an*, the 'language of heaven'; hence of the angels or *Shining Ones*.

**LASITHI PLAIN:** A flat lake-bed, surrounded by mountains, on Crete which bears remarkable similarities to the Rachaiyah Basin in Lebanon where the Settlement of Kharsag (which see) was established.

**LEBOR GEBALA:** Lit. 'Book of Invasions or Conquests'. It comprised a set of ancient documents written in Old Gaelic.

LEFT HAND PATH: The 'path' of those who follow, or associate with, the Negative Powers.

LOCHLONN: An Old Irish term used to connote Scandinavia in general, and Norway in particular.

LOKI: A lesser god, in the aristocratic section of the Aesir (whom see). Storri Sturluson (whom see) wrote of him as follows:

*Included among the Aesir is he whom some call the slanderer of the Aesir, or the author of deceit, and the shame of gods and men. He is named Loki, or Lopt; he is the son of the giant Farbauti and the giantess Laufey or Nal.*

... ..

*To outward appearance, Loki is beautiful and comely, but evil in disposition and most fickle in nature. He excelled in sleight and had stratagems for all occasions. He often brought the Aesir (whom see) into great difficulties, but then delivered them with his cunning.*

[For all his evil ways, Loki appears to have been tolerated in Asgaard (which see) out of consideration for an earlier friendship with Odin (whom see)].

LOMOND STADIAL: The last world-wide Ice Age. See Windermere Interstadial.

LORD OF SPIRITS: The Hebraic term for the Lord Enlil.

LUGH LAMFHADA: Lit. 'Lugh of the Long Arm'. One of the four principals of the *Tuatha De Danann* who was also known as the *Samildanach* ('the many skilled'). In contrast to The Dagda (whom see), Lugh was a young and handsome character – of a radiant countenance so bright that mortals could not bear to look at him. He was an obvious *Shining One*.

Lugh was also proclaimed *ollamb*, or 'chief doctor of the sciences'.

Once established in the Upper Échelon of the *Tuatha De Danann*, he is reported to have instituted the Assembly of Talti, with its Olympiad-like games, around a day which first became the Feast of Lughnasad, and later – Lammas.

*Lullu*: Akkadian for 'man'. Referred to in the *Atra-hāsis* (which see).

## M

MAG-TURED: A place-name in Old Ireland where the *Tuatha De Danann* (whom see) are supposed to have fought two battles, one against the Firbolgs (indigenous tribes) and the other against the invading Formorians. It is a measure of the uncertainty about these tales that there was an interval of twenty-seven years between the two battles, and that they were fought in different parts of Ireland bearing the same name, one in Mayo and the other in Sligo. See also NUATHA.

**MAHABHARATA** and **RAMAYANA**: Two great Indian Epics which provide, in an elaborate and developed form, a conception which Keith describes as being entirely, or at least mainly, lacking in the Vedic (see Vedas) period. This is a doctrine of the ages of the World which has both striking points of affinity to, as well as contrast with, the idea of the four ages set forth by Hesiod.

**MAHA SUNN**: Lit. 'Great Vacuum': the region of intense darkness situated above Sunn and below Bhanwargupha. It is really one of the six great Spiritual Regions, but is never referred to as such by the Saints because their disciples are not permitted to dwell upon it, for their own protection. It can only be crossed with the help of a Perfect Master. See SHUNYA.

**MAIDEN OF THE LIGHT**: An adjudicator who decides on the fate of a 'dead person' on arrival in the Astral region. She has seven Assistant Maidens and also commands the *Erinaioi Paralemtai* – the formidable 'Angels of Death'.

**MA-KALLI**: From Hawaii comes the story of a chaos; but a chaos which is simply the wreck and ruin of an earlier world [a concept entirely in keeping with Indian philosophies].

And it is hardly likely to be a philological coincidence that, in Indian mythology, *Kali-ma* (surely the equivalent of *Ma-kalli*) was the terrible consort of Shiva, the Destroyer of Worlds.

*Malak*: A Hebraic term translated into English as 'angel' but, in reality, meaning a 'messenger'.

**MA-MI**: An alternative name for Belet-ili and, therefore for Ninkharsag (whom see).

**MANA**: Lit. 'mind-power'. A term used by Polynesians on Easter Island (which see) to describe how their predecessors moved their gigantic stone statues from the quarries to the coast.

**MANITOUS**: The Great Spirits of the North American Indians. Gitche Manitou was the chief of this pantheon, and was also called the Master of Life.

**MATERIO-SPIRITUAL REGIONS**: The three divisions which comprise these regions are: the Phenomenal Universe, at the base, with a very limited amount of 'spirit' in its make-up; the Astral Region, in the middle, with considerably a higher proportion of 'spirit' and less of 'matter'; and the Causal Region, above, with the greatest proportion of 'spirit' to 'matter'.

Professor Puri, in his *Mysticism – the Spiritual Path*, does not include the Phenomenal Universe in this classification, but divides the regions into two divisions;

(i) *Niranjan Desh* has three parts: –

(1) *Jhanjari Deep*

(2) *Sham Kanj, and*

(3) *Set Sunn ... ..*

*As there is a thousand-petalled lotus in the Niranjana stage, it is also called Sahans-dal Kanwal, Sahans means thousand [in Sanskrit]. The affairs of the physical and astral planes are managed from here ...*

*(ii) Brahm-Lok ... is the second stage and top of the Materio-Spiritual creation.*

*Passing through a very fine aperture, which Christ and other mystics call the eye of the needle, and crossing the syphon-shaped tunnel of Bank Nal, we enter the causal world.*

The Higher Regions may be found under the heading of SPIRITUAL REGIONS.

**MAYA:** The mystical meaning is 'illusion or delusion; deception; unreality; the phenomenal universe'. All that is not eternal is not real or true, and is called 'maya'; it appears, but is not. The veil of illusion cancels the vision of God from our sight.

**MAYA OF YUCATAN, THE:** A culture in Central America with cities which, in antiquity, were confederate in their unions rather than national; and aristocratic in their governments rather than monarchic. It appears that this looseness of structure in political organisation was conducive to civic pride which fostered an extraordinary development of the arts.

The culture of the Maya was distinctly related, either as parent or branch, to the civilization of Mexico. Affinities of Huastec and Mayan works of art show that they stem from common ancestors; while, in a broader sense, the cultures of the Nahuatlans, Zapotecs and Mayan peoples have common elements in art, ritual and myth; and, above all, in the remarkable mathematical and calendrical systems which mark them out as having sprung from a single source.

**MELCHISEDEK:** A senior Archon in the Astral Region who was in charge of the light 'manufactured' there (according to the *Askew Codex*).

**METHUSALEH:** The eldest son of Enoch, who became the eighth Hebrew Patriarch.

**MICHA-EL:** The Archangel described by Enoch as 'the chief captain'.

**MID-ATLANTIC RIDGE:** An underwater mountain range stretching the length of North and South America under the Atlantic Ocean. The Island of Atlantis was once its high point; but now the distinction has passed to the peaks of the Azores.

**MINOS:** King of Crete in the second millennium B.C. According to legend, he married Pasiphae, daughter of Helios and the nymph Crete. After a most unlikely series of events, the Queen gave birth to the monstrous Minotaur – a creature with a human body and a bull's head.

**MITHRA:** The most important member of the Yazata (whom see). He enjoyed a very popular cult among the Persians as 'god of the plighted word'; the protector of justice; and the deity who defended those who worshipped Truth and 'Righteousness'.

The principal centre of Zoroastrianism, in both past and present Persia, is the city of Yazd, close to the Afghan border in the east of the country.

**MONTEZUMA:** King-Emperor of the Aztec (whom see) peoples at the time of the Spanish conquest of Mexico. He was defeated by Hernando Cortez who, after two years of bitter fighting, completed the Conquest with the capture of Guatemotzin in August, 1521. Before the end of the fighting, Cortez had captured Montezuma and occupied the capital city of Tenochtitlan.

**MOSES:** The man chosen by Yahweh (whom see) to lead the Israelites out of Egypt, as far as the boundary of the 'Promised Land' of Canann.

**MURATS:** A very active group of the Adityas (whom see) whose responsibilities may have been concerned with the clearing of forests, felling of trees, and the subsequent irrigation of newly-claimed agricultural land. To day, memory of them has all but vanished but, originally, they were probably the Third Order of the Adityas – equivalent to the Watchers of the Anannage (whom see).

## N

**NADAB AND ABIHU:** Two sons of Moses who were killed by Yahweh for approaching him with firepans of incense for which he had not asked.

**NANABOZHU:** A 'demiurge' of the cosmological traditions of the Algonquian tribes of North America who, before the Indians knew the art of fire-making, taught them how to make hatchets, lances and arrow-points.

**NANNAR:** A member of the Anannage Council.

**NASCO PLAIN:** A volcanic plain in Peru on which gigantic figures have been drawn by scraping away the surface pebbles to reveal lighter soil beneath. These figures are hundreds of feet in extent, and can only be seen for what they are from the air. One figure was of a giant *Ricinulei* spider drawn so that no one could discover where the single line of the outline began, or where it ended. The *Ricinulei* is the rarest of all spiders, living in the darkness of Amazonian caves, and in the humus of the jungle floor. It is no more than a quarter of an inch in length; and is recognisable by a peculiar, copulatory device on the tip of one leg, that can only be seen with a strong magnifying glass. This device is to be seen on the extended leg of the desert figure at Nasco.

**NEGATIVE POWERS:** Entities in the Astral and Causal Regions who are unaware of, or do not recognise, any authority above their own Master – Kal Nirnanjan (whom see).

NEANDERTHAL: A generic term for the Early Men who were replaced by Cro-Magnon species (whom see).

NINKHARSAG: Lit. 'Lady of Kharsag'. The only known female in the Anannage group; who became the wife of Enlil after a romantic 'romp' on the banks of the local river. She appears to have been an agricultural biologist in her own right. She was known to the later Babylonians as Belet'ili, and Mami, in which guise she was responsible for the *in vitro* hybridization of 'god and man' to institute the line of Patriarchs. She was also known as Nin-lil, a contraction of Nin-lil-li ('Lady of Cultivation').

NINLIL: See NINKHARSAG.

NINURTA : Son of Enlil and Ninlil.

NIPPUR: A Sumerian city some eighty kilometres southeast of Babylon from which the clay tablets, describing the Settlement of Kharsag, were unearthed.

NJORD: The third in rank in the hierarchy of the Scandinavian Aesir (whom see) though he was not of their race. He was raised in the land of the Vanir (whom see) and given by them as a hostage to the Aesir after their brief 'war'.

NOAH: The tenth Hebrew Patriarch. Son of Lamech, remarkable for his precocity at birth. Enoch describes it thus:

*The child's body was as white as snow and as red as the rose,  
and the hair on his head was in long locks  
which were as white as wool; and his eyes were beautiful.  
When he opened his eyes, he lighted up the whole house  
like the Sun might have done; the whole house was bright.  
And he straightway sat up in the hands of the midwife,  
opened his mouth, and spake of the Lord of Justice.*

He was the 'hero' of The Flood (which see).

NUADHA AIRGEADHLAMH: Leader of the *Tuatha De Danann* who was said to have been wounded in battle (see Mag Tured) and to have lost his hand to a sword thrust. For a while he had to pass the leadership to Bres until his arm healed. This healing included the emplacement of an artificial, silver hand crafted by Dian Cecht (see Kash Dejan), their doctor, and Creidne, said to be an artificer.

Nuadha's name is usually translated as 'Nuadha of the Silver hand' (more accurately, 'New Silver Hand'). His proper name in Britain was Lludd (Nudd) and in Gaul, Llaw Ereint. As Lludd, he is supposed to have given his name to Ludgate Hill in the City of London; and also to Caer Ludd which became London, itself.

NUSKU: An early Scribe to the Anannage whose place was taken by Enoch.

### O

ODIN: The chief god of the Scandinavian pantheon. Also known as Wodan. According to the *Edda*, Odin reached Scandinavia from *Turkland* which is a reasonable description of the region from which he may have come. In Sturluson's day, the Turks held wide territories embracing Asia Minor, part of the Middle East, Constantinople, and much of the old Byzantine Empire in Eastern Europe.

He was known throughout the realms of the Teutonic peoples, and was the god whom the *Interpretario Romana* identified with Mercury – and, therefore, with Hermes of the Greeks, and possibly with Thoth of the Egyptians.

He had a very firm connection with the dead. He was described as *drauga drottinn*, 'lord of the ghosts'; and *valgautr*, 'god of the slain'.

OGMA: The fourth principal of the *Tuatha De Danann*, he was called the Champion in Ireland, and became Ogmius, the Sun God of the Continental Celts, among he was also known as the God of Eloquence. He was said to have been skilled in dialects and poetry, and was credited with the invention of the ancient Ogham writing. But his paramount importance to this study lies in two especially informative epithets:

*Ogma grian-aineach* = 'Ogma of the Sun- Countenance',

*Ogma grian-eiges* = 'Ogma of Sun-Learning'.

Ogma was one of those *Shining Ones* who was learned in astronomy and surveying, in line with Ugmash at Kharsag, Shamash in Sumer and Apollo in Greece. And his eloquence and command of languages indicate that he was not Champion in a war-like sense, but that he upheld justice – a Judge of the *Tuatha De Danann*, a Law-giver, in the mould of Shamash.

OKEANOS AND TETHYS: Two subordinates of Eros (whom see).

OLYMPUS: One of the 'Seven Cities of the Levant' (which see), probably situated in the vicinity of Mount Olympus, in a similar manner as Kharsag (which see) lay in juxtaposition to Mount Hermon (which see).

ON (HELIOPOLIS): City of the Sun God in Egypt. One of the 'Seven Cities of the Levant' (which see).

OSIRIS: The principal figure in the development of pre-dynastic Egypt – a tall, handsome, dark-skinned teacher who bestrode the land like a Colossus. His wife was Isis.

OUTER DARKNESS: A penal area in the Lower Regions described in the Askew Codex. It comprised twelve 'enclosures' each commanded by an Archon with an animal's face (or perhaps an animal mask).

## P

PARADEISOS: The Greek term for Heaven.

PARONOMASIA: A form of ancient language which in one word, economically, had several disparate meanings.

PENEMU-E(L): A Watcher on Earth who was said to have taught men many things including how to write with ink and paper.

*Per-Ur*: Lit. 'Great House'. This was the magnificent 'Mansion of the Prince' in On (Heliopolis) (which see). See also ENNEAD.

PHAISTOS DISC: A baked-clay disc, about six inches in diameter, which was found in a storage magazine at the northeastern corner of the Minoan Palace of Phaistos in southern Crete. The disc has die-stamped pictograms in a spiral framework on both the obverse and reverse sides.

From the date of the destruction of the Minoan Old Palace, and the presence of Linear-A inscribed tablets in the same storage, it has been generally agreed that the emplacement of the Disc could not have been later than 1700 B.C. The pictograms are natural and well-drawn but, up to the present, no satisfactory decipherment has been achieved.

However, the marked similarity between the Disc's pictograms and ancient-style pictograms from Sumer, which has been detected by the authors of this book, has led to a suggested interpretation which is included in Chapter Fifteen.

PHANU-EL: Alternative name for Uri-el (whom see).

PILLAR OF FIRE AND CLOUD: An aerial phenomenon (perhaps an aerial craft) in which Yahweh both lived and travelled. It is believed to have had a solid exterior, and an illuminated interior which gave the impression of fire to those who had never experienced any night-time illumination stronger than a rush torch.

PILLARS OF HERCULES: The opposite rocks at the entrance to the Mediterranean, the one in Spain and the other in North Africa. They were anciently called Calpe and Abyla (now Gibraltar and Mount Hacho).

PISTIS SOPHIA: One of the Twenty-four Invisible Guardians of the City of Light who fell foul of the Negative Powers, through ambition for a higher status. She was harassed by demons and thrown into the Abyss, but was ultimately rescued by Jesus of Nazareth with the help of two Archangels. Michael and Gabriel.

PLATO (c.428 - 348 B.C.): The great Athenian philosopher, pupil of Socrates and founder of the ACADEMY. He was originally called Aristocles but said to have been given the name Plato by his gymnastics teacher.

POSEIDON: A Greek-named god said by Plato (whom see) to have ruled the Island of Atlantis. Although the Romans called him Neptune, his original name in *eme-an* (which see) seems to have been *pu-si-dun* meaning 'the constructor of the irrigating and transporting canals'.

POSITIVE POWERS: Entities in the Astral and Causal Regions who are aware of higher spiritual regions than the Causal (Trikuti), and who recognise the authority of the Supreme Deity, Sat Purush (Dayal).

PSONCHIS: A most learned Egyptian priest who, in discussion with Solon (whom see), first revealed the story of the foundering of Atlantis (which see).

## Q

QARNET AS SAUDA: The highest point on the Lebanon Range.

*Quatrefoils*: Four-part decorations on a wall of Room A.III.8 in Çatal Hüyük which have a remarkable resemblance to the chromosomes of the 'fruit-fly' – *Drosophilla*.

*Queen Mother Wang*: Wife of the *August Personage of Jade* (see Yu-ti). She is said to preside over banquets of immortality which she gives for the gods; banquets which are mainly furnished with the 'Peaches of Immortality' (P'ant'ao) which ripen once every three thousand years on the trees of the Imperial Orchard.

QUETZALCOATL: According to native tradition, Quetzalcoatl had been the wise and good ruler of Tollan, land of the Toltecs, in the Golden Age of Anahuac. He was said to have been a law-giver, teacher of the arts, and founder of a purified religion. A heroic glamour surrounded the god who was seen as half kingly mortal, and half divinity. In Cholula, whither many of the Toltecs were said to have fled on the fall of their empire, there stood the loftiest pyramid in Mexico – dedicated to Quetzalcoatl – a pyramid which, even in the eyes of the Aztec conquerors, was a seat of venerable sanctities.

## R

RACHAIYAH BASINS (NORTH AND SOUTH): Two fertile, inter-montane basins, remnants of ancient lake beds, which appear to be likely sites for the Kharsag/Garden in Eden Settlement, established by the Anannage.

RAGU-EL: The Archangel who 'monitored the good behaviour of the Angels.'

RANGI: A Sky-God from New Zealand who, in conjunction with Papa ('the Earth') and other female powers, became the father of gods and men.

RANO RARAKU: An extinct volcanic crater on Easter Island (which see) which is the site of the major quarries on the Island.

RAPHA-EL: The Archangel in Kharsag/Garden in Eden who was responsible for the health of the community.

REED SEA: The eastern boundary of Egypt with Arabia which had to be crossed by the Israelites escaping from the pursuing Egyptians. Often referred to, mistakenly, as the Red Sea.

REMEN: a length used in measurements in ancient Egypt, which became a standard for the whole ancient world. It was convertible into the Royal Cubit by multiplying by the square root of 2; and into the Megalithic Yard by the square root of 5. An average figure for the remen was obtained of 0.370 05 m, with an astonishing consistency. See Chapter Twenty-two.

REMI-EL: The Archangel in Kharsag/Garden in Eden 'whom the Lord made responsible for spreading abroad the instructions of the Seven Archangels – the Council.'

RIGHT HAND PATH: The 'Path' of those who follow, or associate with, the Positive Powers. *Ru<sup>ah</sup>*: A craft in which the *Shining Ones* 'hovered over the waters' in their preliminary exploration of the Southern Lebanon area.

## S

SABAOTH THE ADAMAS: One of the three Negative Triple-Powers under Kal Nirranjan who defied Jeu to continue practising sexual intercourse, and was banished to the Flashing Sphere.

SABAOTH THE GOOD: A Senior Archon of the Positive Powers.

*Sanatim*: Periods of time of unknown length referred to in the *Atra-hāsis* (which see).

SARI-EL: The Archangel in Kharsag/Garden in Eden described as being 'responsible for the fate of those angels who transgress [the laws].'

SAT PURUSH: The Supreme Deity whose abode is in Sach Khand. Also known as Sat Nam and Dayal.

SECOND DIASPORA: At the end of the Mesopotamian venture, a dispersion of the Anannage from the City-States into world-wide operations.

SENESER: The Hebrew term for Mount Hermon.

## THE SHINING ONES

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SERAPHIM: A 'corps' of medical angels under the supervision of the Archangel Raphael (whom see).

SERPENT: An alternative name for an Anannage 'Scientist'. 'Two-Eyed Serpents' were senior members, and 'One-Eyed Serpents' were junior members.

SETH: Either a 'brother' or 'associate' of Osiris. Involved in a struggle with Horus, and accused of either murdering, or attempting to murder, Osiris (whom see).

SEVEN CITIES OF THE LEVANT: There is in mythology a persistent, and widely-spread, tradition of *Seven Cities* in the Near East in which there dwelt seven gods (one in each city). See AGATHANGELOS.

SHAMASH: Normally described as the 'Sun God' of the Babylonians, but in reality the Surveyor-Judge of the Anannage who presented a 'stele' of Laws to King Hammurabi in the second millennium B.C.

SHEMJAZA: The Leader of the Watchers who arrived on Mount Hermon as reinforcements for the Anannage.

SHUNYA, SUNN or SUNNA: Lit. void, emptiness, vacuum. Esoterically, an appellation of the third Spiritual Region. See Maha Sunn.

*SID*: These were places in which the *Tuatha De Danann* lived in Ireland; and which were allocated by The Daghdha. They were of all gradations from the magnificence of the Great Hall at Tara, through the spacious, but doubtless clammy, Brug na Boinne, to simple underground 'caves' inhabited by the Third Order.

*Sigtun*: The name of a house which Odin (whom see) built for himself within the boundaries of Asgaard (which see). It meant the 'green settlement'.

SINAI, MOUNT: The high point of the Sinai Peninsula, between Egypt and Arabia, under the shadow of which the Israelites sojourned for a time while Yahweh trained them into a sophisticated 'fighting force'. This was in preparation for the invasion, and conquest, of Canaan (the 'Promised Land' at the eastern end of the Mediterranean Sea).

SOLON (c.638 – c.558 B.C.): An Athenian statesman and sage; a great law-giver and one of the Seven Sages of Greece.

SPIRITUAL REGIONS: The descriptions that follow are taken from *Mysticism – the Spiritual Path* by Professor Lekh Raj Puri – much abbreviated:

***Purely Spiritual Creation*** may be divided into two main parts:–

(i) Below Sat-Lok, and (ii) Sat-Lok and above it.

(i) *Below Sat-Lok: ... there are two chief stages:*

A. *Parbrahm which is called Alam-i-Lahut by Muslim mystics, is next above Brahm or Om [Causal Region]. To reach this transcendent plane, the soul has to put off all covers physical, astral and causal, from over it; and freed from all delusion and ignorance, it shines in its own naked glory, and attains a radiance equal to twelve suns. ... ..*

*Since no trace of Maya (which see) or matter is left here, Parbrahm is known as Akshar Purush i.e. without Kshar which means Maya ...*

*That Akshar Purush is beyond the three worlds, physical, astral and causal. In fact there are two parts of Parbrahm – the lower has a downward tendency, it creates Brahm or Om and through it the lower regions; the upper leads to higher up into spiritual realm(s) of Sohang and Sat-Lok. The true and perfect Guru teaches his disciples to leave the lower, and catch hold of the higher, so that they may go further up into Sat-Lok. ... ..*

(ii) *Sat Lok and above it: There are two stages:*

A. *Sat Lok: As soon as we cross the boundary of Sohang, we land in Sat Lok which is our true home. A volume of fragrance of wonderful sweetness greets us at the portal of this vast transcendent realm of concentrated spirituality. ... ..*

*Sat Lok is also termed Sach Khand, and Muqam-i-Haq and the absolute Lord here is known as Sat Nam, Sat Purush, Nirankar or Haq.*

B. *Above Sat-Lok: Above Sat-Lok there are three more stages:–*

(1) *Alakh Lok is the stage of Alakh Purush where the brightness of one hair of His exceeds that of billions of suns and moons. ... ..*

*Above it is Agam Lok.*

(2) *Agam Lok is the stage of Agam Purush where the brightness of one hair of His excels that of trillions of suns and moons. ... ..*

*Above this is Anami.*

(3) *Anami or Akah is the very last and final stage. Here the brightness is so tremendously great that it leaves all description behind.*

*As all these four stages, from Sat-Lok to Anami are beyond Dissolution (which see), and consist of the ultimate essence of pure Spirituality, we may look upon them as merely four subclasses in the same grand plane – the plane of the transcendent Absolute – which is the very final truth of Existence and the eternal essence of Being. **But it is beyond all words and description; no imagination or thought can ever reach it** [our emphasis]. Even the soul or spirit finds access here [only] after a thorough training and purging at lower centres. It is at this stage that all mystery is solved, and all questions answered. Neither is there worry, nor want, nor trouble, nor imperfection. It is in fact wrong even to talk of it, for it is beyond all relativity and duality.*

STURLUSON, SNORRI: An Icelandic recorder of Scandinavian myths and traditions. See under *EDDAS*.

SUMER or SUMERIA: An ancient kingdom of the Middle East covering the area watered by the Rivers Euphrates and Tigris. An ancient 'Iraq'.

**SVAROG:** The chief god of the Slavs. The root *svar* meant 'bright' or 'clear' and is related to similar terms in Sanskrit. Moreover, the suffix *og* is believed to be contraction of *ogon* which can be compared with the Sanskrit *agni* meaning 'fire'; and with the Sumerian *Ug* (see Ugmash) and the Celtic *Og*. Svarog was clearly one of the *Shining Ones*.

**SWEDENBORG, EMMANUEL:** A Swedish scientist, born in 1688, who claimed to travelled regularly, and freely, in the Astral Region; and wrote an interesting book on his experiences, called *Heaven and Hell*.

*At the age of fifty-six, his spiritual sight was opened and he gave up the study of natural sciences and used his massive intellect to explore the inner reality. For nearly thirty years, until his death in 1772, he had daily access to the spiritual world which he described in great detail.'*

The Swedenborg Movement.

## T

**TANGAROA:** The chief Polynesian god is found in Micronesia under the more abstract name of Tabueriki ('the sacred chief'); the invisible god of the Ratak Islands; and the blind god of Bigar. The Polynesian god Rongo, or Lono, occurs in the Carolines, not only with the related names of Rongola (Fais Island) and Morogrog, but also with common features, notably those of being driven from heaven, to name one example; and for another, of bringing fire to mankind.

**TAAROA:** Hero of another of the 'cosmic egg' myths of which we have had examples from Greece, Egypt, South America and elsewhere. Dixon tells of a fragment of a myth from the Society group of islands which states: "In the beginning, Taaroa existed in an egg, in darkness, from which he burst forth". A somewhat similar account has been reported from New Zealand, according to which a great bird flew over the primeval sea and dropped into it an egg, which opened after floating for some time. An old man and an old woman emerged with a canoe, and after they had entered it – together with a boy carrying a dog, and a girl carrying a pig – it drifted ashore in New Zealand.

Eros Protogonos was said to have landed in Greece, having emerged from 'a silver egg'; an 'egg' landed on a sandbank in the Nile, and Atum led the first gods ashore into Egypt; five 'eggs' landed on Condor-coto, in the central Andean region of South America – and out of them stepped the god Pariacaca and his four colleagues.

**TCHOGA ZAMBIL:** An ancient ziggurat ('tower to the sky') constructed around 1300 B.C. in the Elamite country of Iran. It was built in the city of Dur Untash by the command of King Untash-gal.

**TELL ES SULTAN:** An ancient mound in Israel which comprises the remains of the City of Jericho.

- TEREBINTHS OF MAMRE:** A tree-shaded oasis where Abraham (whom see) was visited by Yahweh (whom see) with two accompanying angels. Although Abraham was one hundred years old, and his wife Sarah over ninety, Yahweh promised them a son (Isaac). The subsequent occurrences may be studied in the *Book of Genesis* in The Bible.
- TEZCATLIPOCA:** A god of the Aztecs (whom see) who was said to have many functions; one was the deity of the setting sun, another as the Moon-god. He was a divinity of the night, and a god of the underworld and of the dead. Sahagun says of him that he raised wars, and caused enmities and discords wherever he went; and his human sacrifices were fearful beyond belief. In himself, he was invisible and impalpable; or, if he appeared to men, it was only as a flitting shadow. Yet, he could assume multifarious monstrous forms to tempt and try men, striking them down with disease and death. As Yoalli Ehecatl, the Night Wind, he wandered about in search of evil-doers, and sinners summoned him in their confessions.
- THOR:** The 'second-in-command' of the Scandinavian gods. In *Harbardsljod*, as the embodiment of physical force, he is contrasted with Odin (whom see) who was a god of knowledge. Thor is depicted in the ancient mythologies as a Being of great strength; of great rages; and a tremendous trencherman and drinker; but, for all this, one with a fine sense of mission in protecting the other gods and their settlement of Asgaard (which see). Within this complex, Thor lived in a house called *Bilskimir* which was described as bigger than all others. Asgaard was under perpetual threat from the Giants, outside, and in these struggles Thor was the champion of the gods – the one whose strength and skills enabled them to overcome their early trials and tribulations. As well as 'second-in-command' he was 'clerk of the works', 'master-builder', and 'security-chief' all rolled into one personality. He was doubtless formidable and cantankerous, but he was markedly indispensable.
- THOTH:** An Egyptian 'god'; often equated with Hermes (whom see).
- THUNDERBIRD, GREAT:** A totemic animal, worshipped by the North American Indians. When present, this bird always occupies the top position on a totem pole. It probably equates with Enlil's Great Bird, Yahweh's aerial craft, and the *ruah* of the early Hebrews.
- TIAHUANACO:** An ancient, megalithic site, high in the Peruvian Andes whose enormous structures, seemingly, could only have been built and sustained by a large, and prosperous, population. The height, cold and aridity of the location would have precluded such a population.
- Tivar:** A term used in the *Eddas* for the gods, meaning the *Shining Ones*. It is related to the Sanskrit *devas* which has the same meaning.

**TLALOC:** The rain-god of the Aztecs (whom see) who was a deity of great antiquity. A mountain bearing his name, east of Tezcuco, was said to have had, from remote times, a statue of the god carved out of white lava.

**TREE OF KNOWLEDGE OF GOOD AND BAD:** possibly an alternative expression for the more well-known Tree of Life (which see).

**TREE OF LIFE:** A tree in the Garden in Eden which appears to have promoted health and length of life – from the Hebrew *hayyim* meaning ‘health’ and ‘wholeness’.

**TRIKUTI:** An alternative name for the Causal Region, the Second Materio-Spiritual Region (which see).

**TRILITHON, THE:** Three enormous blocks of shaped stone placed on the west side of the Podium at Ba'albek (which see). Each weighs in the order of 870 tonnes and was moved over a kilometre of uneven ground from its quarry, and placed accurately on the Podium, 10 metres above ground level. See *Hajar Al-Qubla*.

**TUATHA DE DANANN:** The representatives of the *Shining Ones* who ‘descended’ on Ireland. The name may be translated from Old Irish either as ‘People of the God Anu’ or as ‘People of the God of Light’. The name, therefore, is a direct analogue of the Sumerian *A-nan-na-ge* (which see).

Among their First Order were four outstanding figures – The Daghdha Mor, Nuadha Airgeadhlanh, Lugh Lamfhada and Ogma (all of which see).

**TUKULTI ALTAR:** A carved stone altar from the time of King Tukulti-Ninurta I (about 1230 B.C.) on the face of which Tukulti is shown twice; first as he approaches the *empty* throne of his god, and then as he kneels before it. This has been interpreted as an illustration of the absence of the Anannage ‘gods’ after they had left the Middle East for more distant countries.

**TYR:** The third member of the Scandinavian ‘Greater Gods’. He gave his name to the third day of the week – The Anglo-Saxon *Tiwesdaeg*; the English Tuesday; and the Old Norse *Tyrsdag*. The primitive form of his name was *Tiwaz*, which also appears to be cognate with the Sanskrit *devas*; the Latin *Divus*; and the Norse *tivar*; all of which terms have the meaning of ‘god’, and connotations of ‘brightness’ and ‘shiningness’.

## U

**UGMASH:** Lit. ‘sun-wisdom’; the ‘Surveyor-Judge’ of the Anannage. Later known as Shamash to the Babylonians; Ogmios to the Continental Celts; Ogma to the Old Irish; and plain Og in Britain.

URI-EL: An Archangel described by Enoch as 'the most learned of them all'.

*Urim and Thummim*: Two devices, called the 'instruments of decision', which were carried at all times in the breastpiece of Aaron's *ephod*. There is little doubt but that these devices enabled Aaron to communicate with Yahweh at a distance as, for example, when he was in his 'pillar of fire and cloud' (which see). They enabled Aaron to obtain decisions; but by the time of Saul the term *urim and thummim* had become so debased that they were, in some way, used for the casting of lots.

## V

VALI: He was called 'Balder's (whom see) avenger', and 'Foe and Slayer of Hod (whom see)'. He was reputed to have been born expressly for the purpose of avenging the death of Balder (whom see); and was said to have been only one night old when he accomplished this feat.

This apparent absurdity suggests that Vali was brought into Asgaard from another Anannage territory (or even from the Astral Region), for some activity associated with Balder's death – which he carried out on the day after his arrival. But that said, it should be recalled that tales of an infant-hero who arrives quickly at maturity and vigour are not uncommon in the folk-lore of several cultures. Prime examples are the Old Irish hero Cuchulainne (whose suffix, *ainne*, indicates that he was a *Shining One*); Fionn; Magni, son of Thor; and Apollo.

VANAHEIM: Home of the Scandinavian Vanir (whom see).

VANIR: As in other cultures, in the *Edda* (which see), the gods are also classified in three groups – the Aesir (whom see), who were their aristocracy; the Vanir, who were more simple characters, and were peaceful and benevolent, and concerned themselves with the fruitfulness of plants, animals and men; and the Alfar (whom see) who were the third order of craftsmen. The same divisions are found in the *Tuatha De Danann* and the *Anannage* (both of whom see).

If Aesir were a generic name for those *Shining Ones* who had reached Scandinavia, then the Vanir would be the 'High-Gods' – those senior members of the Anannage who came out of Asia and, after lengthy travels, settled for a while in Scandinavia before moving further westwards into Ireland. Confirmation of this can be seen in the constitution of the Vanir which comprised three named gods – Njord, Frey and Heimdall; and Freyja, a goddess (all of whom see).

Njord, Frey and Heimdall were three of the principals who were allotted settlements of their own (cf. the City States in the Mesopotamian Valley). That of Frey at Upsala was to become, millennia later (like On in Egypt), the primary University city in the region.

*Varfrlogi*: a magical, flickering flame which was a defence against intrusion. Only by counter-magic, or other supernatural means, could a hero go through it.

**VASUS:** An Indian group of gods who are indeterminate in numbers and, to some extent, in character. They were later considered to be latent principles in all things – a concept which may have some connection with Chinese Taoism – but are also associated with riches and material abundance. In the latter association, they may have equivalence with the Kharsag Lords of Cultivation; particularly because their name, unequivocally, meant the *Bright or Shining Ones*.

**VEDAS:** The earliest Hindu scriptures. The date of the oldest *Veda*, the *Rig-Veda*, is much disputed, but some scholars claim that it is possibly the oldest literary document in existence. Both in its mythology, and in its composition, the *Rig-Veda* is clearly older than the other three *Vedas* – the *Samaveda*, the *Yayurveda*, and the *Atharvaveda*; and, in point of time, these three stand much on a level with the *Brahmanas* which are explanatory prose texts attached to them, or form part of them; and may be referred to a period from 800 to 600 B.C.

**VIDARR:** He was known as ‘the silent god’; and was a ‘son’ (or assistant) of Odin (whom see). He was nearly as strong as Thor (whom see), and the gods relied on him in all their struggles. At the *Doom of the Gods* (which see), he avenged the death of Odin (whom see) by killing the Fenris-wolf – by tearing its jaws apart.

**VIRACOCHA (or UIRACOCHA):** A paramount deity known to the Inca peoples as *Illa Tici Uiracocha*. Illa, in the Inca vernacular, meant ‘light’ and was the Peruvian equivalent of *ilu* or *ellu*, meaning ‘god’ or *Shining One* in the Sumerian language; and also the equivalent of the early Sumerian *dingir*, the determinative for divinity; and of the Hebrew *el* which had the same connotation.

The last act of Viracocha’s career in South America was said to be his miraculous departure across the western sea (Pacific Ocean), ‘travelling over the water as if it were land, without sinking’, and leaving behind a prophecy that he would send his messengers [angels] once again to protect and teach his people.

**VOTAN:** Another Mayan god whose name is reminiscent of a European member of the *Shining Ones*; this time reminiscent of Wotan, or Wodan. The Tzental legend of Votan describes him as having appeared from across the sea, and having ascended the Usumacinta Valley, ultimately making his centre at Palenque, whose older, and perhaps original, name was Nachan. Significantly, this name meant *House of Serpents* (see Serpent).

## W

**WADI EN NEIRAB:** A narrow gorge providing an exit route for flood-waters from the Rachaiyah Basins (which see) at Kharsag (which see).

**WATCHER-ANGELS:** A rebellious and destructive force of Angels both in the Astral Region, where they caused chaos on the Paths through the Region by misleading travelling souls by giving wrong directions, and switching guiding ‘signposts’; and on earth, by their rebellions against the edicts of the Anannage [Archangel] Council (whom see).

WATCHERS: A large group (200) of craftsmen-teachers from the Astral Region who 'descended' onto Mount Hermon (which see under Hermon) as reinforcements for the third order of the Anannage/*Shining Ones*. Their subsequent involvement with the 'daughters of men' brought disaster to the whole Jordanian region.

WE-ILA: A junior member of the Anannage chosen by them to take a vital part in their hybridization experiments. Referred to in the *Atra-hāsis* (which see).

WINDERMERE INTERSTADIAL: An inter-glacial period, from 12000 to 9000 B.C., when the climate was as warm as it is today. This period was followed by a short cold snap from 9000 to 8000 B.C. when truly arctic conditions again prevailed, world-wide. This was the Lomond Stadial (which see) at the end of which climatic conditions improved sufficiently to allow farming operations to commence in the Near East – particularly at Kharsag/Garden in Eden.

## Y

YAHWEH ELOHIM: A term probably meaning 'Leader of the *Shining Ones*'. He is suspected of being either Kal Niranjan (whom see), himself, or one of his three Triple-Powered lieutenants. If the latter, the most likely one would be The Authades (whom see).

YAZATAS: Lit. 'Venerable Ones'. Entities under Ahura Mazda (whom see); equivalent to the second order of Anannage at Kharsag – the One- Eyed Serpents.

YU-TI: At the pinnacle of the Chinese celestial hierarchy (like Anu and Ahura Mazda) there is the *August Personage of Jade*, also known as the *August Supreme Emperor of Jade* (Yuhuang-shang-ti), but perhaps, more usually, as *Father-Heaven* (Lao-tien-yeh). Although he is recognised as the greatest of the gods, Yu-ti is only the second Being in the Supreme Triad. There was also the *Heavenly Master of the First Origin*, who preceded the *August Personage of Jade*, and the *Heavenly Master of the Dawn of Jade of the Golden Door*, who one day will succeed him.

## Z

ZAGROS MOUNTAINS: High ranges in the provinces of Luristan and Kurdistan in Iran – north of Sumer (which see), on the northeastern flank of the Fertile Crescent.

ZEUS: One of the five senior Archons selected by Jeu (whom see) to rule over his three hundred and sixty appointees. Zeus was also appointed as a 'rudder' to the other four, 'to guide the World as well as the Regions of the Sphere.'

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The above two works are the Author's translations of the *Askew Codex* and the *Bruce Codex* held respectively in the Bodleian Library of Oxford and the British Museum. The script was published by E.J. Brill of Leiden in the 'Coptic Gnostic Library of Cairo' edition, who also gave permission for this independent translation to be undertaken. The books are held in the Dera Libraries at Beas in the Punjab, India.

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