

CHAPTER 2 REVIEW

GIANTS OF OLD

Gary Wayne's discussion of the "Giants of Old" begins with language, etymology, Indo-European tribes, Scythians, Transylvania, Tartaria tablets, Sumerian glyphs, Nephilim, Titans, Cyclopes and ancient bloodlines. The argument is not presented as ordinary Biblical commentary. It uses word origins and ancient tribal migration as a means of reconstructing hidden prehistory.

This is important because the same research method is central to Nicholas de Vere's work. In *The Dragon Cede*, Nicholas de Vere states that etymology was decisive in uncovering the "true meaning of words, phrases and names related to the family and its history and mythology." His method was not limited to genealogy alone. He cross-referenced genealogy, heraldry, genetics, mythology, comparative religion, symbolism, magic, occultism, folklore and etymology in order to reconstruct the Vere / Dragon lineage beyond conventional written history.

Gary Wayne's passage follows the same kind of architecture. He does not merely define the word "giant." He uses the term as a gateway into a much larger argument concerning Indo-European language, Aryan and Scythian tribes, Transylvanian prehistory, Sumerian glyphs, antediluvian ancestry, Titans, Cyclopes, Nephilim and divine-human bloodlines. The result is a hidden-history framework built through etymology.

One of the clearest overlap points concerns Transylvania and the Tartaria tablets. Gary Wayne writes that tablets found beneath Tartaria in Transylvania predate the first Sumerian texts by perhaps a thousand years, and that their symbols were virtually identical with Sumerian

glyphs. He then connects this discovery to Scythians, Indo-European language and hidden pre-flood history.

The same Transylvania / Tartaria / proto-Sumerian field appears in Nicholas de Vere's work. *The Dragon Legacy* refers to early evidence from Tartaria in Transylvania, where a body and clay tablets were found bearing the names of the Sumerian god Enki and the ranking number of Father Anu, with the language described as proto-Sumerian. *The Dragon Cede* repeats the wider claim that Transylvanian tablets bearing Enki and Anunnaki-related inscriptions support the argument that proto-Sumerian culture originated in Central Europe before Mesopotamia.

This is not a loose similarity. It is the same Central Europe / Transylvania / proto-Sumerian / Enki / Anu / Scythian framework used to push history back beyond ordinary Mesopotamian chronology.

The Cyclopes comparison strengthens the point. Nicholas de Vere describes the Cyclopes of Greece as members of the Titanic, Fairy race of giants, cave or Rath-dwelling miner-smiths who forged thunderbolts for Zeus. Gary Wayne similarly discusses the Cyclopes as a distinct giant race, naming Stereopes, Arges and Brontes, and placing them within a wider framework of divine beings, physical-world DNA, human females, smaller cyclopean giants and ancient bloodline descent.

The point is not that only Nicholas de Vere ever discussed Cyclopes. The point is that both works treat Cyclopes, Titans and giants not merely as mythological figures, but as traces of ancient corporeal races and bloodline history.

Gary Wayne also places the Scythians before or outside the ordinary Sumerian frame, stating that the most ancient Scythians predate the antediluvian Sumerians and that early postdiluvian Scythians occupied the Balkans, Transylvania, Carpathia and Ukraine. Nicholas de Vere's

work uses the same geographical-historical structure: Central Europe and Transylvania, Scythian inheritance, Anunnaki or Dragon God ancestry, and movement into Mesopotamia. *The Dragon Legacy* also gives a migration framework from the Romanian / Carpathian homeland through Anatolia into Mesopotamia, connecting Ubaid, Sumerian gods, Scythians, Anunnagi / Naga, Dragons and Derkesthai.

This shows that Gary Wayne's passage is not simply about "giants" in the Biblical sense. It enters the same wider field: Central Europe, Scythians, Aryan or Indo-European language, Anunnaki, Transylvanian proto-Sumerian origins and hidden bloodline continuity.

There is also a clear methodological similarity in the use of etymology. Nicholas de Vere uses the word "Dragon" through Greek *edrakon* and *derkesthai*, meaning "to see clearly," and then builds a wider theory of Dragon blood, inherited memory, clear sight and transcendent consciousness. Gary Wayne performs the same kind of operation with "giant," moving through Greek *gigas*, *gigantes* and *gigentes*, Latin *gigant*, and Middle English *giaunt*, before connecting the word to Nephilim, Titans, heroes, demigods, earth-born beings and bloodline history.

In both cases, word-origin becomes myth-history, myth-history becomes bloodline-history, and bloodline-history becomes a wider argument about ancient world order.

The Danaan / Scythian / "sons of An" material is also relevant. Gary Wayne links Indo-European tribes, Scythians, Aryans, giants, divine ancestry and hidden prehistory. *The Dragon Cede* specifically states that the Scythians were called the Danaan, meaning "sons of An," and traces them through the Tuatha Dé Danann, Scythian ancestry, Fairy / Dragon God-Kings and later mythic obscurity. This means Gary's giant material sits inside the same kind of divine / Scythian / Aryan / ancestral framework that Nicholas de Vere used in relation to the Dragon bloodline.

The similarity, therefore, is not limited to one word or one citation. It lies in the structure of the argument. Gary Wayne uses etymology, Scythian ancestry, Transylvanian proto-Sumerian material, Titans, Cyclopes, Nephilim and Indo-European language to reconstruct hidden ancient bloodlines. Nicholas de Vere used the same broader method to reconstruct Dragon, Scythian, Danaan, Anunnaki, Fairy, Grail and Vere bloodline history.

Summary of Similarities

Gary Wayne text	Nicholas de Vere / Dragon Publishing comparison	Similarity type
Uses etymology of “giant” to reconstruct hidden ancient history	<i>The Dragon Cede</i> states that etymology was decisive in reconstructing Vere family history, mythology and origins	Same research framework
Links Indo-European / Aryan languages to Scythians, ancient tribes and giants	<i>The Dragon Legacy</i> and <i>The Dragon Cede</i> link Aryan / Scythian peoples, Dragon bloodlines, Anunnaki and hidden ancient origins	Structural overlap
Uses Tartaria / Transylvania tablets and Sumerian glyphs	<i>The Dragon Legacy</i> and <i>The Dragon Cede</i> both use Tartaria / Transylvania / proto-Sumerian / Enki / Anu material	Strong thematic overlap
Treats Scythians as central to ancient pre-flood and post-flood history	<i>The Dragon Cede</i> makes Scythians, Danaan, Anunnaki and Dragon God-Kings central to Vere descent	Strong framework similarity

Gary Wayne text	Nicholas de Vere / Dragon Publishing comparison	Similarity type
Builds from Greek word roots into mythic race and bloodline claims	Nicholas de Vere does this with Dragon / Derkesthai, Vampire / Ubaid / Uber, Danaan / Sons of An and Scythian / Sithe	Same etymological method
Uses giants, Titans, Cyclopes and demigods as historical bloodline beings	<i>The Dragon Cede</i> treats Anunnaki, Titans, Dragon God-Kings, Fairies, Scythians and Danaan as historical or corporeal lineages	Strong conceptual overlap

Review Finding

This passage demonstrates more than ordinary citation or shared interest in ancient myth. Gary Wayne adopts the same etymological research architecture found throughout Nicholas de Vere's work. He uses word-origin analysis to reconstruct hidden prehistory, divine or giant ancestry, Scythian-Aryan migration, Transylvanian proto-Sumerian origins and bloodline continuity.

This mirrors the method used in *The Dragon Legacy* and *The Dragon Cede*, where etymology is repeatedly used to connect Dragon, Derkesthai, Anunnaki, Scythian, Danaan, Ubaid, Vampire, Fairy and Grail bloodline material.

Gary Wayne has not merely borrowed isolated terms. In this section, he appears to adopt the same etymological architecture by which Nicholas de Vere built his Dragon bloodline history.

CHAPTER 3 REVIEW

NEPHILIM, REPHAIM, NAPHIDIM AND THE ANUNNAKI FRAMEWORK

Gary Wayne's chapter on the **Nephilim, Rephaim, Naphidim and Anunnaki** is not simply a general Biblical discussion of giants. It enters the same specialised source-field found in Nicholas de Vere's work:

Watchers, Anunnaki, Nephilim, Rephaim, Naphidim/Naphadim, Elvin bloodlines, hybrid descent, daughters of men, and post-flood giant races.

Gary Wayne passage / issue identified

Gary Wayne discusses **Genesis 6:4, Nephilim, Rephaim, Anakim, Rapha, Naphal, Naphalim, Naphidim / Naphadim, Watchers, sons of God, fallen angels, human women, giants**, and post-flood giant races. He links this terminology to Hebrew and Ugaritic roots, argues that the **Rephaim** were connected with healing, and states that certain western occult organisations teach that the **Nephilim** were the **Elvin sons of the Anunnagi / Anunnaki / Watchers and human women**.

He further states that the **Nephilim** interbred with human females and produced the **Naphidim / Naphadim**, whom he describes as half-breed descendants, part human and part **Nephilim / Rephaim**.

One passage in Gary Wayne's chapter states:

The heavenly Naphalim appear to be an ancient patronymic source word identifying Watchers who fornicated with daughters of men to beget the various forms of spurious Naphadim known as Giants,

Naphil, and the Eljo, also known as the Elioud, in the Book of Jubilees.

He then quotes or paraphrases **Jubilees 7:21–23**, where the Watchers go after the daughters of men, beget sons, and the resulting races devour and destroy one another.

Gary Wayne then connects this to western occult interpretations, stating that the **Nephilim** were the **Elvin sons of the Anunnagi / Anunnaki / Watchers and human women**, and that their descendants produced the **Naphidim / Naphadim**.

Corresponding Nicholas de Vere / Dragon Publishing material

In *The Dragon Legacy*, Nicholas de Vere connects the **Rephaim** with healing, describing them as the **Rephaim** or **Rapha 'Elohim**, the healing gods of the **Anunnaki**. The same framework links the **Rephaim** with **Enki / Raphael, Elven Overlords, Nephilim, Anakim, Idumea, Canaan, Black Sea migrants, Scythians**, and Dragon symbolism.

In *The Dragon Cede*, Nicholas de Vere states that the **Nephilim** and **Watchers** are of the **Dragon race**, that they are the children of the **Anunnaki gods**, and that the children of the **Nephilim** were the **Naphidem**, the “giants” of the Bible. This is presented as the result of the sons of the Anunnaki, the **Nephilim**, going with the daughters of men.

The Dragon Cede also places the **Anunnaki / Dragon bloodline** within a wider historical structure involving antediluvian and post-flood migration, the Black Sea Flood, the Sacred Mountain, Mesopotamia, Sumerian culture, Egypt, Scythia, and an older pre-Flood Golden Age.

Side-by-side comparison

Gary Wayne text / issue	Nicholas de Vere / Dragon Publishing comparison	Similarity type
Discusses Naphalim / Watchers who fornicated with the daughters of men and produced Naphidim / Naphadim , giants and related hybrid races	<i>The Dragon Cede</i> states that the Nephilim / Watchers were children of the Anunnaki gods , and that their children were the Naphidem , the giants of the Bible	Strong terminology and framework overlap
Links Nephilim, Rephaim, Watchers, human women, giants , and hybrid descent	Nicholas de Vere links Nephilim, Watchers, Anunnaki, Dragon race, Naphidem , and human women within the Dragon bloodline framework	Distinctive source-field overlap
States that western occult organisations describe the Nephilim as Elvin sons of the Anunnagi / Anunnaki / Watchers and human women	Nicholas de Vere repeatedly connects Anunnaki, Elven, Dragon, Nephilim, Watchers , and bloodline descent	Strong conceptual overlap
Connects Rephaim with healing and ancient giant races	<i>The Dragon Legacy</i> describes the Rephaim / Rapha 'Elohim as	Direct thematic overlap

Gary Wayne text / issue	Nicholas de Vere / Dragon Publishing comparison	Similarity type
	healing gods of the Anunnaki	
Reframes the material as fallen-angel corruption and Nephilim World Order material	Nicholas de Vere presents the same broad field as Dragon / Anunnaki / Elven / bloodline history	Hostile recharacterisation

Nature of the similarity

The similarity is not limited to the ordinary Biblical subject of giants.
The distinctive overlap lies in the combined framework:

**Nephilim / Watchers / Anunnaki / daughters of men /
Naphidem or Naphidim / giants / Rephaim / healing gods /
Elvin or Dragon race / post-flood survival or re-emergence.**

This is a distinctive Nicholas de Vere framework. Gary Wayne appears to adopt the same terminology and structure, while recasting it within his own hostile fallen-angel, Nephilim World Order, and Antichrist interpretation.

The citation to Nicholas de Vere does not, by itself, resolve the issue. A citation may acknowledge a source, but it does not automatically justify the scale of reliance, the use of distinctive terminology, or the hostile reframing of an author's original source-field.

Review finding

This chapter should be recorded as evidence of **substantial framework borrowing, distinctive terminology borrowing, and hostile recharacterisation** of Nicholas de Vere's work.

Gary Wayne is not merely discussing the Biblical Nephilim in general terms. He uses the same specialised **Anunnaki / Watcher / Nephilim / Rephaim / Naphidem / Elvin / Dragon bloodline** framework found in *The Dragon Legacy* and *The Dragon Cede*. The use appears to extend beyond limited citation into broader adoption of the Dragon / Anunnaki / Nephilim genealogical structure.

CHAPTER 4 REVIEW

BIBLICAL DEPENDENCE AND LACK OF ORIGINAL CONTRIBUTION

Much of this chapter is heavily dependent on Biblical material. As the Bible is in the public domain, the issue is not copyright infringement in the ordinary sense. A writer is legally entitled to quote, edit, paraphrase, or comment upon public-domain Biblical text.

However, this remains relevant to a review of scholarship and originality. Heavy reliance on public-domain Scripture can make a chapter appear substantial in length while contributing comparatively little original analysis. The question is not whether public-domain Biblical material may be used. It may. The question is whether the chapter offers original scholarship, or whether it is largely constructed from copied, paraphrased, or rearranged Biblical material.

This matters because the same pattern appears elsewhere in the book: large bodies of pre-existing material are gathered, rearranged, and reframed. In some places that material comes from the Bible. In other places, it appears to come from Nicholas de Vere, Laurence Gardner, and the Dragon / Grail / Ring Lords / House of Vere source-field.

For that reason, Chapter 4 is relevant as part of the wider pattern. It demonstrates a method of composition based heavily on borrowed textual material, even where the borrowed source is public domain.

CHAPTER 5 REVIEW

“THE SERPENT’S ROOT”

Overview of the Issue

Chapter 5, titled “**The Serpent’s Root**,” raises serious concerns of framework copying, hostile recharacterisation, and uncited reliance upon the work of **Nicholas de Vere**.

The concern is not simply that Gary Wayne discusses Biblical serpents, **Nephilim, Rephaim, Watchers**, Daniel, Revelation, or end-time prophecy. Those subjects, taken individually, are widely discussed in religious, Biblical, and esoteric literature.

The concern is that Gary Wayne combines those subjects into a distinctive bloodline framework that closely mirrors the **Dragon lineage system** developed in the work of Nicholas de Vere, while recasting that framework in a hostile direction.

This chapter appears early in the book and helps establish Wayne’s broader good-versus-evil structure. The serpent is framed almost entirely as a sign of corruption, Antichrist lineage, hybrid bloodlines, and end-time demonic rulership. What is omitted is the wider symbolic history of the serpent as a sign of healing, wisdom, reproduction, renewal, and sacred power. That omission matters because it shows a selective and confirmation-driven approach to the serpent material.

In this chapter, Gary Wayne constructs a chain of ideas around:

serpent root; fiery flying serpent; Seraphim; Dragon Watchers; serpent seed; House of Dragon; Nephilim; Rephaim; post-flood giant races; royal and beast bloodlines; Daniel’s metallic empires;

iron mixed with clay; seed of men; Antichrist; end-time kings; and demonic or hybrid rulership.

This is not merely a standard Biblical discussion. It is a genealogical, symbolic, and prophetic bloodline framework.

The Central Phrase: “House of Dragon”

One of the strongest concerns in this chapter is Gary Wayne’s use of the phrase **“House of Dragon”** in connection with **serpent seed, Dragon Watchers**, beast bloodlines, and end-time rulership.

The phrase does not appear to arise naturally from the cited Biblical or lexical sources attached to this section. Those sources may explain individual words such as serpent, seraph, dragon, seed, iron, clay, men, or beast. They do not, on their own, create a distinctive **“House of Dragon”** bloodline framework.

The **House of Dragon** concept aligns far more closely with Nicholas de Vere’s body of work, where **Dragon lineage, Dragon blood, Dragon families, Dragon sovereignty, the Royal Dragon Court, Anunnaki / Watchers, Nephilim / Rephaim**, serpent symbolism, and royal descent are central and recurring ideas.

The issue is therefore not merely that Gary Wayne uses the word **dragon**. The issue is that he places Dragon language into a hereditary seed-line structure and presents it as a continuing royal or beast bloodline. That is the same conceptual field as Nicholas de Vere’s **Dragon bloodline framework**, but Wayne reverses its meaning.

Serpent Seed as Hostile Inversion of Dragon Bloodline

Gary Wayne presents the **serpent seed** as an infamous rival bloodline to Adamites. He connects this serpent seed to the **original House of Dragon**, the serpentine sons of God, **Seraphim Dragon Watchers**,

Nephilim, Rephaim, post-flood giant races, and end-time beast kingdoms.

This is a hostile inversion of Nicholas de Vere's Dragon bloodline framework.

Nicholas de Vere's work connects **Dragon symbolism**, serpent symbolism, **Anunnaki, Watchers, Nephilim, Dragon blood**, royal descent, ancient priest-kings, divine kingship, and ruling dynasties into a distinctive historical and genealogical system. Gary Wayne appears to take that same architecture and reframe it as demonic corruption, serpent seed, beast bloodline, and Antichrist preparation.

In other words:

Dragon royal houses become beast bloodlines.

Ancient divine kingship becomes demonic empire control.

Dragon / Revelation symbolism becomes Antichrist bloodline prophecy.

Anunnaki / Dragon descent becomes a rival seed-line against Adamites.

This is not neutral citation or ordinary commentary. It is a hostile reworking of the Dragon lineage structure.

Seraphim, Dragon Watchers and Serpent Beings

Gary Wayne identifies the **fiery flying serpent** with the **Seraphim**, and then treats the Seraphim as heavenly dragons or **Dragon Watchers**. From there, he constructs the idea that the Seraphim Dragon Watchers were the angelic root of the serpent seed both before and after the Flood.

This is significant because Nicholas de Vere's work repeatedly develops the relationship between serpent symbolism, Dragon symbolism, **Anunnaki / Anunnagi**, Watchers, Nagas, shining ones, ancient gods, and royal bloodlines.

The overlap is not merely the existence of serpents in Scripture. The overlap is the interpretive structure:

serpent beings; Dragon beings; Watchers; fallen or divine beings; human women; hybrid or royal descendants; ancient ruling bloodlines; and continuation through history.

Gary Wayne applies this framework in a hostile Biblical prophecy mode. Nicholas de Vere applies it in a **Dragon / Grail / Anunnaki / royal lineage** mode. The architecture remains highly similar.

Nephilim, Rephaim and Post-Flood Continuation

Chapter 5 continues the same pattern seen in Chapter 3. Gary Wayne again uses **Nephilim** and **Rephaim** material as part of a wider bloodline history. He suggests that the Nephilim and/or Rephaim may affect the end times through recreation, reappearance, demonic incarnation, possession, host bodies, or bloodline descendants from the beast empires of prophecy.

This is structurally similar to Nicholas de Vere's wider treatment of **Nephilim, Watchers, Rephaim, Anunnaki**, Dragon bloodlines, royal families, and post-flood continuation.

Wayne's presentation differs in theology and tone, but the underlying structure is familiar: ancient non-ordinary beings produce bloodline descendants who move through history, influence kingdoms, and remain relevant in later prophetic or historical events.

The Daniel 2 Metallic Empire Framework

The second half of Chapter 5 extends the serpent / Dragon bloodline argument into Daniel 2 and the metallic empires: Babylon, Persia / Medes, Greece, Rome, and the future end-time empire. Wayne interprets the metallic statue, the ten toes, iron mixed with clay, and the **“seed of men”** as evidence of a bloodline or species distinction.

He argues that the iron and clay prophecy suggests a distinct race, hybrid royal bloodline, non-human or less-than-human bloodline, demonically possessed kings, or serpent-seed rulers mingling with ordinary human seed.

This again follows the same type of bloodline-empires logic found in Nicholas de Vere’s work, where ancient divine or Dragon lineages are connected to kingship, dynasties, priest-kings, ruling houses, and the hidden structure of historical sovereignty.

Gary Wayne’s argument effectively converts Dragon bloodline theory into an Antichrist / serpent-seed empire theory.

“Seed of Men” and Bloodline Distinction

Gary Wayne places heavy weight on Daniel 2:43, especially the phrase **“they shall mingle themselves with the seed of men.”** He interprets this as implying that **“they”** are somehow distinct from ordinary human seed.

This is important because the same type of distinction is central to Nicholas de Vere’s work: a distinction between ordinary humanity and **Dragon / Grail / Anunnaki / Elven / royal bloodline descent.**

Again, Wayne does not simply discuss Daniel 2 in an ordinary prophetic way. He uses Daniel 2 to build a racial, bloodline, hybrid, or species distinction. That places his argument inside the same kind of lineage-based architecture found in Nicholas de Vere’s work, even though Wayne reframes it as sinister.

Absence of Nicholas de Vere Citation in This Section

A major concern is that, within this specific Chapter 5 section and its cited notes, Nicholas de Vere is not cited as the source for the Dragon / serpent / bloodline framework being used.

The notes attached to this section cite Biblical passages, Hebrew definitions, Strong's Dictionary, Enoch, Daniel notes, study Bibles, Gary Wayne's own earlier work, and other supporting sources. These may support isolated lexical or Biblical points. However, they do not account for the distinctive **House of Dragon**, serpent-seed, Dragon Watcher, royal bloodline, and end-time Dragon lineage framework that Wayne constructs.

This matters because the cited sources explain individual words. They do not account for the Dragon bloodline framework built from those words.

Wayne's framework appears instead to reflect Nicholas de Vere's body of work: Dragon lineage, serpent symbolism, **Anunnaki / Watchers, Nephilim / Rephaim**, royal descent, ancient ruling bloodlines, and end-time Dragon / Revelation imagery.

Accordingly, this section should be recorded as potential uncited reliance upon Nicholas de Vere's work.

Why This Is Not Ordinary Fair Use or Ordinary Citation

This chapter does not merely quote Nicholas de Vere for the purpose of limited criticism or review. In the section reviewed, Nicholas de Vere is not cited at all for the underlying framework, yet Wayne appears to rely on the same Dragon / serpent / bloodline structure.

The issue is not whether Gary Wayne is entitled to discuss the Bible, Daniel, Isaiah, Revelation, serpents, giants, or angels. The issue is that

he appears to take the distinctive Dragon bloodline architecture associated with Nicholas de Vere and use it as a central component of his own hostile prophetic argument.

This goes beyond ordinary citation because the use is structural. It is not a brief quotation. It is the adoption and inversion of a framework.

Additional Provenance Note — Serpent Seed and Prior Public Dissemination

A further point of concern is that the serpent-seed framework was not created independently by Gary Wayne in this chapter. The serpent-seed and Dragon bloodline material forms part of the wider body of work associated with Nicholas de Vere, the Royal Dragon Court, and Dragon Publishing.

This material was also publicly discussed years earlier in a video by Robert Sepehr produced in connection with my work and/or at my request. That video predates Wayne's present treatment and provides an additional public provenance trail showing that this serpent-seed / Dragon-line material was already circulating from the Nicholas de Vere / Royal Dragon Court framework before Wayne's use of it.

This is important because Chapter 5 does not cite Nicholas de Vere for the serpent-seed, House of Dragon, Dragon Watcher, or Dragon bloodline framework, despite appearing to use that same body of ideas. The citations attached to the section may explain individual Biblical, Hebrew, or prophetic terms, but they do not explain the distinctive Dragon bloodline architecture being applied.

Accordingly, the issue is not merely that Wayne uses the words **"serpent seed."** The issue is that he uses **"serpent seed"** in connection with the **House of Dragon, Dragon Watchers**, royal bloodlines, **Nephilim / Rephaim**, and end-time beast empires — a

combination that closely reflects the Nicholas de Vere / Royal Dragon Court framework and its public dissemination prior to Wayne’s use.

This should therefore be recorded as further evidence of provenance, framework reliance, and uncited use.

Side-by-Side Comparison

Gary Wayne Chapter 5	Nicholas de Vere / RDC provenance	Issue
Serpent seed linked to House of Dragon, Dragon Watchers , royal / beast bloodlines and end-time empire	Serpent-seed / Dragon-line material appears in Nicholas de Vere’s wider work and was publicly discussed in a Robert Sepehr video made for / with Abbe de Vere over seven years earlier	Provenance, uncited framework reliance, hostile recharacterisation
Cited sources explain Biblical, Hebrew, and prophetic vocabulary	They do not explain the Dragon Court, House of Dragon , serpent-seed royal bloodline, or Dragon Watcher framework	Missing source-field attribution
Dragon language is placed into a hereditary seed- line structure	Nicholas de Vere’s work treats Dragon lineage, Dragon families, Dragon blood, Anunnaki / Watchers, Nephilim / Rephaim and royal descent as a recurring system	Framework appropriation

Gary Wayne Chapter 5	Nicholas de Vere / RDC provenance	Issue
Daniel 2 is used to argue for a hybrid or non-human bloodline distinction	Nicholas de Vere's work also distinguishes ordinary humanity from Dragon / Grail / Anunnaki / Elven or royal bloodline descent	Hostile inversion of lineage theory

Review Finding

Chapter 5 should be recorded as evidence of **hostile framework reworking, conceptual reliance**, and possible **uncited use** of Nicholas de Vere's Dragon bloodline material.

The central concern is that Gary Wayne appears to have absorbed Nicholas de Vere's Dragon lineage system and recoded it into his own serpent-seed / Antichrist / beast empire narrative.

The cited sources in this section may explain individual Biblical or Hebrew words, but they do not explain the creation of the **House of Dragon** serpent-seed royal bloodline framework. That framework closely resembles Nicholas de Vere's Dragon bloodline system, particularly where **Dragon**, serpent, **Watchers**, **Nephilim**, **Rephaim**, royal descent, ancient ruling bloodlines, and end-time Revelation imagery are combined.

Therefore, this chapter does not appear to be an independent construction from the cited sources alone. It appears to be a hostile inversion of Nicholas de Vere's Dragon bloodline framework.

In summary:

Gary Wayne's "serpent seed" functions as a hostile re-labelling of Nicholas de Vere's Dragon bloodline.

Gary Wayne's "House of Dragon" language points toward Nicholas de Vere's Dragon family and Dragon Court framework.

Gary Wayne's "Dragon Watchers" and serpent beings echo Nicholas de Vere's Anunnaki / Watcher / Dragon symbolism.

Gary Wayne's use of Daniel 2 turns Dragon bloodline theory into a prophecy of hybrid or demonic beast empires.

Gary Wayne's citations in this section do not sufficiently account for the Dragon bloodline framework he constructs.

This chapter should therefore be treated as one of the clearest examples of framework appropriation and hostile recharacterisation in the material reviewed so far.

The cited sources explain the Biblical vocabulary; they do not explain the Dragon Court framework.

CHAPTER 6 REVIEW

“SECOND INCURSION,” REPHAIM, SODOM AND THE POST-FLOOD HOUSE OF DRAGON

Overview of the Issue

In the “**Second Incursion**” section, Gary Wayne continues the Chapter 5 serpent-root argument by moving from the original serpent seed into a post-flood framework involving **Rephaim, Zuzim, Emim, Anakim, Amorites, Hittites, Canaanites, Sodom, Gomorrah**, and the cities of the plain.

Wayne argues that the **Rephaim, Zuzim** and **Emim** “inexplicably surface” as mystery races after the Flood, and that Scripture does not clearly explain how giants appear after the Flood. He then proposes a “**Second Incursion**” by fallen angels after the Flood, producing new giant lines and restoring what he calls the **Nephilim World Order**.

This section extends his earlier claim that the serpent seed continued both before and after the Flood. He states that the **Nephilim** were the serpent’s root created by fallen **Seraphim** angels, and that the post-flood **Rephaim** were newly re-established branches of giants begotten “in a like manner” by fallen angels and human women.

The key framework used in this section includes:

Second Incursion; post-flood giants; Rephaim; Zuzim; Emim; Anakim; Canaanites; Amorites; Hittites; Sodom; Gomorrah; cities of the plain; hybrid Rephaim nations; serpent’s root; House of Dragon; poison of dragons; genealogical vine and branches;

spurious offspring; fallen Seraphim; celestial mafia; Rephaim / human hybrids; and end-time destruction of the seed.

This is not merely an ordinary discussion of Sodom, Genesis 14, or post-flood peoples. It is a post-flood Dragon / serpent / genealogical framework.

Gary Wayne Passage / Issue Identified

The most important passage in this section is where Wayne links Sodom and Gomorrah to Dragon bloodline language:

The wine thereof is the poison of dragons from the genealogical vine and branches of Sodom and Gomorrah who rule this world, the postdiluvian house of Dragon that imposes their ritual abominations and religions as the daughters of Babylon religion. Accordingly, Sodom's poisonous serpent/dragon roots vines, and seeds, along with its fiery destruction is an example for Babylon's end-time destruction and its spurious seed. Citation Deut. 29:23; Isa. 13:19; Jer. 50:52; Zeph. 2:9; Rev. 18:1–24.

This passage is significant because Wayne is not merely citing Biblical judgment against Sodom. He connects **Sodom, Gomorrah, poison of dragons, genealogical vine and branches, postdiluvian House of Dragon, serpent / dragon roots, seeds, Babylon**, and end-time destruction.

The cited Biblical passages may discuss Sodom, judgment, poison, serpents, dragons, or Babylon. They do not, on their own, create a distinctive **postdiluvian House of Dragon** bloodline framework.

That phrase and structure are much closer to Nicholas de Vere's Dragon bloodline and Dragon family framework than to the cited Biblical sources alone.

Corresponding Nicholas de Vere / Dragon Publishing Material

In *The Dragon Legacy*, Nicholas de Vere connects the **Rephaim** with healing, serpents, Dragon symbolism, **Anunnaki**, Elven Kings, **Nephilim**, **Anakim**, **Idumea**, **Canaan**, Black Sea migrants, **Scythians**, and Dragon heraldry. He writes that the kings and queens of pre-Catholic history were known for healing capabilities and were called the **Rephaim** or **Rapha 'Elohim** — the healing gods of the **Anunnaki**. The same passage connects these figures with **Enki / Raphael**, Elven Overlords, Nephilim, Anakim, Idumea, Canaan, Black Sea migrants and Scythians.

In *The Dragon Cede*, Nicholas de Vere states that the **Nephilim** and **Watchers** are of the Dragon race, that they are the children of the **Anunnaki** gods, and that the children of the Nephilim were the **Naphidem**, the giants of the Bible, produced when the sons of the Anunnaki — the Nephilim — went with the daughters of men.

The Dragon Cede also presents the **Anunnaki / Dragon line** as hybridised before written history, connected with Elven God-Kings, Ring Lords, the King Tribe, Scythians, Danaan, and the surviving Dragon families.

The Sodom / House of Dragon Issue

Gary Wayne's phrase "**postdiluvian House of Dragon**" is one of the strongest markers in this section.

The cited Biblical material may explain individual components: Sodom, Gomorrah, poison, dragons, seed, judgment, Babylon and destruction. However, it does not explain the construction of a **postdiluvian House of Dragon** ruling bloodline.

Wayne's **postdiluvian House of Dragon** appears to function as a hostile recoding of Nicholas de Vere's Dragon bloodline material.

Where Nicholas de Vere presents **Dragon bloodlines, Dragon families, Dragon sovereignty, Anunnaki descent** and royal lineage, Wayne reframes the same architecture as Sodomite corruption, serpent poison, Rephaim hybrids, Babylonian abomination and end-time destruction.

The Rephaim Issue

Gary Wayne treats the **Rephaim** as post-flood giant lines associated with **Canaan, Sodom, Amorites, Hittites, Anakim, Og, Sihon, Jabin**, and kings of the land. He argues that they were hybrid races, created through a **Second Incursion**, and that their descendants continued as ruling classes.

This is structurally close to Nicholas de Vere's treatment of the **Rephaim** as ancient ancestral kings connected to the **Anunnaki**, Elven Overlords, Nephilim, Anakim, Idumea, Canaan, Scythians, Black Sea migrants and Dragon symbolism.

The difference is interpretive direction. Nicholas de Vere's work places these figures within the **Dragon / Elven / Grail royal tradition**. Gary Wayne places them within a hostile fallen-angel, serpent-seed and Nephilim World Order system.

The “After That” / Post-Flood Continuation Issue

Gary Wayne places heavy emphasis on the wording “**and also after that**” in Genesis 6:4. He uses this phrase to argue that giant creation occurred before and after the Flood, or at least that there was a later re-establishment of the same type of bloodline corruption.

This mirrors the wider Dragon Publishing framework in which ancient pre-flood, flood and post-flood lineages are traced through **Anunnaki**,

Nephilim, Ziu Sudra, Black Sea flood traditions, Mesopotamia, Egypt, Scythia, Danaan and later Dragon families.

Again, the concern is not that Wayne discusses the Flood. The concern is that he uses post-flood continuity to construct a bloodline-history framework involving giants, Dragon houses, ruling dynasties and later end-time consequences — a structure highly similar to the Dragon lineage model developed in Nicholas de Vere's work.

Serpent Symbolism and Selective Framing

It should be noted that Gary Wayne has elsewhere recognised that serpent symbolism can carry healing or beneficial associations. In his first book, he appears to acknowledge that the serpent was not always treated purely as evil, but could also be connected with healing, medicine, wisdom or sacred symbolism.

That makes the treatment in this later book more significant. Here, the serpent is largely framed as corrupting, demonic, Antichrist-linked and bloodline-related. The wider serpent tradition — healing, renewal, reproduction, wisdom and sacred power — is not given the same weight.

This supports the concern that Wayne is applying a selective framework in this chapter. The serpent material is being arranged to serve an end-time evil-bloodline argument rather than being treated in its fuller symbolic range.

Citations and Omission Concern

The citations in Wayne's **"Second Incursion"** section rely on Biblical passages, Strong's definitions, Josephus, Morgenstern, Ezekiel, Wisdom, Baruch, Deuteronomy, Psalms and other Biblical or historical sources. These citations may support individual points about

Rephaim, Anakim, Sodom, Canaanites, giants or ancient Hebrew terminology.

However, those citations do not explain the distinctive **postdiluvian House of Dragon** framework Wayne constructs from the material.

The cited sources explain pieces of vocabulary. They do not explain the Dragon bloodline architecture.

Nicholas de Vere’s work does.

Side-by-Side Comparison

Gary Wayne Chapter 6	Nicholas de Vere / Dragon Publishing comparison	Issue
Proposes a Second Incursion to explain post-flood giants and Rephaim lines	Nicholas de Vere traces pre-flood, flood and post-flood Dragon / Anunnaki / Nephilim / Scythian continuity	Post-flood lineage framework
Links Rephaim, Anakim, Canaan , Sodom and ruling classes	<i>The Dragon Legacy</i> links Rephaim / Rapha 'Elohim with Anunnaki, Elven Overlords, Nephilim, Anakim, Idumea, Canaan, Scythians and Dragon symbolism	Strong framework overlap

Gary Wayne Chapter 6	Nicholas de Vere / Dragon Publishing comparison	Issue
Uses the phrase postdiluvian House of Dragon	Nicholas de Vere's work centres on Dragon bloodlines, Dragon families, Dragon sovereignty and Dragon lineage	Distinctive source- field reliance
Frames Sodom as serpent / dragon poison, genealogical vine and corrupt seed	Nicholas de Vere's Dragon framework uses lineage, blood, descent, serpent / Dragon symbolism and royal houses	Hostile recharacterisation
Uses Genesis 6:4 " and also after that " to support post-flood continuation	Dragon Publishing material traces ancient pre-flood and post- flood lineages through Anunnaki, Nephilim, Scythia, Danaan and Dragon families	Structural similarity
Cites Biblical and historical sources for isolated words and events	Those citations do not explain the House of Dragon or Dragon bloodline architecture	Missing source- field attribution

Nicholas de Vere /
Gary Wayne Chapter 6 Dragon Publishing Issue
comparison

In earlier work, Wayne acknowledges serpent symbolism can include healing; in this later book the serpent is framed chiefly as evil and Antichrist-linked	Nicholas de Vere's work includes Dragon / serpent symbolism within a broader sacred, royal, healing and lineage framework	Selective framing / confirmation bias
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Review Finding

This **“Second Incursion”** section should be recorded as further evidence of framework reliance, hostile recharacterisation and possible uncited use of Nicholas de Vere's Dragon bloodline material.

Gary Wayne appears to use the **Rephaim / Anakim / Canaan / Sodom** material to extend his serpent-seed argument into a post-flood Dragon house theory. This theory closely mirrors Nicholas de Vere's wider Dragon lineage architecture, but reverses its meaning.

In summary:

Gary Wayne's “Second Incursion” functions as a hostile post-flood version of Nicholas de Vere's Dragon bloodline continuity.

Gary Wayne's Rephaim framework overlaps with Nicholas de Vere's Rephaim / Rapha 'Elohim / Anunnaki / Elven King / Nephilim / Anakim framework.

Gary Wayne's “postdiluvian House of Dragon” language does not appear to arise naturally from the cited Biblical sources alone.

Gary Wayne's Sodom framework turns Dragon bloodline material into a serpent-poison / abomination / Babylonian corruption narrative.

Gary Wayne's use of "and also after that" in Genesis 6:4 supports his post-flood giant bloodline theory, which sits inside the same broad pre-flood / post-flood lineage framework found in Nicholas de Vere's work.

Gary Wayne's selective treatment of serpent symbolism in this later book supports the concern that the material is being arranged to serve a hostile Antichrist-bloodline conclusion.

Therefore, this section should be treated as a continuation of the same Chapter 5 concern: Gary Wayne appears to have taken the Dragon bloodline framework associated with Nicholas de Vere and recast it as a demonic serpent-seed, Rephaim, Sodom and end-time beast bloodline system.

CHAPTER 7 REVIEW

HABITATION, ANGELIC BODIES AND GENETIC INHERITANCE

Overview of the Issue

Chapter 7 should be recorded as a **framework match** rather than a direct quotation match.

Gary Wayne argues that angels can leave their heavenly habitation, take bodily form, interact physically with humans, engage in sexual or reproductive acts, and produce hybrid offspring. His cited sources in this section may support the vocabulary of **angels, habitation, strange flesh**, bodily form, tabernacle, spirit and judgment. However, those citations do not naturally explain the deeper biological inheritance framework being applied.

The issue is not simply that Wayne discusses angels having children. That is an older Biblical, Enochian and apocryphal theme. The issue is that he turns angelic embodiment and reproduction into a continuing inherited line, implying physical transmission through offspring.

That is where the comparison with Nicholas de Vere becomes relevant.

Gary Wayne Passage / Issue Identified

Gary Wayne's argument depends on the idea that heavenly beings could enter the physical world, take bodily form, mate with human women, and produce descendants with inherited traits. In this structure, the "fallen" beings do not merely appear as spirits or symbolic figures. They become physically reproductive beings whose actions create continuing bloodline consequences.

This places the discussion into a biological and genealogical framework.

The cited sources may explain angelic habitation, bodies, flesh, spirits, tabernacles, judgment and strange flesh. They do not, by themselves, explain the larger idea of inherited hybrid descent as a continuing bloodline structure.

Corresponding Nicholas de Vere / Dragon Publishing Material

The relevant Nicholas de Vere comparison is the **genetic-bloodline framework**.

In *The Dragon Cede*, Nicholas de Vere states that the **Dragon archetype** rests within the **Dragon blood** and is passed on through the genes. He also states that the **Anunnaki** were genetically similar enough to clone their genes with the **Eljo** race, and that they used their genetic material to sire the **Elves**, the **Elder Race**, and hybrid humans.

Nicholas de Vere also describes **Dragons** or **Elves** as a separate species from ordinary humanity, with inherited physical attributes from the **Anunnaki gods**. He states that this ancient race hybridised before written history to produce the **Elven God-Kings** and **Ring Lords**.

He further identifies the **Nephilim** and **Watchers** as being of the **Dragon race**, children of the **Anunnaki gods**, with the **Naphidem** produced when the sons of the Anunnaki went with the daughters of men.

Nature of the Similarity

The match in Chapter 7 is not merely the old idea that angels had children with women. The match lies in the movement from angelic or divine beings into **physical embodiment, sexual reproduction, hybrid offspring, genetic inheritance, and continuing bloodline consequence**.

Gary Wayne frames this in hostile fallen-angel language. Nicholas de Vere frames it through the **Dragon / Anunnaki / Elven / genetic bloodline** system.

The structure is therefore similar even where the interpretation is different.

Side-by-Side Comparison

Gary Wayne Chapter 7	Nicholas de Vere / Dragon Publishing comparison	Issue
Angels leave their heavenly habitation and take bodily form	Nicholas de Vere presents Anunnaki / Watchers / Dragon beings as corporeal or biologically active beings	Framework overlap
Angelic beings interact physically with human women	Nicholas de Vere states that the sons of the Anunnaki / Nephilim went with the daughters of men	Shared reproductive structure
Hybrid offspring result from angelic-human union	<i>The Dragon Cede</i> identifies the Naphidem as giants produced from Anunnaki / Nephilim and human women	Strong conceptual overlap
The offspring carry continuing consequences through history	Nicholas de Vere's Dragon / Anunnaki / Elven framework is built on inherited bloodline transmission	Genetic-bloodline parallel
Wayne's citations explain habitation, flesh, spirit and judgment	They do not explain the DNA-transfer and inherited bloodline framework	Missing source-field attribution

Review Finding

Chapter 7 should be recorded as evidence of **framework reliance**, not direct textual copying.

Gary Wayne's cited sources explain angelic embodiment. They do not explain the biological inheritance model being applied. The deeper structure — physical angelic beings, reproductive contact with humans, hybrid offspring, inherited traits, and continuing bloodline consequence — closely reflects Nicholas de Vere's **Dragon / Anunnaki genetic framework**.

The issue is therefore not that Wayne discusses angels, strange flesh or heavenly habitation. The issue is that he uses those subjects to build a continuing inherited bloodline model, a framework already central to *The Dragon Cede* and the wider Nicholas de Vere / Dragon Publishing source-field.

This chapter should therefore be treated as a supporting example of structural reliance on Nicholas de Vere's genetic-bloodline architecture.

CHAPTER 8 REVIEW

THE SEVENTY NATIONS AND THE ASSEMBLY OF GODS

Overview of the Issue

Chapter 8 concerns **the seventy nations**, **Deuteronomy 32:7–9**, the **sons of God**, the **sons of Israel**, the Dead Sea Scrolls, the Septuagint, angels of God, **Elohim**, Psalm 82, the assembly or congregation of gods, Satan as ruler of a rebellious angelic council, and the allotment of nations to divine or angelic rulers.

Gary Wayne then compares this Biblical divine-council model with other ancient traditions, including the apportioning of lands to gods in Greek Atlantean tradition and the **Grand Assembly of the Anunnaki at Nippur**.

The issue is not merely that Wayne discusses divine councils, gods, angels, Elohim, or ancient assemblies. Those subjects can be found in Biblical, apocryphal, Mesopotamian, classical, and comparative-religion literature.

The concern is that Gary Wayne's treatment appears to move beyond the cited Biblical and historical sources into a broader **Dragon / Anunnaki / Elohim / divine-council framework** strongly associated with Nicholas de Vere's work.

Gary Wayne Passage / Issue Identified

In this chapter, Gary Wayne constructs a framework involving:

seventy nations; sons of God; sons of Israel; angels of God; Elohim; Psalm 82; assembly of gods; rebellious divine council; Satanic rulership; angelic princes; national allotment; Atlantean divine apportionment; and the Grand Assembly of the Anunnaki at Nippur.

The footnote attached to the Anunnaki assembly reference cites Laurence Gardner's *Realm of the Ring Lords*. However, the surrounding framework resembles Nicholas de Vere's **Dragon / Anunnaki / Elohim** divine-council structure.

This creates a citation concern. Gardner may be cited for the Anunnaki assembly, but if the broader Dragon / Anunnaki / Elohim / genealogical divine-council framework is drawn from Nicholas de Vere's work, then the citation to Gardner alone may not adequately identify the source-field being used.

Corresponding Nicholas de Vere / Dragon Publishing Material

In *The Dragon Legacy*, Nicholas de Vere describes the **Anunnaki** as the children of **Anu** who “decree the fates,” and connects them with Dragon kings, Nagas, serpent deities, Anu, and the wider Dragon / Anunnaki tradition.

Nicholas de Vere also explains the **Tree of Life** as a genealogical chart rather than merely a magical glyph. He states that the spheres bear the names of the original **Elohim**, the Dragon Kings and Queens of the **Anunnaki**, and that their positions represent family relationships between gods: husbands, mothers, fathers, brides, sons and daughters.

In *The Dragon Cede*, Nicholas de Vere uses the phrase “**Grand Council of the Anunnaki**” in connection with the **Nephilim**, **Naphidem**, divine kingship, and Anunnaki rule. This is especially relevant where Gary Wayne discusses divine assemblies, gods ruling over nations, and angelic or divine council structures.

Nicholas de Vere also states:

Conversely, in polytheist understanding, heaven is not above as in the stars, but in the Otherworld / Underworld, a place in another dimension adjacent to our dimension.

This is relevant because Wayne's chapter moves between Biblical heavens, divine councils, angelic rulers, rebellious heavenly authorities, and otherworldly structures of governance.

Nature of the Similarity

The similarity in Chapter 8 is not merely that both authors mention **Anunnaki** or gods. The overlap lies in the structure:

divine council; sons of God; Elohim as gods or angelic rulers; Anunnaki as ruling beings; divine apportionment or governance; genealogical relationships between gods; and ruling bloodline or divine kingship implications.

Gary Wayne's citations may support individual Biblical terms such as **sons of God, Elohim**, Israel, angel, prince, ruler, nation, or assembly. However, those citations do not fully explain the **Dragon / Anunnaki / Elohim** divine-council framework being applied.

That framework is present in Nicholas de Vere's work.

Citation Concern

A specific concern arises where Gary Wayne cites Laurence Gardner's *Realm of the Ring Lords* for the **Grand Assembly of the Anunnaki at Nippur**, while the surrounding framework appears closer to Nicholas de Vere's **Dragon / Anunnaki / Elohim** material.

If Gardner's cited page does not contain the full Dragon / Anunnaki / Elohim / genealogical divine-council framework being used, then this

should be recorded as possible inadequate attribution or citation displacement.

The issue is not that Gardner may also have discussed Anunnaki material. The issue is that Wayne appears to be using a framework strongly developed in Nicholas de Vere’s work while attaching the visible citation elsewhere.

This is particularly important because Gardner’s Grail, Ring Lords, and Anunnaki material itself sits inside the Nicholas de Vere / Dragon Court source-chain. Gardner acknowledged access to Dragon Court and household archive material, and Nicholas de Vere wrote in connection with Gardner’s Grail material. Therefore, a Gardner citation may not be enough if the actual framework being used comes through Nicholas de Vere’s Dragon Publishing source-field.

The following citation should also be retained for the Gardner-linked material:

Moray was considered one of the Royal Society’s Foundation Fellows, a Rosicrucian, and a Freemason. Laurence Gardner, *The Shadow of Solomon* (London: Harper Element, 2005), 35.

Side-by-Side Comparison

Gary Wayne Chapter 8	Nicholas de Vere / Dragon Publishing comparison	Issue
Discusses the seventy nations, sons of God, Elohim, divine	Nicholas de Vere treats the Elohim as original divine beings linked with Dragon Kings and Queens of the Anunnaki	Divine-council framework overlap

**Gary Wayne
Chapter 8**

**Nicholas de Vere /
Dragon Publishing
comparison**

Issue

rulers and angelic
government

Cites Gardner for
the **Grand
Assembly of the
Anunnaki at
Nippur**

Nicholas de Vere uses the
phrase **Grand Council of
the Anunnaki** in connection Possible citation
with Nephilim, Naphidem, displacement
divine kingship and
Anunnaki rule

Connects divine
beings with
rulership, nations,
and heavenly
governance

Nicholas de Vere's
framework connects
Anunnaki, Dragon kingship, Structural
divine family relationships, similarity
royal descent and ancient
sovereignty

Uses Biblical
citations for **sons of
God, Elohim,**
angels, nations and
divine assembly

Those citations explain
individual Biblical terms, but
not the full Dragon / Missing source-
Anunnaki / Elohim field attribution
genealogical council
framework

Places Satan or
rebellious angelic
authority over an

Nicholas de Vere's work
treats divine / Anunnaki / Hostile
Dragon structures as ancient recharacterisation
royal and genealogical
systems, later reframed by

Gary Wayne
Chapter 8

Nicholas de Vere /
Dragon Publishing
comparison

Issue

earthly system of
rule

Wayne as hostile angelic
government

Review Finding

Gary Wayne appears to construct a divine-council model involving **seventy nations, sons of God, Elohim**, ruling angelic princes, the **Anunnaki assembly**, and Satanic government of the earth.

This overlaps with Nicholas de Vere's **Dragon / Anunnaki** framework, especially the treatment of the **Anunnaki** as ruling gods, the **Elohim** as Dragon Kings and Queens, and divine family structures as genealogical charts.

The concern is that the citation to Gardner may not account for the full framework actually being used. If the Dragon / Anunnaki / Elohim council structure comes from Nicholas de Vere's work, then Nicholas de Vere should be cited directly, not displaced behind a Gardner citation.

This chapter should therefore be recorded as evidence of **possible inadequate attribution, citation displacement, and framework reliance** upon the Nicholas de Vere / Dragon Publishing source-field.

CHAPTER 9 REVIEW

SATAN, HEYLEL AND LUCIFER

Overview of the Issue

Chapter 9, titled “**Satan, Heylel, and Lucifer,**” raises concerns of **framework reliance**, **selective attribution**, and **hostile recharacterisation**.

The concern is not that Gary Wayne discusses **Isaiah 14**, Lucifer, Heylel, Satan, Babylon, Freemasonry, Rosicrucianism, the New Age movement, the Illuminati, Hitler, Napoleon, Alexander, or Antichrist. Taken individually, those subjects are widely discussed in religious, esoteric, historical, and conspiracy literature.

The concern is the way Wayne combines these subjects into a single hostile framework involving **Satan-Lucifer**, Venus, Luciferian light, occult orders, Babylon, Antichrist, divine or royal pedigree, bloodline succession, beast kings and tyrannical rulers. This framework overlaps with Nicholas de Vere’s existing **Dragon / Satan-Lucifer / Anunnaki / genealogical** material, but Wayne reframes it as a demonic and Antichrist system.

Gary Wayne’s Chapter 9 Framework

In this chapter, Gary Wayne builds an argument around:

Heylel; Lucifer; Satan; Isaiah 14; Ezekiel 28; the king of Babylon; the Assyrian; Babylon and Babel; Venus as morning star; Lucifer as light-bearer; Freemasonry; Rosicrucianism; the New Age movement; the Illuminati; secret societies; the Great Architect of the Universe; pentagram and Venus symbolism; Nimrod; Nebuchadnezzar; Alexander; Caesar; Napoleon; Hitler; Antichrist; and future claims of bloodline pedigree.

This is not merely a lexical study of the word **Lucifer**. It becomes a prophetic, genealogical and occult-history structure.

Corresponding Nicholas de Vere / Dragon Publishing Material

Nicholas de Vere's work contains a direct **Satan-Lucifer genealogical framework**. In *The Dragon Cede*, **Satan-Lucifer** is presented as the son of **Anu** and creator of the Elven or Fairy Kings. The genealogical line then moves through **Qayin**, **Lilith**, Dragon Lords, **Tubal Cain**, **Nimrod**, Egyptian pharaohs, Prince **Ankhfn-Khonsu**, the Royal Dragon Court, and later Dragon descent.

This is highly relevant to Chapter 9 because Wayne is not simply discussing Satan as a theological figure. He is discussing **Satan-Lucifer** in connection with world rulership, occult orders, Babylonian kingship, Antichrist succession, and claims of divine or royal pedigree.

Nicholas de Vere's work also develops **Lucifer / Venus / Tree of Life / Grail** symbolism. In *The Dragon Legacy*, Lucifer, Venus, the Morning Star, the Tree of Life, Anunnaki family relationships, Dragon Queens, Grail symbolism and occult reworkings of Christian material are treated as part of a deeper symbolic and genealogical system.

Gary Wayne's Chapter 9 appears to use similar symbolic territory, but inverts the meaning into a hostile anti-Luciferian and anti-occult prophecy argument.

The Otherworld Citation Issue

Gary Wayne's Chapter 9 directly cites *The Dragon Legacy* in connection with the **Otherworld** or **Underworld** material. In the pasted notes, de Vere is cited at notes **290** and **291**.

This is significant because it shows that Wayne knew he was using Nicholas de Vere's material in this chapter. He cites *The Dragon Legacy* for the Otherworld / Underworld framework, then continues into Satan, hell, Lucifer, occult religion, Freemasonry, Venus and Antichrist material.

The issue is not that he never cites Nicholas de Vere in this chapter. The issue is that the citation appears narrow, while the surrounding framework is much broader. Wayne cites de Vere for a point about the Otherworld, but the chapter also uses wider **Satan-Lucifer**, Dragon, Venus, occult, underworld, bloodline and royal / Antichrist themes that are also strongly present in Nicholas de Vere's work.

The Satan-Lucifer Genealogy Issue

Gary Wayne presents Satan, Heylel and Lucifer as the root of rebellious angelic power, occult religion, Babylonian deception, secret societies and Antichrist preparation.

Nicholas de Vere's framework is different in tone and purpose, but the structural territory is similar. In *The Dragon Cede*, **Satan-Lucifer** is not merely a theological abstraction. He is placed inside a genealogical descent framework connected to **Anu**, Qayin, Lilith, Dragon Lords, Nimrod, pharaohs, the Dragon Court and royal bloodlines.

Gary Wayne's Chapter 9 appears to take the **Satan-Lucifer / royal bloodline / ancient rulership** structure and recast it as a hostile prophetic warning about Babylon, Antichrist, Freemasonry, the Illuminati and Luciferian deception.

Venus, Lucifer and Morning Star Symbolism

Chapter 9 places heavy emphasis on Lucifer as **Venus**, the **Morning Star**, the light-bearer, and the occult transformation of Satan into an angel of light. Wayne then connects Venus symbolism to Freemasonry, Rosicrucianism, pentagrams, secret societies and Luciferian doctrine.

This overlaps with Nicholas de Vere's symbolic field in *The Dragon Legacy*, where **Venus**, Lucifer, the Morning Star, the Tree of Life, Grail symbolism, Dragon Queen symbolism, Anunnaki family relationships and occult reinterpretation of Christian symbols are linked.

The concern is not that Venus or Lucifer are unique subjects. The concern is that Wayne uses them within the same larger framework of occult symbolism, divine lineage, Dragon / Anunnaki material and

hidden rulership, but then weaponises that material into a Satanic conspiracy narrative.

Freemasonry, Rosicrucianism, New Age and Illuminati Framing

Gary Wayne adds Freemasonry, Rosicrucianism, the New Age movement and the Illuminati into the Lucifer framework. This by itself is not enough to show copying, because these subjects are common in anti-occult literature.

However, within Chapter 9, these references become relevant because they are placed into the same **Satan-Lucifer / Venus / Dragon / bloodline / Antichrist** framework already present in Nicholas de Vere's work. The combination matters more than the individual subjects.

Wayne appears to take Dragon / Satan-Lucifer / occult-symbolic material and connect it to secret societies, Babylon and Antichrist preparation. This is a hostile recharacterisation of the symbolic and genealogical framework found in Nicholas de Vere's work.

Hitler and Antichrist Pedigree Issue

Wayne introduces Hitler, Napoleon, Alexander, Nimrod, Nebuchadnezzar and other rulers as antichrist-like figures. He then states that Antichrist may claim pedigree in a similar manner to Alexander and other beast kings through genealogy and succession from previous beast empires.

This is relevant because Nicholas de Vere's work is heavily genealogical and bloodline-based. The concern is not that Gary Wayne mentions Hitler alone. The concern is that he places Hitler and other tyrants inside a bloodline / pedigree / Antichrist succession argument, while the surrounding chapter is already drawing from Satan-Lucifer, Dragon, royal, occult and divine-lineage themes familiar from Nicholas de Vere's work.

Where similar bloodline-pedigree language is placed into a hostile Antichrist argument, it should be recorded as reputationally damaging recharacterisation, especially where the chapter links royal or divine

pedigree claims with Luciferian deception, tyranny, Hitler and Antichrist.

Babylon and Beast-King Framework

Gary Wayne's Chapter 9 also links **Heyl**, Helel, the King of Babylon, the Assyrian, Nimrod, Nebuchadnezzar, Alexander, Caesar, Napoleon, Hitler and the future Antichrist into a repeating beast-king structure.

This again overlaps with Nicholas de Vere's genealogical method, where ancient figures, divine beings, pharaohs, Dragon Lords, royal houses and symbolic lineages are connected across deep time.

Wayne's version is hostile. Nicholas de Vere's framework presents Dragon / Satan-Lucifer / Anunnaki descent as part of a Dragon-Grail royal lineage system. Wayne presents the comparable architecture as a demonic Babylonian Antichrist system.

Citation Concern

The citations in Chapter 9 support many individual points: Hebrew definitions, Greek translation, Isaiah 14, Ezekiel 28, Freemasonry, Luciferian doctrine, Venus, Rosicrucian symbolism, Hitler, Napoleon, Alexander and Babylon.

However, those citations do not, by themselves, fully explain the **Satan-Lucifer / Dragon / royal bloodline / occult rulership / Antichrist pedigree** framework being constructed.

Nicholas de Vere's work does contain a **Satan-Lucifer genealogical framework** and a **Lucifer / Venus / Dragon / Grail** symbolic framework. Therefore, where Gary Wayne uses the same symbolic architecture while only citing de Vere narrowly for Otherworld material, this should be recorded as selective attribution and possible framework reliance.

Side-by-Side Comparison

Gary Wayne Chapter 9	Nicholas de Vere / Dragon Publishing comparison	Issue
Cites <i>The Dragon Legacy</i> for Otherworld / Underworld material at notes 290 and 291	Nicholas de Vere develops Otherworld / Underworld material within a wider Dragon / Anunnaki / symbolic framework	Narrow citation, broader framework use
Builds a Satan-Lucifer framework around Babylon, occult orders and Antichrist	<i>The Dragon Cede</i> contains a Satan-Lucifer genealogical framework connected to Anu, Qayin, Lilith, Dragon Lords, Nimrod, pharaohs and Dragon descent	Framework overlap
Connects Lucifer with Venus, Morning Star, pentagram and occult symbolism	<i>The Dragon Legacy</i> links Lucifer, Venus, Morning Star, Tree of Life, Grail symbolism, Dragon Queens and Anunnaki family relationships	Strong symbolic overlap
Uses royal or divine pedigree language in an Antichrist context	Nicholas de Vere's work is built around Dragon / Grail / Anunnaki / royal bloodline descent	Hostile recharacterisation
Links Hitler, Napoleon, Alexander, Nimrod and future Antichrist	Nicholas de Vere's method links ancient figures, divine beings, pharaohs, Dragon Lords	Hostile inversion of genealogical method

Gary Wayne Chapter 9	Nicholas de Vere / Dragon Publishing comparison	Issue
into beast-king succession	and royal houses across deep time	
Cites de Vere narrowly while using a broader Satan- Lucifer / Dragon / Venus / bloodline framework	Nicholas de Vere's work contains the closer combined framework	Selective attribution / possible citation displacement

Review Finding

Chapter 9 should be recorded as evidence of **hostile framework reworking** and **selective attribution**.

Gary Wayne cites Nicholas de Vere for Otherworld / Underworld material, showing knowledge of and reliance upon *The Dragon Legacy*. However, the chapter then expands into a wider **Satan-Lucifer**, Venus, occult-symbolic, royal-pedigree, Babylon, Antichrist and beast-king framework that also overlaps with Nicholas de Vere's work.

The concern is not simple subject overlap. The concern is that Wayne appears to draw from Nicholas de Vere's **Satan-Lucifer / Dragon / Anunnaki / royal bloodline** framework and reverse it into an accusation structure involving Luciferian deception, secret societies, Hitler, Babylon and Antichrist.

In summary:

Gary Wayne's citations explain individual lexical, Biblical and occult references.

They do not fully explain the Satan-Lucifer / Dragon / bloodline / Antichrist pedigree framework.

Nicholas de Vere's work contains the closer combined framework.

Gary Wayne cites de Vere narrowly while using a wider framework that appears to derive from de Vere's material.

The chapter therefore raises concerns of selective attribution, hostile recharacterisation and framework reliance.

This chapter should be treated as another example where Gary Wayne appears to take Nicholas de Vere's Dragon / Satan-Lucifer symbolic and genealogical framework and recast it as a demonic Antichrist conspiracy system.

Author's Note

This review process is becoming very tiresome. At this stage I am left asking whether there is a single chapter in which Gary Wayne does not enter the Nicholas de Vere / Dragon Publishing source-field.

Still, the work continues. Each chapter must be reviewed properly, because what began as a response to misuse may now stand as its own record: a book about attribution, source displacement, hostile recharacterisation, and the repeated use of a family and literary framework without fair acknowledgement.

CHAPTER 10 REVIEW

“HEYLEL: GOD OF HELL”

Overview of the Issue

Chapter 10, titled “**Heylel: God of Hell**,” is not presently the strongest chapter for direct wording comparison. Much of the section is built from Biblical passages, Strong’s definitions, and conventional distinctions between **Sheol**, **Hades**, **Tartarus**, **Gehenna**, the abyss, the pit, and the lake of fire.

However, the chapter remains relevant because Gary Wayne uses those Biblical and lexical sources to construct a wider underworld framework involving fallen angels, demons, **Nephilim / Rephaim** spirits, abyss prisons, another dimension, passage between realms, and end-time release from the underworld.

The concern is therefore not that Gary Wayne discusses “hell” or Biblical translation issues. The concern is that he builds from standard Bible-word material into a mythic-spiritual geography that overlaps with Nicholas de Vere’s **Otherworld** framework.

A further citation point should be noted. In this section, Wayne refers to **Lilith** as **Samael’s consort**, with Samael alternatively known as **Enki** in Sumerian legend, citing Laurence Gardner, *Genesis of the Grail Kings*. This is relevant because the **Lilith / Samael / Enki** connection also sits inside the wider Nicholas de Vere / Dragon Publishing source-field.

Gary Wayne’s Chapter 10 Framework

In this chapter, Gary Wayne argues that English translations have conflated multiple distinct terms and places under the umbrella word “hell.” He separates:

Sheol; Hades; Tartarus; Gehenna; the abyss; the bottomless pit; the prison of fallen angels; the lake of fire; and the valley of Hinnom.

He then uses these distinctions to build a framework in which the underworld is not merely the grave, but a complex realm containing fallen angels, disembodied spirits, demons, **Nephilim / Rephaim** spirits, abyss prisons, end-time releases, and possible dimensional overlap with the physical world.

Basic Bible-Lifting Issue

Much of this chapter appears to be constructed by lifting Biblical vocabulary and dictionary definitions into a larger speculative framework. The citations explain individual words: **Sheol, Hades, Tartarus**, darkness, prison, abyss, pit, **Gehenna**, Hinnom, fire, valley, and **Rephaim**.

Those citations can support the vocabulary. However, they do not fully explain the larger world-system Gary Wayne builds from them.

The cited Bible and lexical sources explain the words. They do not independently create a full underworld / abyss / spirit-prison / other-dimensional framework involving fallen angels, **Nephilim / Rephaim** spirits, passages between realms, and end-time releases.

Corresponding Nicholas de Vere / Dragon Publishing Material

Nicholas de Vere’s work contains a distinctive **Otherworld** framework. In *The Dragon Legacy*, the Otherworld is described as not simply a place “up in the stars,” but as a state of being adjacent to our

own dimension. It is described through the *Mabinogion* as the **Mirror World**, entered and left by gods of Heaven and Earth, the **Portal Guardians**.

The Dragon Legacy also uses **Tir Na Nog**, the Otherworld, Portal Guardians, passage after death, transition between this world and the Otherworld, and the idea of beings moving between realms.

This is relevant to Chapter 10 because Gary Wayne's underworld argument is not merely a simple Christian discussion of hell. He develops the idea of layered realms, abyss prisons, disembodied spirits, fallen beings, and a dimensional relationship between the underworld and the physical world.

Nature of the Similarity

The similarity in Chapter 10 lies in the structure rather than a single phrase.

Gary Wayne's chapter builds the following structure:

underworld; abyss; spirit prison; disembodied beings; fallen angels; demons; Nephilim / Rephaim spirits; passage between underworld and earth; another dimension occupying the same space as the underworld; and end-time release.

Nicholas de Vere's work contains the corresponding mythic structure:

Otherworld; Mirror World; adjacent dimension; Portal Guardians; gods moving between realms; Tir Na Nog; transition after death; and supernatural or ancestral beings connected with the Otherworld.

The two frameworks are not identical in theology. Gary Wayne turns the underworld into a hostile Biblical prison system for fallen angels,

demons, and Rephaim spirits. Nicholas de Vere frames the Otherworld through Fairy, Dragon, ancestral, mythic and sovereignty traditions.

The concern is that Gary Wayne appears to take a similar realm-structure and recast it in hostile Biblical language.

The Rephaim / Gehenna / Valley of Giants Issue

Gary Wayne's chapter also connects **Gehenna**, Hinnom, fire, end-time judgment, the valley of slaughter, Gog, Revelation 9, and the valley adjacent to the valley of **Rephaim**.

This matters because it pulls the discussion of hell back into the same **Rephaim** and giant framework used elsewhere in the material. The chapter is not simply defining hell. It uses hell-language to support a wider giant / Rephaim / end-time geography.

This again fits the repeated pattern: Biblical terms are used as surface support, but the underlying structure is a mythic bloodline and supernatural-realm framework.

Citation Issue

The citations in Chapter 10 appear to support individual Biblical and lexical definitions. They do not appear, from this section, to cite Nicholas de Vere for the wider **Otherworld** or adjacent-dimension framework.

That should be recorded carefully. The issue is not that every discussion of **Sheol**, **Hades**, **Tartarus** or **Gehenna** must cite Nicholas de Vere. The issue is that Gary Wayne uses those terms to construct a wider spiritual geography that overlaps with Nicholas de Vere's distinctive Otherworld framework.

The Gardner citation to **Lilith**, **Samael** and **Enki** should also be noted, because it again places Wayne inside the Gardner / Nicholas de

Vere / Dragon Publishing source-chain rather than in a purely Biblical discussion.

Side-by-Side Comparison

Gary Wayne Chapter 10	Nicholas de Vere / Dragon Publishing comparison	Issue
Separates Sheol , Hades , Tartarus , Gehenna , abyss, pit and lake of fire	Nicholas de Vere distinguishes this world from the Otherworld , Mirror World , and adjacent dimensional realm	Realm-structure similarity
Builds an underworld system involving fallen angels, demons, spirit prisons and end-time release	<i>The Dragon Legacy</i> presents Otherworld passage, Portal Guardians, transition after death and movement between realms	Framework overlap
Connects the underworld with Nephilim / Rephaim spirits	Nicholas de Vere connects Rephaim, Nephilim, Anunnaki, Dragon symbolism and ancestral lineages	Repeated source-field overlap
Cites Biblical and lexical sources for hell terminology	Those sources explain vocabulary but not the full adjacent-dimension / spirit-prison framework	Missing framework explanation

Gary Wayne Chapter 10	Nicholas de Vere / Dragon Publishing comparison	Issue
Cites Gardner for Lilith, Samael and Enki	The Lilith / Samael / Enki material sits inside the wider Nicholas de Vere / Dragon Publishing source-field	Gardner-chain relevance
Recasts supernatural realm material as hostile hell, abyss and demonic prison	Nicholas de Vere frames Otherworld material through Fairy, Dragon, ancestral, mythic and sovereignty traditions	Hostile recharacterisation

Review Finding

Chapter 10 should be recorded as a **weaker direct-copying chapter**, but a useful supporting framework chapter.

It demonstrates Gary Wayne's method: take Biblical terms, Strong's definitions, and conventional religious material, then build them into a larger speculative framework involving fallen angels, demons, **Rephaim** spirits, underworld prisons, dimensional realms, and end-time release.

The matching Nicholas de Vere framework is not the word "**hell**" itself. It is the structure of an adjacent Otherworld or underworld realm, inhabited by supernatural beings, accessible through passage or transition, and connected to ancestral, divine, or semi-divine races.

In summary:

Gary Wayne's citations explain the Biblical vocabulary.

They do not fully explain the wider underworld / adjacent-dimension / spirit-prison framework.

Nicholas de Vere's work contains a prior Otherworld / Mirror World / Portal Guardian structure.

Gary Wayne appears to recast that type of realm-framework into a hostile Biblical hell-and-abyss system.

The Gardner citation to Lilith, Samael and Enki again places this material within the Gardner / Nicholas de Vere / Dragon Publishing source-chain.

Chapter 10 should therefore be included as supporting evidence of repeated framework reworking, but not treated as the strongest direct textual lift.

CHAPTER 12 REVIEW

FIRST ANGELIC HIERARCHY: WATCHERS

Overview of the Issue

Chapter 12, titled “**First Angelic Hierarchy: Watchers,**” raises concerns of **framework reliance**, **selective attribution**, and possible misdirection of citation.

The chapter discusses angels, angelic hierarchy, **Watchers, Seraphim, Cherubim, Thrones, Ophannim**, Satan’s counterfeit throne, Gnostic archons, **Samael, Ialdabaoth, Sabaoth, Lilith, Enki**, dragon-shaped angels, and the angelic orders surrounding God’s throne and Satan’s counterfeit assembly.

The concern is not that Gary Wayne discusses angels or the traditional hierarchy of angels. Angelic hierarchy is widely discussed in Biblical, theological, Catholic, apocryphal and esoteric literature.

The concern is that Wayne takes those materials and builds them into a **Dragon / Watcher / Anunnaki / Samael** framework that strongly overlaps with Nicholas de Vere’s Dragon bloodline and Anunnaki material, while citing Laurence Gardner for part of the underlying Grail Kings / Samael / Enki material.

Gary Wayne’s Chapter 12 Framework

In this chapter, Gary Wayne constructs an argument around:

angels; angelic hierarchy; Watchers; Seraphim; Cherubim; Thrones; Ophannim; wheels within wheels; Ezekiel’s throne vision; God’s throne; Satan’s counterfeit throne; Gnostic archons; Ialdabaoth; Sabaoth; Samael; Lilith; Enki; dragon-shaped angels; serpent-faced Seraphim; the sons of God; and the rebellious angelic order.

This is not merely a study of Dionysius or Biblical angelology. It becomes a supernatural hierarchy model that links angels, Watchers, Gnostic rulers, Dragon imagery, Samael / Enki, Lilith, and divine or counterfeit kingship.

Gardner Citation Issue

Gary Wayne cites Laurence Gardner's *Genesis of the Grail Kings* in this section, specifically in connection with **Samael**, **Lilith** and **Enki**-type material.

That citation may support some Grail Kings material, but it does not by itself account for the wider **Dragon / Anunnaki / Watcher** framework Wayne is constructing in this chapter.

The concern is that Nicholas de Vere's work contains a much closer **Dragon / Anunnaki / Samael** structure than the citation to Gardner alone suggests.

Nicholas de Vere's work directly connects **Satan-Lucifer** with **Enki**, **Ea**, **Khem**, **Pan**, **Leviathan**, **Qayin**, **Lilith**, Dragon Lords, **Nimrod**, Egyptian pharaohs, and the **Royal Dragon Court**. Nicholas de Vere also treats the **Watchers** and **Nephilim** as of the **Dragon race** and as children of the **Anunnaki gods**.

Therefore, where Wayne builds a chapter around **Watchers**, **Seraphim**, dragon-shaped angels, **Samael**, **Enki**, **Lilith**, and Gnostic divine hierarchy, the citation to Gardner may be inadequate if the fuller framework derives from Nicholas de Vere's Dragon Publishing material.

Corresponding Nicholas de Vere / Dragon Publishing Framework

Nicholas de Vere's work contains the relevant framework in several connected areas.

First, Nicholas de Vere connects **Satan-Lucifer** with **Enki / Ea / Khem / Pan / Leviathan** and places him within a genealogical descent involving **Qayin, Lilith**, Dragon Lords, **Nimrod**, Egyptian dynasties, and the **Royal Dragon Court**.

Second, Nicholas de Vere identifies the **Nephilim** and **Watchers** as being of the **Dragon race** and as children of the **Anunnaki gods**. This is directly relevant because Wayne is not only discussing angels generally; he is discussing Watchers and rebellious divine beings in a framework that repeatedly turns toward Dragon, serpent and Anunnaki material.

Third, Nicholas de Vere's work connects the **Anunnaki**, Dragon kings, **Samael / Enki, Enlil / Jehovah, Anu**, divine sovereignty, and magical or genealogical structures such as the **Tree of Life** understood as an Anunnaki family tree.

This is the closer framework for the material Wayne is using.

Seraphim and Dragon-Shaped Angels

Gary Wayne places significant emphasis on **Seraphim** as fiery, serpent-faced angels, and then brings in Gnostic **dragon-shaped angels** called Seraphin.

This is important because Nicholas de Vere's Dragon framework repeatedly links serpent, Dragon, **Anunnaki, Watchers, Nephilim**, divine beings and ruling bloodlines.

The issue is not merely that **Seraphim** can be lexically connected with fiery serpents. The issue is that Wayne uses this angelic material inside a broader **Dragon / Watcher / Samael / Anunnaki** system.

Ophannim, Thrones and the Counterfeit Throne

Gary Wayne spends considerable space constructing the hierarchy of **Seraphim, Cherubim** and **Ophannim** as the first angelic hierarchy around God's throne. He then mirrors this into Satan's counterfeit throne and rebellious angelic hierarchy.

This is relevant because Nicholas de Vere's work repeatedly uses mirrored or inverted divine structures: Dragon kings and queens, Anunnaki divine hierarchy, **Samael / Enki** versus **Enlil / Jehovah**, the Tree of Life as divine genealogy, and the re-reading of religious symbols as older Anunnaki / Dragon structures.

Wayne's chapter similarly creates a double structure: God's throne and Satan's counterfeit throne, loyal angelic hierarchy and rebellious angelic hierarchy, divine order and counterfeit Gnostic order.

That structural mirroring is part of the same framework pattern seen across the material.

Samael, Enki and Lilith

The **Samael / Enki / Lilith** material is one of the clearest comparison points in Chapter 13.

Gary Wayne cites Gardner for part of this, but Nicholas de Vere's material contains the direct Dragon genealogy: **Satan-Lucifer** as **Enki / Ea / Khem / Pan / Leviathan**; **Lilith** as connected to the Dragon / Grail line; **Qayin** as son of Satan; and the descent of Dragon Lords, Nimrod and the Royal Dragon Court.

This means the chapter should not be treated as simply "Gardner material." If Wayne is using **Samael / Enki / Lilith** within a Dragon / Watcher / angelic hierarchy framework, then Nicholas de Vere's material is directly relevant.

Nature of the Similarity

The Chapter 12 similarity is not a simple phrase match. It is a framework match.

Gary Wayne's chapter builds this structure:

angelic hierarchy; Watchers; Seraphim; Cherubim; Ophannim; serpent-faced angels; dragon-shaped angels; Samael; Enki; Lilith; Gnostic archons; Satanic counterfeit throne; and divine rulership.

Nicholas de Vere's work contains the corresponding structure:

Dragon race; Anunnaki gods; Watchers and Nephilim as Dragon race; Satan-Lucifer as Enki / Ea; Lilith within the Dragon / Grail line; Qayin and Dragon Lords; Anunnaki divine kingship; Tree of Life as divine genealogy; and Dragon royal descent.

The overlap is the combined architecture, not merely one word or isolated subject.

Citation Concern

The footnotes in Gary Wayne's Chapter 12 cite standard theological sources, Dionysius, Enoch, encyclopedias, Strong's definitions, Gnostic texts, and Laurence Gardner.

Those sources may support individual terms or background material. They may explain angelic hierarchy, Seraphim, Cherubim, Ophannim, Gnostic archons or Samael traditions.

However, they do not sufficiently explain the **Dragon / Anunnaki / Watcher / Samael** framework when that framework is compared with Nicholas de Vere's work.

If Wayne is using a framework that places **Watchers, Seraphim**, dragon-shaped angels, **Samael / Enki, Lilith**, Anunnaki-like divine rulers and counterfeit divine hierarchy into a single structure, then Nicholas de Vere’s work should be cited directly and fully.

A citation to Gardner alone may obscure the actual source of the **Dragon / Anunnaki / Samael** framework.

Side-by-Side Comparison

Gary Wayne Chapter 12	Nicholas de Vere / Dragon Publishing comparison	Issue
Discusses Watchers , angelic hierarchy, Seraphim, Cherubim and Ophannim	Nicholas de Vere identifies Watchers and Nephilim as of the Dragon race and children of the Anunnaki gods	Framework overlap
Uses serpent-faced Seraphim and dragon-shaped angels	Nicholas de Vere repeatedly links serpent, Dragon, Anunnaki, Watchers, Nephilim and ruling bloodlines	Dragon / serpent source-field overlap
Cites Gardner for Samael, Lilith and Enki material	Nicholas de Vere directly connects Satan-Lucifer with Enki / Ea / Khem / Pan / Leviathan, Lilith, Qayin, Dragon Lords, Nimrod and the Royal Dragon Court	Possible citation displacement

Gary Wayne Chapter 12	Nicholas de Vere / Dragon Publishing comparison	Issue
Builds a Satanic counterfeit throne and rebellious angelic hierarchy	Nicholas de Vere uses mirrored divine structures, Anunnaki hierarchy, Tree of Life genealogy and Dragon kingship	Structural similarity
Uses Gnostic archons, Samael, Ialdabaoth and divine rulers	Nicholas de Vere's framework links divine beings, Anunnaki rulers, Dragon kings and older religious structures	Framework reliance
Cites general angelology and Gardner	These citations do not fully explain the combined Dragon / Watcher / Anunnaki / Samael architecture	Selective attribution

Review Finding

Chapter 12 should be recorded as evidence of **framework reliance** and possible **selective attribution**.

Gary Wayne appears to use general angelology and Gnostic sources as surface scaffolding, while constructing a framework that closely resembles Nicholas de Vere's **Dragon / Anunnaki / Watcher** material.

The key issue is not that Wayne discusses angels. The issue is that he links angelic hierarchy to **Watchers**, serpent-faced Seraphim, dragon-shaped angels, **Samael / Enki, Lilith**, Gnostic archons, Satan's counterfeit throne and divine rulership — a combination that strongly overlaps with Nicholas de Vere's Dragon bloodline and Anunnaki framework.

In summary:

Gary Wayne cites Gardner for Grail Kings material.

The wider Dragon / Watcher / Anunnaki / Samael framework is strongly present in Nicholas de Vere's work.

The chapter uses angelology to build a Dragon-shaped rebellious hierarchy.

Nicholas de Vere should not be displaced behind a Gardner citation where the framework more closely matches his material.

This chapter should be treated as a framework borrowing and selective attribution issue.

CHAPTER 13 REVIEW

FIRST ANGELIC HIERARCHY: ARCHANGELS

Overview of the Issue

Chapter 13, titled “**First Angelic Hierarchy: Archangels,**” raises concerns of **framework reliance** and **hostile recharacterisation**.

The concern is not that Gary Wayne discusses archangels, Michael, Gabriel, Enoch, Watchers, Seraphim, or angelic hierarchy. Those subjects are widely discussed in Biblical, apocryphal and theological literature.

The concern is the way Wayne uses those subjects to construct a framework in which the **Watchers** are identified with the **sons of God**, the **Seraphim**, serpents, dragons, illicit knowledge, earthly religion, government, science, monarchy, royal imagery, hidden hierarchy and divine-right rulership.

That combination strongly overlaps with Nicholas de Vere’s **Dragon / Watcher / Anunnaki / royal bloodline** framework.

Gary Wayne’s Chapter 13 Framework

In this chapter, Gary Wayne builds a chain of ideas around:

Seraphim; Watchers; sons of God; Genesis 6; First Enoch; illicit knowledge from heaven; earthly government; counterfeit religion; the seven sacred sciences; serpentine imagery; dragon imagery; ancient gods; early kings; royal coats of arms; hidden hierarchy; archangels; Michael and Gabriel; seven archangels; seven stars; counterfeit seven wandering stars; four spirits; four

winds; beast empires; divine right to rule; and invisible beings authorising earthly royals.

This chapter therefore moves beyond ordinary angelology. It turns angelic hierarchy into a hidden history of earthly government, religion, royal symbolism and ruling bloodlines.

Corresponding Nicholas de Vere / Dragon Publishing Material

Nicholas de Vere's work contains the corresponding framework.

In *The Dragon Cede*, Nicholas de Vere identifies the **Watchers** and **Nephilim** as being of the **Dragon race** and as children of the **Anunnaki gods**. The same framework connects these beings with hybridisation, Dragon descent, Elven God-Kings, Ring Lords, ancient kingship and Dragon families.

In *The Dragon Legacy*, Nicholas de Vere connects Watchers or Seers with Dragons and places them within a wider **Dragon / Anunnaki / Scythian** bloodline framework.

Nicholas de Vere's work also repeatedly connects **Dragon blood** with true kingship, divine right, royal sovereignty, ancient ruling houses, Dragon families, and the idea that royal authority is derived from Dragon bloodline descent.

Watchers, Seraphim and Dragon Race

The strongest overlap in this chapter is Wayne's treatment of the **Watchers**.

Wayne states that the Watchers were the sons of God who created the **Nephilim**, and then argues that the **Seraphim Watchers** established earthly rule and religion after their own serpentine likeness. He then explains ancient gods, kings, religions, monarchs and thrones through serpentine and dragon imagery.

This overlaps with Nicholas de Vere's framework, in which the **Watchers** and **Nephilim** are of the **Dragon race** and children of the **Anunnaki gods**. The same field of ideas appears: **Watchers**, sons of God, Dragon race, hybrid offspring, ancient rulership and divine or semi-divine kingship.

The issue is not that Wayne mentions Watchers. The issue is that he turns the Watchers into the source of a Dragon-serpent earthly hierarchy, which is precisely the type of framework Nicholas de Vere had already developed in a Dragon bloodline context.

Illicit Knowledge, Government, Religion and Sciences

Wayne states that the **Seraphim Watchers** provided illicit knowledge from heaven, which became the source knowledge for counterfeit religion, earthly government and the seven sacred sciences.

This is another framework overlap.

Nicholas de Vere's work also treats **Dragon / Anunnaki / Watcher** lineage as connected with ancient knowledge, kingship, priestcraft, rulership, magical inheritance and higher perception. Wayne reverses that meaning by presenting the same kind of knowledge-line as corrupt, illicit, rebellious and satanic.

This is therefore a hostile inversion. Nicholas de Vere frames Dragon knowledge as ancient royal, magical, priestly or sovereign inheritance. Wayne reframes it as forbidden Watcher knowledge used to corrupt the world.

Royal Imagery and Tacit Genealogy

One of the most important lines in this chapter is Wayne's statement that dragons, serpents and cherubic imagery commonly populate royal coats of arms, reflecting a tacit genealogy for the royal house.

This is a major Nicholas de Vere comparison point.

Nicholas de Vere's work is built around the argument that **Dragon identity, Dragon blood**, Dragon heraldry, royal descent, divine right and ancient sovereignty are connected. Wayne's line about royal coats of arms silently preserving genealogy is therefore not an ordinary angelology point. It is a heraldic-genealogical Dragon bloodline claim.

Wayne then uses that claim negatively, presenting royal Dragon-serpent imagery as evidence of a hidden hierarchy derived from Watcher angels.

That is a hostile reworking of the Dragon heraldry and royal bloodline framework found in Nicholas de Vere's work.

Hidden Hierarchy on Earth

Wayne states that government, religious, scientific and learning centres mask a secret and hidden hierarchy on earth established from Watcher angels, reflected in imagery and names.

This again overlaps with Nicholas de Vere's broader framework of hidden Dragon inheritance, royal Dragon families, ancient priest-kings, Dragon sovereignty, and institutions that preserve or suppress Dragon knowledge.

The difference is interpretation. Nicholas de Vere presents Dragon lineage as ancient sovereignty and magical inheritance. Wayne presents the equivalent hidden structure as a corrupt Watcher system.

Archangels and the First Hierarchy

Wayne's archangel material is less directly Nicholas de Vere-specific. Discussion of Michael, Gabriel, Raphael, Uriel, Enoch's seven archangels, Revelation's seven angels and the four winds belongs largely to Biblical, apocryphal and theological material.

However, it becomes relevant because Wayne places the archangels into the same Watcher hierarchy that he has already tied to serpents, dragons, hidden earthly government, royal imagery and divine-right rulership.

So the archangel discussion by itself is not the strongest copying issue. Its relevance lies in the structure Wayne builds around it.

Divine Right and Invisible Authority

At the end of the chapter, Wayne states that the **Naphalim's spurious offspring**, the royals, govern with authority from invisible ones on earth, with divine right to rule, from throne rooms similar to the invisible hierarchy.

This is one of the clearest framework overlaps in this chapter.

Nicholas de Vere's work repeatedly connects **Dragon blood** with divine-right kingship, royal sovereignty, ancient Dragon families and the authority of rulers. Wayne appears to recode that framework into a hostile claim that royals are spurious offspring of rebellious Watchers, ruling by authority from invisible fallen beings.

That is not neutral citation. It is hostile recharacterisation of the Dragon divine-right framework.

Citation Concern

The citations in Chapter 13 support individual Biblical and apocryphal points: angels, Seraphim, Enoch, Watchers, Daniel, Michael, Gabriel, archangels, four winds and prophetic imagery.

However, those citations do not fully account for the **Dragon / Watcher / royal-genealogy** framework Wayne constructs from the material.

The cited sources may explain angelic ranks. They do not explain why royal coats of arms supposedly preserve Dragon-serpent genealogy, why monarchy is interpreted through Watcher descent, or why divine right is redefined as authority from invisible Watcher beings.

That framework is far closer to Nicholas de Vere’s Dragon bloodline and divine-right material.

Side-by-Side Comparison

Gary Wayne Chapter 13	Nicholas de Vere / Dragon Publishing comparison	Issue
Identifies the Watchers with sons of God, Seraphim, serpents and dragons	Nicholas de Vere identifies the Watchers and Nephilim as of the Dragon race and children of the Anunnaki gods	Strong framework overlap
Presents Watcher knowledge as the source of counterfeit religion, government and sacred sciences	Nicholas de Vere connects Dragon / Anunnaki / Watcher lineage with ancient knowledge, kingship, priestcraft, rulership and magical inheritance	Hostile inversion
Claims dragon, serpent and cherubic imagery in royal coats of arms reflects tacit genealogy	Nicholas de Vere’s work links Dragon identity, Dragon blood, Dragon heraldry, royal descent and divine right	Heraldic-genealogical overlap

Gary Wayne Chapter 13	Nicholas de Vere / Dragon Publishing comparison	Issue
Presents earthly government, religious centres and learning centres as masking a hidden hierarchy	Nicholas de Vere's work presents hidden Dragon inheritance, Dragon families, priest-kings, sovereignty and preserved knowledge	Structural similarity
Uses archangel material within a wider Watcher / Dragon / royal hierarchy framework	Nicholas de Vere's Dragon framework links Watchers, Anunnaki, Dragon race, divine kingship and ancient rulership	Supporting framework relevance
Reframes divine right as authority from invisible Watcher beings	Nicholas de Vere connects Dragon blood with divine-right kingship and royal sovereignty	Hostile recharacterisation

Review Finding

Chapter 13 should be recorded as a strong **framework chapter**.

It is not the strongest direct quotation chapter, but it clearly uses the same **Dragon / Watcher / royal-genealogy** architecture found in Nicholas de Vere's work.

The key concern is that Gary Wayne appears to take Nicholas de Vere's Dragon bloodline framework and invert it. In Nicholas de Vere's work, Dragon blood and Dragon heraldry support ancient sovereignty, divine right and royal descent. In Gary Wayne's Chapter

13, the same architecture becomes evidence of Watcher corruption, serpent-dragon religion, hidden hierarchy and spurious royal bloodlines.

In summary:

Gary Wayne's archangel material is mostly general angelology.

Gary Wayne's Watcher / Seraphim / Dragon material overlaps strongly with Nicholas de Vere's Dragon race framework.

Gary Wayne's royal coat-of-arms genealogy claim overlaps with Nicholas de Vere's Dragon heraldry and royal bloodline framework.

Gary Wayne's hidden hierarchy and divine-right claims appear to recode Nicholas de Vere's Dragon sovereignty framework into a hostile fallen-Watcher system.

This chapter should therefore be treated as evidence of framework borrowing, hostile inversion and selective use of Dragon bloodline material.

Chapter 14 Transition Note

Although the next chapter begins with general angelology, it develops into another strong Nicholas de Vere framework match: invisible hierarchy, earthly government, royal dynasties, divine right, serpent / Dragon gods, coats of arms as encoded genealogy, and “as above, so below” rulership.

Gary Wayne cites de Vere narrowly for Pergamum / Satan's seat material, but the wider framework closely reflects Nicholas de Vere's Dragon bloodline and divine-right kingship material.

CHAPTER 14 REVIEW

SECOND AND THIRD HIERARCHIES OF ANGELS

Revised Overview

Chapter 14 begins as a discussion of angelic hierarchy, Greek terminology, Dionysius, dominions, powers, virtues, principalities and angels. On its opening alone, the chapter appears to be mostly theological and lexical.

However, the later section reviewed here substantially strengthens the comparison with Nicholas de Vere's work.

Gary Wayne moves from angelic hierarchy into a much wider structure involving invisible powers, earthly institutions, Satan's World Order, spurious offspring, royal dynasties, divine right, serpentine gods, coats of arms, thrones, governments, courts, religious institutions, dynastic kings and queens, and the **"as above, so below"** reflection of heavenly hierarchy on earth.

This is where the chapter becomes relevant to the Nicholas de Vere comparison.

Gary Wayne Passage / Issue Identified

Gary Wayne writes:

whereby the second museum to house the altar was completed in 1930, which displayed the classic triptych architecture just in time for the rise an antichrist figure, Adolf Hitler. Following occult dogma, the triptych arches adopted by masonic secret societies may well have represented the portal to Zeus's throne located on Mount Olympus but in another dimension. Rev 2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; Rev

2:13 I know thy works, and where thou dwellest, even where Satan's seat is. Knowing the Naphalim established many thrones of governance over the earthly seventy nations makes sense of Zeus's chariot throne, led by unicorns/cherubim pulling the chariot/throne in which the ophannim dwelled within the wheels. The rebellious angelic thrones were then manifested on the earth through their spurious dynastic offspring, the Nephilim and Rephaim, led by a king and queen representing the father god and mother goddess of heaven — in the Greek case Uranus/Gaea and/or Cronos/Rhea before the flood and then Zeus/Hera after the flood. All the earthly religious, lower-level governments, and military institutions, then, report to the god's divine royal representatives, the kings and queens representing the mother goddess and father god of the throne each of the seventy nations. With each of the seventy postdiluvian nations, as the peoples migrated to the four corners of the earth, new dynasties spawned from within or through a grafting of a male scion with a pure-blood female of another dynasty/nation. New dynasties for newly created countries reported back to their founding dynasty from the seventy nations. In polytheist tradition, the word "king" derived from a Gothic word, kuningzam, meaning "wise one" and "knowing one," who was a scion in the "Noble Race," all the while noting Gothic/Guth held the power over the fates and destiny of humankind.

This passage cites Nicholas de Vere, but the difficulty is that the paragraph is so long and so densely constructed that it is not clear where the citation begins and ends. The reader is left to untangle whether the citation applies only to a narrow point, to the Pergamum / Satan's seat material, to the "king" / "wise one" etymology, or to the wider dynastic and divine-right framework.

That matters because the passage moves through many Nicholas de Vere source-field markers: **another dimension**, divine thrones, **Naphalim, Nephilim, Rephaim**, postdiluvian nations, dynastic offspring, god-kings, pure-blood women, founding dynasties, **king** as **wise one**, the **Noble Race**, and power over fate and destiny.

Corresponding Nicholas de Vere / Dragon Publishing Material

Nicholas de Vere has a direct corresponding passage on the **wise ones**:

Nicholas de Vere has a whole chapter concerning the “wise ones.”

Nicholas says “race of the wise ones,” a caste which was described in Latin as the **nobilis**, a name that originated from the Greek root **gno**, meaning “to know.”

Nicholas de Vere then states:

Similarly, the word king is derived from the related Gothic word **kun-ingzam**, meaning both “knowing one” and “scion of the noble, meaning wise, race”. In addition, we have the associated word **siddhis**, meaning “the powers,” and from this word or vice versa, was derived the tribal name the **Scythians**, the **Arya-Sidhe** or **Sidheans**. The siddhi were a range of psychic or paranormal phenomena which manifested themselves as the attributes of those Tantric priests in Eurasia who had attained **samadhi** or “enlightenment”.

Nicholas continues:

These people, coterminously the Aryans or Scythians, who are thought to have developed Tantra in Sumeria, were known as the legendary **Tuadha d’Anu**, meaning tribe of Anu and, by a traditional widely known derivation, “people of the stars”, or **Daouine Sidhe**, meaning “people of the powers”, in the Gaelic countries. They were the “wise ones”.

This is not a generic angelology point. It is a specialised etymological, royal, racial, magical and bloodline framework.

Gary Wayne’s Chapter 14 Framework

Gary Wayne constructs a model in which angelic orders correspond to systems of earthly power.

He discusses:

dominions; powers; mighty ones; principalities; authorities; magistrates; courts; governments; religious institutions; military structures; thrones; the seventy nations; seven Satans; serpentine

gods; royal dynasties; coats of arms; divine right; father gods and mother goddesses; king and queen figures; Dragon and serpent symbolism; and earthly institutions as reflections of invisible spiritual hierarchy.

This is no longer merely a discussion of angelic ranks. It becomes a political, royal, religious, genealogical and symbolic system.

Corresponding Nicholas de Vere / Dragon Publishing Framework

Nicholas de Vere's work contains the corresponding framework in a non-hostile Dragon bloodline form.

Nicholas de Vere presents Dragon blood as the ancient source of divine-right kingship. His work links **Dragon blood, Anunnaki descent**, royal dynasties, Dragon kings and queens, divine sovereignty, ancient government, priest-kings, royal houses and the **Dragon Court**.

Nicholas de Vere also presents royal Dragon families as preserving a sovereign, magical and genealogical legacy, often suppressed or misrepresented by Church-state power.

Where Gary Wayne describes invisible fallen hierarchies manifesting on earth through royal dynasties, thrones, governments, courts and coats of arms, Nicholas de Vere's work contains the earlier Dragon bloodline structure: divine or semi-divine descent expressed through royalty, heraldry, sovereignty and ancient ruling houses.

The Divine-Right Issue

One of the strongest Chapter 14 comparison points is Gary Wayne's use of divine right.

Wayne states that the Nephilim's spurious dynastic offspring govern with authority from invisible beings on earth, with divine right to rule. He presents kings and queens as earthly representatives of father gods and mother goddesses, and describes earthly thrones as manifestations of invisible angelic authority.

This closely parallels Nicholas de Vere's framework, but reverses the meaning.

Nicholas de Vere presents Dragon blood as the true source of divine-right kingship and ancient sovereignty. Gary Wayne appears to take the same divine-right structure and recast it as a corrupt, fallen, Naphalim system.

That is not merely a theological disagreement. It is a hostile inversion of the Dragon divine-right framework.

Coats of Arms and Encoded Genealogy

Gary Wayne states that royal coats of arms encode genealogy back to godfathers, and that these symbols may change as other ennobled bloodlines are grafted in.

This is another major comparison point.

Nicholas de Vere's work is heavily concerned with Dragon heraldry, royal blood, Dragon families, the House of Vere, the Royal Dragon Court, ancient sovereignty and genealogical symbols. Wayne's statement that heraldic imagery encodes divine or semi-divine ancestry sits directly inside that same field.

The difference is again interpretive. Nicholas de Vere treats Dragon heraldry and royal symbols as signs of ancient Dragon sovereignty and lineage. Wayne presents comparable symbolism as evidence of hidden Naphalim authority and corrupt godfather descent.

This should be recorded as a direct framework overlap.

Earthly Institutions Reflecting Angelic Hierarchy

Gary Wayne argues that earthly governments, courts, religious institutions, military structures, thrones and dynasties are manifestations of invisible angelic hierarchy.

This is important because it moves the chapter from standard angelology into the same "hidden structure behind history" model seen throughout Nicholas de Vere's work.

Nicholas de Vere connects ancient divine beings, **Anunnaki / Dragon lineage**, sovereign houses, priest-kings, royal courts, Church-state suppression and Dragon ancestry into a historical power structure. Wayne uses a similar architecture, but describes it as Satan's World Order and the earthly implementation of the Naphalim / Nephilim World Order.

The structural overlap is clear:

invisible divine or angelic hierarchy; earthly rulers; royal dynasties; sacred kingship; religious authority; political institutions; heraldic symbolism; and bloodline transmission.

Serpentine Gods and Royal Government

Gary Wayne argues that ancient government and religion were dominated by serpentine gods, serpentine kings, queens, priests and priestesses, and otherwise unexplained serpentine imagery.

This overlaps strongly with Nicholas de Vere's **Dragon / Anunnaki / Naga / serpent** framework, where serpent and Dragon symbolism is tied to divine beings, Dragon kings, royal blood and ancient sovereignty.

Wayne again reverses the meaning. In Nicholas de Vere's work, Dragon and serpent symbolism belongs to sacred lineage, sovereignty and hidden wisdom. In Wayne's Chapter 14, it becomes evidence of fallen angelic government and corrupt religious-political control.

Zeus, Pergamum, Satan's Seat and Dragon Legacy Citation

Gary Wayne's notes for this chapter cite Nicholas de Vere's *The Dragon Legacy* in connection with the Pergamum / Zeus / Satan's seat material.

This is significant because it shows that Wayne is not merely working independently from general theological sources. He is knowingly using Nicholas de Vere's material within a chapter that develops a wider throne, rulership, serpent-god and dynastic framework.

The concern is that the citation may be narrow, while the framework being built is much broader.

Wayne cites de Vere for specific Pergamum or *Dragon Legacy* material, but the surrounding argument also uses Dragon / serpent royal imagery, divine right, thrones, dynasties, godfathers, royal coats of arms and hidden rulership — all of which are central to Nicholas de Vere's Dragon bloodline work.

“As Above, So Below” and the Chessboard Model

Gary Wayne's chessboard analogy is especially revealing because it openly models earthly rule as the reflection of heavenly or preternatural hierarchy.

He describes:

the king as father god; the queen as mother goddess; the bishop as seraph; the knight as chariot or cherub; the rook as mighty fortress or archangel; the pawns as angelic foot soldiers; the earth as the board; and royal dynasties as the earthly image of the invisible structure.

This is exactly the type of **“as above, so below”** royal-cosmic framework found in Dragon and Grail material generally, and in Nicholas de Vere's work specifically.

Again, the difference is that Gary Wayne makes it hostile. Nicholas de Vere uses Dragon bloodline and Grail symbolism to describe ancient sacred sovereignty. Gary Wayne recasts the same kind of structure as a Satanic or Naphalim hierarchy.

Citation Concern

Gary Wayne's citations in Chapter 14 can support individual terms such as dominions, powers, principalities, virtues, thrones, Pergamum, Satan's seat and angelic hierarchy.

However, those citations do not fully explain the complete framework he constructs:

fallen angelic hierarchy; earthly courts and governments; royal dynasties; divine right; serpentine gods; coats of arms as encoded genealogy; Dragon / serpent imagery; father god and mother goddess rulership; and “as above, so below” dynastic power.

That broader framework is much closer to Nicholas de Vere’s Dragon bloodline material than to ordinary angelology.

Side-by-Side Comparison

Gary Wayne Chapter 14	Nicholas de Vere / Dragon Publishing comparison	Issue
Uses king from Gothic kuningzam , meaning “wise one” and “knowing one,” linked to a scion of the Noble Race	Nicholas de Vere gives kun-ingzam as “knowing one” and “scion of the noble, meaning wise, race,” and links this to the wise ones	Strong textual / framework overlap
Links Gothic / Guth with power over fate and destiny	Nicholas de Vere links siddhis , powers, Scythians, Arya-Sidhe , Sidheans, samadhi and the “wise ones”	Etymological and magical framework overlap
Describes dynastic offspring, postdiluvian nations, pure-blood women, founding dynasties and royal representatives of gods	Nicholas de Vere links Dragon / Anunnaki / Scythian / Danaan bloodlines to ancient kingship, ruling families and divine descent	Strong bloodline framework overlap

Gary Wayne Chapter 14	Nicholas de Vere / Dragon Publishing comparison	Issue
Uses divine right as authority from invisible beings	Nicholas de Vere presents Dragon blood as the true source of divine-right kingship and ancient sovereignty	Hostile inversion
Treats coats of arms as encoded genealogy	Nicholas de Vere's work is built around Dragon heraldry, royal blood, Dragon families, ancient sovereignty and genealogical symbols	Heraldic-genealogical overlap
Presents earthly governments, courts, religions and dynasties as manifestations of invisible hierarchy	Nicholas de Vere connects divine beings, Anunnaki / Dragon lineage, royal courts, priest-kings and ancient power structures	Structural similarity
Cites de Vere narrowly for Pergamum / Satan's seat material	The wider chapter uses Dragon / serpent royal imagery, divine right, thrones, dynasties, godfathers, royal coats of arms and hidden rulership	Selective attribution
Uses "as above, so below" rulership through the chessboard model	Nicholas de Vere's Dragon / Grail framework also links cosmic order, divine	Framework reworking

Nicholas de Vere /
Gary Wayne Chapter 14 Dragon Publishing Issue
comparison

ancestry, sacred kingship
and earthly rule

Review Finding

Chapter 14 should be recorded as a strong framework chapter.

The opening section is mostly angelic hierarchy and Greek terminology, but the later section moves directly into Nicholas de Vere territory: divine right, Dragon / serpent rulership, royal dynasties, coats of arms, thrones, hidden hierarchy, **wise ones**, **Noble Race**, Gothic **kuningzam**, and earthly institutions reflecting invisible spiritual authority.

Gary Wayne appears to take the Dragon divine-right and royal bloodline framework and invert it into a hostile Naphalim / Nephilim World Order model.

In summary:

The first part of Chapter 14 is mostly general angelology.

The later part strongly overlaps with Nicholas de Vere's Dragon / royal / divine-right framework.

Gary Wayne cites de Vere narrowly for Pergamum / Satan's seat material.

The wider chapter uses themes central to Nicholas de Vere: Dragon blood, divine right, royal dynasties, heraldic genealogy, serpentine gods, sacred kingship, the wise ones, the Noble Race, and etymological kingship.

Gary Wayne recasts those themes as fallen angelic control and Satan's World Order.

This chapter should therefore be treated as evidence of **framework borrowing, selective attribution and hostile inversion.**

CHAPTER 16 REVIEW

SATAN: THE ANOINTED OF ANGELS

Citation Method Concern: Anderson Legend and Secondary Source Reliance

Another issue appears in Wayne's treatment of Cain, geometry, masonry, the Anderson Legend and the Seven Sacred Sciences.

Wayne cites his own earlier work, *The Genesis 6 Conspiracy*, alongside Albert Mackey, Genesis 4:17, and Manly P. Hall. He then states that, according to the Anderson Legend, Cain took to sacred knowledge, practised the disciplines with unusual vigour, and used the fifth science, geometry or masonry, to build the city of Hanoah / Enoch after his son. He further connects this to pre-Flood masonry, curious works before the Deluge, and even the Great Pyramid.

My concern here is the method.

If Wayne is relying on the Anderson Legend, then the obvious primary source is James Anderson's *Constitutions of the Free-Masons*. Anderson is not a minor background figure in this subject. He is central to the published Masonic constitutional tradition. Therefore, if Wayne is making a claim about what the Anderson Legend records, the reader should reasonably expect to see Anderson cited directly, not merely later secondary Masonic writers or Wayne citing his own earlier book.

This matters because the chapter gives the appearance of deep research, but the citation route is indirect. Wayne cites himself, cites Mackey, cites Manly P. Hall, and cites Genesis, yet the original Anderson material appears to be absent from the citation chain at the very point where it should be most relevant.

That weakens the scholarship.

It also fits a wider pattern in Wayne's work: secondary sources are sometimes used to carry claims that should have been checked against the original source. This may make the writing look well supported to a

casual reader, but it leaves important questions about whether the primary material has been properly investigated.

The issue is not that secondary sources can never be used. They can. The issue is that when a claim depends on a named source tradition such as the Anderson Legend, responsible scholarship should go back to the original source where possible.

In this case, the failure to cite Anderson directly raises a fair question: has Wayne investigated the original material, or is he relying on later writers and his own previous framing to build the argument?

CHAPTER 21 REVIEW

UNICORNS OF MOUNT HERMON

Overview of the Issue

Chapter 21, titled “**Unicorns of Mount Hermon,**” raises strong concerns of **framework reliance**, **hostile recharacterisation**, and reputational harm.

The chapter is not merely about the King James translation of “**unicorn**” from the Hebrew **r’em**, nor is it simply a discussion of wild oxen, bulls, rhinoceroses, or ancient unicorn mythology.

Gary Wayne uses the unicorn theme to construct a wider hostile framework involving **Mount Hermon / Sion**, royal coats of arms, the Stuart monarchy, King James, divine right, Rosicrucianism, Freemasonry, **Tuatha Dé Danann**, Dragon kings, Rephaim bloodlines, Mount Hermon oaths, the British coronation Bible, Antichrist pedigree, and the future “**little horn.**”

This is highly relevant to Nicholas de Vere’s work because Wayne places the same **Dragon / Vere / Tuatha / royal / divine-right** field into an Antichrist framework.

Gary Wayne’s Chapter 21 Framework

In Chapter 21, Wayne builds an argument around:

unicorns; Mount Sirion, Sion, Shenir and Hermon; Lebanon and pale-white giants; Rephaim; royal coats of arms; King James Stuart; the Stuart lion and unicorn; the KJV Bible; Rosicrucianism; The Chymical Wedding of Christian

Rosenkreutz; Freemasonry; Daemonologie; heraldry as hidden genealogy; divine right to rule; Tuatha Dé Danann Dragon kings; Arya-Sidhe; Scythian and Aryan horse traditions; white stallions; unicorns as altered or chimera-like beasts; Nephilim and Rephaim kings; the Royal Beast; Christ consciousness; New Age unicorn doctrine; fallen angelic realms; Satan's throne; oaths; the British coronation Bible; Antichrist pedigree; and the little horn of Daniel.

This is not an ordinary etymological study. It is a bloodline accusation chapter.

Corresponding Nicholas de Vere / Dragon Publishing Material

Nicholas de Vere's work contains the corresponding **Dragon / Vere / Tuatha / royal** framework.

In *The Dragon Legacy*, Nicholas de Vere places the Royal Dragon bloodline through the **Tuatha Dé Danann** of Eire, the Pictish Dragon queens and kings, the **Vere-Bruidhe** priest-kings, **Maelasanu de Scythes** or Sidhe, and the first Royal House of Vere of Anjou.

In *The Dragon Cede*, the Dragon Court line is also connected to the **Tuatha Dé Danann**, described as the Dragon Kings of Anu, and to the Egyptian Dragon Dynasty of Sobek.

Nicholas de Vere's work therefore places the **Tuatha Dé Danann**, Dragon kings, Anu, Vere, Anjou, Scythian descent, royal sovereignty, Dragon blood, and divine-right kingship into a Dragon bloodline framework.

Gary Wayne's Chapter 21 uses that same field of material, but recasts it negatively as occult, Rephaim, Nephilim, Antichrist and Satanic pedigree material.

Tuatha Dé Danann and Dragon King Issue

Gary Wayne specifically refers to a **“Tuatha De Danann Dragon king”** and connects the Tuatha Dé Danann to giant offspring, Arya-Sidhe, people of the stars, Dragon kings and queens, ancient Overlords, Elvin goddess-queens and god-kings.

Gary Wayne writes:

A horned helmet capped beautiful white or black steeds ridden by Rephaim kings after the flood, which was well represented in John Duncan’s masterpiece painting *The Riders of the Sidhe* (1911), capturing a Tuatha De Danann king with his snow-white fairy queen and entourage riding white stallions. This Tuatha De Danann Dragon king rides a white steed, sporting a golden face mask with a protruding horn, reflecting their history and imagery of antediluvian giant kings. The Tuatha De Danann were giant offspring both before and after the flood. King / Kuningzam of “the legendary Tuadha D’Anu, tribe of Anu by a traditional, widely known derivation: ‘people of the stars’, or Daouine Sidhe, meaning ‘people of the powers,’” was the source word for Arya-Sidhe. Dragon kings and queens were renowned as ancient Overlords and Elvin goddess-queens and god-kings.

This is one of the clearest Chapter 21 comparison points.

Nicholas de Vere’s work repeatedly connects the **Tuatha Dé Danann** with Dragon blood, Anu, Dragon kings, Fairy / Elven royal descent, the House of Vere, and the Royal Dragon Court.

Nicholas de Vere writes:

These people, coterminously the Aryans or Scythians, who are thought to have developed Tantra in Sumeria, were known as the legendary **Tuadha d’Anu**, tribe of Anu and by a traditional, widely known derivation, **“people of the stars,”** or **Daouine Sidhe**, meaning

“people of the powers,” in the Gaelic countries. They were the **“wise ones,”** the Elves or Fairies. From this we can conclude that by correct definition, a Dragon was originally, by blood descent from the race of the wise, an overlord, an Archdruid or Magus and a seer, an Elven goddess-queen or god-king. Such are not to be confused with the warrior kings or tinker dynasties installed by the Roman Church over the last 1500 years, nor with any modern royal family. The Druidhe were kings above kings.

Nicholas de Vere also writes:

From this encounter arose the eastern branch of the Aryan, Vedic “Hindu” religion, with its Druids or magi, the Brahmins, and a pantheon of gods who were virtually identical with the Sumerian, Egyptian, Hittite, Irish, Gaulish, Danish and Greek. All of them stem from this early family of Elven goddess-queens and god-kings whose first home was to be found in the Balkans, Transylvania, Carpathia and the Caucasus regions of Greater and Little Scythia.

And:

Similarly, the word king is derived from the related Gothic word **kun-ingzam**, meaning both **“knowing one”** and **“scion of the noble, meaning wise, race.”** In addition, we have the associated word **siddhis**, meaning **“the powers,”** and from this word or vice versa, was derived the tribal name the **Scythians**, the **Arya-Sidhe** or Sidheans.

Gary Wayne’s use of **“Tuatha De Danann Dragon king”** is therefore not a generic mythological reference. It sits directly inside Nicholas de Vere’s Dragon bloodline vocabulary and framework.

The concern is that Wayne appears to take the **Dragon / Tuatha / Vere** framework and reframe it as evidence of Nephilim or Rephaim bloodlines and Antichrist pedigree.

Royal Coats of Arms and Heraldic Genealogy

Gary Wayne states that coats of arms are tacit stories hidden in plain sight, communicating occult history and genealogies through allegorical imagery to adepts and royal families. He also states that heraldry is the science of proclaiming genealogies in taciturn imagery and expression.

This is another strong overlap with Nicholas de Vere's material.

Nicholas de Vere's work is built around **Dragon blood**, royal heraldry, Dragon families, divine right, royal sovereignty, and the House of Vere's ancient genealogical identity.

Wayne uses a similar heraldic-genealogical idea but applies it negatively, suggesting that royal coats of arms encode occult bloodline descent from Rephaim, Nephilim or fallen angelic sources.

This is not neutral discussion of heraldry. It is hostile bloodline reclassification.

King James, Stuart Unicorn and Divine Right

Gary Wayne links the unicorn to King James Stuart, the Stuart coat of arms, the KJV Bible, *Daemonologie*, divine right, Mount Sion / Hermon, Rephaim bloodline, and the Davidic crown.

This matters because the chapter places royal divine-right claims into the same hostile framework as Mount Hermon, Rephaim, occult oaths and Antichrist pedigree.

Nicholas de Vere's work treats royal and Dragon bloodline claims as part of ancient sovereignty. Wayne reframes similar royal-divine material as occult, rebellious and Antichrist-oriented.

Unicorns, White Steeds and Dragon Kings

Gary Wayne's discussion of white steeds, horned helmets, Tuatha Dé Danann riders, Scythian horse traditions, Nisaeen horses and royal warrior mounts overlaps with Nicholas de Vere's **Scythian / Dragon / Horse Lord** material.

Nicholas de Vere's work connects Scythian Dragon territory, Horse Lords, Centaurs, Arya / Sidhe, the noble or wise race of kings, and Dragon Lords. Wayne's unicorn chapter uses the horse / unicorn material to build a hostile Nephilim / Rephaim warrior-king framework.

The overlap is again structural: **horse lord imagery, Scythian noble race, Dragon kings, Arya / Sidhe, royal warrior bloodlines and ancient mounted elite.**

Mount Hermon / Sion Issue

Gary Wayne repeatedly links Mount Hermon / Sion with unicorn symbolism, Rephaim, giants, fallen angels, oaths, occult coronation symbolism and Antichrist claims.

This overlaps with Nicholas de Vere's Dragon / Vere / Sion / Mount Hermon field because Wayne is drawing on the same bloodline-symbolic terrain and reversing it.

Nicholas de Vere's work presents **Dragon**, Tuatha, Vere, Anu, Anjou, Grail and sovereignty material as royal lineage and sacred identity. Wayne recasts similar symbolic terrain as the source of fallen angelic oaths, corrupt royal bloodlines and Antichrist expectation.

Antichrist Pedigree Issue

The most serious concern in Chapter 21 is Gary Wayne's movement from unicorn symbolism into **Antichrist pedigree.**

Wayne states that unicorn markers embedded in the KJV may become part of Antichrist pedigree and mythos. He then connects Mount Hermon, Bashan, the little horn of Daniel, the King of Jerusalem title, rival scioned unicorn bloodlines, and future Antichrist claims.

This is highly damaging because the same chapter has already placed **Tuatha Dé Danann Dragon kings**, royal coats of arms, Stuart heraldry, divine right, Scythian / Aryan horse-lord material, royal bloodlines and Dragon symbolism into the same chain.

Where Wayne's wider work already refers to a future Dragon / Elvin Antichrist, this chapter reinforces that hostile association by making Dragon / royal / unicorn bloodline material part of an Antichrist-pedigree framework.

Citation Concern

Gary Wayne cites Nicholas de Vere's *The Dragon Legacy* in this chapter. He also cites a wide range of other sources on unicorns, heraldry, Rosicrucianism, Herodotus, Diana Cooper, mythology and the KJV.

The issue is not that Wayne never cites Nicholas de Vere. The issue is that the citation appears within a chapter that uses Nicholas de Vere's **Dragon / Tuatha / Vere / royal bloodline** field while reframing it into an Antichrist accusation structure.

A narrow citation does not cure hostile recharacterisation, especially where the author uses the cited bloodline material to build implications about Rephaim descent, corrupt royal oaths, Antichrist pedigree, and future Dragon / Elvin Antichrist claims.

Side-by-Side Comparison

Gary Wayne Chapter 21	Nicholas de Vere / Dragon Publishing comparison	Issue
Refers to a Tuatha De Danann Dragon king and connects the Tuatha Dé Danann with giant offspring, white steeds, Arya-Sidhe, people of the stars, Dragon kings and Elvin god-kings	Nicholas de Vere connects the Tuatha Dé Danann with Anu, Arya / Scythians, Daouine Sidhe, people of the powers, Elves / Fairies, Dragon blood, Dragon kings and Elven goddess-queens or god-kings	Strong source-field overlap
Uses king / Kuningzam as “wise one,” “knowing one,” and scion of the Noble Race	Nicholas de Vere gives kun-ingzam as “knowing one” and “scion of the noble, meaning wise, race”	Strong wording / etymology overlap
Uses royal coats of arms as hidden genealogical stories	Nicholas de Vere’s work is built around Dragon heraldry, royal blood, Dragon families, divine right and ancient genealogical identity	Heraldic- genealogical overlap
Links Stuart unicorn, King James, divine right, Mount Hermon, Rephaim and Antichrist pedigree	Nicholas de Vere treats royal and Dragon bloodline claims as ancient sovereignty and divine-right kingship	Hostile inversion

Gary Wayne Chapter 21	Nicholas de Vere / Dragon Publishing comparison	Issue
Uses Scythian / Aryan horse and unicorn imagery in connection with ancient royal or giant bloodlines	Nicholas de Vere connects Scythian Dragon territory, Horse Lords, Arya / Sidhe, Dragon Lords and ancient royal lineages	Structural overlap
Cites <i>The Dragon Legacy</i> while placing the material inside an Antichrist claim structure	Nicholas de Vere's Dragon / Tuatha / Vere / royal bloodline material is being used in a hostile Rephaim / Nephilim / Antichrist framework	Selective attribution and reputational harm

Review Finding

Chapter 21 should be treated as a strong hostile framework chapter.

Gary Wayne appears to take the **Dragon / Tuatha / Vere / royal / divine-right** framework found in Nicholas de Vere's work and reclassify it through the language of unicorns, Mount Hermon, Rephaim, fallen angels, occult heraldry, New Age deception and Antichrist pedigree.

The concern is not that Wayne discusses unicorns or Mount Hermon. The concern is that he uses those subjects to build a hostile bloodline narrative around royal houses, Dragon kings, Tuatha Dé Danann, the Stuart unicorn, divine right, and future Antichrist claims.

In summary:

Gary Wayne uses unicorn symbolism to discuss royal genealogy, Mount Hermon, divine right, Tuatha Dé Danann Dragon kings, Scythian / Aryan horse-lord traditions, royal coats of arms and Antichrist pedigree.

Nicholas de Vere's work contains the earlier Dragon / Tuatha / Vere / Anjou / royal bloodline framework.

Gary Wayne cites *The Dragon Legacy* but uses the material inside a hostile Antichrist narrative.

The chapter repeatedly implies that royal Dragon and related bloodlines are part of the Antichrist mythos.

This should be recorded as evidence of hostile recharacterisation, selective attribution, and reputationally damaging bloodline recoding.

CHAPTER 22 REVIEW

NIMROD AND BABEL CITY

Overview of the Issue

Chapter 22, titled “**Nimrod and Babel City,**” raises strong concerns of **framework reliance**, **selective attribution**, and possible **source displacement**.

The chapter is not simply a Biblical discussion of Nimrod, Babel, Genesis 10–11, or the Table of Nations. Gary Wayne uses Nimrod and Babel to construct a wider postdiluvian framework involving giants, **Rephaim**, hybrid dynasties, forbidden knowledge, masonry, geometry, Enochian mysticism, Babel religion, Uruk / Erech, Sargon, Lugalbanda, Gilgamesh, Egyptian pharaohs, Mendes, Khem, Azazel, the Goat of Mendes, Rosicrucian and alchemical symbolism, and the origins of post-Flood mystical systems.

This is highly relevant because Nicholas de Vere’s work contains a prior **Dragon / Anunnaki / Nimrod / Egyptian-pharaonic / Grail bloodline** framework.

Gary Wayne’s Chapter 22 Framework

In Chapter 22, Gary Wayne builds the following structure:

Nimrod; Babel city; Babel tower; postdiluvian giants; Rephaim; Noahites hiding behind city walls; mighty ones / gibborim; Nimrod as warrior-king; Babel as the beginning of post-Flood rebellion; masonry and geometry; the Seven Sacred Sciences; Enochian forbidden knowledge; the Pillars of Lamech; Hermes; Babel religion; Uruk / Erech; Accad and Calneh; hybrid royal dynasties; Rephaim / Anunnaki intermarriage; Sargon,

Lugalbanda and Gilgamesh; Egyptian pharaonic descent; Mendes; Khem; Azazel; the Goat of Mendes; alchemy; Rosicrucianism; and postdiluvian mysticism.

This is not ordinary Biblical commentary. It is a post-Flood hybrid-rulership and occult-origin framework.

The Laurence Gardner Citation Issue

Chapter 22 contains several citations to Laurence Gardner. Gary Wayne cites Gardner's *Genesis of the Grail Kings* in connection with Nimrod's Egyptian pharaonic descent, the Targum-Jonathan material, and the suggested pharaoh identities. He also cites Gardner's *Realm of the Ring Lords* in connection with Raneb and related Egyptian material.

Those citations matter because Wayne is visibly routing key **Grail Kings / pharaonic / Nimrod** material through Gardner, while the wider framework also overlaps with Nicholas de Vere's Dragon Publishing material.

The concern is not that Gardner cannot be cited. The concern is that Wayne uses Gardner citations while building a broader **Dragon / Anunnaki / Nimrod / Egyptian / Grail dynasty** structure that is also central to Nicholas de Vere's work.

Where the full framework is closer to Nicholas de Vere's Dragon bloodline material than the narrow Gardner citation suggests, this should be recorded as possible **selective attribution** or **source displacement**.

Corresponding Nicholas de Vere / Dragon Publishing Material

Nicholas de Vere's work contains a directly relevant framework.

In *The Dragon Cede*, Nicholas de Vere places **Satan-Lucifer, Enki / Ea / Khem / Pan / Leviathan, Qayin, Lilith, Dragon Lords, Tubal Cain, Nimrod**, Egyptian dynasties, Prince **Ankhfn-Khonsu**, and the **Royal Dragon Court** within a genealogical descent structure.

Nicholas de Vere also connects the Dragon Court line to the **Tuatha Dé Danann**, the Dragon Kings of Anu, and the Egyptian Dragon Dynasty of Sobek.

This makes Gary Wayne's Chapter 22 highly relevant, because Wayne is discussing Nimrod, Babel, hybrid dynasties, Egypt, pharaohs, Khem / Mendes, Azazel, goat symbolism, and postdiluvian mystical systems — all within a hostile **Nephilim / Rephaim** framework.

Nimrod as Postdiluvian Hybrid-King Figure

Gary Wayne is careful to say Scripture does not directly call Nimrod **Nephilim** or **Rephaim**, but he then builds a chain in which Nimrod “began” to be a mighty one, broke a vow, fell spiritually or physically, imposed Babel religion, used forbidden knowledge, and later intermarried with **Rephaim / Anunnaki** lines to produce hybrid dynasties.

This is a key comparison point.

Nicholas de Vere's work places **Nimrod** inside a Dragon / Grail genealogical descent structure. Gary Wayne appears to rework Nimrod into a hostile postdiluvian hybrid-ruler figure: a rebellious king connected to Babel, masonry, Enochian knowledge, Rephaim / Anunnaki intermarriage and later royal dynasties.

The structure is similar; the interpretation is hostile.

Babel, Masonry and Forbidden Knowledge

Gary Wayne links Babel city and tower with masonry, geometry, the **Seven Sacred Sciences**, Enochian forbidden knowledge, the Pillars of Lamech, Hermes and post-Flood occult religion.

This is significant because Nicholas de Vere's work also treats ancient knowledge, Dragon / Anunnaki lineage, magical inheritance, priest-kingship, royal descent and hidden traditions as part of a deep historical framework.

Wayne recasts that same type of knowledge-line as forbidden, rebellious and satanic, tied to Babel and the **Nephilim / Rephaim World Order**.

This should be recorded as hostile inversion rather than simple parallel subject matter.

Rephaim / Anunnaki Hybrid Dynasty Issue

One of the strongest points in Chapter 22 is Gary Wayne's claim that Nimrod later partook in intermarriage and sexual rituals with the **Rephaim**, producing Mesopotamian hybrid human dynasties allied with fertility-challenged Rephaim dynasties. He then identifies the **Rephaim / Anunnaki** whom Nimrod intermarried with as the Elamites.

This is not a standard Biblical point. It is a hybrid-dynasty framework.

Nicholas de Vere's work repeatedly connects Dragon / Anunnaki descent, ancient kingship, hybridisation, royal bloodlines and postdiluvian dynastic continuity.

Wayne's version turns this into a corrupt **Rephaim / Anunnaki** hybrid system connected to Babel, Nimrod and later Mesopotamian rule.

Uruk, Sargon, Lugalbanda and Gilgamesh

Gary Wayne links Nimrod's Erech / Uruk line with later figures such as **Sargon, Lugalbanda** and **Gilgamesh**, and discusses Izdubar / Gilgamesh as a giant warrior-king figure.

This matters because the framework again moves from Biblical Nimrod into a broader ancient royal-genealogical chain. Wayne is constructing dynastic continuity across Mesopotamian kingship, giant mythology, Rephaim / Anunnaki identity and post-Flood imperial rule.

That method is close to Nicholas de Vere's own deep-time royal bloodline method, although Wayne applies it negatively.

Egypt, Pharaohs, Khem and Mendes

The Egyptian portion is especially relevant.

Gary Wayne claims Nimrod spawned the first postdiluvian pharaonic dynasty of Egypt, cites Gardner and other authors for pharaoh identifications, then moves into **Mendes, Khem, Azazel**, Capricorn, the **Goat of Mendes**, alchemy and Rosicrucianism.

This overlaps strongly with Nicholas de Vere's *Dragon Cede* framework, where Nimrod, Egyptian dynasties, Dragon Court descent, **Khem / Enki / Pan / Leviathan**, and the Egyptian Dragon Dynasty appear inside a genealogical and symbolic system.

Wayne again reverses the meaning. Nicholas de Vere presents a Dragon / Grail royal descent framework. Wayne presents the same field as post-Flood occult rebellion, Nephilim / Rephaim corruption and Satanic mysticism.

Nature of the Similarity

The similarity in Chapter 22 is not just one phrase. It is the whole architecture:

Nimrod as post-Flood ruler; Babel as origin point of rebellion and mystical order; forbidden antediluvian knowledge; masonry / geometry; Enochian science; Rephaim / Anunnaki interaction; hybrid royal dynasties; Uruk / Erech and Mesopotamian kingship; Egyptian pharaonic descent; Khem / Mendes / goat symbolism; and Grail / Dragon-type royal genealogy.

That combined framework is far closer to Nicholas de Vere's **Dragon / Anunnaki / Nimrod / Egyptian / Grail** material than ordinary Biblical commentary.

Citation Concern

Gary Wayne's citations support individual points: Genesis, Josephus, the Septuagint, Masonic history, Nimrod legends, George Smith, Gilgamesh / Izdubar material, Targum-Jonathan, David Rohl, Gardner, Egyptian history, Mendes and Khem material.

However, those citations do not fully explain the wider **Dragon / Anunnaki / Nimrod / Egyptian hybrid dynasty** framework.

The repeated Gardner citations are especially important. If Wayne is citing Gardner for Nimrod and pharaonic descent while the broader framework also tracks closely with Nicholas de Vere's Dragon Publishing material, then the citation trail may obscure the Nicholas de Vere source-field.

Side-by-Side Comparison

Gary Wayne Chapter 22	Nicholas de Vere / Dragon Publishing comparison	Issue
Uses Nimrod as a post-Flood mighty one, rebel ruler and origin figure for Babel	Nicholas de Vere places Nimrod inside a Dragon / Grail genealogical descent structure	Framework overlap
Links Babel with masonry, geometry, Seven Sacred Sciences, Enochian forbidden knowledge and occult religion	Nicholas de Vere connects ancient knowledge, Dragon / Anunnaki lineage, magical inheritance, priest-kingship and hidden traditions	Hostile inversion of knowledge framework
Claims Nimrod intermarried with Rephaim / Anunnaki lines to produce hybrid dynasties	Nicholas de Vere repeatedly connects Dragon / Anunnaki descent, hybridisation, ancient kingship and royal bloodlines	Strong hybrid-dynasty overlap
Links Uruk / Erech with Sargon, Lugalbanda,	Nicholas de Vere's method also links ancient figures, divine beings and	Structural similarity

Gary Wayne Chapter 22	Nicholas de Vere / Dragon Publishing comparison	Issue
Gilgamesh and giant warrior-kings	royal houses across deep time	
Moves from Nimrod into Egyptian pharaohs, Mendes, Khem, Azazel and Goat of Mendes material	<i>The Dragon Cede</i> links Nimrod, Egyptian dynasties, Khem / Enki / Pan / Leviathan and Dragon Court descent	Strong source-field overlap
Cites Gardner's <i>Genesis of the Grail Kings and Realm of the Ring Lords</i>	Gardner's Grail / Ring Lords material sits within the wider Nicholas de Vere / Dragon Court source-chain	Possible source displacement
Presents the material as Rephaim / Anunnaki corruption, Babel rebellion and Satanic mysticism	Nicholas de Vere presents the related framework as Dragon / Grail royal descent and ancient sovereignty	Hostile recharacterisation

Review Finding

Chapter 22 should be recorded as a strong framework chapter.

Gary Wayne appears to construct a hostile postdiluvian hybrid dynasty model using **Nimrod, Babel, Rephaim, Anunnaki**, Uruk, Egypt, pharaohs, **Khem, Mendes, Azazel** and occult knowledge. This overlaps significantly with Nicholas de Vere's **Dragon / Anunnaki / Nimrod / Egyptian / Grail bloodline** framework.

The issue is not that Gary Wayne cites Laurence Gardner. The issue is that Gardner is used as the visible citation while the wider structure also belongs to Nicholas de Vere's Dragon bloodline field.

In summary:

Gary Wayne cites Gardner several times in this chapter for Grail Kings / Nimrod / Egyptian pharaonic material.

The wider framework strongly overlaps with Nicholas de Vere's Dragon / Anunnaki / Nimrod / Egyptian dynasty material.

Gary Wayne recasts the framework as Rephaim / Anunnaki corruption, Babel rebellion and occult mysticism.

This chapter should be treated as evidence of framework reliance, selective attribution, possible source displacement and hostile inversion.

CHAPTER 23 REVIEW –

THE ANAKIM AND PATRIARCH-LESS NATIONS

Overview of the issue

Chapter 23, titled “The Anakim and Patriarch-Less Nations,” raises strong concerns of framework reliance, selective attribution, and hostile recharacterisation.

The chapter is not simply a Biblical discussion of Canaanite tribes, Anakim, Rephaim, Goliath, Rapha, or the Table of Nations. Gary Wayne uses those subjects to build a wider framework involving patriarch-less hybrid nations, Rephaim royal bloodlines, Anakim giants, Anu, Anukim, Tuatha D’Anu, Tuatha Dé Danann, Scythian ancestral kings, people of the stars, Rapha’Elohim, healing gods, and hybrid human Canaanite confederacies.

He cites these two paragraphs by NDV

The Hebrew source word for giant and demon spirit is rapha’ meaning healer, which was demonstrated with all three applications with the Rapiu of the Ugaritic Texts. Royals in pre-Christian history were renowned for their healing capabilities, titled “Repha’im or Rapha’Elohim.”

Polytheist sources believe the Anakim alternatively spelled Anukim were children of Anu, the Sumerian parent god. Anukim were the “people of the stars,” the Tuatha D’Anu (tribe of the Anu god) and more populously known as the Tuatha De Danann. The people of the stars are understood as the children of the gods, the heavenly ones, the Naphalim of the Shamayim. Polytheist sources further believe the Anukim/Anakim were a race of ancestral kings that originated in Scythia,

This directly overlaps with Nicholas de Vere's
Dragon/Anunnaki/Tuatha/Scythian/Rephaim material.

Gary Wayne's Chapter 23 framework

In this chapter, Gary Wayne builds an argument around:

the seventy Noahite nations;
patriarch-less Canaanite clans;
Rephaim not being listed in the Table of Nations;
Rapha as a Rephaim patriarch;
Goliath and the giants of Gath;
Rapha'Elohim as healing gods;
Arba as patriarch of the Anakim;
Kiriath Arba / Hebron;
Anakim as long-necked giants;
Anakim as pale-skinned, golden-haired warrior giants;
Anukim as children of Anu;
Tuatha D'Anu / Tuatha Dé Danann;
people of the stars;
Scythian ancestral kings;
Ditanu / Didanu / Tidanu warlike tribes;
Ugaritic dynastic Rephaim kings;
Dedanites;
Egyptian Execration Texts;
Shasu hybrid peoples;
Amorite and Canaanite giant groups;
and patriarch-less Canaanite hybrid nations.

This is not ordinary Biblical genealogy. It is a hybrid-bloodline and
ancient-royal-race framework.

Direct De Vere citation issue

Gary Wayne cites Nicholas de Vere in this chapter.

He cites *The Dragon Legacy* in relation to the Repha'im / Rapha'Elohim
healing-god material, and again in connection with Anukim, Anu,

Tuatha D'Anu / Tuatha Dé Danann and Scythian ancestral king material.

This is significant because it shows Gary Wayne knew he was relying on Nicholas de Vere's material within this section.

The issue is not absence of citation. The issue is what he does with the cited material.

Gary takes Nicholas de Vere's Dragon/Anunnaki/Tuatha/Scythian framework and inserts it into a hostile chapter about patriarch-less hybrid Canaanite nations, Rephaim giants, hybrid human confederacies, and corrupt post-Flood giant bloodlines.

Corresponding Nicholas de Vere / Dragon Publishing material

Nicholas de Vere's work contains the relevant framework.

Nicholas de Vere identifies the Watchers and Nephilim as of the Dragon race and children of the Anunnaki gods. His work connects Dragon descent with Anu, Anunnaki, Tuatha de Danaan, Scythian/Sidhe material, Dragon kings, royal descent, and the Royal Dragon bloodline.

Nicholas de Vere also uses Rapha'Elohim / Rephaim healing-god material within a Dragon/Anunnaki framework, rather than as evidence of a corrupt Canaanite hybrid confederacy.

Therefore, Gary Wayne's Chapter 23 is not merely using public Biblical material. It uses Nicholas de Vere's distinctive interpretive framework and then reclassifies it as evidence of Rephaim/Anakim hybrid corruption.

Rapha, Rephaim and healing gods

Gary Wayne discusses Rapha, the Rephaim, Goliath's line, the giants of Gath, and the idea that Rapha may be a patronymic giant ancestor. He then moves into Rapha'Elohim as healing gods, Raphael and occult/cabalistic healing-god material.

This overlaps with Nicholas de Vere's treatment of Repha'im / Rapha'Elohim and healing gods. The concern is that Gary Wayne takes the healing-god material and reframes it inside a hostile giant/demon/Rephaim structure.

Gary states that polytheist sources identify the Anukim or Anakim as children of Anu, the Sumerian parent god. He then connects them to the Tuatha D'Anu, "people of the stars," Tuatha Dé Danann, Scythian ancestral kings and tribes of Anu.

This is central Nicholas de Vere territory.

Nicholas de Vere's work repeatedly links the Dragon bloodline with Anu, Anunnaki, Tuatha de Danaan, Scythian/Sidhe descent, Dragon kings and royal ancestry. Gary Wayne uses the same material but turns it into evidence of Anakim/Rephaim hybrid human nations and patriarch-less Canaanite giant tribes.

That is a strong framework match and a hostile inversion.

Patriarch-less nations and missing genealogy

Gary Wayne argues that certain Canaanite clans are "patriarch-less" because the Bible lists them without naming their founding patriarchs in the Table of Nations. He uses this to suggest that these groups may not fit ordinary Noahite descent and may instead represent hybrid human nations connected to Rephaim or Anakim patriarchs.

This is important because it creates a genealogical exclusion theory.

Nicholas de Vere's work also uses deep genealogy, missing lines, hidden bloodlines, divine ancestry, Dragon descent and suppressed royal origins. Gary Wayne adopts a similar genealogical method, but uses it negatively to mark certain lines as hybrid, corrupt, Rephaim, or non-standard.

Scythian ancestral kings

Gary Wayne's reference to Scythian ancestral kings is another strong comparison point.

Nicholas de Vere's Dragon framework repeatedly connects Dragon blood, Tuatha de Danaan, Scythian/Sidhe material and ancient royal descent. Gary Wayne's Chapter 23 uses the same Scythian/Tuatha/Anu territory and applies it to Anakim, Rephaim and hybrid human Canaanite confederacy.

The overlap is not accidental subject matter. It is the same Dragon/Anu/Scythian/Tuatha field reclassified into a hostile giant-bloodline framework.

Egyptian Execration Texts and Shasu material

The Egyptian Execration Texts and Shasu sections are less directly Nicholas de Vere-specific. These are part of Gary Wayne's wider evidentiary scaffolding for the existence of giant or hybrid peoples in Canaan, Moab, Ammon, Gaza, Hebron, Edom and surrounding regions.

However, they become relevant because Gary uses them to extend the same hybrid nation framework already built from Rephaim, Anakim, Anu, Tuatha D'Anu and Scythian ancestral kings.

This means the Egyptian material supports Gary's hostile framework, but it is not the main Nicholas de Vere comparison point.

Nicholas de Vere's work treats this field as Dragon/Anunnaki/Tuatha/Scythian royal descent. Gary Wayne treats it as patriarch-less hybrid Canaanite corruption.

The underlying field is the same; the interpretation is hostile.

Citation concern

Gary Wayne does cite Nicholas de Vere in this chapter, which is important evidence of knowledge and reliance.

However, the citation does not remove the problem. The issue is that Gary takes Nicholas de Vere's Dragon/Anu/Tuatha/Scythian framework and places it inside a chapter that classifies related lines as

Rephaim, Anakim, hybrid human, patriarch-less, and part of a corrupted Canaanite confederacy.

A citation does not give permission to reframe a bloodline work into a hostile accusation system. Nor does a narrow citation fully account for the wider framework being borrowed.

Preliminary assessment

Chapter 23 should be recorded as a strong chapter.

Gary Wayne directly cites Nicholas de Vere while using a framework that closely matches Nicholas de Vere's Dragon/Anu/Tuatha/Scythian/Rephaim material. He then recasts that material as evidence of patriarch-less hybrid human nations and Canaanite giant confederacies.

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CHAPTER 24 REVIEW – THE JEBUSITES OF THE MIGHTY SEVEN NATIONS

Overview of the issue

Chapter 24, titled “The Jebusites of the Mighty Seven Nations,” raises concerns of framework reliance and hostile recharacterisation.

The chapter is not simply a Biblical study of the Jebusites, Canaanite tribes, Jerusalem, Exodus 3:8, Deuteronomy 7:1, Joshua 3:10, or the Table of Nations. Gary Wayne uses those subjects to build a wider framework involving patriarch-less Canaanite families, Rephaim intermarriage, hybrid human tribes, missing patriarchs, patril city names, Amorite-Hittite extraction, Jerusalem as a hybrid city, Jebus as an eponymous Rephaim patriarch, the Mighty Seven nations, and giant-like ruling peoples occupying the Covenant Land.

This overlaps with Nicholas de Vere’s wider Rephaim/Anunnaki/royal-bloodline method, although Chapter 24 does not appear from the pasted section to be as direct a named De Vere citation chapter as Chapter 23.

Gary Wayne’s Chapter 24 framework

In this chapter, Gary Wayne builds an argument around:

- the Table of Nations;
- patriarch-less Canaanite families;
- Rephaim patriarchs excluded from genealogical record;
- Canaanite daughters marrying Rephaim;
- hybrid Rephaim-human families;
- Jebusites;
- Hittites;
- Amorites;

Jerusalem;
Sodom and Samaria as sister cities;
Jebus as an Aboriginal name of Jerusalem;
Jebus as a possible Rephaim patriarch;
paternal and eponymous city names;
Egyptian Execration Texts;
Jerusalem kings Yaqar-Ammu and Setj-Anu;
Anakim and Amorite associations;
the Mighty Seven nations;
giant-like height and strength;
bone-crunching warrior language;
and Jebusites as extracted from Canaanites through Rephaim descent.

This is not ordinary Biblical ethnography. It is a hidden hybrid-genealogy argument.

Corresponding Nicholas de Vere / Dragon Publishing material

Nicholas de Vere's work contains a closely related framework involving Rephaim, Anunnaki, royal bloodlines, ancient priest-kings, healing gods, Dragon symbolism, and hidden descent.

In *The Dragon Legacy*, Nicholas de Vere connects the Rephaim or Rapha'Elohim with healing gods of the Anunnaki, Elven Overlords, Nephilim, Anakim of Idumea and Canaan, Scythian migrants, serpent/Dragon symbolism, sacred kingship, wisdom and healing powers.

Nicholas de Vere also describes ancient priestly and royal figures as ambassadors of the Anunnaki, Nephilim and later Rephaim, acting as lawgivers, judges and holders of ancient authority.

This is relevant because Gary Wayne's Chapter 24 uses the Rephaim and hybrid-nation framework to explain ancient ruling peoples, Jerusalem, Canaanite families and the Mighty Seven nations. He takes the same ancient ruling-class and Rephaim field and recasts it as hostile hybrid corruption.

Patriarch-less Canaanite families

Gary Wayne's central argument is that nine of the twelve Canaanite families were "patriarch-less" because their Rephaim patriarchs were deliberately excluded from the Table of Nations. He argues that these clans descended through Canaanite daughters who married Rephaim, creating hybrid Rephaim-human families.

This is a strong framework point.

The method is not ordinary Bible reading. It is hidden genealogy: missing patriarchs, excluded names, female-line descent, unnamed fathers, hybrid intermarriage, and suppressed royal ancestry.

Nicholas de Vere's work also operates through hidden genealogy, ancient bloodline reconstruction, divine or semi-divine descent, priest-king lineages and suppressed origins. Gary Wayne uses a similar method, but turns it into a charge of hybrid contamination and Rephaim corruption.

Jebus / Jerusalem as patril and eponymous evidence

Gary Wayne argues that Jebus, the Aboriginal name for Jerusalem, may preserve the name of a Jebusite Rephaim patriarch, just as Kiriath-Arba preserves Arba's name.

This matters because Gary is building genealogy from place names and city names. He treats Jebus as a patril clue to hidden Rephaim ancestry and Jerusalem as a city connected to hybrid Jebusite/Amorite/Hittite origins.

This is again a deep-lineage method: names, places, cities and ruling houses become clues to hidden ancestry.

Nicholas de Vere's work uses similar symbolic, genealogical and place-based reconstruction, especially where royal, Dragon, Anunnaki, Scythian and ancient sacred locations are connected.

Jerusalem, Amorite father and Hittite mother

Gary Wayne uses Ezekiel 16 to argue that Jerusalem's postdiluvian identity came through an Amorite father and Hittite mother. He then

suggests this may indicate a Hittite daughter marrying an Amorite hybrid or an Anakim patriarch associated with Amorites to found postdiluvian Jerusalem.

This is one of the stronger Chapter 24 framework points because it turns Jerusalem itself into a hybrid bloodline city.

The issue is not simply that Ezekiel mentions Amorite and Hittite parentage. The issue is that Gary Wayne uses the verse to construct a hidden hybrid genealogy for Jerusalem, tying it into Rephaim, Anakim, Amorites, Hittites and patriarch-less Canaanite families.

That sits within the same field as Nicholas de Vere's work on ancient sacred cities, Dragon/Anunnaki descent, royal bloodlines, and suppressed genealogical history, but Gary uses it negatively.

Mighty Seven nations and "bone-cruncher" language

Gary Wayne describes the Mighty Seven nations as more numerous, stronger, taller, giant-like and terrifying. He interprets the Hebrew behind "mightier" into a violent "bone-crunching" reputation, presenting the Jebusites and related Canaanite peoples as hybrid giant-warrior peoples.

This continues the hostile Rephaim framework.

Nicholas de Vere's work treats Rephaim and related figures as sacred kings, healers, Anunnaki-connected royal lines and Dragon-associated ancient rulers. Gary Wayne turns related material into an image of brutal hybrid nations, bone-crunching giant warriors and terror-striking people.

Jebusites as "extracted" Canaanites

Gary Wayne cites Josephus to describe the Jebusites as a nation extracted from the Canaanites, then interprets "extraction" as potentially meaning a lineage drawn out of or foreign from ordinary Canaanites.

This is another hidden-bloodline move.

Gary is not simply identifying the Jebusites as Canaanites. He is suggesting they are a mixed or extracted lineage, shaped by Rephaim patriarchs through Canaanite female descent.

This is relevant because it mirrors the repeated method: ordinary biblical genealogy is treated as incomplete, and the missing part is filled with Rephaim/giant/hybrid ancestry.

Nicholas de Vere's work uses the same broad genealogical architecture for Dragon/Anunnaki/Rephaim royal lines, sacred kingship, ancient priest-kings, healing gods, Dragon heraldry and suppressed royal descent.

Gary Wayne's interpretation is hostile. He presents the comparable structure as evidence of corrupt Rephaim-human hybridisation and patriarch-less Canaanite contamination.

Citation concern

From the pasted section, Chapter 24 does not appear to cite Nicholas de Vere directly. The sources cited include Josephus, Strong's, Sayce, Mercer Dictionary, Armana Letters, Egyptian Execration Text material, Billington, Pritchard and standard Biblical passages.

Those sources may support parts of the Jebusite, Jerusalem, Amorite, Hittite and Egyptian-text discussion.

However, they do not fully explain the broader framework of hidden hybrid genealogy, excluded Rephaim patriarchs, female-line Canaanite/Rephaim intermarriage, Jerusalem as hybrid bloodline city, and royal/giant ancestry encoded through place names.

That wider interpretive method overlaps with Nicholas de Vere's Dragon/Rephaim/Anunnaki bloodline framework.

CHAPTER 25 REVIEWS.

THE AMORITES-

Forensic Note: Why This Chapter Requires Closer Investigation

On the surface, this chapter may look satisfactory to the untrained reader. A person looking only at the citations might say: there is no citation to Nicholas de Vere here, so there is nothing to examine. Move on to the next chapter.

That, in my opinion, is where Gary Wayne thinks he is being clever.

The issue is not always the obvious citation. Sometimes the issue is the pattern beneath the citation trail. Once the wider context is pulled together, especially alongside Wayne's own podcast comments, which are discussed later in this book, a different picture begins to emerge.

In that podcast material, Wayne admits that at a certain point in his research, conveniently around 1996, he needed "something else." He explains that he decided to begin looking into secret societies and Freemasonry because he needed further material. That matters because the Royal Dragon Court framework, Nicholas de Vere's work, Laurence Gardner's Grail / Ring Lords material, and the wider Dragon bloodline field sit precisely inside that area of research.

Bearing that in mind, this chapter needs to be read more carefully.

In *The Dragon Cede*, Nicholas de Vere mentions King Hammurabi in one part of the discussion. Then, only a few pages later, the material moves through genealogical and cultural associations into the Tuatha Dé Danann / Danaan framework. The connection is not laid out in one neat modern search-engine paragraph. It appears as part of a wider Dragon / Anunnaki / Scythian / Danaan framework.

Gary Wayne's chapter appears to perform a similar movement. He draws on etymology, frames Hammurabi / Hammurapi through Rephaim, Rapiu, Amorite, Ham / Cham, healer, dynastic kingship and bloodline language, and then moves into associations with Dedan / Ditanu / Didanu and the Tuatha Dé Danann. His citation trail points elsewhere, but the structural movement is recognisable.

Is that coincidence?

To the untrained eye, perhaps.

To me, as the person raised inside this material, and as the person now responsible for the Nicholas de Vere / Dragon Publishing source-field, not so much.

I am used to these patterns. I recognise them quickly because I know how the material was originally arranged, where the associations appear, and how the Dragon / Anunnaki / Scythian / Danaan framework develops across the pages. This is not confirmation bias. This is pattern recognition based on direct knowledge of the source-field.

The point is not that Nicholas de Vere owned the name Hammurabi. He did not. Hammurabi is a public historical figure. The point is that Wayne's chapter appears to draw together Hammurabi, Rephaim / Rapiu, Ham / Cham, healing terminology, Amorite descent, dynastic kingship, Dedan / Ditanu, and the Tuatha Dé Danann in a way that mirrors the underlying de Vere framework while avoiding a direct Nicholas de Vere citation at the relevant point.

A reader would need to know the existing de Vere material to understand why this matters. They would need to know that Nicholas de Vere had already placed Hammurabi, Ham / Chem, Nimrod, Egyptian dynastic descent, Khem / Mendes, Anunnaki inheritance, proto-Scythian kingship, Dragon Court descent and the Danaan line inside a connected framework.

Without that knowledge, Wayne's citation trail may look acceptable.

When applying that knowledge, the pattern becomes much harder to ignore.

This is why the book requires a more forensic investigation. The issue is not only direct copying. It is also the quieter use of distinctive connective tissue: the way names, genealogies, etymologies, bloodlines and mythic structures are moved, rearranged, supported with alternative citations, and then presented as if they have not passed through the Nicholas de Vere / Dragon Publishing source-field.

This chapter therefore should not be dismissed simply because Nicholas de Vere is absent from the citation list. On the contrary, that absence is part of the concern.

Where a distinctive de Vere association appears without direct attribution, and where the citation trail points the reader elsewhere, the material needs to be examined even more carefully.

This is exactly the kind of uncited nuance that a surface-level review would miss.

Note on Scope

The Hammurabi example shows that some chapters may contain uncited de Vere framework movement even where Nicholas de Vere is absent from the citation list.

For this edition, I have drawn the line at the clearest examples: direct citation, copied or closely mirrored wording, citation-chain reliance, framework borrowing, and hostile recharacterisation.

This review is not presented as an exhaustive forensic audit of every hidden nuance in Gary Wayne's work. It is a substantial evidential review showing a repeated pattern.

The fact that further uncited patterns may exist does not weaken this book. It strengthens the reason why the work should be examined more closely.

CHAPTER 29 REVIEW

THE SIDONIANS

Overview of the issue

Chapter 29, titled “The Sidonians,” raises strong concerns of framework reliance, selective attribution and hostile recharacterisation.

The chapter is not simply a Biblical or historical study of Sidon, Tyre, Phoenicia, Jezebel, Baal, Ashtoreth, the Sidonian city-state or the Phoenician trading world. Gary Wayne uses the Sidonian material to construct a wider framework involving Rephaim intermarriage, hybrid Canaanite bloodlines, Hyksos, Mitanni, Hurrians/Horim, Baal worship, demigod kings, divine-right rulership, Tyrus as an Antichrist archetype, Terrible Ones, Atlantis, Babylon, Tyre as an end-time prophetic allegory, and the Ring Lords of Nippur.

The chapter becomes significant because it moves directly into the same Dragon/Grail/Ring Lords/Anunnaki/divine kingship field associated with Nicholas de Vere’s work.

Gary Wayne’s Chapter 29 framework

In Chapter 29, Gary Wayne builds an argument around:

Sidon as Canaan’s firstborn;
Canaanite daughters interbreeding with fallen angels;
Sidonian intermarriage with Rephaim females;
giant-like Canaanite hybrid lines;
Phoenician city-states;
Tyre as daughter city of Sidon;
Hyksos, Mitanni, Hurrians and Indo-Aryan connections;
Baal, Ashtoreth and Baalim worship;
Jezebel and Sidonian Baal kingship;
fortress city-states;
Phoenician kings as earthly representatives of gods;
Tyrus as demigod Rephaim king;
Terrible Ones;

Babylon, Nineveh, Tyre and Atlantis as prophetic allegories;
end-time Babylon;
and the Ring Lords of Nippur as antediluvian divine-right kings.

This is not ordinary Sidonian history. It is a hostile bloodline and prophetic framework.

Ring Lords / Nippur / divine-right issue

The clearest Chapter 29 comparison point is Gary Wayne's reference to the "Ring Lords of Nippur," the place where heaven met earth, where the grand assembly of gods appointed and anointed antediluvian Nephilim kings with divine right to rule.

This phrase and structure are highly relevant.

The language of Ring Lords, Nippur, heaven meeting earth, Anunnaki assembly, divine appointment, anointing, antediluvian kings and divine right to rule sits directly inside the same field as Nicholas de Vere's Dragon/Anunnaki/Ring Lord/Grail kingship framework.

Gary Wayne uses this material to define Tyre, Sidon, Babylon, Atlantis and end-time Antichrist prophecy. The concern is that he takes a Dragon/Grail divine kingship framework and recasts it as a Rephaim/Nephilim/Babylon/Antichrist system.

Corresponding Nicholas de Vere / Dragon Publishing material

Nicholas de Vere's work contains the corresponding framework.

Nicholas de Vere connects Anunnaki, Dragon kings, Rephaim/Rapha'Elohim, healing gods, Dragon sovereignty, royal bloodlines, Tuatha de Danaan, Scythian/Sidhe descent, and ancient divine kingship.

His wider Dragon Court framework treats ancient divine or semi-divine kingship as Dragon/Grail sovereignty and royal descent. It is not presented as a hostile Antichrist system.

Gary Wayne's Chapter 29 uses the same deep-time kingship structure, but presents it negatively through Sidon, Tyre, Rephaim, Terrible Ones, Babylon, Atlantis and Antichrist.

Sidon, Tyre and Rephaim bloodlines

Gary Wayne argues that Sidon followed Canaan and Nimrod into rebellion, intermarried with Rephaim females, and produced giant-like hybrid humans while retaining patriarchal status in the Table of Nations.

This continues the same hidden hybrid-bloodline method seen in earlier chapters. Sidon becomes not simply a son of Canaan, but a line that allegedly produced hybrid Rephaim-connected city-states and royal houses.

The issue is not that Sidon or Tyre are discussed. The issue is that Gary Wayne is using Sidon and Tyre as vehicles for a Rephaim royal-bloodline accusation.

Tyrus as Antichrist archetype

Gary Wayne identifies the prince of Tyre, Tyrus, as an archetypal Antichrist figure like Nimrod, the Assyrian and the king of Babylon. He describes Tyrus as a demigod Rephaim with divine right to rule granted by the Baalim godfathers of Mount Hermon's celestial mafia.

This is a serious hostile recoding of divine-right kingship.

Nicholas de Vere's work uses divine kingship and Dragon bloodline material in a sovereign or sacred lineage context. Gary Wayne uses comparable ancient divine-right architecture and turns it into a Satanic/Rephaim/Antichrist accusation.

Atlantis, Babylon and Tyre

Gary Wayne also connects Tyre with Atlantis, Babylon, Nineveh, Babel/Babylon and end-time Babylon. He frames Tyre as a prophetic allegory for trading empire, universal religion, political power, ten kings and Antichrist.

This matters because it draws Dragon/Grail/Ring Lords material into a large end-time conspiracy architecture. The Ring Lords and divine-right kingship material are not merely cited as ancient tradition; they are folded into an accusation structure about Babylon and Antichrist.

Citation concern

Gary Wayne cites Laurence Gardner's *Realm of the Ring Lords* in this section for the Ring Lords of Nippur material.

That citation is important. It shows that Gary Wayne is knowingly using the Ring Lords/Grail kingship field. However, the concern remains that the wider Dragon/Anunnaki/Ring Lord/divine-right framework also strongly overlaps with Nicholas de Vere's work.

A Gardner citation may explain part of the visible source trail, but it does not remove the need to recognise Nicholas de Vere's related Dragon Court framework where the same symbolic architecture appears.

If Gary Wayne uses the Ring Lords / Nippur / divine-right kingship framework inside a hostile Antichrist and Rephaim bloodline narrative, this should be recorded as selective attribution and hostile recharacterisation.

CHAPTER 30

THE HITTIES

Cite NDV

Unger's Dictionary suggests then that Hittites were non-Semitic and perhaps Aryan or at least in part Aryan via Indo-Europeans who brought their "harbinger Sanskrit language and religion with them."

Scythians were renowned in polytheist circles as a "sept of the Aryans," "the noble tribe," or the "Royal Scythians." A "sept" is otherwise understood as a clan, and was a symbol of royal bloodline descent reflected in the above titles.

"The Hur syllable in Hurrian has been asserted by scholars, including George Contenau (*La Civilisation des Hittites et des Hurrites de Mitanni*) to be Har or Ar, indicating the Hurrians like the Scythians were Aryans, that venerated 'an Aryan Vedic royal-sacral family of gods. They bestowed these upon the Hittites whose culture they dominated.'"

CHAPTER 33 REVIEW –

THE HORIM ELVIN BLOODLINE

Chapter 33: Gary Wayne directly cites Nicholas de Vere for the Tuadhe d'Anu / Daouine Sidhe / Fairies / Dragons / Elves / Anunnaki Watchers framework, while also citing Gardner's *Realm of the Ring Lords*. But Gardner's Ring Lords material is itself tied to Nicholas de Vere's earlier *Dragon Legacy* source-field, so the Gardner citations may disguise rather than remove De Vere reliance. Gary then recasts this Dragon-Elven source-field as a Horim/Edomite/Rephaim/Antichrist bloodline, making Chapter 33 one of the strongest examples of direct reliance, source displacement and hostile recharacterisation.

Postdiluvian Scythians, Tuatha De Danann/Ditanu, and Celts were the fair-skinned, blue and green-eyed, blond and red-haired Aryans, whom polytheists believe survived the flood. Indo-Europeans in polytheist reckoning were the surviving Aryan fifth race. Sumerian kings too were generally recorded as white with hairy, rough and/or ruddy skin, as was Enkidu of the Epic of Gilgamesh.

According to Laurence Gardner, an adept and famous royal bloodline genealogist, the fairy precept was born directly from Dragon/Ring/Grail culture. Gardner added that fairies were the Shining Ones of the kingly, Cathar Elven race, the Albi-Gens descended from the Tuatha De Danann, Tuadhe d'Anu—the tribe of Anu, parent god of the Anunnaki. De Vere documented that the Aryans and Scythians were the Taudhe d'Anu, the Daouine Sidhe, the tribe of Anu, the Fairies, Dragons, Elves, “Kings above kings,” the Shining Ones, and the star children of the heavenly Anunnaki Watchers.

Gardner noted that Edomite marriages into the dukes of Edom was the nascence for the Tuatha D'Anu fairy kings (at least in part). The Lords of Anu were in this scenario were the lords of Edom. Gardner stated: "It is within their [Edomite] history that we find another root of the Elf distinction, for the members of this influential king-tribe were described in old biblical Hebrew as Elefs"—the Noble Elven Race. And: "The noble princes were the very race from whom the Tuadhe d'Anu fairy kings emerged." The Tuatha De Danann are renowned in the fairy mythos as the world's most noble race, alongside dynastic Egyptian kings. Gardner's archives of royal genealogies indicated to him that the word "fairy" is in part rooted in the word phare, or pharo, meaning pharaohs, of the House of Dragon: kings of fate, or fairy kings.

Three important dragon bloodlines were grafted together through marriages from Mesopotamia, Egypt, and Edom to establish the Dragon House of Scythian Ring Lords, but likely vice versa. Scythian giants, the race Japhethites previously married into, accepted or changed their names after giants such as Magog, Gog, Magog, and Albion were identified as Greek giants by historian Geoffrey Monmouth and as sons of the parent god Iapetus.

The Scythian Ring Lord dynasty split into three dynastic bloodlines sometime before 1100 BC, forming the Fir Bolg, Milesians, and of course, the Tuatha De Danann. Royal Scythians were otherwise unaccountably chronicled as the Lords of Anu, just as Tuatha De Danann were the tribe of Anu. The three great Dragon dynastic lines carried significant Grail/Ring bloodlines from Esau that also held three Rephaim tribal bloodlines: Horim, Hivvim, and Amaleqim. The Amalek dynasty created the most venerable family of that period, which later

remarried into the Scythian and Tuatha De Danann of Ireland, creating the renowned and elitist Albi-Gens/Elven race.

Tuatha De Danann, according to the Dictionary of Celtic Mythology, were a tribe of gods, offspring of Danann, D' Ana (Anu), and/or a seed tribe from three gods, tri' dee dana and/or the fir TrinDea: men of three gods. Tuatha De Danann were the "Ever-Living Ones called the people of the Sidhe/Sidh." The Tuatha De Danann were indistinguishable from the fairy people or the Sidhe, a tribe led by the king of the fairies, Finnbheara first king of Tuatha De Danann. The main gods of the Tuatha De Danann were Dian Cecht (Diana), Lir (Poseidon/Iapetus), and D'Ana (Anu), while Dagda was a demigod king who specialized in Druidic magic. The Albigenian religion, a sister religion of the Cathars, derived from Albi-Gens, the Elven bloodline. By extension, Albi-gensian means the "bloodline of fate/fairies." Both gnostic religions recognized the (alleged) messianic succession of Mary Magdalene, the Sangreal that was grafted into the Albi-Gens bloodline of the coming (dragon) messiah. In the Celtic culture, specific royal families carried the elite fairy blood, the fate of the Grail bloodline denoted with Dragon, Owl, and Fairy titles whereby Grail princesses were titled Elf-Maidens.

The ancient bloodline includes the "Shining Elven Messianic" bloodline of Nephilim, Cathars, gnostics, Templars, Merovingians, Arthur, Rollo, Tuatha De Danann, Aryans, Horim, and the Albigenians: the Noble White Elves neatly woven into Tolkien's Lord Of The Rings trilogy. Typically, Albi represents the patriarchal bloodline of the Dragon or Raven, while Elf/Elbe represents the matriarchal bloodline: fairy or owl bloodlines for the future antichrist. Albi/Albus in Latin means white, bleached, pale, fair skin, bright, and hoary. Hoar means gray, white, white frost, as well as ancient, and venerable, an apropos metaphor for the Tuatha D'Anu and Horim pale skin. Gens in Latin means race, tribe, or bloodline of a common patriarch. Albi in French Norman means bright nobility, Shining Ones, and is the source for the name Albert. Legend indicates Albion derived

from the Dover white/albus cliffs, and “from the common tradition that earth was inhabited by giants, ‘that there were giants in those days.’” Alba was the Scottish Gaelic name and Modern Irish name for Scotland, while Albu was the Old Irish name for Great Britain, likewise known as Albion, but later changed to represent just Scotland with the arrival of the Dal Riada kings to Scotland, the Fir Alban.

This is in bold all context from Nicholas de Vere and Laurence Gardner which much has been miscited.

Wayne, Genesis 6 Conspiracy, Introduction, (Endless brown nose)

xiv, citing Gardner, *Realm of the Ring Lords*, notes about the author: “Gardner was the past Master Mason of the United Grand Lodge of England for twenty years. He also held a plethora of other distinguished positions and titles. He was a noted prior of the Celtic church’s Sacred Kindred of St. Columbia, Prior of the Knights Templar of St. Anthony, and internationally recognized as a sovereign and chivalric genealogist. Gardner was distinguished as the Chevalier Labhran de Saint Germain and was the Presidential Attaché to the European Council of Princes, all while being formally acknowledged as being attached to the Noble Household Guard of the Royal House of Stewart founded at St. Germain. Gardener was appointed Jacobite Historiographer Royal, a Fellow of the Society of Antiquities of Scotland, and a Professional Member of the Institute of Nana Technology. In addition to all this, Gardner was an attaché to the Grande Protectorate of the Imperial Dragon Court.” 1419 Gardner, *Realm of the Ring Lords*, 30–31. 1420 De Vere, *The Dragon Legacy*, 32, 114. 1421 H5051—nogahh, no’-gah; brilliancy: brightness; light; shining. 1422 Gardner, *Realm of the Ring Lords*, 63, 226. 1423 Gardner, *Realm of the Ring Lords*, 103–115 and 64,

Gardner, Realm of the Ring Lords, 58. 1430 Gen 10:1–5. 1431 Rose, Giants, Monsters and Dragons, 11, 146, 187, citing Geoffrey of Monmouth (1100–1154),

Gardner, Realm, 58. 1434 Gardner, Realm, 64–75. 1435 James Mackillop, Dictionary of Celtic Mythology (New York: Oxford University Press, 1998), 366–67: Tuatha De Danann. 1436 Ibid., 367: Tuatha De Danann. 1437 Ibid. 1438 Gardner, Grail Kings, 315. 1439 Laurence Gardner, Lost Secrets of the Sacred Ark (London: Harper Element, 2003), 229. 1440 Gardner, Grail Kings, 315. 1441 Ibid. 1442 Ibid. 1443 <https://www.etymonline.com/search?q=albi>; <https://etymologeek.com/ron/albi/90876344>.

Overview of the issue

With this amount of work, paragraphs used this is not fair use.

Chapter 33, titled “The Horim Elvin Bloodline,” is a strong chapter for evidence of framework reliance, direct source overlap, selective attribution and hostile recharacterisation.

The chapter is not simply a Biblical discussion of the Horim, Horites, Mount Seir, Edom, Esau, Eliphaz or Timna. Gary Wayne uses those subjects to construct a wider bloodline framework involving Horim, Rephaim, hairy Watchers, satyrs, Seir, Edomite dukes, Eliphaz, Timna, Amalek, Gardner’s Fairy/Dragon/Ring/Grail culture, Nicholas de Vere’s Tuadhe d’Anu / Daouine Sidhe / Dragon / Elf / Anunnaki framework, Albi-Gens, Cathars, Templars, Merovingians, Arthurian bloodlines, Albion, Gog-Magog, Scythian Ring Lords and future Antichrist bloodline implications.

This chapter therefore moves directly into Nicholas de Vere’s Dragon/Elven/Fairy/Anunnaki bloodline field.

Gary Wayne’s Chapter 33 framework

In Chapter 33, Gary Wayne builds an argument around:

Horim and Horites;
Mount Seir;
Edom;
Esau;
hairy, pale and red-haired giant-like peoples;
Seir as a hairy goat or satyr-linked figure;
Watcher language;
degraded hairy Watchers;
Pan and Azazel;
Atlantean giants;
Scythians, Tuatha Dé Danann and Celts as pale, fair-haired Aryan survivors;
Edomite dukes;
Eliphaz and Timna;
Amalek;
Laurence Gardner's Fairy/Dragon/Ring/Grail culture;
Nicholas de Vere's Tuadhe d'Anu / Dragon / Elf / Anunnaki framework;
Albi-Gens and Elven bloodlines;
Pharaohs and House of Dragon;
Scythian Ring Lords;
Fir Bolg, Milesians and Tuatha Dé Danann;
Cathars, Templars, Merovingians and Arthurian lines;
Albion, Albina, Gog and Magog;
Horim and Edomite royal dynasties;
Hadad, Baal and Aramaean kingship;
and Herod as later Edomite product of the same bloodline field.

This is a full Dragon/Elven royal-bloodline chapter recast through a hostile Rephaim/Horim/Edomite lens.

Direct De Vere reliance

The strongest point in Chapter 33 is Gary Wayne's direct use of Nicholas de Vere's material.

Gary writes that De Vere documented the Aryans and Scythians as the Tuadhe d'Anu, Daouine Sidhe, tribe of Anu, Fairies, Dragons, Elves,

Kings above kings, Shining Ones, and star children of the heavenly Anunnaki Watchers.

That is not ordinary Biblical material. That is Nicholas de Vere's distinctive Dragon bloodline language.

The chapter therefore cannot be treated as independent Biblical interpretation. Gary Wayne is directly using Nicholas de Vere's Dragon/Elven/Anunnaki framework and placing it into a hostile chapter titled "The Horim Elvin Bloodline."

Gardner citation issue

Gary Wayne also cites Laurence Gardner heavily in this chapter, especially for Fairy/Dragon/Ring/Grail culture, Edomite royal lines, Elven bloodline material, Tuatha D'Anu, Albi-Gens, pharaohs, Scythian Ring Lords and related royal genealogies.

This matters because Gardner is being used as a prestige-source for the Fairy/Elven/Grail material. However, the chapter simultaneously relies on Nicholas de Vere's directly comparable Dragon/Elven/Anunnaki framework.

The Gardner citation does not remove the De Vere issue. It may actually obscure it, because Gary can appear to route the material through Gardner while still using De Vere's distinctive Dragon/Elven field.

Gardner credential concern

Gary Wayne's note on Gardner's credentials should be separately flagged as a source reliability issue.

The passage presents Gardner as a Past Master Mason, a sovereign and chivalric genealogist, Jacobite Historiographer Royal, attached to the Noble Household Guard of the Royal House of Stewart, linked to the Imperial Dragon Court and other titles.

The concern is that these titles and claims appear inflated, conflated or unreliable based on independent research into the personalities and organisations involved.

This matters because Gary Wayne relies on Gardner's claimed authority while using Gardner's material to support hostile claims about Dragon, Fairy, Elven, Grail and royal bloodlines. If Gardner's authority claims are unstable, then Gary's use of him as a credentialed foundation becomes weaker.

This should be logged as a source-credibility concern: Gary Wayne repeats Gardner's embellished status claims without adequately testing the reliability of those titles, while using Gardner as support for claims that affect Nicholas de Vere's field.

Horim / Elven bloodline issue

Gary Wayne frames the Horim as pale, white-skinned, red-haired, cave-dwelling, serpent-den-associated, hairy, goat-like, Watcher-linked peoples. He then links that Horim/Edomite material to the Elven bloodline, Gardner's Elefs, Fairy kings, Tuatha D'Anu, Albi-Gens and Dragon/Ring/Grail culture.

This is a major hostile inversion.

Nicholas de Vere's work presents Fairies, Dragons, Elves, Tuadhe d'Anu, Daouine Sidhe, Anu and Anunnaki Watchers as part of a Dragon royal-bloodline tradition. Gary Wayne recasts this into a Horim/Rephaim/Edomite/Watcher contamination model.

The title "The Horim Elvin Bloodline" itself makes the hostile reclassification explicit.

Edom, Esau, Eliphaz, Timna and Amalek

Gary Wayne gives great weight to Esau's line, Eliphaz's marriage to Timna, the dukes of Edom, Amalek, and the later Edomite royal lines.

He then connects these lines to Gardner's Fairy/Elven bloodline and to later royal and occult traditions. This is important because he is

building an origin theory for the Elven bloodline out of Horim/Edomite/Rephaim intermarriage.

This overlaps with Nicholas de Vere's Dragon bloodline field because the same Elven/Fairy/Dragon terminology is being used, but Gary shifts the origin and meaning into a hostile Edomite-Rephaim framework.

Tuatha Dé Danann, Scythian Ring Lords and Albi-Gens

Gary Wayne moves from the Horim and Edom into the Tuatha Dé Danann, Scythian Ring Lords, Fir Bolg, Milesians, Albi-Gens, Cathars, Templars, Merovingians and Arthurian lines.

This is central Dragon/Grail/Ring Lords territory.

Nicholas de Vere's work uses Tuatha, Scythian, Sidhe, Anu, Dragon, Elven and Grail material as part of an ancient royal bloodline and sacred kingship structure. Gary Wayne uses the same field to build a hostile Rephaim/Horim/Edomite line that points toward Antichrist.

Albion, Albina, Gog and Magog

The chapter also extends the Elven/Fairy bloodline into Albion, Albina, British giant traditions, Gog and Magog, Iapetus/Japheth and Britain's ancient giant/fairy race mythos.

This is relevant because it pulls the Dragon/Elven framework into British royal and ancestral terrain. Gary is not simply discussing ancient Edom. He is extending the bloodline implication into the British Isles, Albion and later royal myth.

This sits directly near Nicholas de Vere's work on Dragon descent, Scythian/Sidhe transmission and royal bloodline survival.

Antichrist implication

Gary's chapter repeatedly frames the Elven/Fairy/Dragon bloodline as a hostile line connected to Nephilim, Rephaim, Horim, Edom, Amalek, Cathars, Templars, Merovingians, Arthurian lines, Albion, Britain, and future Antichrist.

This is reputationally significant.

Where Nicholas de Vere presents Dragon/Elven/Fairy descent as sovereign, sacred, magical or royal inheritance, Gary Wayne reclassifies that material as part of a fallen Watcher, Rephaim, Edomite or Antichrist bloodline structure.

That is hostile recharacterisation.

Nature of similarity

The Chapter 33 similarity is not merely one phrase. It is a full framework match:

Horim;
Rephaim;
Edomite royal lines;
Eliphaz and Timna;
Amalek;
Fairy kings;
Elven bloodline;
Tuatha D'Anu;
Tuatha Dé Danann;
Scythian Ring Lords;
Albi-Gens;
Dragon/Ring/Grail culture;
Albion;
Gog-Magog;
and future Antichrist implications.

Nicholas de Vere's work contains the Dragon/Elven/Anunnaki/Tuatha/Scythian framework. Gary Wayne uses it, cites it, and then recasts it negatively.

Citation concern

Gary Wayne cites both Gardner and De Vere in this chapter.

That proves knowledge of the source-field. However, citation does not remove the problem. The issue is how the cited material is used.

Gary Wayne takes Dragon/Elven/Fairy bloodline material and places it inside a hostile Horim/Rephaim/Edomite/Antichrist structure. That is not neutral scholarship. It is interpretive reclassification of another author's bloodline framework.

A citation is not permission, and hostile commercial use does not become harmless merely because a source is listed in a footnote.

Preliminary assessment

Chapter 33 should be recorded as a strong direct-reliance and hostile-recharacterisation chapter.

It directly uses Nicholas de Vere's Dragon/Elven/Anunnaki framework while also relying on Gardner's Ring/Grail/Fairy material. It then reframes that source-field as the Horim Elvin bloodline, tied to Rephaim, Edom, Amalek, Albion, Gog-Magog and Antichrist implications.

The self-citation issue should be marked clearly. Where Gary Wayne cites his own earlier book, and that earlier book cites Gardner, and Gardner's Ring Lords material is tied to Nicholas de Vere's Dragon Legacy source-field, the later citation trail can obscure the original source-field.

CHAPTER 34 REVIEW

THE AMALEQUIM AND AGIGITE BLOODLINE

Daughters of Dragon kings with pure matriarchal dragon blood in antiquity were wedded to kings to propagate new fairy dynasties.

Cited Laurence Gardner

The notion that Timna and Eliphaz dwelled among Amaleqim giants is consistent with Scripture and was likely the inspiration for naming their son patronymically after `Amaleq, the likely patriarch for the Amaleqim. However, the patronymic king title for the royal hybrid house was memorialized in the name Agag, not Amalek, for the new fairy dynasty. Thus, Duke Amalek was the twelfth and uniquely ennobled Elef/Elvin king of Edom Gardner was alluding to, versus Esau as the twelfth, because Esau the patriarch was of pure human stock as son of Isaac and Rebekah. Cited as Genesis 1504 Gen 25:19–27.

Genesis does not mention Elvin /Elven kings

The chapters in between heavily lift of the bible.

CHAPTER 42 REVIEW –

THE PHILISTINE MILITARY COMPLEX

Overview of the issue

The section titled “The Philistine Military Complex” raises another clear concern of citation laundering, self-citation, source displacement and hostile framework reliance.

Gary Wayne is not merely discussing the Philistines, Gaza, Gerar, Abimelech, iron chariots, Philistine lords or the five-city pentapolis. He uses the Philistine military material to build a wider framework involving Hyksos military bases, Anakim, Avvim, Caphtorim, Cretan and Minoan connections, Indo-Aryan technology, Rephaim kingship, Abimelech as a patronymic royal title, Philistine iron-smelting, Bethshean / Scythopolis, the House of Sidhe, King Og, and the Rephaim king-name tradition.

The concern is that this framework is not fully explained by the immediate Biblical and historical citations. It belongs to the same layered Dragon / Ring Lords / Scythian / Sidhe / Rephaim source-field that appears repeatedly throughout Gary Wayne’s work.

Self-citation and citation-laundering issue

The most important citation issue in this section is the footnote trail.

Gary cites his own previous work, *The Genesis 6 Conspiracy*, which in turn cites Laurence Gardner’s *Realm of the Ring Lords*. Gardner’s *Realm of the Ring Lords* is itself tied to Nicholas de Vere’s earlier *Dragon Legacy* source-field.

Syrians called Bethshean in the Galilee the “House of Power,” the “House of Sidhe,” and Scythopolis, the city of the Scythians.

This creates a source-distance problem.

Instead of citing the underlying Dragon / Ring Lords / Sidhe source-field directly, Gary cites his own earlier book. That earlier book cites Gardner. Gardner's Ring Lords material is not separate from Nicholas de Vere's Dragon Legacy material.

The result is a layered citation trail that can make the material look like Gary's own independent framework, when the underlying architecture still belongs to the Gardner / De Vere / Dragon Legacy source-field.

This should be recorded as citation laundering or source displacement.

The visible citation trail can be summarised as:

Nicholas de Vere / Dragon Legacy source-field;
then Gardner / Realm of the Ring Lords;
then Gary Wayne's earlier book, *The Genesis 6 Conspiracy*;
then Gary Wayne's later Philistine chapter citing himself.

That chain matters because the framework survives through the layers while the visible citation moves further away from Nicholas de Vere.

Gary Wayne builds the Philistine section around:

the second Philistine / Caphtorim migration;
the Hyksos collapse in Egypt;
Anakim, Avvim and Canaanite Gaza;
Philistine pentapolis city-state fortresses;
walled satellite villages;
Abimelech as a Rephaim kingship title;
Hyksos military bases at Jericho, Shechem, Lachish and Tell-el-Ajjul;
Gerar and Gaza;
Anakim and Avvim control inside Philistine territory;
the military "mice" network of fortified towns and villages;
iron chariots;
Philistine iron-smelting technology;
Bethshean / Scythopolis / House of Sidhe;
Cretan and Minoan connections;
Marnas / Zeus Kretagenes;

King Og's iron bed;
and Hyksos / Rephaim king-title links.

This is not ordinary Philistine history. It is a hybrid military-bloodline framework.

Philistines, Hyksos and Rephaim kingship

Gary Wayne connects the Philistine lords with the Hyksos, Anakim, Avvim, Abimelech, Aamu, Shemau and Indo-Aryan military technology. He also links the Hyksos king-title material to Og and the Rephaim.

This is significant because Nicholas de Vere's Dragon Cede material contains a Hyksos Dragon King line, including Khayan and Apepi. Therefore, Gary's Philistine / Hyksos / Rephaim kingship framework sits very close to the Dragon Cede bloodline field.

The concern is not simply that both discuss the Hyksos. The issue is that Gary uses Hyksos kingship, Rephaim identity, Indo-Aryan military power, Sidhe/Scythopolis language and Philistine military structure to build a hostile bloodline-military model.

Bethshean / Scythopolis / House of Sidhe

One of the clearest source-field markers in this section is the reference to Bethshean / Scythopolis as the "House of Power" and "House of Sidhe."

Gary cites his own earlier book, which cites Gardner's *Realm of the Ring Lords*, alongside apocryphal, Josephus and related references.

This is a clear example of source displacement. The phrase belongs to the same Scythian / Sidhe / Ring Lords field repeatedly associated with Gardner and Nicholas de Vere. By citing his own earlier work, Gary places himself between the reader and the underlying source-field.

This should be treated as a repeated pattern, not an isolated footnote issue.

Philistine military complex and hidden bloodline method

Gary Wayne uses the Philistine military complex to continue the same hidden-bloodline method seen in earlier chapters.

He treats ordinary national and military history as evidence of hidden Rephaim, Anakim, Avvim, Hyksos, Indo-Aryan and Cretan bloodline alliances. The Philistine pentapolis becomes not merely a military confederacy, but a hybrid network of fortress cities tied to ancient Rephaim kingship and iron-age power.

That method overlaps with the Dragon / Ring Lords / Scythian / Sidhe tradition, but Gary recasts it negatively as an oppressive Rephaim military system.

Abimelech and patronymic kingship

Gary Wayne treats Abimelech as a Rephaim kingship title rather than merely a personal name. He compares it with other patronymic royal names and argues that it reflects close bloodline ties among giant or hybrid Rephaim-human nations.

This is another genealogical reconstruction technique. He is using names and titles as hidden bloodline markers.

Nicholas de Vere's work similarly reconstructs ancient bloodline identities through names, titles, mythic correspondences and royal symbols. Gary Wayne uses a comparable method, but turns it into hostile Rephaim classification.

Iron technology and Og

Gary Wayne links Philistine iron-smelting, Hyksos chariot technology, Indo-Aryan military knowledge, King Og's iron bed and the Rephaim of Bashan.

This gives the chapter a technological-bloodline dimension: elite military knowledge is treated as the signature of hybrid or Rephaim-linked peoples.

Again, that resembles the broader Dragon / Anunnaki / Scythian / Horse-Lord structure where elite knowledge, rulership, military power and bloodline identity are intertwined. Gary's version makes that structure hostile.

Citation concern

The Philistine chapter uses a mixture of Biblical passages, encyclopedia entries, Rohl, Finkelstein, Bauer, Rohl, Gardner, Gary Wayne's own earlier book and other references.

Some of those citations may support individual facts about Philistine cities, iron, Gaza, Crete, Gerar, or Hyksos military presence.

However, they do not fully account for the wider framework:

Philistine lords as Rephaim title-holders;
Hyksos-Anakim-Avvim military alliance;
Bethshean as House of Sidhe;
Scythopolis and Ring Lords source-field;
Og and Rephaim kingship;
Philistine iron technology as hybrid military inheritance;
and Gaza / Crete / Minoan / Zeus bloodline symbolism.

The key concern is that Gary cites himself for material that itself points back to Gardner and the Ring Lords tradition, which is tied to Nicholas de Vere's Dragon Legacy source-field.

This is another example of source displacement through self-citation.

CHAPTERS 43 – 58 AGAIN HEAVILY LIFT OFF THE BIBLE

CHAPTER 58 REVIEW –

PHARAOH AND BEAST EMPIRES

Overview of the issue

Chapter 58, titled “Pharaoh and Beast Empires,” raises another strong concern of self-citation, citation laundering, source displacement and hostile recharacterisation.

The chapter is not simply a discussion of Matthew 24, Daniel, Revelation, Ezekiel 29, Ezekiel 32, Pharaoh, Babylon or end-time prophecy. Gary Wayne uses these prophetic passages to construct a wider framework involving Egypt as the first beast empire, Pharaoh as a Dragon or sea-serpent figure, the Houses of Dragon, Rephaim kings, the Terrible Ones, Leviathan, Tiamat, the Hydra Dragon, Azazel, Khem, the Goat of Mendes, Rosicrucianism, alchemy, fallen Watchers, satyrs, the abyss and Antichrist typology.

This is highly relevant because those themes overlap with Nicholas de Vere’s Dragon / Khem / Enki / Pan / Leviathan / Egyptian Dragon Court source-field.

2866 Wayne, Genesis 6 Conspiracy, 685–686, citing Gardner, Lost Secrets, 88; Gardner, Grail Kings, 219; Gardner, Realm of the Ring Lords, 133; Collins,

Self-citation and citation-laundering issue

The citation trail is a major issue in this chapter.

Gary Wayne again cites his own previous book, *The Genesis 6 Conspiracy*, for material that itself cites Laurence Gardner's *Lost Secrets of the Sacred Ark*, *Genesis of the Grail Kings*, and *Realm of the Ring Lords*, alongside Andrew Collins.

This creates a layered citation problem.

The later chapter appears to cite Gary Wayne as the authority. However, the earlier Gary Wayne work is itself built on Gardner and related Dragon/Grail/Ring Lords material. Gardner's *Realm of the Ring Lords* is also tied to Nicholas de Vere's earlier Dragon Legacy source-field.

The visible citation therefore moves progressively away from Nicholas de Vere, while the underlying framework remains within the Dragon / Ring Lords / Khem / Grail source-field.

This should be recorded as citation laundering or source displacement.

The source chain can be stated as:

Nicholas de Vere / Dragon Legacy / Dragon Cede source-field;
then Gardner's Ring Lords / Grail Kings / Sacred Ark material;
then Gary Wayne's earlier book, *The Genesis 6 Conspiracy*;
then Gary Wayne's later Chapter 58 citing himself.

This is important because Gary is not merely citing himself for neutral historical background. He is citing himself for material involving Khem, Azazel, Goat of Mendes, alchemy, Rosicrucianism and Dragon/Leviathan prophetic symbolism.

Gary Wayne builds the chapter around:

Matthew 24;
Daniel's abomination of desolation;
Revelation;
dual prophecy;
Pharaoh as prophetic archetype;
Egypt as first beast empire;
Assyria, Babylon, Persia, Greece and Rome as beast empires;

Pharaoh as whale, sea monster, dragon or serpent;
Leviathan;
the Hydra Dragon;
Tiamat;
Satan as Dragon;
the great red Dragon of Revelation;
the scarlet beast;
Babylon as universal mystery religion;
Azazel;
Khem of Mendes;
Goat of Mendes;
alchemy;
Rosicrucianism;
fallen Watchers;
satyrs;
hairy goat gods;
the abyss;
Terrible Ones;
Rephaim kings;
and Antichrist typology.

This is not standard prophecy exposition. It is a Dragon-beast empire framework.

Corresponding Nicholas de Vere / Dragon Publishing material

Nicholas de Vere's work contains the directly relevant source-field.

In *The Dragon Cede*, Nicholas de Vere places Enki / Ea / Khem / Pan / Leviathan inside the Dragon genealogy, alongside Qayin, Lilith, Dragon Lords, Tubal Cain, Nimrod, Egyptian Pharaohs and the Royal Dragon Court.

The same work also contains Egyptian Dragon Court and Hyksos Dragon King material.

Therefore, Gary Wayne's discussion of Pharaoh, Egypt, Dragon, Khem, Pan, Leviathan, Goat of Mendes, Azazel, Rosicrucianism,

alchemy and beast empires overlaps with Nicholas de Vere's Dragon / Egyptian / Khem / Leviathan framework.

Goat of Mendes / Khem / Azazel issue

The strongest source-field marker in Chapter 58 is the Goat of Mendes section.

Gary Wayne states that Azazel was memorialised by adepts as the Khem of Mendes of alchemy and Rosicrucianism, the Goat of Mendes, and the angel of Capricorn. He then explains Khem as an Egyptian word for black and a source word for alchemy.

This is not ordinary Biblical prophecy. This is occult-symbolic Dragon/Khem material.

Nicholas de Vere's Dragon Cede framework directly contains Khem, Pan, Leviathan and Dragon genealogy material. Gary Wayne uses a comparable field but frames it through Azazel, fallen Watchers, Goat of Mendes, degraded angels, satyrs, abyss imprisonment and Antichrist prophecy.

That is hostile recharacterisation.

Pharaoh as Dragon / House of Dragon issue

Gary Wayne interprets Pharaoh in Ezekiel 29 and 32 as a dragon, sea serpent, Leviathan-like figure and Antichrist archetype. He then states that Pharaoh was understood as a Rephaim Antichrist-like figure leading one of the Houses of Dragon.

This is a major issue.

"Houses of Dragon" is not a neutral Biblical phrase. In this context, Gary is explicitly placing Pharaoh and Egypt inside Dragon royal-house language while classifying it as Rephaim, beast empire and Antichrist material.

Nicholas de Vere's work treats Dragon Houses, Dragon kings, Egyptian Dragon Court and related Khem / Leviathan material as part

of the Dragon bloodline framework. Gary Wayne recasts the same field as the first beast empire and Antichrist typology.

Egypt as first beast empire

Gary Wayne describes Egypt as the first Rephaim kingdom to rise to beast-empire status, followed by Assyria, Babylon and later empires.

This is another hostile bloodline-empire framing.

Nicholas de Vere's material connects Egyptian royal lines, Dragon Court descent and ancient divine kingship. Gary Wayne takes that royal-empire field and reframes it as Rephaim beast empire history.

The structure is similar: ancient divine/Dragon rulership, Egypt, royal houses, hidden empire continuity. The interpretation is hostile.

Dragon / Leviathan / Hydra / Tiamat

Gary Wayne brings together Pharaoh as dragon, Leviathan, Revelation's Dragon, the Hydra, Tiamat, Babylon, the beast empire and Antichrist.

This creates a large Dragon-symbol framework. While some of these references are public mythological or Biblical material, the way they are combined into a royal-beast-empire bloodline structure strongly overlaps with Nicholas de Vere's Dragon symbolic field.

Again, the issue is not that Gary discusses dragons. The issue is that he uses Dragon symbolism, Egyptian kingship, Khem, Leviathan and Houses of Dragon to build a hostile Antichrist empire narrative.

Citation concern

Gary Wayne's citations in this chapter may support individual points about Daniel, Revelation, Ezekiel, dragons, Hydra, Tiamat, alchemy, Rosicrucianism and Azazel.

This is the same Dragon/Khem/Leviathan/Egyptian royal source-field found in Nicholas de Vere's work, but reframed as demonic prophecy.

The problem is compounded because Gary cites his own previous book, which itself cites three Gardner books. That makes the later citation trail appear self-contained, while the underlying material is still Gardner / De Vere / Dragon Legacy adjacent.

Preliminary assessment

Chapter 58 should be recorded as a strong source-displacement and hostile-recharacterisation chapter.

It is especially useful because the self-citation trail is visible and because the Goat of Mendes / Khem / Azazel section connects directly to the Dragon Cede framework of Khem, Pan, Leviathan, Egyptian pharaohs and Dragon royal descent.

CHAPTER 60 REVIEW –

THE MYSTERIOUS TREES OF EDEN

Overview of the issue

Chapter 60, titled “The Mysterious Trees of Eden,” raises another strong concern of self-citation, citation laundering, source displacement and hostile recharacterisation.

The chapter is not simply an exposition of Ezekiel 31, Eden, Pharaoh, the Assyrian cedar, trees, branches, the pit, Sheol, or end-time prophecy. Gary Wayne uses the tree imagery to build a wider framework involving oath-bound beast-empires, fallen Watchers, Mount Hermon, Rephaim branches, Terrible Ones, the pit/abyss, Satan as the greatest tree in Eden, cedars of Lebanon, oaks of Bashan, Tuatha Dé Danann tree symbolism, Fair Folk, Fairy People, fair branches, Albi-Gens, Shining Ones, Satanic covering imagery, and Antichrist-like figures.

This is highly relevant because the chapter moves directly into the Tree / branch / fairy / Dragon / Rephaim symbolic field associated with Nicholas de Vere and the wider Dragon Legacy source tradition.

Self-citation and citation-laundering issue

The citation trail is again important.

Gary Wayne cites his own previous book, *The Genesis 6 Conspiracy*, for tree, Celtic, branch and related symbolic material. That previous book cites Laurence Gardner’s *Realm of the Ring Lords*, along with other fairy and Celtic sources.

This creates another source-distance problem.

Instead of clearly exposing the underlying Ring Lords / Dragon Legacy / fairy-bloodline source-field, Gary cites his own earlier book. The

earlier book then points to Gardner. Gardner's *Realm of the Ring Lords* is itself tied to Nicholas de Vere's earlier Dragon Legacy material.

This should be recorded as another example of citation laundering or source displacement.

The source chain can be stated as:

Nicholas de Vere / Dragon Legacy source-field;
then Gardner / Realm of the Ring Lords;
then Gary Wayne's earlier book, *The Genesis 6 Conspiracy*;
then Gary Wayne's later Chapter 60 citing himself.

This matters because the visible citation becomes Gary Wayne, but the conceptual architecture underneath remains within the Gardner / De Vere / Dragon Legacy field.

Gary Wayne's Chapter 60 framework

beast empire religions;
oath-bound theocracies;
Mount Hermon oaths;
fallen Watchers;
Naphalim and Rephaim;
the pit / abyss / Sheol;
Terrible Ones;
Rephaim spirits;
Satan as dragon / Leviathan;
Pharaoh and the Assyrian as Antichrist-like figures;
the Assyrian cedar in Eden;
cedars of Lebanon;
oaks of Bashan;
Amorites as giant cedar and oak allegories;
Bile, the great oak of the Tuatha Dé Danann;
Fair Folk and Fairy People;
fair branches;
Albi-Gens and Shining Ones;
Satan's cherubic covering;
the shadowing canopy over nations;

branches of the Terrible Ones;
and the end-time destruction of beast-empire bloodlines.

This is not ordinary prophecy commentary. It is a bloodline-symbolism chapter.

Tree of Eden / Dragon Legacy overlap

Nicholas de Vere's work uses tree symbolism genealogically, especially where the Tree of Life is interpreted as a genealogical chart and connected to Elohim, Dragon Kings and Queens of the Anunnaki, family relationships and Dragon bloodline symbolism.

Gary Wayne's Chapter 60 similarly treats trees, branches, roots, fair branches, Eden trees, cedars and oaks as bloodline symbols. However, he reverses the meaning. His trees and branches become Rephaim branches, Terrible Ones, beast empires, Satanic covering, and Antichrist-like figures.

The method is similar. The interpretation is hostile.

Tuatha Dé Danann / Fair Folk issue

The clearest source-field marker in Chapter 60 is Gary's movement from trees of Eden and cedars/oaks into the Tuatha Dé Danann, Bile, Fair Folk and Fairy People.

This is not accidental.

The Tuatha Dé Danann, Fair Folk, Fairy People, Albi-Gens and Shining Ones sit directly within the Dragon / Ring Lords / Elven bloodline field. Gary uses them in a chapter about Eden trees, beast empires, Satanic covering and Rephaim branches.

That is a hostile reclassification of the fairy / Dragon / Elven source-field.

Fair branches / Albi-Gens / Shining Ones

Gary Wayne interprets the "fair branches" of the Assyrian cedar as occult allegory for fairy queens and princes of the Elvin bloodline, fair-

skinned Rephaim/Horim/Indo-Aryan branches and the Shining Ones of the Albi-Gens.

This is a major overlap with the Dragon / Elven / Albi-Gens material already seen in Chapter 33.

Nicholas de Vere's work places Fairies, Dragons, Elves, Tuadhe d'Anu, Daouine Sidhe, Anu and Anunnaki Watchers into a Dragon royal-bloodline framework. Gary Wayne again turns that language into evidence of Rephaim, Satanic, beast-empire and Antichrist bloodlines.

Eden tree as Satan / covering cherub issue

Gary Wayne identifies the Assyrian cedar in Eden with Satan, the greatest of the trees or angels in Eden. He then connects the tree's shadowing canopy with Satan's cherubic covering and with the veil or covering over all nations.

This is relevant because it transforms tree symbolism into a cosmic hierarchy of angelic rulership, fallen bloodlines and beast empires.

The Tree / angel / bloodline / nation framework sits in the same symbolic territory as Nicholas de Vere's Tree of Life and Dragon-Anunnaki genealogy material, but Gary recasts it as Satanic and apocalyptic.

Branches as bloodlines

Gary repeatedly uses branches as bloodline language: branches of Rephaim, branches of the Terrible Ones, beast empire branches, daughters of famous nations, and slain branches brought down to the pit.

This is another hidden-genealogy method.

Nicholas de Vere's work treats ancient bloodlines, branches, houses and royal lines as part of Dragon descent and sacred genealogy. Gary Wayne uses comparable branch-language to build a hostile Rephaim / beast empire / abyss-prison framework.

Oath-bound theocracy and Mount Hermon

The chapter opens with oath-bound religions and organisations, Mount Hermon oaths, fallen Watchers, spurious offspring and future oath-bound Antichrist religion.

This matters because Gary again frames bloodline descent and institutional oath systems as the continuation of fallen Watcher rebellion.

Where Nicholas de Vere's Dragon Court material involves royal orders, sacred lineage and Dragon sovereignty, Gary reframes the same broad territory as oath-bound rebellion against Adamites and God.

Citation concern

The citations in Chapter 60 may support individual points about Ezekiel 31, Sheol, the pit, cedars, oaks, Tuatha Dé Danann, fairy tradition, Gardner's Ring Lords material and related symbolism.

However, those citations do not fully explain the wider framework:

trees as bloodlines;

Eden trees as angelic beings;

Satan as cedar;

fair branches as Fairy / Elven bloodline;

Tuatha Dé Danann tree symbolism;

Albi-Gens and Shining Ones;

Rephaim branches;

Terrible Ones;

and beast empires as Dragon/Satanic world-order structures.

The problem is compounded where Gary cites his own earlier book for material that itself cites Gardner's *Realm of the Ring Lords*. This repeats the source-displacement pattern already seen elsewhere.

Preliminary assessment

Chapter 60 should be recorded as a strong source-displacement and hostile-framework chapter.

It shows Gary Wayne again citing his own earlier work, while that earlier work cites Gardner's Ring Lords material. The chapter then uses tree, branch, Fairy, Tuatha Dé Danann, Albi-Gens and Shining Ones material inside a hostile Rephaim / Satan / beast empire / Antichrist framework.

The chapter should be classed as evidence of self-citation laundering, source displacement, framework reliance and hostile recharacterisation.

Gary Wayne again cites his own earlier book.

That earlier book cites Gardner's *Realm of the Ring Lords*.

Gardner's *Realm* is tied to Nicholas de Vere's Dragon Legacy source-field.

The chapter uses Tuatha Dé Danann, Fair Folk, Fairy People, Albi-Gens, Shining Ones, trees and branches inside a hostile Rephaim / Satan / beast empire framework.

This is not independent tree symbolism.

It is another hostile recoding of the Dragon / Elven / Fairy bloodline source-field.

CHAPTER 65 REVIEW

THE KING OF JERUSALEM TITLE

Overview of the issue

Chapter 65, titled “The King of Jerusalem Title,” is one of the strongest chapters for direct reliance, self-citation laundering, source displacement and hostile recharacterisation.

The chapter is not simply a prophecy discussion about 2 Thessalonians, Antichrist, Daniel, Jerusalem, Melchizedek or the abomination of desolation. Gary Wayne uses those subjects to construct a hostile bloodline framework involving divine right, unicorn heraldry, Stuart kingship, Rex Deus bloodlines, Sion/Zion double entendre, King of Jerusalem succession, Templars, Priory of Sion, Anjou, de Bouillon, de Payen, Sinclair/St Clair, Baphomet, Samael the Dragon, PenDragon, Mithras, Khem, Leviathan, Planta-genista, Quinotaur, Meroveus, Dragon/Elvin Antichrist and future rival Antichrist bloodlines.

This chapter directly overlaps with Nicholas de Vere’s Dragon/Anjou/Vere/Templar/Baphomet/Dragon bloodline source-field.

The citation-laundering issue

Gary Wayne again cites his own earlier book, *The Genesis 6 Conspiracy*, for material that itself cites Gardner and other Grail/Templar/Rex Deus sources.

One might anticipate a royal bloodline and heraldry like the ennobled house of Stuart, which boasted the unification of Rex Deus bloodlines from the Merovingians, the Dalriada dynasties of Tara in Ireland, the Celtic Camelot dynasty of Wales, Norse bloodlines from Rollo via the de Bruce and Saint Claire houses, David and Saul’s bloodlines, as well as alleged bloodlines from

Jesus and Mary Magdalene via the Celtic and Merovingian dynasties. The Stuart bloodline, the heraldic “House of Unicorn,” commingled with so many Rex Deus bloodlines that they were regarded as the most ennobled bloodline of their era.

This creates the now-repeated source-distance problem.

The later chapter appears to use Gary Wayne as the authority. However, the earlier work is itself built on Gardner, and Gardner’s *Realm of the Ring Lords* is tied to Nicholas de Vere’s earlier Dragon Legacy material. Therefore the later self-citation does not make the material independent.

The source chain should be recorded as:

Nicholas de Vere / Dragon Legacy source-field;
then Gardner / Ring Lords / Grail Kings / Bloodline material;
then Gary Wayne’s earlier book, *The Genesis 6 Conspiracy*;
then Gary Wayne’s later Chapter 65 citing himself.

This is especially serious because Chapter 65 is not using the source-chain for minor background. It is using it for the central claim: that a Dragon/Elvin/royal bloodline will claim the King of Jerusalem title and function as Antichrist pedigree.

Gary Wayne’s Chapter 65 framework

Gary Wayne builds Chapter 65 around:

Antichrist claiming divine titles;
Melchizedek and King of Salem;
King of Jerusalem title;
Adonizedek;
Jerusalem as Rephaim-prized city;
divine right to rule;
royal oaths and coronation rituals;
Stuart divine right;
unicorn heraldry;
Rex Deus bloodlines;
Merovingians;

Dalriada and Tara;
Camelot;
Rollo;
Bruce and St Clair;
Davidic and Saul bloodlines;
Jesus and Mary Magdalene claims;
Sion/Scion wordplay;
KJV unicorn markers;
King James;
Francis Bacon and Masonic translators;
Mount Hermon/Sion;
Priory of Sion;
Templars;
Order of Sion;
de Bouillon;
Hugh de Payen;
Fulk of Anjou;
Hugh of Champagne;
Sinclair/St Clair;
Baphomet;
Samael the Dragon;
PenDragon;
Chem-Zoroaster;
Quinotaur;
Meroveus;
and rival Antichrist bloodlines.

This is not ordinary eschatology. It is a hostile Dragon/Grail/Templar
bloodline accusation chapter.

Direct De Vere / Vere / Anjou overlap

The strongest overlap is Gary's use of Anjou, Melusine, Melisende,
Maelo de Vere, the Imperial and Royal House of Vere, Baldwin II,
Plantagenet, Order of Sion and King of Jerusalem material.

Gary's framework presents the King of Jerusalem title as an occult Antichrist ritual foreshadow and connects it to a future Dragon/Elvin Antichrist claiming Jerusalem by hereditary right.

This is directly relevant to Nicholas de Vere's Dragon/Anjou/Vere framework. Gary is not simply discussing medieval Jerusalem. He is discussing a Dragon/Elvin hereditary claim through the very families and mythic structures associated with Nicholas de Vere's work.

Baphomet / Samael / Dragon / PenDragon issue

The Baphomet section is especially important.

Gary cites De Vere directly in this chapter for Baphomet material. The same field appears in *The Dragon Legacy*: Baphomet with goat head, Swan wings, Dragon torso, Khem, Leviathan, serpents of Hermes, alchemical Solve et Coagula, Grail symbolism, and Chem-Zoroaster.

Gary then uses that material in a hostile Templar / Baphomet / Antichrist bloodline structure. He identifies Baphomet with Samael the Dragon, the Head Dragon and PenDragon, and places this inside a chapter about the King of Jerusalem title and future Antichrist claims.

This is not neutral quotation. It is hostile incorporation of Nicholas de Vere's Baphomet/Dragon framework.

King of Jerusalem title and future Dragon/Elvin Antichrist

Gary's central claim is that the Antichrist will stake a King of Jerusalem claim and assert divine right to rule. He then folds in royal bloodline claims, Rex Deus material, Stuart unicorn heraldry, Sion/Scion wordplay, Templar origins, de Bouillon, de Payen, Anjou and Dragon/Elvin inheritance.

This is one of the clearest hostile associations in the whole review.

Where Nicholas de Vere's work discusses Dragon bloodline, Anjou/Vere descent, sacred kingship and Dragon sovereignty, Gary Wayne turns that field into a predicted Antichrist pedigree.

Sion / Scion / Zion manipulation

Gary Wayne treats “scion” as an occult allegory identifying Rephaim bloodline branches from Mount Sion/Hermon, then connects it to Jerusalem’s Zion and the Priory of Sion.

This matters because the chapter uses language of Sion/Scion/Zion to connect royal bloodlines, Jerusalem title claims and Mount Hermon occultism.

The issue is not simply wordplay. The wordplay is used to recode Dragon/Grail/Templar bloodline history as preparation for Antichrist’s title claim.

Stuart / unicorn / divine-right issue

Gary also links the Stuart “House of Unicorn,” KJV unicorn substitutions, King James, divine right, Rex Deus bloodlines and future Antichrist pedigree.

This connects Chapter 65 back to Chapter 21’s unicorn material. The same unicorn framework is now tied explicitly to the King of Jerusalem title and future Antichrist claims.

The unicorn material is therefore not incidental. It is part of Gary’s larger hostile bloodline structure.

Priory of Sion / Templar / Anjou framework

Gary discusses de Bouillon, Hugh de Payen, Fulk of Anjou, Hugh of Champagne, the Priory of Sion, Order of Sion, the Templar founders and the supposed royal Sion structure behind the Knights Templar.

This overlaps with the Dragon/Grail/Anjou/Vere source-field.

Nicholas de Vere’s work places Dragon bloodline and Anjou/Vere material at the centre of a sacred royal lineage. Gary uses the same class of material as a Templar-Sion-Antichrist setup.

Hostile recharacterisation

The hostile recharacterisation is explicit.

Gary Wayne takes Dragon/Elvin/Anjou/Vere/Templar/Baphomet material and makes it part of a predicted Antichrist pedigree. He presents royal Dragon/Elvin inheritance not as historical or mythic genealogy, but as a satanic end-time strategy to claim Jerusalem, counterfeit Christ, and rule through the beast system.

This is reputationally significant because it places the Dragon/Vere source-field into Antichrist accusation territory.

Citation concern

Gary Wayne's footnotes include direct citations to De Vere, Gardner, Laidler, Knight and Lomas, Sora, Addison, William of Tyre and his own earlier book.

The problem is not merely that he cites sources. The problem is that he uses those citations to construct a hostile derivative framework.

Self-citation is especially concerning where Gary cites *The Genesis 6 Conspiracy* for material that itself relies on Gardner and related Grail/Ring Lords sources. Since Gardner's Ring Lords material is tied to Nicholas de Vere's Dragon Legacy source-field, Gary's self-citation can obscure the deeper source reliance.

Citation is not permission, and hostile commercial use does not become harmless merely because a source is listed in a bibliography.

Preliminary assessment

Chapter 65 should be recorded as one of the strongest chapters.

It directly ties Dragon/Elvin bloodline material to Antichrist pedigree and the King of Jerusalem title. It uses Anjou, Vere, Melusine, Melisende, Baldwin II, Plantagenet, Order of Sion, Templars, Baphomet, Samael the Dragon, PenDragon, Khem, Leviathan and Merovingian material inside a hostile end-time framework.

It also repeats the same source-displacement pattern: Gary cites himself; his earlier work cites Gardner; Gardner's Ring Lords material is tied to Nicholas de Vere's Dragon Legacy source-field

CHAPTER 66 REVIEW

THE ELVIN HOUSES OF VERE, ANJOU, AND PLANTAGENET

Cites NDV so much so that de Bouillon was coronated with the “crown of fairy thorns” that represented Duke Godfrey’s alleged Elvin bloodline from the Merovingians

Godfrey de Bouillon held Anjou bloodlines from the kings of Lorraine, via the Vere bloodline. The house of Vere had previously left Anjou and the Comite of Anjou circa AD 800. The house of Vere was one of the branches of the Angevin dynasties but was not the senior branch; it was a junior branch that extended out of the first of three houses of Anjou. The Vere coat of arms contained a field of red and gold symbolizing the phoenix, superimposed by a white star that symbolized ascending to the throne of the world. When supported by two dragons, the coat of arms becomes the official seal of the house. Red and gold colors accompanied the coat of arms of the Merovingians, Plantagenet, Spencer, Mandeville, and the Jacobite house of Scotland. Godfrey de Vere de Bouillon was further ennobled with royal bloodlines that descended from an ancient bloodline, from the “Ancient Royal Doctrine” as an Elvin king. The house of de Vere traces their royal ancestry back to the Merovingians and allegedly includes the Davidic bloodline scioned into the Tuatha De Danann

royalty, the tribes of d' Anu, which in part is patronymic in the first syllable of the Anjou.

Rex Deus (kings of god) believe Benjamite bloodlines grafted into the Merovingian bloodlines, and that de Bouillon, Anjou, and de Payen of Lorraine claimed descent from via Dagobert. Merovingians also claimed Davidic bloodlines via intermarriage with Celtic grail dynasties of Wales, when Eurgen married the Merovingian Aminadab. The Merovingian kings in this heraldic tradition were the priestly and kingly bloodline descended from the Arya, Sidhe, and Scythian giants, the ancient grail bloodline that was later grafted into various Israelite bloodlines.

the pure form of grail is San Greal, meaning “royal bloodline,” and to others, Sang Real, again meaning “royal blood.” According to Rex Deus genealogist Laurence Gardner, the “Grail” always secretly represented the royal bloodline, the Messianic Sang Real of Judah, and not the chalice we are all familiar with. The Priory of Sion further insisted that Holy Grail and Arthurian tales encrypted the genealogy to the royal bloodline of Mary Magdalene and Jesus, descending through the Merovingian dynasty. Grail literature was patronized by Rex Deus houses and the Knights Templar, and that the Holy Grail, the Sangreal bloodline, housed the secrets to the Kings of God dynasty. The “Grail Code” observed by grail kings like the Knights of the Round Table, the Knights Templar, and the Elvin royals maintained a “behavioral manifestation” “devoted to a ‘particular form of consciousness,’” a divine essence attuned to a specific organization working toward a common good and agenda. **This harmonious**

consciousness participation required a “Hive Mind—a collective consciousness—or at least a heightened capacity toward sensitivity and the anticipation of the needs of all within the genome.. .. Without the ‘Hive Mind’ (symbolized in the Dragon Dynasty by the Merovingian Bee, t

he Phoenician ‘House of the Gods’ and the hexagonal figure of the Tree of Life of the Kabala) the Grail Code is a meaningless set of unattainable social aspirations.” “The Grail Code” was applicable only to grail blood produced by a specific genome.

The ten end-time kings will have “one mind”/gno’-may, one cognition: to give their power and strength to the beast in the end times.

The badge of the bee was the heraldic imagery of the Merovingians. “Bees live as equal entities in hives under the rule of one Sovereign who is chosen and created from their number, by the administration of “Royal Jelly” (Dergflaith) by and from the body of the previous Queen. In this respect the clans of the Danann, the Elvin King Tribes of the Western-Aryans, once replicated in their social structure the organization of the hive. Furthermore, the hexagonal construction of the bee’s incubation chamber, their place of origin or birth, is repeated in the hexagonal shape of the Kabalistic Tree of Life (the Planta-Genista, the family tree of Origen).”

Godfrey de Bouillon’s original order was alternatively named the “Vere Order of Anjou,” ennobled royal “Guardians of the Royal Secret,” the “Secret of Secrets.” King Baldwin de Vere de Bouillon, at his

succession in AD 1100, established “the original ‘Hierarchical Rule’” of the Templars.

Baldwin II’s daughter Melisende married Fulk V the Count of Anjou, who fathered Geoffrey Plantagenet.

Baldwin de Bourg was Anjou, Plantagenet, and perhaps the latter’s patriarch. The Plantagenets were regarded as the younger familial cousins to the second house of Anjou, and of Elvin pedigree. Matriarchally, the Plantagenets derived from two Anjou bloodlines, “Melusine daughter of King Elinos of Albany, and Melisende, the daughter of Baldwin de Bourg of Jerusalem.” The Plantagenet mythos indicates their name derived from “Planta-Anu” and/or “planta-genista” meaning the “plant of generations,” “the Tree of Life.” The Plantagenets received ennobled bloodlines from the senior house of Anjou Elvin bloodlines, via Melusine; her senior heir was Maelo de Vere. The Plantagenet name descended from Melusine’s younger sister Plantanu and a junior branch of the Imperial and Royal House of Vere. Baldwin II was crowned King of Jerusalem in his succession authorized by the Order of Sion’s greater barons, through the “ancient law of hereditary succession” as Godfrey and Baldwin I’s kin.

The future Dragon/Elvin Antichrist will likely claim the Jerusalem title “owed” as his right of inheritance,” in the “Kingdom of Heaven on Earth” at the abomination. Oddly though, Count Eustace/William, Godfrey’s second brother (in Lorraine at that time), was not elected King of Jerusalem as the first selection,

Godfrey de Bouillon held Anjou bloodlines from the kings of Lorraine, via the Vere bloodline. The house of Vere had

previously left Anjou and the Comite of Anjou circa AD 800. The house of Vere was one of the branches of the Angevin dynasties but was not the senior branch; it was a junior branch that extended out of the first of three houses of Anjou. The Vere coat of arms contained a field of red and gold symbolizing the phoenix, superimposed by a white star that symbolized ascending to the throne of the world. When supported by two dragons, the coat of arms becomes the official seal of the house. Red and gold colors accompanied the coat of arms of the Merovingians, Plantagenet, Spencer, Mandeville, and the Jacobite house of Scotland. Godfrey de Vere de Bouillon was further ennobled with royal bloodlines that descended from an ancient bloodline, from the “Ancient Royal Doctrine” as an Elvin king. The house of de Vere traces their royal ancestry back to the Merovingians and allegedly includes the Davidic bloodline scion into the Tuatha De Danann royalty, the tribes of d’ Anu,

De Vere, *The Dragon Legacy*, 3, 32. 3181

De Vere, *The Dragon Legacy*, 15, 112, 120, 121. 3187 Ibid., 3, 16. 3188 Ibid., 3–4. 3189 Ibid., 32, 121. 3190 Ibid., 21, 340. 3191 Baigent, Laurence Gardner, *Bloodline of the Holy Grail* (Rockport, MA: Element Books Inc., 1996), 147, 164, 236. 3193 De Vere, *The Dragon Legacy*, 84. 3194

De Vere, *The Dragon Legacy*, 47–49. 3196

417–427; De Vere, *The Dragon Legacy*, 79.

De Vere, *The Dragon Legacy*, 79. 3207 De Vere, *The Dragon Legacy*, 270. 3208 Ibid., 79.

De Vere, *The Dragon Legacy*, 16, 120, 121. 3236 Ibid., 120. 3237 De Vere, *The Dragon Legacy*, 120. 3238 276–277;

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COMPARE FOR SIMILARITIES

The strongest evidence is not just the phrase “Dragon bloodline” by itself. It is the cluster: Dragon blood / Grail Code / Hive Mind / Merovingian Bee / Tree of Life / Vere of Anjou / Elvin bloodline / Dragon Court / Societas Draconis / Sobekh / Tuatha de Danaan. That combination is highly distinctive to Nicholas de Vere’s framework.

Strongest similarity found

Gary Wayne writes about the Grail Code requiring:

“a Hive Mind—a collective consciousness—or at least a heightened capacity toward sensitivity and the anticipation of the needs of all within the genome...”

In *The Dragon Legacy*, Nicholas de Vere’s text says the Grail Code required:

“a ‘Hive Mind’—a collective consciousness—or at least a heightened capacity towards sensitivity and the anticipation of the needs of all within the genome...”

That is not just the same idea. That is substantially the same phrasing, structure, and terminology. Gary’s extract then continues with the same surrounding symbolic package: Dragon Dynasty, Merovingian Bee, Phoenician House of the Gods, Tree of Life of the Kabala, Grail Code, genome.

Very strong near-direct overlap: the bee passage

Gary Wayne includes:

“Bees live as equal entities in hives under the rule of one Sovereign who is chosen and created from their number, by the administration of ‘Royal Jelly’ (Dergflaith)...”

The Dragon Legacy contains the same bee/hive passage, including Sovereign, Royal Jelly, Dergflaith, previous Queen, Danann/Danaan, Elven King Tribes, and the hexagonal construction of the bee’s incubation chamber. My text comparison found a 44-word near-exact matching sequence in this section, followed by another long match about the bee chamber and the Kabalistic Tree of Life.

That is the strongest examples.

Heraldry: red and gold, Phoenix, white star, two dragons

Gary writes that the Vere coat of arms contained:

“a field of red and gold symbolizing the phoenix, superimposed by a white star that symbolized ascending to the throne of the world. When supported by two dragons, the coat of arms becomes the official seal of the house.”

The Dragon Legacy frontispiece has the same symbolic chain: red and gold field, Phoenix, white Star, ascending to the throne of the world, and supported by two Dragons as one of the seals of the House.

That is a clear distinctive expression/symbolic arrangement match, not just a generic dragon reference.

Vere of Anjou / Plantagenet structure

Gary’s extract says the House of Vere had left Anjou circa AD 800, that Vere was a branch of the Angevin dynasties, and that the Plantagenets were a junior branch.

The Dragon Legacy has the same structure: the House of Vere of Anjou, Maclasanu/Melusine, Maelo de Vere, Anjou, Plantagenet junior branch, and the Veres leaving Anjou in 800 AD.

This is important because it is not merely “both books mention Anjou.” It is the same genealogical architecture.

Dragon Court / Societas Draconis / Sigismund / Sobekh

Gary's passage uses the same constellation of material: Dragon Court, Societas Draconis, Sigismund, Vere/Anjou, Sobekh/Sobekh Nefru, Tuatha de Danaan, Dragon Dynasty, Davidic bloodline, Merovingian kings. In *The Dragon Legacy*, the Dragon Court section lays out Sigismund's Societas Draconis as being based on a presumed Egyptian and Scythian inheritance through Maelasanu, Vere of Anjou, Tuatha de Danaan, Sobek, and the Davidic/Merovingian strain.

That is a strong "framework borrowing" point.

"Dragon bloodline" specifically

You are right that "Dragon bloodline" is not just a throwaway phrase in this context. In *The Dragon Legacy*, "Dragon blood," "Dragon families," "Royal Dragon blood," "Dragon Dynasty," "Dragon Court," and "Grail bloodline" are part of Nicholas de Vere's central vocabulary and system. The introduction explicitly frames de Vere's work around the Grail bloodline, Dragon tradition, Dragon blood, magical/genetic inheritance, and the Dragon Court.

Gary's extract then uses that same vocabulary and structure while placing it inside his own hostile Antichrist/Rex Deus framing. That supports your argument that he is not merely making a casual reference; he is building from the terminology and internal logic of the work.

My assessment

Three levels of similarity here:

1. Direct or near-direct textual overlap

The Grail Code / Hive Mind / Merovingian Bee / Tree of Life passages are the strongest. Some wording is extremely close.

2. Distinctive terminology and symbolic package

Dragon blood, Dragon Dynasty, Grail Code, Hive Mind, Merovingian Bee, Royal Jelly/Dergflaith, Phoenician House of the Gods, Tree of Life, Elven King Tribes.

3. Structural reliance

The same genealogical-historical framework appears: Vere of Anjou, Maelasanu/Melusine, Tuatha de Danaan, Sobekh, Davidic/Merovingian bloodline, Plantagenets as junior branch, Societas Draconis, Dragon Court.

So yes: based on the uploaded material, this is not just “he cited Nicholas de Vere.” There are passages where Gary’s wording and structure appear to track *The Dragon Legacy* closely enough that you can put them into a formal comparison schedule.

The first DMCA/evidence table should start with:

Issue	Gary Wayne extract	Nicholas de Vere source	Type
Grail Code / Hive Mind	Uses “Hive Mind—a collective consciousness...” and “needs of all within the genome”	Same wording and structure in <i>The Dragon Legacy</i>	Near-direct textual overlap
Bee / Royal Jelly / Dergflaith	Uses bees, Sovereign, Royal Jelly, previous Queen, Danann, Elvin King Tribes	Same passage in <i>The Dragon Legacy</i>	Near-direct textual overlap
Vere arms	Red/gold Phoenix, white star, throne of the	Same symbolic construction	Distinctive expression/symbolic arrangement

Issue	Gary Wayne extract	Nicholas de Vere source	Type
	world, two dragons	in frontispiece	
Vere-Anjou- Plantagenet	Vere left Anjou c.800, Plantagenets junior branch	Same genealogical structure	Structural reliance
Dragon Court/Societas Draconis	Sigismund, Maelasanu, Sobekh, Tuatha de Danaan, Vere of Anjou	Same framework in <i>The Dragon Legacy</i>	Framework borrowing

In the Gary extract, his footnotes repeatedly cite *The Dragon Legacy*, Gardner, Baigent/Leigh/Lincoln, Markale, William of Tyre, etc., but I have not yet seen him cite *The Dragon Cede* in the extract. His footnotes shown around this chapter cite *The Dragon Legacy* several times, but the search for “Dragon Cede” in the Gary document did not bring up a Gary citation to *The Dragon Cede*; it returned the *Dragon Cede* file itself instead.

So the wording to use is:

“The chapter appears to contain material overlapping with *The Dragon Cede*, while the citations supplied in the extract point to *The Dragon Legacy* and other authors, not *The Dragon Cede*.”

That is safer than saying absolutely “he never cited it” until we check the whole bibliography.

1. House of Vere as central imperial/royal dynasty

Gary’s chapter is literally titled “The Elvin Houses of Vere, Anjou, and Plantagenet” and then builds a section around the House of Vere,

Anjou, Elvin descent, Plantagenets, Merovingians, and Dragon
bloodline material.

The Dragon Cede opens its main introduction as “A Brief Outline of the Prehistoric Nascence of the Imperial and Royal House of Vere”, and Nicholas states that the Veres are not merely a provincial Scottish family, but “the senior imperial and royal dynasty of Britain, Europe and the Middle-East,” reached through genealogy, heraldry, genetics, mythology, symbolism, magic, occultism, folklore and etymology.

That is a major structural overlap: Gary’s chapter is built around exactly the House of Vere / Anjou / Plantagenet framework that *The Dragon Cede* presents as Vere family material.

2. Melusine / Plantina / Anjou / Plantagenet

Gary writes that the Plantagenets derive from Anjou bloodlines, that the name connects to Planta-Anu / planta-genista / Tree of Life, and that the Plantagenet line descends from Melusine’s younger sister Plantanu/Plantina and a junior branch of the Imperial and Royal House of Vere.

The Dragon Cede has the same material: Melusine, Plantina, Angiers/Anjou, the later Plantagenet name adopted in memory of Plantina, and the claim that the Veres descend from all three Melusines. It specifically says Melusine Vere I fled to Angiers and married Rainfroi de Vere, Duke of Angiers and Count of Anjou, and that Plantina’s descendants later adopted the dynastic name Plantagenet.

That is not casual overlap. That is the same rare genealogical architecture.

3. Scythian / Danaan / fairy descendants

Gary’s extract uses the Elvin/Fairy/Scythian/Danaan structure in connection with Vere, Anjou and Plantagenet. In *The Dragon Cede*, Nicholas states that he was the first in this field to establish the Danaan and their “fairy” descendants as historical figures, using cross-referencing, symbolism, etymology and genetic findings.

That matters because Gary is not just talking about “Vere” in a normal peerage sense. He is using the Vere + Scythian + Danaan + Fairy/Elvin + Dragon bloodline package.

4. Sobekh Nefru / Dragon Court / Egyptian Dragon bloodline

Gary’s chapter uses the Dragon Court/Sobekh/Sobekh Nefru material in the same wider structure of Egyptian, Scythian, Davidic and Merovingian descent. In *The Dragon Cede*, Nicholas gives the Queen Sobekh Nefru / Dragon Court framework: Prince Ankh-fn-Khonsu first establishing the Dragon Court in the lineage, Sobekh Nefru re-establishing or ratifying it under Sobekh, and the Dragon legacy descending through Merytaten/Scota, Niall, Fenius Farsaidh, Scythia and the Danaan.

The genealogical tables in *The Dragon Cede* also set out Sobeknefru, the Dragon Kings and Queens of Sobekh, Kiya Tasherit, the House of David, Solomon, Sheba-Lilith, Jesus, Mary Magdalene, the Fisher Kings, Merovingian Sorcerer Kings and the Imperial and Royal House of Vere.

That gives you a strong “uncited *Dragon Cede* overlap” point, because *The Dragon Cede* is explicitly a genealogical book, while Gary’s chapter is making genealogical claims about the House of Vere.

5. 16q24.3 / red-haired Anunnaki / Dragon Gods

The Dragon Cede has a distinctive section claiming the Veres inherited 16q24.3 genes through Merovingian and Angevin descent, tying this to red hair, Enki, Lilith, Sumerian/Anunnaki origins, Dragon Gods, and Central Europe/Transylvania.

Gary’s provided chapter is less focused on the 16q24.3 gene phrase in the visible extract, but his “Elvin Houses of Vere, Anjou, and Plantagenet” chapter uses the same larger mythology: Elvin bloodlines, Scythian/Danaan, Merovingian, Davidic and Dragon dynastic inheritance. If another Gary chapter uses 16q24.3, red-haired Anunnaki, Enki/Lilith, or Transylvanian Dragon Gods without citing *The Dragon Cede*, that would be a very strong match.

Best preliminary finding

The strongest similarities to *The Dragon Cede* are:

Gary Wayne theme	<i>The Dragon Cede</i> match	Strength
Elvin House of Vere / Anjou / Plantagenet	<i>The Dragon Cede</i> frames the House of Vere as the senior imperial/royal dynasty with Angevin, Merovingian, mythic and genealogical roots	Strong structural overlap
Melusine / Plantina / Plantagenet	<i>The Dragon Cede</i> gives the Melusine-Plantina-Anjou-Plantagenet descent	Strong structure
Scythian / Danaan / Fairy descendants	<i>The Dragon Cede</i> states Nicholas established the Danaan/fairy descendants as historical figures through cross-disciplinary research	Strong
Sobekh Nefru / Dragon Court / Egyptian line	<i>The Dragon Cede</i> lays out Sobekh Nefru, Dragon Court, Scota, Niall, Danaan, House of David, Merovingians and Vere	Strong
House of Vere genealogy	<i>The Dragon Cede</i> is specifically “The Holy Grail Descent of the House of Vere” and contains the Vere genealogical chapters	Very strong contextual reliance

Gary’s chapter appears to rely not only on *The Dragon Legacy*, but also on the distinctive genealogical structure and House of Vere material set out in *The Dragon Cede*. Yet the citations visible in the Gary extract refer to *The Dragon Legacy* and other sources, not *The Dragon Cede*.

The original source material has been scraped from a number of places, Firstly to use a comparison I will add this material here now.

Personal Reflection

If Gary Wayne's use of Nicholas de Vere's material is supposedly incidental, the obvious question is why an entire chapter appears under the title "The Elvin Houses of Vere, Anjou, and Plantagenet."

That title is not generic. It names the House of Vere and places it inside the exact Dragon/Elvin/Grail bloodline field associated with Nicholas de Vere's work.

If the material has nothing to do with Nicholas de Vere, there would be no need to include a chapter on the Elvin Houses of Vere, Anjou and Plantagenet. There would be no need to discuss the House of Vere, Dragon Dynasty, Grail Code, Tree of Life, Anjou, Plantagenet, Priory of Sion, Templars, King of Jerusalem title and future Dragon/Elvin Antichrist claims.

The inclusion of that chapter proves relevance. It shows that Gary Wayne understood the House of Vere / Dragon Legacy / Royal Dragon Court field was central to the argument he was making.

The publisher cannot have it both ways. They cannot say Nicholas de Vere was only cited once and therefore barely used, while the book contains an entire chapter built around his named family field and the distinctive Dragon/Elvin/Grail framework publicly associated with him.

This is not incidental citation. It is targeted use of a named source-field.

The question is simple:

If this had nothing to do with Nicholas de Vere, why is the House of Vere in the book at all?

Why has he cited Nicholas de Vere 17 times in one chapter?

And if the House of Vere is important enough to form the basis of a chapter, then the use cannot honestly be reduced to “one citation” or dismissed as fair use.

Core Rebuttal to “Only One Citation / Fair Use” Claim

The publisher’s position that Gary Wayne “only cited Nicholas de Vere once” and that this therefore amounts to fair use is not supported by the structure of the chapter evidence.

The issue is not the number of footnotes alone. The issue is the extent to which Gary Wayne’s argument relies on Nicholas de Vere’s named source-field.

Chapter 66 is titled “The Elvin Houses of Vere, Anjou, and Plantagenet.” It is not a passing reference. It is an entire chapter constructed around the House of Vere, Anjou, Plantagenet, Dragon/Elvin bloodline material, the Grail Code, Tree of Life, Dragon Dynasty, Merovingian Bee, Priory of Sion, Templars, King of Jerusalem title and future Dragon/Elvin Antichrist claims.

That is Nicholas de Vere’s field.

A single citation does not transform substantial use into fair use. Nor does it excuse hostile recharacterisation. Citation is not permission. A work can be cited and still be misused, misrepresented, over-used, commercially exploited or reframed in a damaging way.

The repeated claim that Nicholas de Vere is only cited once ignores the reality that Gary Wayne repeatedly uses De Vere’s distinctive architecture: House of Vere, Dragon bloodline, Elven kings, Anjou, Plantagenet, Tuatha Dé Danann, Scythian/Sidhe descent, Grail bloodline, Tree of Life, Dragon Dynasty, Ring Lords, divine-right kingship and Royal Dragon Court material.

This is not merely background research. It is the framework of the chapter.

The citation problem is made worse by Gary Wayne’s repeated use of self-citation. Gary cites his own previous book, and that earlier book

cites Laurence Gardner. Gardner's *Realm of the Ring Lords* is itself tied to Nicholas de Vere's earlier *From Transylvania to Tunbridge Wells*, later published as *The Dragon Legacy*. This creates a source-displacement chain:

Nicholas de Vere / Dragon Legacy source-field;
then Gardner / Realm of the Ring Lords;
then Gary Wayne's earlier book;
then Gary Wayne's later chapter citing himself.

This citation chain makes Nicholas de Vere's source-field appear more distant than it is.

The evidence therefore shows that the issue is not "one citation." The issue is substantial reliance on Nicholas de Vere's named work, named family field, and distinctive Dragon/Elvin/Grail bloodline framework.

Chapter 66 should be treated as direct use of Nicholas de Vere's work and identity-field, not incidental quotation.

The publisher's "fair use" claim is further weakened because Gary Wayne does not merely cite the material neutrally. He uses it within a hostile Antichrist framework. The House of Vere, Anjou and Plantagenet material is reframed as part of a future Dragon/Elvin Antichrist pedigree, King of Jerusalem claim and occult bloodline conspiracy.

That is reputationally harmful recharacterisation, not fair academic citation.

In summary:

Gary Wayne did not merely cite Nicholas de Vere once.
He built an entire chapter around Nicholas de Vere's named field.
The chapter directly targets the Elvin Houses of Vere, Anjou and Plantagenet.

It uses Dragon, Elvin, Grail, Tree of Life, Merovingian, Anjou, Templar and King of Jerusalem material.

It then reframes that material as Antichrist bloodline preparation.

CHAPTER 67 REVIEW – THE DRAGON KINGDOM OF HEAVEN

Gary Wayne builds “The Dragon Kingdom of Heaven” around Anjou, Vere, Plantagenet, Royal Scythians, Tuatha Dé Danann, Dragon/Fairy genes, Albi-Gens, divine-right kingship, King of Jerusalem claims, Sigismund, Lorraine and the Double Cross. This is the Dragon Legacy / Dragon Cede / House of Vere framework padded with outside citations and recast as Antichrist prophecy. It strongly rebuts the publisher’s “one citation / fair use” claim because the use is structural, substantial and hostile, not incidental.

Overview of the issue

Chapter 67, titled “The Dragon Kingdom of Heaven,” is a major framework chapter and should be treated as direct reliance, source displacement, hostile recharacterisation and evidential confirmation of the wider pattern.

This chapter does not merely discuss Anjou, medieval France, the Kingdom of Jerusalem, Fulk V, Baldwin, the Lusignans, Lorraine, Hungary, the Double Cross or Templar history. Gary Wayne uses those historical materials to construct a wider Dragon/Elvin royal-bloodline framework involving the House of Vere, Anjou, Plantagenet, Royal Scythians, Tuatha Dé Danann, Fairies, Shining Ones, Elvens, Lords of Anu, Dragon/Fairy genes, Albi-Gens, Rh-negative blood, divine-right kingship, King of Jerusalem title claims, Dragon kingdoms, the Cross of Lorraine, Sigismund, Dragon kingship and the eventual world-monarch / Antichrist structure.

This is not independent medieval history. It is the Dragon Legacy / Dragon Cede / House of Vere source-field being rebuilt inside Gary Wayne's hostile prophetic structure.

Why Chapter 67 matters, The bibliography is extensive with Ibids

Without having to copy every single paragraphs, to a person like myself who has grown up with this material all my life, I know what is dad's work and what is not, The amount of citations show the truth, likewise with using the etymology framwrok.

The Angevin province was the source name accepted by its ruling French family, who established the dukes of Angiers and the first house of Anjou in the ninth century AD with Fulk I Anjou, circa 888–938. The royal houses of Vere, likely from the royal Latin Verus and/or royal Pictish Vere families, was begat by King Vere of Anjou de Vere (c. 659–704) and his Dragon Queen Melusine (685–714).

Rosicrucian esoteric theology was the furtive source for Nazi occultism, Nazi Aryanism, and Vril ideology, according to Baigent and Leigh. As such, the Anjou gentry was the Albigen from Albi/albus, Old French and Latin meaning white, shining one, bright, pale-skinned, fair, and hoar(y), whereby gens derives from Latin for race, tribe, and in royal circles, the "Elvin blood."

3256 Gardner, Realm, 58, 324–325, 355–364.

3258 Gardner, Realm, 58, 324–325, 355–364; De Vere, The Dragon Legacy, 12–127, 340. 3

259 Gardner, Realm, 55–58, 324–325, 355–364;
<http://www.houseofvere.com/ver.htm>.

3261 De Vere, The Dragon Legacy, 115, 120.

Gardner, Realm of the Ring Lords, 3.

3266 De Vere, *The Dragon Legacy*, 1, 32, 109. 3267 Ibid., 36–37. 3268 Gardner, *Grail Kings*, 219.

3https://www.etymonline.com/search?q=albi;
https://etymologeek.com/ron/albi/90876344; De Vere, *The Dragon Legacy*, 120; Webster's: Hoar; Dictionary.com: hoary. 3273 De Vere, *The Dragon Legacy*, 120; Gardner, *Realm*, 315. #

3277 Gardner, *Realm of the Ring Lords*, 365. 3

278 William of Tyre, *History of Deeds*, Vol. 2, 50–51, 14:2. 3279 Ibid., Vol. 2, 47, 14:1; Catholic Encyclopedia, Vol. 8, 362. 3280 Ibid., Vol. 2, 134–135, 15:27 and note 31; Vol. 2, 139, 16:3. 3281 Ibid., Vol. 2, 49, 14:1. 3282 Ibid., Vol. 2, 136–137, 16, note 31. 3283 Ibid., Vol. 2, 264, 18:264. 3284 Ibid., Vol. 2, 233–234, 17:30, note 58. 3285 Ibid., Vol. 2, 293, 18:34. 3) Example of other Extensive ibid referencing which continues throughout the chapter.

*550; Gardner, *Bloodline of the Holy Grail*, 129,

3319 Gardner, *The Grail Kings*, 313

3332 Gardner, *Lost Secrets*, 28–36; Mackey, *History of Freemasonry*, 118, 130, 146; De Vere, *The Dragon Legacy*, 66. 3333 Gardner, *The Shadow of Solomon*, 113; De Vere, *The Dragon Legacy*, 79, 112. 3334 Leadbeater, *The Hidden Life in Freemasonry*, 47:244, referencing

3338 Gardner, *Lost Secrets*, 233. 3339 Markale, *Treasure at Gisors*, 46, 253–268.

Gardner and De Vere are cited more than 20 times.

Chapter 66 names the target field: “The Elvin Houses of Vere, Anjou, and Plantagenet.”

Chapter 67 then expands that field into “The Dragon Kingdom of Heaven.”

Together, these chapters show that Gary Wayne is not making a passing reference to Nicholas de Vere. He is building a multi-chapter argument around the same named family field, the same

Dragon/Elvin/Grail bloodline architecture and the same royal genealogy structure associated with Nicholas de Vere's work.

This directly undermines the publisher's argument that Nicholas de Vere was only cited once and that the use was incidental or fair.

Gary Wayne's Chapter 67 framework

Gary Wayne builds Chapter 67 around:

Anjou;

Angers;

Fulk I Anjou;

King Vere of Anjou de Vere;

Dragon Queen Melusine;

House of Vere;

senior and junior Anjou branches;

Plantagenets;

Royal Scythians;

Fairies;

Shining Ones;

Elvens;

Tuatha Dé Danann;

Lords of Anu;

D'Anjou as born of Anu;

Gentry as fairy blood / Dragon bloodline;

Albi-Gens;

Dragon/Fairy gene;

Royal Scythian families;

Mitanni;

Horim;

Rh-negative blood;

Gene of Isis;

Vril;

Rosicrucian and Nazi Aryan theology;

Cathars and Albigenians;

Fulk V as King of Jerusalem;

Baldwin, Sibylla, Lusignan, Champagne, Brienne and Cyprus

succession;
Anjou of Naples and Sicily;
Hungary, Lorraine and Hapsburg-Lorraine claims;
King of Jerusalem title claims;
Sigismund of Luxembourg;
Lusignan Dragon Kings of Draconis;
the Double Cross;
the Cross of Lorraine;
the Double Cross as Aryan kingship and Shining Ones symbolism;
the “Forgotten Ones”;
and the world-monarch / United Kingdom structure.

This is not just a history of Anjou. It is Gary Wayne’s hostile version of the Dragon Kingdom.

Direct overlap with Nicholas de Vere’s field

The overlap with Nicholas de Vere is direct and substantial.

Nicholas de Vere’s work and House of Vere material concern the House of Vere, Dragon blood, Royal Dragon Court, Anunnaki, Elven Kings, Ring Lords, Scythian descent, Tuatha Dé Danann, divine-right kingship, Anjou/Vere descent, Dragon queens and kings, and the Dragon lineage as a hereditary royal structure.

Gary Wayne’s Chapter 67 uses the same architecture but recasts it as a future Antichrist / Dragon Kingdom of Heaven claim.

This is the central evidential point. Gary is not discussing detached public-domain history. He is using the same unusual cluster of claims, names, bloodlines, titles, symbols and mythic interpretations that define Nicholas de Vere’s work.

The “scurried around for citations” problem

Chapter 67 appears to show Gary Wayne assembling a large citation net around a framework that is already recognisably Nicholas de Vere’s.

He cites encyclopedia entries, William of Tyre, Catholic Encyclopedia, Gardner, Rex Deus material, Baigent and Leigh, Leadbeater, Mackey, Markale, Rabelais and other sources. Some of those sources may support individual historical details such as Fulk V, Baldwin, Jerusalem succession, Lorraine, Anjou or heraldic history.

However, those sources do not independently account for the complete Dragon/Elvin/Vere/Anjou/Scythian/Tuatha/Grail/King of Jerusalem framework.

The chapter's architecture is not created by those scattered citations. The citations appear to be used to support and decorate a framework already drawn from the Dragon Legacy / Dragon Cede / House of Vere field.

This should be recorded as source-padding or citation scaffolding.

Source displacement through Gardner

The Gardner issue remains central.

Gary Wayne repeatedly relies on Gardner's *Realm of the Ring Lords* and related Gardner books. However, Nicholas de Vere stated that Gardner based *Realm of the Ring Lords* largely on Nicholas's earlier online work, *From Transylvania to Tunbridge Wells*, later *The Dragon Legacy*.

Therefore, when Gary cites Gardner for Anjou, Dragon, Ring Lords, Elven, Tuatha Dé Danann, Scythian or Grail material, the citation may still be passing through Nicholas de Vere's source-field.

This is source displacement.

The chain remains:

Nicholas de Vere / Dragon Legacy / Dragon Cede / House of Vere source-field;

then Gardner / Realm of the Ring Lords;

then Gary Wayne's earlier book or later chapters;

then Gary Wayne's expanded hostile framework.

My genealogical work and Nicholas de Vere's work

This chapter also matters because the material is not only Nicholas de Vere's published field; it is part of my wider genealogical and family-research field.

I have been working for years on the House of Vere, Anjou, Plantagenet, Dragon Court, royal bloodline, Dragon Legacy and Dragon Cede material. Gary Wayne's chapter does not simply mention one historical family. It walks through the same genealogical terrain and then recasts it as Antichrist bloodline material.

That is why the publisher's "one citation" defence is inadequate.

The issue is not one sentence. The issue is a whole framework, developed over decades by Nicholas de Vere and carried forward through your own research.

Hostile recharacterisation

Gary Wayne's recharacterisation is hostile.

Nicholas de Vere's field presents Dragon blood, Dragon kingship, Anjou/Vere descent, Royal Scythian heritage, Tuatha Dé Danann, Elven kings, divine-right kingship and the Royal Dragon Court as a hereditary, sacred, royal and mythic tradition.

Gary Wayne recasts that field as:

Antichrist contenders;
Dragon Kingdom of Heaven;
fallen bloodline claims;
Vril and Nazi Aryan theology;
Rh-negative occult genetics;
world-monarch ambition;
King of Jerusalem usurpation;
beast empire preparation;
and a counterfeit Kingdom of Heaven.

That is not neutral citation. It is hostile inversion.

Relationship to Chapters 65 and 66

Chapter 67 should be read with Chapters 65 and 66.

Chapter 65 frames the King of Jerusalem title as an Antichrist claim.

Chapter 66 names the Elvin Houses of Vere, Anjou and Plantagenet.

Chapter 67 then expands Anjou/Vere/Plantagenet into the Dragon Kingdom of Heaven.

Together, the three chapters form a structured hostile argument:

King of Jerusalem title;

Elvin Houses of Vere, Anjou and Plantagenet;

Dragon Kingdom of Heaven.

This is a direct multi-chapter targeting of the Nicholas de Vere / House of Vere / Dragon Legacy field.

Rebuttal to “one citation / fair use”

The publisher’s argument that Nicholas de Vere was only cited once and that this is fair use cannot stand against Chapter 67.

Even if a particular page contains only one visible citation to De Vere, the chapter’s substance is drawn from the House of Vere / Dragon Legacy / Dragon Cede framework. Fair use is not determined by counting one footnote while ignoring the surrounding structure.

The relevant question is not simply “how many times was Nicholas cited?”

The relevant questions are:

How much of the framework is Nicholas de Vere’s field?

How distinctive is the structure being used?

Is the use incidental or central?

Is it neutral or hostile?

Does the chapter use named House of Vere / Anjou / Dragon / Elvin material?

Does it commercially exploit and reframe the work?

Does it mislead readers into thinking the framework is Gary Wayne's own synthesis?

Chapter 67 answers those questions clearly.

The use is central, substantial, structured and hostile.

Preliminary assessment

Chapter 67 should be recorded as one of the strongest framework chapters.

It demonstrates that Gary Wayne is not merely quoting Nicholas de Vere. He is reconstructing the Dragon Legacy / Dragon Cede / House of Vere framework across multiple chapters and reframing it as Antichrist prophecy.

Chapter 67 should be marked as:

direct framework reliance;
source displacement through Gardner;
citation scaffolding;
substantial use of House of Vere material;
hostile recharacterisation;
and rebuttal evidence against the publisher's "one citation / fair use" claim.

In summary:

Gary Wayne builds Chapter 67 around Anjou, Vere, Plantagenet, Dragon/Fairy genes, Royal Scythians, Tuatha Dé Danann, Elvens, Shining Ones, Lords of Anu, Albi-Gens, King of Jerusalem claims and Dragon Kingdom language.

This is the same field developed by Nicholas de Vere and continued through the House of Vere / Dragon Court research.

Gary pads the framework with many citations, but the architecture remains Dragon Legacy / Dragon Cede.

He recasts the material as Antichrist bloodline preparation and a counterfeit Kingdom of Heaven.

This is not one citation. It is a whole chapter built from the named source-field.

CHAPTER 68 REVIEW

THE NEW TEMPLARS

In bold are extracts that wayne has used in his chapter that are direct citation word for word from Garnder and NDV

Royal Masonic orders, and the refugee Templar adepts begat with the establishment of Ordo Draconis in Hungary. The Dragon Court of Luxemburg, from which Sigismund king of Hungary descended from, donned the insignia of a dragon incurved into a circle around a red cross, which was the same emblem adopted by the Rosicrucian order. Sigismund inherited this legacy through the throne of Hungary in 1397, as a descendant of the Lusignan “Dragon Kings of Draconis,” and through his Scythian and Pict ancestry via the Angevin Royal House, the Imperial Dukes of Angiers. The ancient Aboriginal bloodline descended thorough the “Dragon Kings of Anu,” the Tuatha De Danann (Picts) from the “Egyptian Dragon Dynasty of Sobek,” and the Anjou lineage-derived house of Merovingians. Accordingly In 1411, Sigismund was crowned Holy Roman Emperor, antichrist title in addition to the King of Jerusalem title. The Dragon Court was officially established in 1408 as the Ordo Draconis with twenty-three kin Rex Deus sovereigns, and registered in Budapest. The Inner Court, the secret and senior Sarkeny Rend, acted as the repository for ancient knowledge and

secrets, which was likely the seeds for the Committee of Three Hundred order. “The family officers” of the Inner Court were/are Vere grandmasters of Britain and Europe, who venerate the Egyptian Ankh as the Albigenian Cross. Ordo Draconis was established to regain the thrones of Europe and to advance the Pursuits of Thoth.

3340 Gardner, *Lost Secrets*, 233.

3348 Gardner, *Lost Secrets*, 233.

3355 Gardner, *Realm of the Ring Lords*, xvii, 242; De Vere, *The Dragon Legacy*, 16. 3356 Gardner, *Grail Kings*, 313;

3357 De Vere, *The Dragon Legacy*, 15. 3358 *Ibid.*, 16.

3359 Gardner, *Realm of the Ring Lords*, xvii, 242 3360 *Ibid.*; De Vere, *The Dragon Legacy*, 15–16. 3361 Gardner, *Grail Kings*, 316. 3362 De Vere, *The Dragon Legacy*, 16–17. 3363 Gardner, *Realm of the Ring Lords*, 242. 3364 Baigent, Leigh, and Lincoln, *Holy Blood and Holy Grail*, 443–445. 3371

Chapter Comparison Note — “The New Templars”

This chapter should be treated as a major comparison chapter.

Gary Wayne’s chapter is not simply about the historical Knights Templar. It builds a larger structure in which the Templars, Priory of Sion, Rosicrucians, Royal Masonic orders, Ordo Draconis, Sigismund, the Dragon Court of Luxemburg, Lusignan Dragon Kings, Scythian and Pict ancestry, the Angevin Royal House, Imperial Dukes of Angiers, Tuatha Dé Danann, Egyptian Dragon Dynasty of Sobek, Merovingians, Vere grandmasters and the Albigenian Cross are all drawn into a single hostile end-times framework.

The chapter presents the Templar/Rosicrucian/Dragon Court structure as part of a Nephilim or Antichrist world-order system. This

is a hostile recharacterisation of material that belongs to the Nicholas de Vere / Dragon Legacy / Dragon Cede / Royal Dragon Court source-field.

The chapter is especially important because Gary Wayne does not merely cite Nicholas de Vere once. In the footnotes attached to this section, he directly cites *The Dragon Legacy* several times, while also citing Laurence Gardner's *Realm of the Ring Lords* and *Grail Kings* around the same House of Vere / Dragon Court / Anu / Tuatha Dé Danann / Angiers / Sobek / Merovingian material.

This shows direct and indirect reliance.

The direct reliance is shown where Gary Wayne cites *The Dragon Legacy*.

The indirect reliance is shown where he cites Gardner's *Realm of the Ring Lords*, because Gardner's Ring Lords material is itself tied to Nicholas de Vere's earlier Dragon Legacy / From Transylvania to Tunbridge Wells source-field.

The chapter therefore strengthens the argument that Gary Wayne's use of Nicholas de Vere's work is structural, repeated and central to his book. It is not incidental, and it cannot be dismissed as one citation or fair dealing.

Key overlap

Nicholas de Vere / Dragon Publishing source-field:

Royal Dragon Court;
Societas Draconis / Ordo Draconis;
Sigismund;
Dragon Court inheritance;
House of Vere / Angiers / Anjou;
Melusine / Lusignan Dragon Kings;
Scythian and Pict ancestry;
Tuatha Dé Danann / Dragon Kings of Anu;
Egyptian Dragon Dynasty of Sobek;
Merovingian bloodline;

Albigensian / Grail / Templar material;
Vere grandmasters / Dragon officers.

Gary Wayne's chapter:

Templars;
Priory of Sion;
Rosicrucians;
Invisible College;
Royal Masonic orders;
Ordo Draconis;
Dragon Court of Luxemburg;
Sigismund;
Lusignan Dragon Kings of Draconis;
Scythian and Pict ancestry;
Angevin Royal House;
Imperial Dukes of Angiers;
Dragon Kings of Anu;
Tuatha Dé Danann;
Egyptian Dragon Dynasty of Sobek;
Anjou-derived Merovingians;
Vere grandmasters;
Albigensian Cross;
Antichrist / Nephilim world-order framing.

Evidential point

This chapter is not independent Christian commentary on the Templars. It is a hostile reconstruction of the Dragon Legacy / Royal Dragon Court framework using Nicholas de Vere's own material, Gardner's related material, and Gary Wayne's biblical-prophecy framing.

The result is commercial use of the House of Vere / Dragon Court source-field while presenting that field as part of a Nephilim, Antichrist, New Babylon and world-government conspiracy.

This is source displacement, structural reliance and hostile recharacterisation.

CHAPTER 69 THE THELEMIC TREE

Chapter 69 Comparison Note — “The Thelemic Tree”

Chapter 69 should be treated as a significant structural comparison chapter.

Gary Wayne does not merely discuss biblical trees, groves or idolatry. He builds a wider symbolic system in which the World Tree, Tree of Life, Dragon Tree, Family Tree, Genealogical Tree, Phylogenetic Tree, secret-society hierarchy, royal masonic orders, Ordo Draconis, Thelema, Babalon and the Holy Grail are drawn into one occult bloodline and Antichrist framework. You have to question how many times can the bible be written out, how many people wish to coin un under the mask of god?

The chapter is relevant because it uses tree symbolism not only as religious metaphor, but as genealogy, hierarchy and inherited spiritual power.

This overlaps with the Nicholas de Vere / Dragon Legacy / Dragon Cede source-field, where the Dragon bloodline, Grail, Tree of Life, sacred genealogy, royal descent, hidden transmission and esoteric Dragon symbolism are part of the same larger framework.

Gary Wayne’s version is hostile. He reframes the tree/genealogy/Dragon/Grail field as a Thelemic, Nephilim, Rephaim, Hades-rooted, secret-society and Antichrist structure.

Key overlap

Nicholas de Vere / Dragon Publishing source-field:

Tree of Life symbolism;
Dragon bloodline;
Grail inheritance;
royal genealogy;
hidden lineage;

divine or semi-divine descent;
Dragon kingship;
esoteric transmission;
sacred bloodline symbolism;
Dragon / serpent / tree imagery.

Gary Wayne's Chapter 69:

World Tree;
Tree of Life;
Dragon Tree;
dragons as protectors of the World Tree;
Anunnaki tree rituals;
Nephilim and Rephaim immortality;
Family Tree / Genealogical Tree / Phylogenetic Tree;
secret-society hierarchy as an evergreen tree;
Thirteen European Families;
Council of Thirty-Three;
Committee of Three Hundred;
Rosicrucians;
Illuminati;
Freemasonry;
royal masonic branch orders;
Ordo Draconis;
Thelema;
Babalon;
Holy Grail;
Antichrist / Babylon framework.

Evidential point

This chapter strengthens the argument that Gary Wayne is not simply quoting isolated material. He is absorbing and reworking the symbolic architecture of the Dragon Legacy / Dragon Cede field.

The tree is used as a structure for genealogy, authority, secret transmission and spiritual inheritance. That is central to Nicholas de Vere's Dragon/Grail/bloodline framework.

Gary Wayne then converts that architecture into a hostile biblical-prophecy narrative involving Nephilim, Rephaim, Hades, secret societies, Babalon, Antichrist and world government.

This is relevant to the wider complaint because it shows:

- structural reliance;
- symbolic borrowing;
- hostile recharacterisation;
- genealogical reframing;
- and continued use of Dragon/Grail/Tree of Life material within an Antichrist narrative.

This chapter should be linked back to the earlier “Mysterious Trees of Eden” chapter and to all chapters where Gary Wayne uses Dragon, Grail, Tree of Life, Ordo Draconis, Templar, Rosicrucian and royal bloodline material.

CHAPTER 70 THE JESUITS

“Chapter 70 does not merely discuss Jesuits. It extends the Dragon Legacy conflict between Church power, false kingship, Templar structures, hidden bloodlines and royal legitimacy into a hostile Jesuit/Hapsburg/New Babylon framework. This is a continuation of the same source-field, recoded through Gary Wayne’s Antichrist narrative.”

He takes several paragraphs

One might anticipate a royal bloodline and heraldry like the ennobled house of Stuart, which boasted the unification of Rex Deus bloodlines from the Merovingians, the Dalriada dynasties of Tara in Ireland, the Celtic Camelot dynasty of Wales, Norse bloodlines from Rollo via the de Bruce and Saint Claire houses, David and Saul’s bloodlines, as well as alleged bloodlines from Jesus and Mary Magdalene via the Celtic and Merovingian dynasties. The Stuart bloodline, the heraldic “House of Unicorn,” commingled with so many Rex Deus bloodlines that they were regarded as the most ennobled bloodline of their era.

The Templar Order at the adept level worshipped a head or a skull of a goat god named Baphomet, a fallen angel of Celtic and Galatian tradition (Scythian). Baphomet was “rendered as the

Head or Source of Wisdom,” whom the Templars entitled agios ischyros Baphomet (Holy Strong Baphomet),

“Baphomet has Angel Wings (Swan feathers) and a torch between his horns. Its right arm is raised with the index finger extended. On the forearm is written the word Coagula. The finger points to the new moon. Its left arm points down and to the side and the index and little finger are extended in the form of the horns the goat.. .. On its forehead there is displayed a pentagram with the single point upper most. In the simpler form, the goat’s head traces the figure of the inverted pentagram and thus it is to be understood that one pentagram equals the other. Therefore, if the single pointpentagram represents the Goddess, then she and the goat are one, as is represented by the combining of male and female sexual attributes in one symbol. Such a thorough union of the two sexes negates the individuality of both. . . . Its legs are the legs of Pan. Its head is the head of Khem, which conjoined to the serpent or Dragon’s torso represents Leviathan. . . . Entwined around the Phallus of Baphomet are the serpents of the type represented on the caduceus of Hermes. . . . The Phallus as staff or Tree of Life is the Planta-genista in one sense, in being capped by an egg, is the symbol of potential which qualifies the image. Conclusion: Baphomet is a type of Chem-Zoroaster who is the Quinotaur associated with Meroveus.

Mithras was the god of Mithraism of Rome that originated in Zoroastrianism, the religion of the Indo-Aryans.

Dad's version: the Church and Church-backed establishment suppressed, distorted, mocked and displaced the older Dragon/Grail royal heritage. *The Dragon Legacy* explicitly says the Church and establishment attempted to eclipse the pure origins and sovereign status of the Royal House of Vere, and that authorities twisted or concealed truth to control information.

Gary's version: he takes that same conflict pattern and says these orders are not suppressing the Dragon line because they fear it; rather, they are part of a satanic/Nephilim/Antichrist New Babylon machine.

That is the inversion.

Chapter Comparison Note — “The Jesuits” / “Francis Borgia and the Montesa Order”

This chapter should be treated as a supporting structural chapter within the wider Gary Wayne comparison.

It is not as directly House-of-Vere centred as the chapters on the Elvin Houses of Vere, Anjou and Plantagenet, or The Dragon Kingdom of Heaven. However, it continues the same architecture: Templars, Rosicrucians, royal bloodlines, Church power, hidden orders, Dragon Court-adjacent structures, Hapsburgs, Borgia/Borja, Montesa, Vatican authority, banking, New World control and world-government prophecy.

Gary Wayne's chapter argues that the Jesuits were effectively a “New Templar” order inside the Roman Church. He links Ignatius of Loyola, Francis Borgia, the Montesa Order, Charles V, Hapsburg/Trastamara bloodlines, Aragon, the Order of the Golden Fleece, Vatican banking, Swiss banking, Rothschild banking, Black Nobility, Rosicrucian oversight and the New Babylon / Antichrist agenda.

The relevance to Nicholas de Vere's work is structural.

Nicholas de Vere's *Dragon Legacy* / *Dragon Cede* field already presents the Roman Church and Church-backed establishments as forces that suppressed, distorted or fraudulently displaced the older Dragon / Grail / royal bloodline tradition. Nicholas's work also lays

out Societas Draconis, Sigismund, Luxembourg, Anjou, Melusine, the Dragon Court, Egyptian and Scythian inheritance, Templar connections, the Albigensian Cross, Inner Temple structure and Vere Grand Masters.

Gary Wayne takes that wider Dragon Court / Templar / Church / royal-bloodline conflict and extends it into a later Jesuit-Hapsburg-Borgia-Montesa framework.

The issue is therefore not that Nicholas de Vere wrote a Jesuit history and Gary copied it word for word. The issue is that Gary Wayne appears to build a later-stage continuation of Nicholas de Vere's Church-versus-Dragon-bloodline framework and then recasts it as a hostile Antichrist / New Babylon / Nephilim world-order system.

Nicholas de Vere / Dragon Publishing source-field

Church-state suppression of Dragon royal heritage;
Roman Church distortion of older bloodline traditions;
Societas Draconis;
Sigismund von Luxembourg;
Luxembourg genealogy altered to claim Dragon descent;
Melusine / Maelasanu / Anjou;
Vere / Dragon Court inheritance;
Egyptian Dragon Court and Sobekh Nefru;
Scythian and Pict ancestry;
Grail succession;
red cross within a circle;
Albigensian Cross / Egyptian Ankh;
Inner Temple / Vere Grand Masters;
Templar connection;
anti-Christian, pre-Catholic Elven institution.

Gary Wayne's Jesuit / Hapsburg continuation

Jesuits as New Templars;
Ignatius of Loyola as knightly founder;
Borgia/Borja patronage;
Montesa Order as Templar continuation in Spain;

Charles V as Hapsburg/Trastamara universal monarch;
Aragon, Spain and New World authority;
Jesuits controlling education, records and colonial knowledge;
Vatican banking;
Swiss banking;
Rothschild banking;
Order of the Golden Fleece;
Bourbon/Hapsburg division;
Black Nobility;
Rosicrucian oversight;
New Babylon / Antichrist world-order framing.

Evidential point

This chapter shows Gary Wayne continuing the same pattern of hostile expansion.

He takes the already-established Dragon Legacy conflict between older Dragon/Grail royal inheritance and Roman Church-backed structures, then extends it into Jesuits, Hapsburgs, Borgia, Montesa, banking, New World control and New Babylon.

That matters because it shows that Gary's use of the Nicholas de Vere source-field is not confined to the explicit House of Vere chapters. The same architecture continues into later institutional history.

This should be recorded as:

structural reliance;
framework extension;
hostile recharacterisation;
Church-versus-Dragon-bloodline inversion;
and source-field continuation into Jesuit/Hapsburg material.

Chapter 82 Chapter 83, Chapter 84; Rely heavily on the bible framing he research in his book to collate alongside this satanic, devil, antichrist narrative

OVERALL CONCLUSION

My opinion is that, as a Bible-based book, Gary Wayne's work will appeal to readers who are curious about Scripture, prophecy, giants, fallen angels and religious history. For people stepping into that religious world, it may appear highly informative, and I can understand why it would be popular in certain Bible-believing circles.

However, the book also maintains the familiar good-versus-evil structure often used in fear-based religious teaching. It will naturally appeal to readers who prefer certainty, final answers, and a framework where they are told what to believe rather than encouraged to question further. That is where my concern begins.

While I have tried to be fair as I have mentioned many times, I know my dad's work, I know our framework, I have spent many grating months editing *The Dragon Legacy* and *The Dragon Cede*, Spent many years arguing and debating with my father at the same time as learning much from him. Along with 13 years promoting our books.

If Gary Wayne didn't appear on so much on podcasts, I would have been non the wiser to this book and my material inside it, When someone pretends to be an expert on my lived bloodline, I will find out about it, My job is to take down copyright information that contains my books without my permission.

Having reviewed Gary Wayne's chapters in context against Nicholas de Vere's *The Dragon Legacy*, *The Dragon Cede*, the Royal Dragon Court material, the House of Vere material, and associated Dragon Publishing source-field, my conclusion is that this is not a case of one

isolated citation, one passing reference, or ordinary disagreement between authors.

The issue is structural.

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This source-field is not generic. It is central to Nicholas de Vere's work and to the Royal Dragon Court tradition.

Gary Wayne's use of this material becomes especially serious because he does not merely cite it neutrally. He repeatedly reframes the material through a hostile biblical-prophecy lens. The Dragon/Vere/Grail/Templar framework is recoded as Nephilim, Rephaim, serpent-seed, fallen Watcher, beast-empire, New Babylon, Antichrist and False Prophet material.

This is the core harm.

Nicholas de Vere's work presents the Dragon lineage, House of Vere, Dragon Court, Grail, Anunnaki, Melusine, Egyptian, Scythian and royal bloodline material as a sacred, genealogical, symbolic and esoteric tradition. Gary Wayne takes that field and drives it toward the opposite conclusion: that such Dragon bloodline claims form part of an end-time Antichrist system.

That is not ordinary citation.

That is hostile recharacterisation.

The pattern is also cumulative. Earlier chapters construct the bloodline and symbolic field. Later chapters extend that field through Templars, Rosicrucians, Jesuits, Hapsburgs, Borgia, Montesa, royal masonic orders, Tree of Life symbolism, Thelema, Babylon and New Babylon. The final chapters then bring the structure to its endpoint: Antichrist, False Prophet, dragon messiah, pendragon messiah, signs, lying wonders, mark of the beast and final judgment.

This matters because the reputational harm does not come from one sentence. It comes from the whole architecture of the book. This

happens many times when people misunderstand and misinterpret what they read and take everything as literal.

Gary Wayne has built a long-form argument in which the Dragon bloodline / House of Vere / Royal Dragon Court source-field is used as part of his final Antichrist and False Prophet framework. By the end of the book, the earlier use of Nicholas de Vere's material is no longer neutral background. It has been absorbed into a hostile accusation structure.

The publisher's position that Nicholas de Vere was cited only once does not answer the evidence. Even if that claim were numerically correct in one narrow sense, it would still ignore the wider source-chain. Gary Wayne also cites Laurence Gardner repeatedly, including works whose Ring Lords and Grail material are themselves tied to Nicholas de Vere's earlier Dragon Legacy source-field. Gary Wayne also cites his own earlier work, which in turn cites Gardner and related De Vere-linked material. This creates a source-displacement problem.

The proper question is therefore not simply:

“Was Nicholas de Vere cited by name?”

The proper question is:

“Was Nicholas de Vere's distinctive source-field used, routed through secondary sources, commercially relied upon, and then hostilely recharacterised?”

On the evidence reviewed, the answer appears to be **yes**.

The chapter comparisons show repeated reliance on the same family names, bloodline structures, symbolic architecture, esoteric terminology, genealogical claims and Dragon Court framework found in Nicholas de Vere's work. The later chapters show that this framework is then driven into a final Antichrist / False Prophet conclusion.

This creates several connected issues:

substantial reliance on the Nicholas de Vere / Dragon Publishing source-field;
direct and indirect citation-chain reliance;
source displacement through Gardner and Gary Wayne's own earlier work;
commercial use of a distinctive research framework;
hostile recharacterisation of the Dragon Legacy material;
reputational harm to the living continuation of Nicholas de Vere's work;
and character or bloodline assassination by association.

This is why the issue cannot be reduced to "fair use" or "one citation."

A citation does not give an author permission to take another author's distinctive framework, rebuild it inside a hostile theological argument, monetise it, and then leave readers with the impression that the House of Vere, Royal Dragon Court, Dragon bloodline, and related living continuation of Nicholas de Vere's work belong to an Antichrist or False Prophet system.

That is the substance of this complaint.

The evidence should therefore be reviewed not as isolated snippets, but as a cumulative pattern across the book: source-field use, citation-chain routing, framework adoption, hostile inversion, and final reputational harm.

Gary Wayne's bibliography shows he in adversely cites my father though Laurence gardener, so he used The Realm of the Ring Lords and The Dragon Legacy multiple time and did not cite my father correctly.

De Vere, Nicholas. The Dragon Legacy: The Secret History of an Ancient Bloodline. San Diego: The Book Tree,

Gardner, Laurence. *Genesis of the Grail Kings*. London: Bantam Press, 2000. Gardner, Laurence. *Realm of the Ring Lords*. Gloucester, MA: Fair Winds Press, 2003.

AFTER THOUGHTS

CHAPTER 78

EXAMPLE OF HEAVY BIBLICAL LIFTING WITHOUT ORIGINAL CONTRIBUTION

This is an example of extreme lifting from Biblical source material with little apparent originality. It comes from only one chapter, and it is not even the full citation list for that chapter.

I question this method of writing, and I also question the proofreaders, editors, and publishers who allow this kind of book to pass as robust scholarship. The method appears throughout Wayne's work: long passages of Biblical or public-domain material are gathered, rearranged, and heavily cited, creating the appearance of depth and scale.

In my view, this also pads the book. It gives the impression of a large, heavily researched work, when much of the structure relies on pre-existing material, extensive citation lists, and compilation.

There are several methods at work in Wayne's books. One is the heavy use of Biblical material. Another is the use of citation trails that create an air of authority. Another is the borrowing or reframing of specialist material from source-fields such as Nicholas de Vere, Laurence Gardner, the Dragon Court, the Tuatha Dé Danann, the Anunnaki, and related bloodline frameworks.

This matters because Wayne's public image is reinforced through podcasts and interviews, where he often appears as the knowledgeable authority in the room. In some cases, especially where Biblical material

is concerned, he may indeed be teaching hosts or listeners something they have not studied before.

The problem arises when that authority is used alongside misinformation, hostile reframing, or unattributed specialist material.

The Bible is widely known. The Dragon Court is not. If listeners first encounter the Dragon Court through Wayne's hostile framing, and are told that it is evil, Antichrist, Nephilim, Rephaim, or Satanic, they may accept that without ever researching the original Nicholas de Vere material for themselves.

That is the danger.

The issue is not simply whether Wayne cites the Bible. The issue is how he uses large amounts of existing material to create authority, then places lesser-known source-fields, including my father's work, inside a hostile framework that most readers and listeners are not equipped to question.

3769 H7110—qetseph, keh'-tsef: rage; strife; foam; indignation; sore; wrath; God's anger. Wrath: Num 1:53; 16:46; 18:5; Josh 22:20; 1 Chron 19:2; 27:24; 2 Chron 19:10; 24:18; 29:8; 32:25–26; Esth 1:18; Ps 38:1; 102:10; Eccl 5:17; Isa 54:8; Jer 10:10; 21:5; 32:37; 50:13; Zech 7:12. Indignation: Deut 29:28; 2 Kings 3:27; Isa 34:2.

H2534—chemah, khay-maw': furious; indignation; rage; wrath. Fury: Gen 27:44; Lev 26:28; Isa 27:4; 34:2; 42:25; 51:13, 17, 20, 22; 59:18; 63:3, 5, 6; 66:15; Jer 4:4; 6:11; 7:20; 10:25; 21:5, 12; 23:19; 25:15; 30:23; 32:31, 37; 33:5; 36:7; 42:18; 44:6; Lam 2:4; 4:11; Ezek 5:13, 15; 6:12; 7:8; 8:18; 9:8; 13:13; 14:19; 16:38, 42; 19:12; 20:8, 13, 21, 33, 34; 21:17; 22:20, 22; 24:8; 30:13, 14, 15; 36:6; 38:18; Dan 8:6; 9:16; 11:44; Mic 5:15; Nah 1:6; Zech 8:2. Wrath: Num 25:11; Deut 29:23, 28; 2 Sam

11:20; 2 Kings 22:13, 17; 2 Chron 12:7; 34:21, 25; 36:16; Esth 2:1; 3:5; 7:7, 10; Job 19:29; 21:20; 36:18; Ps 37:8; 59:13; 76:10; 78:38; 88:7; 89:46; 90:7; 106:23; Prov 15:1; 16:14; 19:19; 21:14; 27:4; Jer 18:20; Ezek 13:15. Poison: Deut 32:24, 33; Ps 58:4; 140:3. Furious: Prov 22:24; 29:22; Ezek 5:15; 25:17; Nah 1:2. Displeasure: Deut 9:19; Ps 38:1. Hot: Deut 9:19; Ps 38:1. Rage: 2 Kings 5:12; Prov 6:34. Anger: Esth 1:12. Furiously: Ezek 23:25. Heat: Ezek 3:14. Indignation: Esth 5:9. Wrathful: Prov 15:18.

H639 —'aph, af: ire: anger. Anger: Gen 27:45; 30:2; 44:18; 49:6–7; Exod 4:14; 11:8; 32:19, 22; Num 11:1, 10; 12:9; 22:22, 27; 24:10; 25:3, 4; 32:10; Deut 6:13, 14, 15; 7:4; 9:19; 13:17; 29:20, 23, 24, 27, 28; 31:17; 32:22; Josh 7:1, 26; 23:16; Judg 2:14, 20; 3:8; 6:39; 9:30; 10:7; 14:19; 1 Sam 11:6; 17:28; 20:30, 34; 2 Sam 6:7; 12:5; 24:1; 2 Kings 13:3; 23:26; 24:20; 1 Chron 13:10; 2 Chron 25:10, 15; Neh 9:17; Job 9:5, 13; 18:4; 21:17; 35:15; Ps 6:1; 7:6; 27:9; 30:5; 37:8; 56:7; 69:24; 74:1; 77:9; 78:21, 38, 49, 50; 85:3, 5; 90:7, 11; 145:8; Prov 15:1, 18; 16:32; 19:11; 21:14; 27:4; Isa 5:25; 7:4; 9:12, 17, 21; 10:4, 5, 25; 12:1; 13:3, 9, 13; 14:6; 30:27, 30; 42:25; 48:9; 63:3, 6; 66:15; Jer 2:35; 4:8, 26; 7:20; 10:24; 15:13, 14; 17:4; 18:23; 21:5; 23:20; 25:37, 38; 30:24; 32:31, 37; 33:5; 36:7; 42:18; 44:6; 49:37; 51:45; 52:3; Lam 1:12; 2:1, 3, 6, 21, 22; 3:43, 66; 4:11; Ezek 5:13, 15; 7:3, 8; 13:13; 20:8, 21; 22:20; 25:14; 35:11; 43:8; Dan 9:16; 11:20; Hos 8:5; 11:9; 13:11; 14:4; Joel 2:13; Amos 1:11; Jonah 3:9; 4:2; Mic 5:15; 7:18; Nah 1:3, 6; Hab 3:8; 3:12; Zeph 2:2, 3; 3:8; Zech 10:3. Wrath: Gen 39:19; Exod 22:24; 32:10, 11, 12; Num 11:33; Deut 11:17; 1 Sam 28:18; 2 Kings 23:26; 2 Chron 12:12; 28:11, 13; 29:10; 30:8; Ezra 8:22; 10:14; Job 14:13; 16:9; 19:11; 20:23, 28; 32:2, 3, 5; 36:13; 40:11; 42:7; Ps 2:5, 12; 21:9; 55:3; 78:31; 95:11; 106:40; 110:5; 124:3; 138:7; Prov 14:29; 24:18; 29:8; 30:33. Face, 19: Gen 3:19; 19:1; 24:47; 48:12; Num 22:31; 1 Sam 20:41; 24:8; 25:41; 28:14; 2 Sam 14:4, 33; 18:28;

24:20; 1 Kings 1:23, 31; 1 Chron 21:21; 2 Chron 20:18; Isa 49:23; Ezek 38:18. Angry: Ps 76:7; Prov 14:17; 22:24; 29:22.

H5678—`ebrah, eb-raw': anger; rage; wrath; fury. Wrath: Gen 49:7; Job 21:30; Ps 78:49; 85:3; 90:9, 11; Prov 11:4, 23; 14:35; 21:24; Isa 9:19; 10:6; 13:9, 13; 16:6; 48:29, 30; Lam 2:2; 3:1; Ezek 7:19; 21:31; 22:21, 31; 38:19; Amos 1:10, 11; Hab 3:8; Zeph 1:15, 18. Rage: Job 40:11; Ps 7:6. Anger, 1: Prov 22:8.

The remaining chapters continue in the same manner: extreme use of Biblical material concerning Satan, the Devil, the Antichrist, spiritual warfare, fear, obedience, and control.

In my opinion, the book begins to border on a work of indoctrination rather than education. It does not simply discuss Scripture; it repeatedly uses fear-based religious framing to tell the reader what to believe, what to reject, and who or what should be viewed as evil.

For readers already familiar with the Bible, myself included, this raises an obvious question: how many more books are needed that simply repackaging Biblical material through fear, control, and end-times certainty?

Most people who have read the Bible do not need another Bible book. What they need is honest context, careful scholarship, and the freedom to question what they are being told.

