

King of the Giants

Mighty Hunter of World Mythology

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Introduction: A Worldwide Memory

Archive I. After the Flood: Rise of a Mighty One

Early Post-Flood Society
Semiramis and Her Son
Emergence of Nimrod the Hunter
Nimrod Defeats Giants to Become King of Earth
The King Himself Becomes Wicked
Tower of Shinar Ruined by Cataclysm
Rebuilding the Empire

Archive II. Saga of Sodom & Gomorrah and the Giant Wars

Elam Conquers Egypt & Canaan
Babylon Falls to Elam in Battle of Kuruksata
The Giants of Canaan
War and Fall of Sodom to Chedorlaomer
Abraham and the Anakim Defeat Chedorlaomer
Cultural-Political Consequences of the Elamite War
Wicked Annals of Sodom and Gomorrah
Destruction of Sodom & Gomorrah by Dark Star Passover

Archive III. Archives of the Ancient Hunter: Old World

Records of Sumer: Lugal Marad, Ur Nammu, Shulgi & Gilgamesh
Records of Akkad: Sargon, Naram-Sin
Records of Babylon: Marduk, Nergal, Tammuz
Records of Amorites: Hammurabi [Amraphel]
Records of Assyria: Ninurta [Ninus]
Records of Canaan: Baal, Adonis [Phoenicia]
Records of Hittites: Kumarbi, Ammuzaduga
Records of Egypt: Osiris
Records of India: Rama, Rudra, Krsna, Marthanda
Summary of Old World Hunter Gods

Archive IV. Many Shadows of Zeus: Mighty Hunter of Western Mythology

Reign of Cronus
Rise and Treachery of Zeus Over Cronus
Division of Earth & Rule of Laomedon
Grecian Masks & Memories: Aristaeus, Apollo, Dionysus,
Bacchus, Pan, Heracles, Hermes, Orion, Theseus, Erech-
theus, Amphion
Other Fragments of Zeus: Perseus, Orpheus, Linus, Damasen,
Jove
The Son of Zeus: Ares [Mars]
Summary of the Arcadian Hunter Gods

Horned Hunter of the Celts & Norse
Cernunnos of Gaul
Mabon of Gaul
Herne the Huntsman
Bel Gods of Europe
Odin & Sigmund
Hunter God of Ancient America: Kuloscap
The Many Hunter Gods of America
Giants Remembered by America
Fragments of Sumer Amidst Native America
Universality of the Hunter Mythos

Conclusion: The Death of Nimrod in Global Memory

Chronology of Events in Nimrod's Time

Nimrod Chronicle 215 VERSES IN 7 SECTIONS

After the Flood: Rise of a Mighty One

EARLY POST-FLOOD SOCIETY

Two centuries after the catastrophic deluge brought about a human population explosion. Early on there were seventy established patriarchs, each clan-head having one or several wives all giving birth to more and more progeny. Twins were unusually common and the practice of taking in concubines became more and popular because the number of females being born rapidly multiplied against the male birth-rate. These Seventy Patriarchs soon became the heads of seventy nations of the post-diluvian world immortalized within the pages of Genesis 10 in the Table of Nations.

The Genesis text reads that these 70 nations descended from the three sons of Noah who had survived the Flood upon the ark, namely, Japheth, Shem and Ham. "...and by these were the nations divided in the earth after the Flood." (Gen. 10:32) According to Deuteronomy this division was according to the sons of Israel, (Deut. 32:8) but this was a later corruption introduced into the text for the earlier versions are rendered sons of God. It was an olden belief that the nations of the world each had their own spiritual protector, as Israel had Michael the Archangel. In Enoch III we read about 70 princes over the kingdoms of men (Dict. of Deities 84), the title prince being a common designation for angelic being as in Daniel where we read about powerful angelic entities called the Prince of Persia and of Grecia.

The Greek Septuagint translation of the Books of Moses also reads sons of God which is supported by the Dead Sea texts that read that the nations were divided according to the number of the sons of God.. (An Intro to the Complete Dead Sea Scrolls: 176) Early Christian records as in the First Epistle of Clement reads, "For so it is written, when the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of his angels." (First Epistle of Clement 13:7) The older Book of Jasher refers to these 70 angels (Jasher 9:32-36) and among the oldest stone tablet writings discovered from Canaan we learn of El, the Creator, who fathered 70 gods. (Myths and Legends of Ancient Near East 110)

The original pre-flood religion involved the coming of the promised seed of the Woman, the Son of God who would overcome the Dragon [Adversary] and be an eternal lawgiver once the number of the Fallen Ones [evil Anunnaki] are replaced by the redeemed of humanity. After the acknowledgement of the authority of 70 beings that were believed to have come from the Moon after the Flood the antediluvian faith as passed down from Eden had become perverted into a pantheistic theology claiming that the Anunnaki themselves were the chosen sons of God. These were Watchers of the order written about in Genesis 6 that prior to the Flood and after it (Genesis 6) took [abducted] the daughters of men and fathered the Nephilim [Giants].

Early in post-flood history the doctrines of the Anunnaki resurfaced. This may have been due to the discovery of an ancient pre-flood archeological artifact. In the Book of Jubilees we learn that Arphaxad, son of Shem [survivor of the Flood] had a son named Kainan, named after one of his ancestors who had been a king before the Deluge who exercised dominion even over the demons of the Earth. Kainan was taught how to read and write in the antediluvian language which was still spoken in those days and when he was old enough he travelled

in search of good land to build a city, "...and he found a writing which the forefathers had carved into a rock, and he read what was in it, and he translated it and there was written in it the science of the Watchers by which they had seen the astrology of the sun and the moon and the stars and all the signs of heaven; and he wrote this down and did not say anything concerning it, for he feared to speak to Noah concerning it, lest he be angry with him on this account." (Jubilees 8:1-3) [Note: this in 36th Jubilee] This passage has also suffered from Jewish interference. The earliest versions of the Jubilees writings were reviewed by Syncellus and Cedrenus who discovered that the later translations that mentioned "former generations," or "the forefathers," in reference to the carving in the rock actually read "...of the Giants." Apparently redactors of the Jubilees text attempted to demythologize the book.

Toward the end of the pre-flood world the Goddess Cult had become predominate throughout global civilization, a darkly perverted version of the holy promise of the seed of the Woman [Eve, and Humanity by extension]. This is why Christ called Himself the Son of Man over and over again, He was acknowledging that He was the fulfillment of this primordial promise. The unholy theology venerated a certain woman who lived before the Flood who gave birth to the Seven Anunnaki who began exercising kingship the year Noah was born and reigned over the Earth for 600 years until the cataclyms. Eve, as the Mother of All Living, was the primary origin of the eventual birth of the True God but this belief system was changed into a belief of many sons who would rule the Earth called the Anunnaki.

The post-diluvian fascination with the Woman, or matriarchal aspect of the ancient faith, was in part due to the physical characteristics of the wives of Noah and his three sons. According to Hebraic records, Noah's wife Naamah was 86 years older than the patriarch and a granddaughter of the prophet Enoch [architect of the Great Pyramid complex]. She was 686 years old at the Flood and after the deluge Naamah was the oldest living person on the face of the earth. She was also, as well as her daughters-in-law who also survived the Flood on the ark, very tall, extremely beautiful, knowledgeable of antediluvian history, politics, culture, fashion, sciences and civilization in general. Prior to the cataclysm humans grew to astonishing sizes by today's standards and lived on average 900 years. These pre-flood women inspired awe in all who looked upon them and they were much revered by those born after the Flood under impure genetic circumstances. Two hundred years after the Deluge these women, as well as their husbands Noah, Japheth, Shem and Ham, were outliving their own sons and daughters and even grandchildren. HUMANITY had become frail, grew old at accelerating rates and two centuries after the catastrophe they looked upon its survivors as the embodiment of divinity and within their lore they recorded them in their traditions and annals as the Eight Immortals.

Noah was no doubt aware that his ancestor Enoch prophesied that there would be a global flood and that Noah would survive, after this event "...his posterity shall beget on the earth giants, not spiritual, but carnal." (Enoch 105:14-16). Noah himself in Genesis made a prophecy concerning his firstborn son, Japheth, foretelling that the Japhethites would become "enlarged." Born prior to the deluge as Noah's firstborn his offspring after the flood still grew to gigantic sizes and it was the Japhethites who first reigned over all the other sons of Noah, which was their birthright under patriarchal tradition. Though tall in stature and renowned for being larger than the other families of men they were

not the tallest nor most feared of the colossal offspring of Noah.

In the years after the Flood Noah and Naamah continued to bear children. Their daughters were almost as tall and equally beautiful as any females born prior to the cataclysm and they were sought fervently by men from among the families of Japheth, Shem and Ham. The sons born to Noah afterward are recorded in history as the Titan-like Anakim giants renowned throughout the older biblical books. Noah had a son called Arba, a great giant who fathered Anak, the patriarch of the Anakim of Scripture. The newer sons of Noah were regarded as bastards by his antediluvian sons, to which they can be faulted, for the Anakim in the earliest records of the Hebrews were not evil and in fact as will be shown it was the Anakim that aided Abraham in the rescue of Lot after Sodom and Gomorrah were defeated by the Elamites. Jealousy between Noah's pre-flood and post-flood sons is what led to the ostracization of the Anakim. Nor does this infer that there were not bad seeds among the populace, for there lived in those days after the Flood giants that afflicted the people in the wilderness, abducted travellers and even cannibalized them. Patriarchal stricture was slowly giving way to pockets of tyranny as the strong among the mighty were chosen to protect and then govern over their communities.

Despite the efforts of Noah, Shem and a few others true to the Elder Faith, humanity began degenerating back into the rebellious state that had earlier resulted in global cataclysm. In those days "...the evil demons began to lead astray the sons of Noah and deceived them and destroyed them. And the sons came to Noah their father and told him concerning the demons which were leading astray, darkening, and slaying the sons of their sons..." (Jubilees 10:1-2) [Note: this was 40th Jubilee]. Those who held to the Elder Faith, remembering the wicked reign of the Anunnaki and their Nephilim offspring before the Flood, while also stirred by jealousy against the newer sons of Noah, referred to these younger and gigantic sons as the Anakim in an attempt to liken them to the Anunnaki. This resulted in a pervasive prejudice against these huge men, alienating them and their families as well as giving rise to a hostility that later shook the Ancient World.

It was at this time when the youngest son of Noah from his pre-flood family, Ham, committed one of the greatest sins recorded in Genesis. Ham already had three sons mentioned in the biblical records as Cush, Mitzraim and Put, they as well having had several sons and daughters. The wife of Noah and oldest woman on earth fell prey to the adoration and veneration of the populace and became depraved and self-centered that she vexed Noah. Ham lusted after her and had sexual relations with Naamah, which in Genesis is described in very general neutral language. The text reads that Ham "...saw his father's nakedness," (Gen. 9:22) which was an unoffensive way to describe what was considered under patriarch law as a horrid crime.

Levitical law makes clear what Ham committed, reading "...The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness." (Lev. 18:8) Also, "And the man that lieth with his father's wife hath uncovered his father's nakedness." (Lev. 20:11) In the Jubilees accounts we learn that Reuben, the son of Jacob, slept with his father's concubine which was recorded as a sin because he uncovered his father's nakedness. This text also goes on to read that "...cursed be the one who sleeps with his father's wife." (Jubilees 33:7-11) Unlike as with Naamah, Reuben's sexual trespass was by

rape for the concubine, named Bilhah had become drunk and went to sleep. Jacob never touched her again. (Test. of Reuben 1:39-41) Also, Jacob's son Judah laid with Tamar, one of his son's concubines. Judah said, "I wrought a great sin, and I uncovered the covering of my son's shame." (Test. of Judah 3:14) Even outside biblical sources it is found that one of the greatest sins that could be committed was the "...violation of a guru's bed," according to Buddhist teachings. (Fountainhead 41) Further, there are even scholars that hold that the sexual trespass of Ham was probably due to sexual intercourse with Noah's wife. (Bible Knowledge Commentary 41)

Evidence of the sexual trespass involving Naamah is found in Genesis where Noah uttered a curse after discovering the intrigue. Noah said, "Cursed be Canaan; a servant of servants shall he be to his brethren," and how Canaan shall serve both Shem and Japheth. (Genesis 9:25-27). Also Genesis in this same passage twice mentioned "...and Ham was the father of Canaan." (Gene. 9:18, 22) This fact only makes sense if Canaan was the product of the trespass by which the curse attached. Canaan was the child of a forbidden union, son of Noah's wife and youngest son Ham. Canaan was the fourth son of Ham and it appears that this curse did not apply to Cush, Mitzraim or Put. The assertions of modern Christians that Ham's sin was homosexual in nature is unwarranted. For this he would have been killed, as violating the patriarch. Nor was this Ham's first or last great sin against Noah.

The Book of Jasher conveys that while upon the ark after the flood had subsided Ham stole a priceless artifact from Noah that had been passed down from generation to generation. ~~for eight thousand years~~ When Adam was found naked God went out of the Garden and slew an animal and made a coat of skin to clothe him and Eve. This skin was given to Seth, passed to Enoch, Lamech and Noah as a reminder of the eternal atonement offered to Mankind. Ham stole the garment made by God from off the ark and later gave it to Cush, his firstborn son. (Jasher 7:24-29)

Some time after the birth of Canaan by Naamah, she instigated her new husband Ham to castrate Noah, possibly because she was jealous that Noah may take another wife. On the other hand, Ham thought the idea was justified because the offspring of Noah were enormous and their presence was a burden to Noah's pre-flood sons who exercised the kingship over the people. Ham, whose historic name was actually Kham or Khem, castrated the patriarch and banished him to the west along with his Titanic offspring: the Anakim. Noah's wife was now Ham's, but one of Noah's daughter's, a virtual Titaness, the daughter of Naamah also, was taken by Ham as wife ~~as wife~~ Her name was Semiramis.

for his firstborn son Cush.

Canaan grew strong in his father's house, Ham being his father and brother. Semiramis was both wife and sister of Cush and she detested the patriarch Ham, plotted against him. When Cush married Semiramis he was already old and had five sons, Semiramis giving birth to his sixth child. Semiramis early on assimilated the wicked tactics of her mother Naamah and instigated the murder of Cush's first five sons. She prompted Ham to slay them and he did, also taking Semiramis as his own bride. But not before Semiramis hid the sixth child from him and sent the baby away to her kin in the west. This child was Nimrod and he was raised by none other than the Anakim giants he was kin to through her mother Semiramis, sister of the Anakim and daughter of Noah. NANT

Semiramis became the epitome of postflood royalty, wife of the ruling patriarch Ham as well as being a daughter of the Ancient One Noah, survivor of the Deluge along with her husband Ham and also of the even more archaic Naamah.

Semiramis and Her Son

During Semiramis' youth patriarchal society was adopting the more sensual traits of matriarchal culture. Semiramis is remembered in the annals of history as being extremely popular and as cruel as she was beautiful. She was wanton and sexually promiscuous but this luxury she did not extend to others. The origin of eunuchs (council guardians) is attributed to Queen Semiramis, who surrounded herself with beautiful men and women and had their genitalia removed or mutilated so as to excite no jealousy. (Smith's Bible Dict. 97) In the palaces carnal pleasures were reserved for royalty and the court only, servants and slaves could only watch on mutely, unable to attend even if they were permitted. Priests in the temple complexes by official mandate from Semiramis were not allowed to indulge in sexual intercourse, she enforcing legislation dictating their celibacy. (Babylon Mystery Religion 108) The terrible agonies of crucifixion were not a Roman invention, but the practice of slowly killing people who fell into political or royal disrepute is traced back to Semiramis herself. (Babylon Mystery Religion 44)

In Herodotus' Histories this early queen was called Sammuramat, who was known for her beauty, power and licentiousness. (Herodotus, Histories notes 76.pg. 559) Diodorus Siculus wrote that she was worshipped in Heliopolis on the Upper Euphrates, in Assyria, and had erected a 130 ft. high obelisk in the city of Babylon. (Dictionary of Deities 263, Encyclopedia of Religions Vol. 3 p. 264: Forlong, J.G.R. (Univ. Books) cited in Babylon Mystery Religion 31) Upon the walls of excavated monuments in Iraq have been discovered Assyrian pictures of Semiramis with Ninus [Nimrod] amidst hunting scenes. (Smiths Bible Dict. 31)

The popularity and power she experienced, devotion and fear she inspired, provoked this queen to publicly declare that she was the fulfillment of the Elder Prophecy of the coming of the Divine Lawgiver and savior of mankind, she fulfilling the role of Mother of the Promised Child. As Eve of Antediluvian Earth, Semiramis became the Mother of All Living after the deluge and statuary and imagery changed to suit this corrupted ideology. She was called Nintu (Lady Who Gave Birth) (Dict. of Deities. 603) and as Mari among the Amorites, which means The Fruitful Mother, from a root [rim] meaning to bear a child. (The White Goddess 371). In Sumer she was AMMA (the Mother), known as a mother-goddess also called Ninhursag (Lady of the Mountains). (Dict. of Deities 603). This latter epithet is curious for Sumer had no mountains. This title supports the fact that Semiramis for a while lived among the Anakim giants, her brothers, with her child in northern Canaan to the west where the Lebanon Mountains lied. Her kinship to these giants is found in her most renowned Sumerian title: NIN.ANAK, ~~xxxxxxofxxxxxx~~ **ANAK** (Dict. of Deities 452), or Lady of the Anakim. The name Semiramis appears to be constructed from Semitic roots that mean Mother [or Woman] of the Guardians.

The root for guardian appears in her other title linked to Sumer. The Sumerian goddess Shenirda, also known as the Bride, was worshipped in the cities of Larsa and Sippar. (Dict. of Deities 126) In the Genesis account we learn that

the very first post-diluvian human settlement was called Shinar and in the Book of Jasher we find that after the flood many patriarchs travelled far and wide looking for places suitable for the building of cities that they named after their wives. Shenirda means Woman of Shenir. Semiramis was often represented with architectural motifs and tower constructions. As the mother-goddess of Crete she grasped snakes, wore a dress like a tower with exposed breasts. (Dict. of Bib. Imagery 116) She was often depicted with a younger man who was thought to be her son, a figure the later Greeks identified as Zeus. (Dict. of Bib. Imagery 118) As Cybel she was recognized as the tower-bearing goddess and it is believed that her epithet Astarte means "the woman that made towers." (Babylon Mystery Religion 36-37) Interestingly, one of the principle cities of the Rephaim giants of the Old Testament who were cousins of the Anakim in Canaan was Astoreth.

Very early traditions held that this goddess, also called Ishtar, was the daughter of Enlil, and was the mother and later the wife of her own son. (Symbols, Sex 34) That Semiramis was the daughter of Noah is shown in that Ishtar of Babylonia was the daughter of Anu [a-Noah]. (Symbols, Sex 34). IN Akkad she was known as Belit-Akkadi, or Lady of Akkad (Dict. of Deities 171) and in an Akkadian hymn Ishtar is called "Queen of the land of the Four Rivers of Erech." (The Natural Genesis Vol. II p. 21) This title was yet a further attempt to usurp the elder prophecies of the Woman and her Child which had been known since the times of Eden. The Four Rivers is a reference to the four rivers of Eden, but Erech was a post-flood city built by Nimrod. In Babylon she became Zarpanit, wife of Marduk [Silver-Shining One] (Symbols, Sex 33, Dict. of Deities 172), Belit-Itani [Queen of the Gods] (Symbols, Sex 32) as well as Belit-Babili, or Queen of Babylon.

It has long been held that Astarte and the Egyptian Isis are the same goddess. (History of Baalbek 29). Both are memories of the earlier Semiramis. She was the mother and wife of Osiris, who will be detailed later in this study. After the death of Osiris she instituted his worship. (Nature Worship 14) She was also called Hather and was called the Cow [male deities called bulls] as well as Neith, the Mistress of the Gods and goddess of the Chase who held a bow and arrow, appearing in cow form. (Book of the Dead 186) The title Isis is not Egyptian, but of Asiatic origin, being Ish-ish, or She Who Weeps. (The White Goddess 337) Like Ishtar weeping over Tammuz, Isis wept over her lost Osiris.

The Greek states maintained traditions of this woman. According to Diodorus, Rhea forsake her husband Ammon [Ham], returning to her brethren the Titans [Anakim giant sons of Noah], taking one of them to husband. She provoked her husband to make war against Ammon and the Titans helped them to victory. (The Natural Genesis Vol. II p. 77) Rhea is the origin of the goddess motif depicting the search of the goddess for her son with a torch in the darkness (Stellar theology 15) much like the Statue of Liberty. As Artemis she holds a bow, holds a torch and wears a long robe. She is known to have as many as 64 different epithets. One of the more popular was Ephesia in Asia Minor, who was shown wearing a robe of the cut restivcles of bulls. (Dict. of Deities 93-94)

This is how it came to pass that Nimrod was born 251 years after the Flood. His father Cush, grandson of Noah and son of Ham was also the son of Semiramis, daughter of Noah, wife of Cush and also of Ham. In the Book of Jasher at his birth society was in a state of rebellion and for this fact the child was named Nimrod, from a root meaning to rebel. (Book of Jasher 7:23). Cush was old and took another wife [Semiramis] who mothered his sixth child, Nimrod, but she was not the mother of his five prior sons. This year was 1907 Annus mundi, better understood as 1987 BC. Nimrod quickly grew up and Josephus claimed he had "...great strength of hand," (Antiquities of the Jews Book 4:1-3) His strength and size was partly due to his father Cush being first generation, Cush's father having survived the flood and all eight of these survivors were huge by postflood standards. Philo of Alexandria, Egypt in his Questions & Answers II:82 commenting on the gigantic stature of Cush he wrote that the patriarch was "...like a giant born of the Earth," that prefers "...earthly to heavenly things, and thus appears to verify the ancient fable of the Giants and Titans." It for this reason and because his mother was the direct daughter of Noah and Naamah, the oldest people on Earth, that Nimrod was "...of great stature and immense bodily powers." (Two Babylons 21, 63)

Emergence of Nimrod the Hunter

The veneration of a hunter after the DELuge was the result of the unusual ecological situation surrounding human society. At that time God was regarded as the Unseen Shepherd and humanity was His flock. Shepherds then were considered honorable professions. Unknown to Ham, who had Semiramis sitting as his queen, his grandson Nimrod was still alive and being raised by his enemies in Canaan [prior to its name being Canaan]. Nimrod learned from the Anakim giants who were also shepherds and later in history renowned as the famous Shepherd Kings that led the Canaanite and Arab armies against Egypt to occupy that land for a couple centuries. Noah too lived there with Shem, the patriarch of the Semitic nations.

The unusual environmental problem that led to the rise of Nimrod and transition to the Hunter from the Shepherd was due to the rapid multiplication of the animals against humanity after the Flood. Wild and dangerous animals and creatures stalked the earth: cave bears, wolf packs, lions, panthers, wild boar and even large reptilian creatures that the cooler climate had not yet renered extinct. These beasts wrought much misery upon the people, attacking travellers, farmers, stole away with small children, decimated herds and flocks used for food, milk and wool. For the first twenty years Nimrod merely upheld the office of shepherd with numerous other men, learning the ways of the Elder Faith and was reliquously devout.

It was at age 20 that Nimrod was given the coat of skin that had been worn by Adam, stolen from off the ark by Ham who later had given it to his first-born Cush. The Book of Jasher reads "...and Nimrod became strong when he put on those garments, and God gave him might and strength, and he was a mighty hunter in the ~~fixx~~ earth, yea, he was a mighty hunter in the field and hunted the animals and built altars, and he offered upon them the animals before the Lord." (Jasher 7:30) The young giant-kin shepherd began actively hunting these predatory animals and the notoriety he gained from slaying animals that were now regarded as terrestrial symbols of evil greatly aided in the loss of respect for the shepherd motif as the bloodlust of the hunter excited the

passion of the people. Until that time meat was acquired by the domesticated livestock which required shepherd to protect. Nimrod taught the animals fear of mankind.

Nimrod wore a leopard skin and there is the possibility that the skin relic from Eden was that of a leopard skin for the ~~panther~~ leopard was regarded as the animal kingdom equivalent of the Watcher because of its spots that resembled vaguely eyes. Leopards were also symbols of cruelty and untamed instincts, which would definitely describe the pre-flood Watchers that took the daughters of men to give birth to the Nephilim. The leopard-Watcher connection is ancient. (Illust. Book of Signs and Symbols 62) Intriguingly, though the root word used to construct Nimrod's name means ~~rebel~~ to rebel, in Hebrew Nimrod means leopard-subduer. (Pract. Bible Dict. 67) He wore the leopard skin to exemplify his kingship over the predatory animals and also sported a horned helm in recognition of his lordship over the domesticated animals as well, a symbol that later came to mean that he was as sexually unrestrained as a bull in a pasture full of heifers. It was this practice that gave rise to the myths of the Minotaur and other horned creatures. (Two Babylons 32-33)

The Genesis chronicler admits by translation that he was aware that Nimrod was huge, quite possibly a giant. In Genesis he is described as mighty, which in Hebrew is gibbor, connoting a tyrant, someone who is huge: a giant. (Gen. 10:8) The text reads that "...he was a mighty hunter before the Lord; wherefore it is said, even as Nimrod the mighty Hunter before the Lord." Some scholars claim gibbor simply means tyrant, and while indeed this is one of its connotations, the literal meaning implies a great size. This passage would make no sense reading, "...the tyrant hunter before the Lord." The word tyranny is merely popular etymology and the actual rendering of huge or giant is correct. This is validated in the Paschal Chronicle which reads that Nimrod was a "Huntsman and Giant." (Two Babylons 240)

Nimrod's twenty year career as the Mighty Hunter gained him powerful favor with the people and Ham, not knowing who he was [his grandson and son of his wife Semiramis] had the 40-year old savior of the people moved to his own court. Within a year, the new cupbearer of the king, was king himself.

Nimrod Defeats Giants to Become King of Earth

During the twenty years that Nimrod hunted and sacrificed animals to God he was a religious man, and the Anakim giants had not yet begun to fall into depravity as we find them five hundred years later during the Conquest of Canaan by Joshua. Ham was priorly ~~king~~ king of the entire human race but the kingship had passed on to Japheth, firstborn of Noah after a war between the families of these two patriarchs. Japheth and his sons were considered as Giants, not like the Anakim who were truly like the Titans of lore, but still much taller and larger than ordinary post-flood human stock.

The myth of the Seven Giants after the Flood [having no connection to the Seven Anunnaki before the Deluge] may be traced back to the seven sons of Japheth [the Enlarged]. These sons were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. (Book of Jasher 7:2) The semi-mythical wars between the Titans and Giants appear to have been recorded in the Book of Jasher. "And

when Nimrod was forty years old, at that time there was war between his brethren and the children of Japheth, so that they were in the power of their enemies." Thus, the Seven Sons of Japheth ruled over the families of the Hamites. (Jasher 7:34)

It was by some intrigue that Semiramis, with her son Nimrod now in the court of Ham, convinced Nimrod to usurp the throne and make war against the Giants [Japhethites]. This was done, increasing not only the popularity of this Mighty Hunter, but the revelation that his mother was indeed Semiramis, the daughter of Noah further propagated the belief that she was indeed the post-flood fulfillment of the Woman who would give birth to a Savior. When Nimrod assumed the throne he took his own mother Semiris as his wife-queen, who by title was also his grandmother because she was married to his grandfather while also being his great aunt and aunt, a family relation equated anciently as a sister. To further validate his kingship and identity as the Promised One and coming Lawgiver was the fact that he not only freed the Hamites from Japhethite rule, but also enslaved them. Nimrod became the Giant-subduer.

After securing his reign over his subjects Nimrod led the Cushites (sons and grandsons of his murdered brothers) and other Hamites of the families of Put, Mitzraim and Canaan, 460 of them, along with 80 allies who were probably Anakim giants of Canaan he'd known from childhood, and brought war against the Japhethites. The Book of Jasher reveals that Nimrod still had a profound faith in God and told his nervous troops that their Japhethite enemies would "...be delivered into our hands." (Jasher 7:35). This phraseology infers the existence of a deity that would aid them in their campaign. And this is exactly what occurred. Right before entering the Japhethite territories the villages and encampments of the Japhethites were ruined by a terrible earthquake. Finding his enemies discomfited, Nimrod defeated the gigantic sons of Japheth and their families, taking some of their children as security while also leaving standing officers over them. (Jasher 7:37-38) It was this amazing event that went down in the annals of Nimrod that claimed that the Mighty Hunter was one of a group of men of old who could lay waste an entire city. (Jasher 34:42-43)

While the Anakim dwelt in northern regions of Canaan and Syria in the Lebanon Mountains, the Japhethites were living at that time in southern Canaan while the Hamites dwelt around the Jordan area on the east side of the Dead Sea in what is a stretch of Arabian Desert today. Nimrod returned from victory with material and human spoils after this earthquake and the feat heightened his popularity, as well as that of Semiramis, who was still young and beautiful, a virtual Titaness. Though she was about a hundred years older than her son Nimrod her pure first generation stock gave her the genetic advantages few others could boast. The Hamite families then migrated east and found a well-watered plain where they settled and built a city. Nimrod named the city Shenar specifically because "...the Lord had vehemently shaken his enemies [the Japhethites] and destroyed them." (Jasher 7:43)

His popularity was so widespread that "...all the sons of Noah were under Nimrod's rule," (Jasher 7) and most by choice. Many people joined the construction of the city and Shinar became a "...large and extensive city." (Jasher 7:34-43). It was here that Nimrod became the first Shepherd King. (Two Babylons 217)

The King Himself Becomes Wicked

The holy career of Nimrod quickly degenerated into a lifelong campaign of iniquity with the usurpation of the prophecies of the Coming One, a messianic figure that was still not to come for another 2,000 years. Nimrod's popularity emerged during matriarchal dominance that had begun venerating the antediluvian Goddess beliefs, the Mighty Hunter successfully establishing patriarchal [the original platform of cultural government] rule. He also turned the belief in the Sons of God that were thought of as living deities by the goddess-worshipping people into a theology venerating him as the fulfillment of the coming of a Son of God born from a Goddess among women, a virtual Avatar. He merged the Goddess and the Son of God motifs into a corrupt idolatrous worship of the Mother of God with the male-centric belief in the superiority of the male as an earthly representative of the divine Creator. The born was greater than she who gave birth.

The Sons of God were called Anunnaki prior to the Flood and thought to have been born from a Goddess who was the personification of Chaos. The Anunnaki were led by the Seven Kings and their popularity after the Deluge was only exceeded by their fame prior to the cataclysm. Nimrod had his court scribes rewrite history to his favor in order to allow him to be perceived as the fulfillment of the Elder Traditions of the promised Messiah. He went to great lengths to publicize that he slew gigantic men because they were seen as the offspring of the wicked Anunnaki, his own unusual size explained away by the "fact" that he was the Chosen One born among men who would subdue the minions of the Dragon. It was the propaganda ~~that~~ of Nimrod that led to the alienation of the giant sons of Noah whom he was kin to through his mother-wife Semiramis. Though these huge men were shepherds of noble birth and were followers of Noah and Shem [Shem called Titan in Hesiod's Theogony], Nimrod's teachings subjected them to prejudice and the people came to associate them to the historic Anunnaki, calling them the Anakim. Scholars have already found a great amount of evidence that the Babylonian scribes made a habit of altering the content of preexisting records from Sumer. (12th Planet 110)

Nimrod became to the people a giant-slayer and wrestler of evil tyrants, giants, bulls, bears and lions. His hunting exploits earned him great fame and the sole reason for the transition of the symbolism of kingship. Initially the image that came to mind of the ruler of a people was that of the Shepherd's Crook. Nimrod began as a shepherd but his career as a hunter altered the image of a Protector of men and livestock from that of a gentle guardian to that of an aggressive bloodthirsty predator. Shepherds guarded while the hunter stalked, chased and killed the wild animals, feeding them to the people. Nimrod's exploits and popularity altered the ideals of kingship and the original symbols of the Shepherd's Crook slowly gave way to the more forceful imagery of the bow and arrow or the spear as a symbol of Kingship. (Symbols Sex 81)

Nimrod's chief sin that earned him the evil fame he enjoyed was the religious adoration of the Creator through the image of fire while assuming for himself epithets that linked him to the sun, the heavenly material reminder of Deity. The people were deluded into worshipping the sphere of the sun itself as an extension of the Deity and to bless and worship His terrestrial incarnation [Nimrod] by giving over their sons and daughter [their seed] to the burning idols [heat & fire expressive of the Sun God] that Shamash [solar god] would

deliver their souls from the Second Death. He compelled the people to worship the Serpent of Fire in the plain of Shinar. This worship consisted of a twisted theology making the righteous "pass through the fire." It was held that the only ones truly righteous were children. As innocents, infants were sacrificed in a morbid perversion of the doctrine of substitution in the same way that a lamb is sacrificed so that the blood could cover the sins of the sacrificer. This infanticide was further justified by the twisted interpretation of the ancient doctrine that the ~~young~~ death of the young served the good purpose of keeping them from the evil to come that would surely in life taint them and rob them of their innocence.

It was known from time immemorial that all men would one day be made to "pass through the fire," a spiritual fire that would cleanse away unrighteousness. However, Nimrod perverted the elder faith and made what was spiritual into a literal flame where the children were sacrificed. The priests lowered the infants into red-hot bowls of metal held by metallic statues while the priests, acolytes, trumpeteers and drummers screamed, blew their horns and beat their drums in praise of the sun and Serpent of Fire to drown out the terrified shrieks and then agonizing screams of the babies that burned alive in the sacrificial bowl. As son of the sun Nimrod made war against all those who held to the True Faith in the Unseen Creator, accusing as heretics all who preached that the sun was not the physical expression of Deity and slaying them mercifully in religious fervor. By his influence the true Creator was forgotten, the Anunnaki [holy and unholyl Watchers] replaced, the matriarchal cult lost much of its power, the enormous and holy sons of Noah fell under disrepute and persecution and a murderous usurper to the throne not his own emerged from the holy sacrifices of the blood of slain animals upon altar to sitting upon the altar itself amidst an earth stained by human blood. This horrid human sacrifice was remembered in the Bible, reading that the ancients were wicked "...for even their sons and their daughters they burnt in the fire to their gods." (Deut. 12:31) It was because Nimrod was associated with fire-worship that hundreds of traditions spread afterward that he was the Sun God, his mother and wife venerated as the Moon.

It is for these reasons that the original translations of the Genesis text read that Nimrod was a Mighty Hunter against the Lord, as in the Greek Sept. (Gen. 10:8-9) The Jewish Haggadah texts and Muslim writings tell that Nimrod is the greatest sinner since the Flood (Dict. of Biblical Imagery 904) and Philo and Augustine of Hippo wrote that Nimrod was a giant and an enemy of God. (The Bible as It Was 126) The Book of Jasher reads "And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord, and he was more wicked than all the men that were before him, from the days of the Flood to those days...and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father." (Jasher 7:46-47). Mardon will prove to be a fascinating figure in this study, an olden son of Nimrod remembered by the Greeks.

Tower of Shinar Ruined by Cataclysm

Once Nimrod was enthroned his people, principally the families of Phut, Mitzraim, Cush and Canaan, proposed to build an enormous tower-complex. (Jasher 9:20-23) This idea was accepted about two days walk east of the plain of Shinar [flood plain of Sumer and Akkad] thousands of men began burning bricks for the project. The manufacture of bricks took three years while the actual construction of this

megalithic complex took 40 years. ~~Jubilees~~ (Jasher 9:23, Jubilees 10:17) Among the builders were the large Japhethites subdued by Nimrod and some among the Anakim giants employed as masons. In all, the records left to us inform us that a total of 600,000 people assembled for the tower project. (Jasher 9:22-23) The tower was so high that it took a lengthy amount of time for bricks and mortar to reach the workers at the ~~top~~ summit. If a man fell off the tower carrying a brick his death was not mourned, but if the brick was lost it was lamented. (Jasher 9:28) The Book of Jasher reads that "...they built the tower and the city, and they did this thing daily until many days and years were elapsed." (Jasher 9:31)

The sorrow over the destruction of a brick as opposed to lamenting the loss of a man's life serves to explain the true purpose of the colossal monument. Prior to the Great Flood at the place where the patriarchal-prophet Enoch ascended into heaven was constructed by the Sethites the Great Pyramid complex and its guardian Sphinx where after the Deluge emerged the Egyptian civilization. This monument is shown in this author's work Lost Scriptures of Giza and The Dark Star Thesis to have been constructed as a virtual theology in stone composed of millions of perfectly cut stone bricks that each symbolized a single perfect soul from among men. Its 144,000 casing blocks were the glorified lithic mantles of the saints and prophets that covered the elect. After the Flood the location of Giza was unknown, or kept secret, and the people felt a need for the Stones of God that had been buried unbeknownst to them beneath the sand deposits of northern Egypt. The burning of bricks three years in advance of the building project hints that these bricks had been numbered and therefore had esoteric signification attached to them, and the loss of a brick was symbolically viewed by the people as the eternal loss of the soul of a human. To truly grasp this amazing significance the reader is encouraged to review the two works mentioned above.

More evidence that the Tower of Babel was designed to encompass all the known motifs of the Great Pyramid that was built before the Flood is seen in its form and dimensions. The Babylonians later referred to the tower complex as El-Temen-An-Ki, or House of the Foundation Stone of Heaven and Earth. (History of Magic and the occult 8) Kurt Seligmann in History of Magic and the Occult wrote that the tower was in seven stages and its height corresponded to its length. "The square, though divided into seven, was again respected, and the old tradition of the four-fold world was reconciled with the seven heavens of later times." (History Magic & Occult 8) An architectural tablet found among the ruins of Babylon reveal that the tower was 290 ft. high, its length, breadth and height were equal, only its seven stages having different measurements. (Bible as History 318) The early Chaldeans believed it to have been erected at the exact center of the universe (Symbols, Sex 131) and Strabo described it as huge, dedicated to the seven planetary bodies. (Origin and Significance 84). The Akkadians designated the site as Bab-Ili, or Gate of God. (Dictionary of Bib. Imagery 67)

The Great Pyramid was also known as the Foundation of Heaven and Earth, a huge pillar of bricks that likewise served as a foundation for the Chief Cornerstone. The Giza colossi was also believed to be in the exact center of the earth's landmasses, its dimensions embody the number seven over and over and it too was a symbolic replica of the City of God that Abraham searched for "...whose builder and Maker was God." The dimensions described by ancient chroniclers of

of the Tower mirror those of the Eternal City found in the prophetic texts like the Book of Revelation where we see that "...it lieth foursquare, and the length is as large as the breadth...and the length and the breadth and the height of it are equal." (Rev. 21:16) The Tower of Babel was a replica of the cosmos as embodied in the sacred geometry of the Great Pyramid. But its construction was an insult to the Almighty, for this tower, unlike that of Achuzan [Giza] where stood the Great Pyramid, did not have a place at its summit for the Chief Cornerstone.

The attempt to replicate the works of God was only part of the reason why this Tower was destroyed by divine decree as soon as it was finished. Another reason was due to the pride of Nimrod who thought to exact revenge upon heaven for the total devastation the Flood wrought. Josephus wrote that Nimrod claimed that the Tower would protect his people from another flood and that after it was built it would be able to [...avenge himself on God for destroying their forefathers." (Antiquities of the Jews Book I, 4:1-3) Probably the worst offense adjudged against the people under Nimrod was their wilful violation of the Adamic and later the Noahic command of the Creator for mankind to "...be fruitful, multiply and replenish the earth." Both Adam in Eden and Noah after the Deluge were commanded to spread their offspring over the whole face of the earth. But with Nimrod's emergence the people, knowing fully they were in violation of ancestral covenants, assembled at Shinar and refused to initiate migratory campaigns as they had been instructed to by Noah. The unification of all people about three hundred years after the catastrophe is why the translation of their first empire, Akkad, is popularly rendered unity.

In an unusual twist Nimrod had come to power and been made king of the families of earth by a catastrophe that ruined the Japhethites defenses and towns and toward the completion of the Tower he was visited by cataclysm himself and the tower and his magnificent city were destroyed by earthquake and lightning. This destruction was also attended by a strange and unexplained mental inability of the people of different clans, villages and families to communicate. The Book of Jasher reads that God sent 70 angels [one for each patriarchal unit] to confound their speech (Jasher 9:32-36) In the earthquake a third of the megalithic construction sank into the ground, a third was blasted away by lightning and only a third of the bricks remained in a ruinous heap upon the ground. "And many of the sons of men died in that tower, a people without number." (Jasher 9:38-39) With this judgement was capitol of Nimrod's kingdom ruined, its Tower [symbol of power] reduced to a third just as in the Last Days the Creator will become Destroyer and reduced human civilization globally by a third. Truly does the end lie in the beginning.

Just as Christ uttered that He came not to bring peace but division (Matt. 10:34-36) the Godhead scattered His rebellious flock all over the Earth first by supernatural means [language rifts] followed by natural geologic disturbances [cataclysm]. Genesis reads that in the days of Peleg earth was divided. (10:25) William Cooper in his work entitled After the Flood recorded that the translation of Peleg's name as rendered in Hebrew corresponds exactly with the Akkadian noun pulukku [dividing up of a territory by means of boundaries and borders.] Cooper states that this occurred in the fifth generation after the Deluge.

Peleg lived at the exact time of the Babel dispersion and the Book of Jasher correlates this breaking up of the earth, adding details that Genesis does not. Jasher text mentions that Peleg's brother was named Yoktan because his birth signalled the time when man's lives would be lessened. (Jasher 7:19-20) It was at this time when the longevity of men began decreasing drastically. This is explained by the alteration of biospheric conditions by the cataclysm, which we are shown a tremendous amount of evidence is caused by the passovers of the Seven Comets too close to earth. The Flood halved the lifespans of men that people born after the Flood were guaranteed to live over 300 to 450 years, as did Arphaxad, son of Shem, however, after the Babel cataclysm the lifetimes of men were reduced to a maximum of 120 years. The decrease in longevity never affected those already born. Just as the eight survivors of the Flood lived their full lives so too did those born after it live their as well long after the Babel Dispersion occurred. Whatever caused this decrease, caused it as an embryonic genetic level.

A particularly old clay tablet discovered by the renowned 19th century archeologist Smith was translated to read that "...the building of this illustrious tower offended the gods. In the night they threw down what they had made. They scattered them abroad, and made strange their speech." (Daniel the Prophet Hutchings 18) Concerning the Tower, Eupolemus wrote that the structure was built by Giants. This chronicler lived during the 3rd century BC and his name is found in Maccabees 8:17. He was a Greek-speaking Jew whose writings were preserved by the 3rd century AD historian Eusebius of Caesaria. Eusebius wrote that "...the Assyrian city of Babylon was first founded by those who escaped the Flood. They were giants, and they built the tower well known in history. When the Tower was destroyed by God's power, these Giants were scattered over the whole earth." (The Bible as It Was: 12, citing Eusebius' Praeparatio Evangelica 9:17: 2-3)

In Dark Star Thesis we learned that friction between the earth's magnetosphere and that of the Dark Star [broken planet orbiting in opposition to the ecliptic] creates what is termed as a flux tube of billions of watts of electricity that have destroyed cities, fortresses and even an entire Babylonian army of 185,000 men wearing metal armor like an expansive antenna array. Archeologists have found that the ruins of the Babel Tower were subjected to the same intense heat as these other sites detailed in Dark Star thesis. In 1839 AD an immense pile of ruins 3082 ft. in circuit and 450 ft. wide were studied, "...the piles of fine bricks thrown down were vitrified [stone melted into glass] with the various colors, and they gave the ringing sound belonging to ~~glass~~ the vitrification of glass...the scattered ruins fell from a higher point than the summit of the present standing fragment. The heat of the fire which produced such amazing effects must have burned with the force of the strongest furnace... I should be inclined to attribute the catastrophe to lightning from heaven." (Ancient Structures 278-279) These statements have thus far remained insignificant to biblical scholars who should be aware of the passages of Jasher that specifically mention that the top of the Tower was blasted by lightning, the bottom of the structure sinking into the ground and the mid-portion stood upon the surface of the ground. The Jasher text perfectly described what these archeologists found and explains their unusual conclusion that the scattered ruins "...fell from a higher point than the summit of the present standing fragment."

Rebuilding the Empire

During the construction of the Tower complex thousands of men learned the masonry and engineering sciences of the preflood world under the direct supervision of men who lived before the Flood. Postdiluvian men were not lacking in ingenuity either, and handling of truly colossal megalithic stones and their erection, quarrying, transportation over long distances and finishing were all trades unto themselves learned by the masses as the years of building commenced. When the families of the earth were scattered first because of the conflagration, lightning storms, earthquake, the ensuing chaos of violence as men brought weapons against another and the disruption of the ability to communicate, they took these sciences and trades with them and established their own societies and habitation all around the earth. "And the sons of men built many cities according to their families, in all the places where they went, and throughout the earth where the Lord had scattered them...and every kingdom, city and family of the families of the children of Noah built themselves many cities after this." (Jasher 10:4, 38) This is how there suddenly appeared magnificent megalithic city-complexes all around the world, truly enigmatic stone cities that exhibit no archeological evidence that the builders of these cities received their knowledges by evolutionary process; civilization universally appeared in Sumer, Babylonia, Mari, Ugarit, Anatolia, Medea, Indus Valley, Nile Valley, Crete and even further abroad in Cambodia, China, the Yucatan of Central America, vast pyramid cities of Mexico that antedate the Aztecs, Toltecs and Maya and the strange pre-Mayan megalithic cities as well as the South American cities of Bolivia, Peru, Argentina and Brazil and predate the Inca.

"After the destruction of the Tower Nimrod dwelt at Babel, and there renewed his reign over the rest of his subjects." (Jasher 11:6) The Genesis text picks up here, reading that "...the beginning of his kingdom was Babel, and Erech, and Achad, and Calneh, in the land of Shinar." (Gen. 10:10). We now know that Calneh is a mistranslation. The city has never been found and for good reason, Calneh is a vocalization of the Akkadian kullana, meaning all of them. (New Bible Dict. 805). Babel, Erech and Achad have extensive histories known to archeologists and Babel and Erech have been excavated, ~~however~~ thus the passages actually reads that "...all of them [these cities] ~~were~~ in the land of shinar." There is no historical record of a city named Calneh. (Wycliffe Bible Dict. 291) As will be detailed, Nimrod's renewing of his reign over his subjects was done in violence.

The city of Babel is now known as the infamous city of Semiramis, Babylon, which according to Herodotus in his Histories was the largest and most extensive city of the Ancient World by the 5th century BC. Babel came to be translated as "confusion" in memory of the Tower incident. There is a distinct possibility that the city was called Babel not merely because of the Tower built and destroyed earlier, but because Babel may have been constructed from the hundreds of thousands of bricks strewn about that had not been vitrified. Babylon became the new capitol of Nimrod and the seat of the Chaldeans, a small remnant of sages and astrologers of the Tower of Babel society that still spoke the original antediluvian language. (Daniel the Prophet 38-39) The city was known as the Gate of God and the King became the Way to the Throne of the Creator. It was also at Babylon that Nimrod had the famous Hanging Gardens of Semiramis erected, terraced pillars that supported a gridwork ceiling that held aloft soil, plants and even trees that was later

recreated by the Babylonian King Nebuchadnezzar. (Tracing Our Ancestors 62)

The city of Erech built by Nimrod is also found in Jasher along with Eched [Akkad]. These names are thought to mean "they drew them out," [erech] and "battle [eched]," or "sparks of fire." (Jasher, Albinus Trans. notes on 11:3-4) These translations are made by Albinus Alcuin who in 800 AD found a copy of the ancient Jasher text and translated into Latin. The older Hebrew translations of ~~Erech~~ Akkad hold it to mean first, and also unity. (True Bible Code 23, Natural Genesis Vol. I p. 190) Both cities as we will learn in this book were renowned throughout Mesopotamian history.

Although Nimrod's exploits as Mighty Hunter and builder of cities is mentioned in the context of Ham's geneology in Genesis 10 we read in the verse following the list of cities built by Nimrod that and "...out of that land [Shinar] went forth Asshur and builded Nineveh," but this too is a controversial translation. Alexander Hislop in The Two Babylons exhibits evidence that the rendering of asshur as a proper name was an error because the word is actually past participle of a verb that in Chaldee [asherah] means "to make strong." (Two Babylons 24) Properly rendered, verse 11 of Genesis 10 reads, "...out of that land [shinar] he went forth ~~and~~ being made strong, and builded Nineveh." The reference to being made strong was not immediately at this same time but several years later when the Amorites flooded Babylonia, strengthening Nimrod's armies and reign.

Many cities surrounding Babel & Erech were took by Nimrod as he expanded his reign over all the Land Between the Rivers. One of these cities was the older port of Ur later to become an important Sumerian city. It was later a Chaldean seaport that thrived in the days of Abraham and Nimrod. Today it lies almost 200 miles away from the Persian Gulf because delta sedimentation from the Tigris and Euphrates over three and a half millennia. (Evolution Cruncher 146-147) This Ur is not to be confused with the Ur of Abraham's residence which was to the north near Haran [Hurrian domains]. Another city taken by Nimrod was Rehoboth-Ir [Wideness of the Watchers].

*** Excavations of Erech reveal that 4000 years ago the city housed as many as 50,000 people with 76 outlying villages. Its surrounding wall was six miles in circumference. (The Age of God-Kings 21)

Probably the most famous of Nimrod's occupied cities was Baalbek of Lebanon. Nimrod took possession of the kingdom in this region called in the Bible by the name of Aram. (History of Baalbek 53) Even in the days of Abraham and Nimrod it was believed that this immense ruined temple and surrounding structures were of antediluvian origin. The traditions claimed that prior to the Flood a race of demons called the Eshmudi founded Baalbek and were strong enough to lift and position the megalithic blocks that have now become famous even in the 21st century AD. The Trilithon cannot be replicated today. The Eshmudi name preserves a Sumerian root [ESH] meaning supreme. (History of Baalbek 52/ Anti-Gravity and the World Grid 185) So popular were these gigantic ruins that pilgrims in those days passing from Mesopotamia into Egypt passed through Baalbek just to see the legendary trilithon in the wall of the old temple. (Lost Cities and Ancient Mysteries of Africa 25)

Arabic manuscripts claim that after the Flood Nimrod sent giants to Baalbek to rebuild the site (History of Baalbek 54) which coincides with Egyptian sources that tell that Nimrod ruled over a race of giants called the Cyclopes who were of huge stature known for being the "...inventors of tower building." (The Two Babylons 32, 63)

Another famous city of antiquity taken by Nimrod by conquest after the Tower incident was that of Ugarit, a Canaanite capital. Interestingly, Ugarit's last king is recorded to have been Ammurapi. (Lost Cities of Atlantis, Ancient Europe 71) A clay tablet was discovered by archeologists still in the oven at Ugarit that names Ammurapi that was never extracted from the oven, hinting that Ugarit's ancient fate was during the reign of this king. Ammurapi is the same as Hammurabi or the variant Amraphel. (Dict. of Deities 25) This stunning revelation is compounded by the statement in the Book of Jasher concerning the period following the Tower catastrophe: "And the subjects and princes of Nimrod called his name Amraphel...because at the tower his princes and men fell through his means." (Jasher 11:6)

Amraphel is Nimrod, a title that is translated as One That Speaks in Secrets (Cruders) while deriving from root words, Amurru and ipul [Amurru Has Answered]. (Dict. of Deities 25) Nimrod was named this by his people because he was blamed for the Tower episode and the epithet was intended to mean that God [Amurru] has answered the insolence of Nimrod. However, this impudent king perverted this meaning and altered to his advantage in an effort to convey that the god Amurru Has Answered not the evil of the king but that the king himself is the Answer that Amurru HAS provided for his people, inferring that Nimrod is the fulfillment of the Coming One.

Saga of Sodom & Gomorrah and the Giant Wars of Genesis 14

Elam Conquers Egypt and Canaan

Within a year following the Great Dispersion, while Nimrod was busy unifying all the city-states of Sumer, Akkad, Babylonia, Aram and Anatolia so too were the Elamites of the Indus Valley quickly expanding their empire. This civilization in India was the ancestral culture of the Persians and their Median cousins. Its king was a former war general under Nimrod in Shinar named Chedorlaomer. This figure is very prominent in the oldest archives of Mesopotamia. (Jasher 13:13)

Chedorlaomer's name is found on clay and stone documents of the Near East that date between 1900-1500 BC (New Bible Dict 187) and his name is actually a compound epithet combining Kudur and Lagamar which is believed to mean "Servant of the God Lagamar," or son of the god Lagamar. (Holman Bible Dict. 246) The oldest known rendering of the title is Kudurlaomer (Dict of Biblical Imagery 803), Kudur having been discovered several times among Hittite records of the past (Bible Knowledge Commentary 52) which is an older Akkadian word that means protector. (Dict. of Deities 498). The servant motif in antiquity was very much akin to the protector one. Lagamar is also believed to be constructed from roots meaning no mercy and as a deity, Lagamar was worshipped even as late as 539 BC. (Dict. of Deities 499) While laomer was altered by scribes at an early date into Lagamar this author believes that the original title was first an ethnic designation for Elam (laom[er]) that was changed to mean Lagamar. The latter deity was a personification of the even older phonetic title of Lugal Marad [Lagamar], a Sumero-Babylonian memory of Nimrod that will be reviewed in the next Archive. Thus, Chedorlaomer was priorly just as the Book of Jasher asserts: Servant of Nimrod before the Great Dispersion.

Chedorlaomer of Elam was a strategist who knew that the future security of his reign and empire was by expanding his domains and requiring tribute from satellite nations. He also knew that Nimrod remained in Shinar and was currently by military force subjugating all the villages, towns and habitations throughout the land Between the Rivers as far as Hittite Anatolia in Asia Minor and Crete in the Mediterranean. Once securing his own kingdom, Chedorlaomer set out against the families of Ham, Put, Mitraim and Cush and found them to be at war as well in the Nile Valley over the possession of the fertile region. And Chedorlaomer ". fought with them and subdued them, and he went to the Five Cities of the plain [Sodom and Gomorrah] and he fought against them and subdued them, and they were under his control. And they served him twelve years, and they gave him a yearly tax." (Jasher 11:9-11)

Chedorlaomer was acting under divine inspiration, a mantle of prophecy that had departed Nimrod. This king of Elam initiated the beginning of the fulfillment of the Curse of Noah upon Canaan for Ham's sexual trespass in violating the patriarch's wife. Noah prophesied that Canaan would be a "... servant of servants...unto his brethren." The Jasher text cited herein specifically states that the Canaanites served Chedorlaomer, a king whose name means servant. But this was merely the beginning of this fulfillment.

The principal motive behind this conquest of these two valleys was because of their resources. The Nile was the gateway to deeper Africa while the valley of Sodom and Gomorrah and its satellite cities of Admah, Zeboiim and Zoar was rich in produce. But the most advantageous resource sought after by the Elamites was from the Dead Sea [ancient Salt Sea]. The primary tribute owed by the Canaanites was bitumin extracted from the Dead Sea and Vale of Siddim. Interestingly, Chedorlaomer's campaign is the first war mentioned in Scripture and its subject concerns fossil fuel byproducts. Bitumin was needed for oils, caulking ships, waterproofing, for baskets, cisterns and grain silos and could be harvested by the Sodomites easily because these solidified hydrocarbons were merely found drifting on the surface of the Dead Sea. (Ancient Mysteries 54) *** also for making glue. Bitumin was costly, used in trade and commerce according to very old Ebla tablets and is also mentioned in the Epic of Gilgamesh. For twelve years [144 months] the Canaanites remained servants to the former servant of Nimrod.

Babylon Falls to Elam in Battle of Kuruksata

In the fifth year of Abraham's dwelling in the land of Canaan the people of Sodom and Gomorrah rebelled against Elam, refusing to send chedorlaomer tribute. They had served him twelve years. The Elamites did not immediately respond but were quietly building cities and spreading the seeds of empire. After the passage of five years, now the tenth year of Abraham's dwelling among the Canaanites, Nimrod's pride swelled and opened the door for the further fulfillment of the Noahic Curse. The Jasher text reads that "...in those days Nimrod saw that the Cities of the Plain [Sodom and Gomorrah] had rebelled, and he came with pride and anger to war with Chedorlaomer, and Nimrod assembled all his princes and ~~was~~ subjects, about seven hundred thousand men, and went against Chedorlaomer, and Chedorlaomer went out to meet him with five thousand men, and they prepared for battle in the valley of Babel which is between Elam and Shinar." (Jasher 13:14-16)

Nimrod's chief princes, actually kings of vassal states, were Arioch, Tidal and his son Mardon. The principle figures in this battle are all found in the ancient Mesopotamian tablet texts of the Spartoli Collection in the British Museum made public in 1897 AD, tablets which mention a Great War involving a king of Elam called Kudur-Laghamar, an Eri-aku [Arioch] and a Tud-Ghula Tidal]. (Wars of Gods and Men 282) Not only are these kings all mentioned together in these texts, in Genesis and Jasher, but even in the Book of Jubilees they are found [corrupted by translation] as Kolodogomor of Elam, Emaphel [Amraphel] of Sinar [Shinar], Ariok of Selasar and Tirgal [Tidal], king of the Gentiles. (Jubilees 13:19) Though in Genesis and Jubilees Nimrod is found as Amraphel of Shinar or Babel, in the Book of Jasher in the corresponding passage concerning this battle he is referred as Nimrod of Shinar. (Jasher 16:1) This text also reads that "Nimrod, King of Babel, the same was Amraphel." (Jasher 27:2) It is intriguing to find that Shinar is found exactly seven times in the entire Bible and all seven references are in contexts with the names Nimrod, Amraphel or in a passage concerning the future Antichrist.

Arioch: A prince is the son of a king, and Arioch as well as Tidal are referred to as Nimrod's princes. This relationship applies also to Chedorlaomer, who was formerly a prince of Nimrod until he rebelled and established Elam. In

Assyrian records he was known as Eri-aku, a nephew of Chedorlaomer. (Genesis Commentary: Peter Ruckman 353) Arioch was also known as being his sister's son (Dake Annotated Reference Bible Gen 14: notes), sister being equivalent to an aunt. These relationship may infer that Chedorlaomer was either the brother of Nimrod or the brother and son of Nimrod. This could be due to Nimrod having children by one of his own daughters, for Arioch was also known for being the grandson of Queen Semiramis, Nimrod's consort. (The Two Babylons 69). This is entirely possible if Nimrod fathered him through one of Semiramis's [and his own] daughters. Arioch's name means great or tall (Cruders) and in the Jewish Targum of palestine we learn that the title derives from Arik, which means Tall Among the Giants. (Giants: A Reference Guide 7) Later in Hebrew Arioch came to mean lionlike and the name appears seven times in Scripture. But the main syllables are older than Hebrew, being Sumerian [ARI & AK]. Most scholars hold that the original meaning was Servant of the Moon [or Moon God]. (Holman bible Dict. 97/ Hebrew-Greek Key Study Bible: Zodhiates)

* Amorite documents refer to him as Arriwuk, the son of Zimri-Lim. (New Bible Dict. 80). As will be unveiled in the next Archive, Zimri-lim was an Amorite memory of Nimrod.

Arioch was ruler over Sumerian Larsa [Ellasar] (Wars of Gods and Men 282), Cappodocia according to the Dead Sea text Tales of the Patriarchs (Dead Sea Scrolls 82) and the area that later emerged as the Assyrian Empire [Tel Asshur]. (Smith's bible Dict. 303). Ellasar appears twice in Scripture, both times allied to Amraphel. (Gen. 14:1, 9). Arioch was later worshipped as a god of war by the Greeks (The Two Babylons 246) but was also remembered in even more remote places. High chiefs in New Zealand are still today referred to as Ariki (Ancient Man 292) and Old Norse names derived directly from this famous ruler. Herrick, Erich and Erik derived from roots like rikr [ruler] and ei- [always or ever] (Dict of First Names 106) and even the famous Viking navigator who apparently beat Christopher Columbus to the New World was named Leif Eiriksson [Eirik's son] after his father Erik the Red. Erik was a very popular Viking name (Ancient Man 575) as it remains today.

Tidal: This son of Nimrod ruled over Hittite Anatolia in Asia Minor and Hittite records referred to him as Tudaliyas I and his dominion extended from Anatolia into Syria, Phoenicia and Aram. (New Bible Dict. 476) Old Assyrian records from Cappodocia mention his name as Tudkhalia (New Bible Dict 1186) and show that his rule extended between the Caspian and Dead Seas. His name has been variously translated as He that Breaks the Yoke (Cruders), terribleness or simply as Great Chief. (Pract. Bible and Concord.)

Mardon: was the detested son of Nimrod that was disliked and feared by his own people. He was described in the Book of Jasher as even more evil and taller than his father Nimrod and is the ultimate source of the old adage that "...from the wicked proceeds wickedness." His name was constructed from a root word [ardon] which means a judgement of malediction (Cruders) which is suffixed by the syllable for iniquity [on]. He was born before the Great Dispersion in Nimrod's younger years and he was also known by the epithet of Martu. He was a Babylonian warlord despised by all, an eater of raw flesh. (Chronology of Genesis 37).



The battle between Nimrod and Chedorlamor's hosts was ever after known as Kuruksata, a name indicating that the conflict took place near the Sumerian city of Uruk, called Erech in Genesis. "And all those kings fought there, and Nimrod and his people were smitten before the people of Chedorlaomer, and there fell from Nimrod's men six hundred thousand men, and Mardon the king's son fell amongst them. And Nimrod fled and returned in shame and disgrace to his land, and he was under subjection to Chedorlaomer for a long time. And Chedorlaomer returned to his land [Elam] and sent princes of his hosts to the kings that dwelt around him, to Arioch king of Elasar, and to Tidal king of Goyim, and made a covenant with them, and they were all obedient to his commands." (Jasher 13:14-16)

The battle of Kuruksata as detailed in the Book of Jasher is not without substantiation through ancient sources. According to Indian texts there was a Great War that occurred around the time of the change between the Zodial houses of Taurus and Aries. It appears that when the sun was recorded to have entered the sign of the Ram from the Bull there happened a cruel war. (Symbols, Sex 288) The battle of Kuruksata is mentioned in Indian records as having been between the massive armies of Pandava and Duryedhana, the East against the West. Pandava, though outnumbered 11 to 7, won the conflict anyway. (Chronology of Genesis 167). Thus Pandava [trans: Ruler of All] was Chedorlaomer of Elam in India. Some researchers of Sumerian texts claim they have found references to a Great War involving all the armies mentioned in Genesis 14 and that during this conflict Marduk's son named Nabu was killed as well as thousands of Nephilim [Giants]. (Chronology of Genesis 34) Some records have Nabu as Martu who was killed in the Great War. (Chronology of Genesis 37) Even the most conservative scholars of biblical antiquities assert that the Elamites did indeed invade Babylonia and Sumer around 1950 BC and exert dominion over these peoples. (New Bible Dict. 304/ The Age of God-Kings 36) In the next archive will be seen proof that Marduk is none other than a memory of Nimrod. (Missing Links 33)

This peculiar battle and Nimrod's fall from power explain why in Genesis 14 we find that Amraphel is in service to Chedorlaomer. In the following two Archives will be exhibited much evidence that the Battle of Kuruksata was remembered by many nations.

The Giants of Canaan

The rebellion of Sodom and Gomorrah against the authority of Elam may have been due to alliances forged between the Cities of the Plain with the Rephaim, Zuzim and Emim nations of Giants that also inhabited Canaan. The Anakim lived there as well, but these titans-among-men fathered by Noah after the Flood were still abiding by the Elder Faith at this time and would have never allied themselves with the infamously popular cities of Sodom. This author is presently preparing an entire book about these Giants entitled Nephilim Archeology and the Hidden History of the Giants and can not now expound upon the rich histories and abundant archeological proofs of their past existence without completely disrupting the continuity of this study about Nimrod. For the purposes of this study the following information about these Nephilim cultures will suffice.

Rephaim: These Giants occur 25 times in the Hebrew scriptures (Dictionary of Deities 692), however, in the Authorized Version in English they only appear seven times as Rephaim, and five of these are in reference to the Valley of the Rephaim. All other appearances of them in the English translations are as "giants," or translated as "the Dead." In Nephilim Archeology it will be shown that this latter rendering is more properly understood as the Unresurrected Ones, for they were regarded as so inhuman as to be prohibited the promise of an afterlife.

One of the tallest giants mentioned in Scripture was Rephaim, a king of Bashan named Og whose bedstead was taken as a trophy when he was killed because he stood 14½ tall. The Ebla tablet records recorded much about the Rephaim giants even providing scholars what have become to be called the Rephaim Texts.

Zuzims: This name appears only once in the Bible, a name deriving from ziyz [wild beast], but in its present and plural sense it means terrible ones. Some scholars believe it actually means giant New Scofield Study Bible 1642 [Oxford]) and it contains a base Sumerian word identifying an evil deity named ZU [He Who Knows]. (Wars of Gods and Men 96) This links Zuzims to the later words for demons that were all constructed from older roots that meant "to know."

In the Genesis Apocryphon the Zuzims are found as zmwzmy (Dict. of Deit. 927) which appears to be derived from a root [zmm] meaning "to contrive evil." (Dict. of Deit. 927) In Arabic the word zuzim appears to be a variant of 'aziz [powerful/mighty] (Dictionary of First Names 357) and this name is connected to a geographical site twenty miles from the conjunction of the Tigris and Euphrates rivers called Zamzumu. (Smiths 101) This city was probably the preBabel origin of the Zuzim who were afterwards relocated to Canaan. The Zuzim occupied what later became known as Ammon where the biblical record declares that "...was accounted a land of giants; giants dwelt there in old time, and the Ammonites call them Zamzummims. A people great, and many, and tall, as the Anakim..." (Deut. 2: 20-21) Notice here that even the biblical chronicler thought it necessary to use the Anakim as the standard exhibiting the height of the Zamzummims.

Emims: Like the Zuzims, the Emims appear only once in the present tense in the entire Bible. The other two references are in retrospect. Emim is variously translated as the Terrible Ones or Frightening Ones. (Holman Bible Dict. 417) They dwelt in Shaveh Kiriathaim, or Plain of the Twin Cities. The biblical chronicler wrote this concerning the Emims: "The Emims dwelt there in times past, a people great, and many, and tall, as the Anakim, which were also accounted giants, as the Anakims, but the Moabites called them Emims." (Deut. 2:10-11)

The alliance between the Cities of the Plain around the Dead Sea and those of northern Canaan of the Rephaim, Zuzim and Emim giants may have been due to the fact that giants were also residing in the cities of Sodom. Archaic Hebrew traditions found in the Book of Jubilees and in Ecclesiasticus both cite the presence of giants in Sodom and Gomorrah. (Giants: A Reference Guide: 4, citing Jubilees 20:5 and Ecclesiasticus 16:8-9) Whatever the relations, they did not help Sodom and Gomorrah in the end.

~~The~~ War and Fall of Sodom to Chedorlaomer

Thirteen years after the Sodomites and Cities of the Plain in Canaan ceased their annual tribute to Elam did Chedorlaomer design a military campaign against them, "... and went to all the neighboring kings, to Nimrod, king of Shinar who was under his power, and to Tidal king of Goyim, and to Arioch, king of Elasar, with whom he made a covenant, saying, Come to me and assist me, that we may smite all the towns of Sodom and its inhabitants, for they have rebelled against me these thirteen years." (Jasher 16:1) According to the Genesis account these armies invaded from the far north of Canaan in a violent campaign that destroyed the allies of Sodom and Gomorrah. The Genesis 14 text reads:

"And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Asteroth Karnaim, and the Zuzims in Ham [ancient Ammon] and the Emims in Shaveh Kiriathaim, and the Horites in their Mount Seir, unto El-Paran, which is by the wilderness. And they returned and came to En-Mishpat, which is Kadesh, and smote all the country of the Amelekites, and also the Amorites that dwelt in Hazazon-tamar." (Gen. 14:5-7)

After this genocidal conquest the Emims nor Zuzims are ever mentioned again in the biblical RECORDS, extracanonical texts and nor is there any secular historical evidence of their continued existence. This war appeared to be their last and any survivors probably assimilated with the other giant cultures that survived elsewhere in Canaan and Syria. Josephus wrote that Chedorlaomer's invasion succeeded in overthrowing "...the offspring of the Giants." (Antiquities 1.9.1.) The Horims were a Nephilim-kin race that lived as troglodytes in the mountain fastness of Seir, modernly called Petra. Esau drove them out and his people, migrants from Hebron in Canaan took up residence in these caves and hidden limestone caverns. (Petra in History and Prophecy 146-147) The Amorites were offspring of Canaan and were in those days practicing exogamy with the Giants, their daughters providing larger offspring that were raised as soldiers. They were descended from Canaan's fourth son Emor (Smith's 15), whom in the Book of Jasher is found as Amori, men known to the Sumerians as the Amurrites (The Canaanites and Their Land 85) and to the Babylonians as the race of Martu. Martu was Mardon, son of Nimrod and ruler over these people until his death in the battle of Kuruksata. The Amorites killed were nowhere near all of them, only those dwelling at Hazazon-tamar, better known as En-Gedi on the western shore of the Dead Sea. "And these four kings went up with all their camps, about eight hundred thousand men, and they went as they were, and smote every man they found in their road." (Jasher 16:2)

Then did the kings of Sodom and Gomorrah and the Five Cities of the Plain assemble against the hosts of Chedorlaomer. The king of Sodom was Bera, a descendant of Ham whose name meant with evil or Son of Evil. (Holman Bible Dict 166). The king of Gomorrah, a city that means People of Fear (Genesis Commentary Ruckman 346) was Birsha, whose name has been variously translated as Son of Divinity or thick. In Arabic Birsha actually means large man. (Giants: A Reference Guide 4) Not only has Birsha's name been found among the ancient clay tablet records that were buried at Ebla (Wyatt Arch. Research 52) but these tablets also name the cities of Sodom, Gomorrah, Admah, Zeboim and Bela (New Bible Dict. 874), all five Cities of the Plain.

The king of Admah was Shinab, a name meaning either Change of Father or is an older Akkadian epithet meaning the Moon God [Sin] is My Father. (Genesis Comm. 353, Holman Bible Dict. 1268) Admah simply means the Citadel. The king of Zeboim was Shemeber, whose name meant powerful name in Hebrew (Holman Bible Dict. 1261) or He Who Soars on High. (Genesis Commentary 354) His name reminds one of the prophecy of Isaiah who wrote that "...the high ones of stature shall be hewn down." (Isa 10:33) The last king, that of Bela is never named. It is theorized by some that Bela was its name and that it was ruled by Balaam, a seer from Babylonia made famous in the days of the Conquest of Canaan [Balaam was hundreds of years old and his sons were the two magicians in Egypt who opposed Moses with serpent staves of their own]. Unlike the four greater cities, Bela was not a Hamite settlement but was settled after the Babel Dispersion by Semities from Asshur. (Jasher 10:35-36). The city was later known as Zoar. Zoar means little. Only Sodom, Gomorrah, Admah and Zeboim were named after four men descended from HaM. (Jasher 10:25)

The five kings of the Cities of the Plain marched out against the invading armies of Chedorlamer, "...and they joined battle with them in the vale of Siddim...four kings against five." (Genesis 14:8-9) The Vale of Siddim was full of slime pits and in the course of the battle the kings of Sodom and Gomorrah were put to flight. There are some scholars that attempt to show that Genesis 14-15 is a fictitious account, quickly pointing out that the texts read that the kings of Sodom fell into the slime pits, "...the vale of Siddim, which is the Salt Sea." They declare this to be a contradiction. Did they fall into the slime pits or into the Dead Sea [Salt Sea]?

But this is not a disparity, but a rather intriguing piece of geological information concerning the southern basin of the Dead Sea. The water level of the Dead Sea fluctuates greatly and evidently by the time of this battle the water level was very low. Thus the southern terminus of the Dead Sea was literally a valley full of slime pits whereas when this text was composed by an ancient chronicler many years after the event, the Vale of Siddim had again disappeared because the Dead Sea water table had again arisen. The Vale of Siddim is the salt Sea. This entire area is volatile for the ground contains hidden caverns and hollows everywhere. Researchers Amos Frumkin and Yoel Elitzer believe the account was put into writing for inclusion into the Scriptures about 1500-1200 BC when the water level was much higher and this specification was needed so that readers later on would know that these two areas are the exact same place. (Bib. Arch. Rev. Nov. Dec. 2001, Vol. 27 No. 6 pgs. 49-50).

Many of the soldiers of Sodom and Gomorrah got bogged in by the slime pit, some swallowed by the earth and others were fortunate to flee Chedorlamer's forces by ascending Mount Usdom [Sodom], a mountain still called by this name by local Arabs. Some, like King Bera of Sodom, used the slime pits to their advantage and were not killed. Chedorlamer's forces, declining to enter the vale, instead turned their attention to the cities of Sodom, Gomorrah, Admah and Zeboim and pillaged them, carrying away many of the people into captivity. Among the captives was Lot, Abraham's nephew and himself a powerful man who had taken up residence among the Cities of the Plain.

Abraham and the Anakim Defeat Chedorlamer

A servant of Abraham witnessed the battle and escaped the Elamite Alliance. His name was Unic and he ran and told Abraham everything he saw and that Lot

was among the captives. Abraham was no insignificant shepherd wandering about Mesopotamia, Aram, Canaan, Philistia and Egypt. He was the son of a famous war general under Nimrod in Shinar named Terah. Like Nimrod in the days of old, Abraham too had been raised in the house of Noah among Noah's Anakim sons. He was versed in all the sciences and histories of the antediluvian world and was known for his immense wisdom and knowledge in the courts of Egypt and Philistia. He was respected by the powerful Amorites in Canaan and his name has been found among the truly archaic stone and clay tablets of Ebla of the second millennium BC records. (Bible as History. 83) From the Fortress of Abram mentioned in the Egyptian Sheshonq List (Dict of Deities 3) to the inscriptions mentioning Abram in Assyrian archives (Babylonian Inlucne 2, citing Chaldean Genesis: Smith p. 317), the biblical figure of Abraham was known and in many aspects feared throughout the Old World. Even today he is the patriarch of Judaism, Christianity and Islam.

As the hosts of Chedorlaomer travelled back north toward Aram and the old city of Damascus and Baalbek, Abraham assembled his forces and was joined by his Amorite allies under the command of three chieftains named Mamre, Aner and Eschol. Chedorlaomer's advance into Canaan to destroy Sodom's allies stayed away from these Amorite chiefs and only conquered Hazazon-tamar because of its proximity to the Dead Sea [on its shoreline] and probably because it was allied to Sodom. The Amorite capitol was Mitanni on the Euphrates and they had many garrisons throughout Canaan that were not attacked by the Elamite Alliance. The Book of Jasher supports the fact that these chieftains all led numerous soldiers in aiding Abraham. (Jasher 16:16). The Genesis account appears to make the reader believe that Abraham by his own power with only 318 trained servants of his household and three Amorite men defeated the immense camps of the Elamite Alliance.

But this was far from the case. Many scholars find that the Genesis 14-15 text is authentic because of the fact that it employs a rare technical term, hanikim, when describing Abraham's retainers. (Genesis 14:14). This word is extremely rare and old, found in Egyptian Execration Texts and even in a document from Taanach dated at the first half of the second millennium BC. (Wycliffe Bible Dictionary) Interestingly, giants are also mentioned in these Egyptian curse texts and Taanach is also rendered Ta'Anak. This rare term hanikim exhibits that Abraham was helped by none other than the Anakim sons of the ancient Noah.

With 318 enormous men trained in warfare and three Amorite Chiefs with all their men, Abraham pursued the Elamite hosts, "...divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which in on the left hand of Damascus," according to Genesis (14:13-15). The surprise attack at night under cover of darkness probably caught the majority of the soldiers of Chedorlaomer with full stomachs, deep in slumber, some lying naked with prisoners of war, tired and elated and disillusioned into believing that because of their victories and immense numbers that they were impregnable, none daring to risk attacking them in their departure homeward. This was not a simple routing of the enemy camps but a terribly violent slaughter by Amorites who had a score to settle with Chedorlaomer, by Abraham who sought to rescue his nephew and nephew's family, and by the fierce Anakim who knew that Nimrod and his men were among these camps, Nimrod having banished the sons of Noah and committed much injury toward them in the older days.

The determination of Abraham might have been due to his knowledge that he was about to fulfill a prophecy that directly related to himself. When Abraham was born it was revealed by a vision to the astrologers of Nimrod's Court in Babel that one of his chief war generals, Terah, had a son born to him who would grow up to overthrow the king and three other kings like him. (Jasher 8:1-11) One of the Court of Nimrod, a man named Anuki instructed King Nimrod to slay the child and pay Terah the boy's worth. The name Anuki is the same as Enuki of the Babylonian Enuma Elish texts (Enuma Elish Vol. II 268) and is an abbreviated epithet for Anunnaki. Terah however switched out his infant son with that of a recently born boy of one of his servant girls and Nimrod, believing the infant to be Terah's son and subject of the prophecy, instantly with violence dashed the child upon the stones until dead. The infant was raised secretly and when ten years old, young Abram was sent to Canaan where he was raised by Noah himself for forty years with the men of Noah's house: the Anakim.

Nimrod was made aware of Terah's deceit later when Abram was already grown but his heart was softened after Abram exhibited the powers of the office of prophet and Abram was released from Nimrod's custody. Abraham literally fulfilled the Babylonian prophecy when he assailed the rear guard of the four kings Chedorlaomer, Nimrod [Amraphel], Arioch and Tidal. Though the prophecy was believed at first to be a judgement against Nimrod this is not what occurred. Abraham delivered Nimrod from the oppression of Chedorlaomer for the Elamite king as well as Tidal and Arioch were slain in the attack, but Nimrod barely escaped with his life and a few men back to Babylon.

Nimrod was delivered probably because he knew the outcome of this war and was prepared to flee in accordance with the interpretation of Anuki. But this is not all the Court astrologer told the king of Babylon, for Abram was to raise seed that would grow up and slay the king. Just as Balaam, a pagan prophet, foretold of the coming of the Messiah and the defeat of the Canaanites in the days of the Conquest when the Moabite king pressed him to curse the Israelites, so too did Anuki, though he was wicked, prophesy the truth.

Cultural-Political Consequences of the Elamite War

There are a growing number of textual and historical facts that establish the veracity of the Genesis 14 story. So profound were the shifts in cultural power and history of Canaan due to this single war that they are itemized separately below:

- < Genesis 14 is the first war in scripture, first citation of a confederation of nations, first time the nations of the gigantic ~~kanaxomix~~ Rephaim, Emims and Zuzims appear and only place where Chedorlaomer, Amraphel, Arioch & Tidal are named as well as the kings of the cities of Sodom and Gomorrah;
- < Nephilim nations of the Zuzims, Emims and Horims are never again in the biblical records mentioned by these names;
- < The Zuzims are afterward in scripture only referred to as the Zamzummims, which is what the Ammonites called the Zamzummins a few centuries after this war. This alteration is an Elamite rendition linking these giants to the Persian goddess Zam. (Dict. of Deities 482)

- < The eradication of some and weakening of other Nephilim nations paved the way for the descendants of Lot and Abraham to force the remnants out so they could establish the lands of Ammon, Moab and Edom;
- < Without a king and virtually their entire military force killed, Elam of the Indus Valley crumbled politically and the power vacuum quickly filled by the Amorites of Mitanni related to Nimrod who flooded Babylonia and empowered him, a fact referenced earlier where in Genesis it reads that after Nimrod built Erech and Babel, "...being made powerful, he went forth and builded Nineveh." This fact is made more profound by the realization that the first ~~Amorite~~ Babylonian king of the Amorite Dynasty was Khammurabi, whom scholars assert was also named Amraphel. (Great Pyramid: Its Divine Message 247)
- < The mysterious Perizzites in Scripture owe their appearance in the biblical texts to the war of Genesis 14. They are not mentioned until after the Elamite invasion, having been left over after the war as giants among Chedorlaomers hosts that never returned to the East and took up residence in Canaan as a small colony that quickly allied themselves to the Canaanites. Peri in Persian [ancient Elamitic] signifies a creature that descended from a race of fallen angels (Masonic and occult Symbols Illust.) The root 'zz means "to be strong," and later in the passages of the Conquest a few centuries later the Perizzites had become a nation of unusually large people. In the Book of Joshua (17:15) we read that some Hebrew tribes inherited "...the land of the Perizzites, and of the Giants."
 - *** In Persian lore sometimes these fallen angels are themselves called the Peris, and even in Turkey the Peris are remembered as the peri bacalari [Fire Chimneys of the Peri]. (From the Ashes of Angels 271)
- < Historians assert that there was a flood of Amorites into Babylonia in the beginning of the second millennium BC who were ruled by one called Sumj-abi, which incredibly, means Shem is My Father. (Missing Links 33)
- < Biblical and archeological evidences indicate that the Giants originally lived east of the Jordan river but were later driven west into the Greater Canaan area, into Philistia and Phoenicia. (Pract. Bible Dict. 91) The Valley of Oberim [travellers] to the east of the Dead Sea bears megalithic monuments called dolmans and place names referring to the dead and underworld. (Dict. of Deit. 876) These no doubt refer to the Rephaim, the Dead Ones who were inhuman and colossal.
- < lastly, the cities of Sodom and Gomorrah grew even more rich and powerful than before, their own deliverance by the servile prophet Abraham merely plunged this civilization into the darkest depravities. Without enemies to pay tribute to they grew infinitely rich by their effortless production of salts, bitumin and fossil-fuel derivatives from the Dead Sea.

Wicked Annals of Sodom and Gomorrah

The traditions that have been passed down to us about Sodom and Gomorrah are diverse and shocking. They are united only by the fact that they exhibit the depths of human cruelty and as we will see in the following Archives, they are supported within the myths and lore of cultures around the world.

After they were delivered these people "...were exceedingly wicked and sinful against the Lord." They had an extensive valley full of herbage and the people of Sodom and Gomorrah "...went there four times in the year, with their wives and children...and in the time of rejoicing they would all rise and lay hold of their neighbor's wives, and some, the virgin daughters of their neighbors, and they enjoyed them, and each man saw his wife and daughter in the hands of his neighbor and did not say a word." (Jasher 18:11-14) Because of their sexual debauchery the author of the Testament of Naphtali (1:26-27) compared Sodom to those cultures before the Flood, saying, "Become not as Sodom, which changed the order of nature. In like manner, the Watchers also changed the order of nature, whom the Lord cursed at the Flood, on whose account he made the earth without inhabitants and fruitless." This suggests that the Sodomites practiced exogamy with the Giants in order to produce hybrid offspring.

When strangers came through their cities they were treated with disrespect and often with sadistic cruelty. Merchants travelling to other destinations were stopped and their merchandise forcibly taken from them, small increments passed out throughout the community. When these hapless men cried out to local officials about the misdeeds the people would come together tauntingly holding the tiny bits of merchandise each possessed in order to show that they had not broken any laws because the amount they each had was too small to prosecute. (Jasher 18:16-18) The apocryphal book of Wisdom (19:14) reads that the Sodomites were guilty of bringing their own friends into bondage, and for practicing hateful behavior toward strangers. Even the prophet Ezekiel condemned them as having become prideful, greedy, lazy and uncompassionate. (Ezekiel 16:49-50)

The Sodomites enforced a practice against travellers that denied all men no matter how rich or affluent the ability to buy food or services in their cities. Often wayfarers in those days travelled all day to reach a city before ~~travelling~~ finding room and board, but in Sodom merchants and other people passing through were denied wells, food or lodging for any amount of money and they made it illegal for anyone to feed or provide sustenance to travellers or the poor. Those who died of thirst and hunger were thrown out into the desert, their wares taken and there is a tradition concerning one of the daughters of Lot named Paltith who was caught feeding a starving man. "And the people of Sodom and Gomorrah assembled and kindled a fire in the street of the city, and they took the woman and cast her into the fire and she was burned to ashes. And in the city of Admah there was a woman to whom they did the like...and [they] brought out the young woman, and anointed her with honey from head to ~~to~~ foot, as the Judge had decreed, and they placed her before a swarm of bees, which were then in their hives and the bees flew upon her and stung her that her whole body was swelled. And the young woman cried out on account of the bees, but no one took notice of her or pitied her, and her cry ascended to heaven. And the Lord was provoked at all the works of the cities of Sodom, for they had abundance of food, and had tranquility amongst themselves and still they would not sustain the poor and the needy." (Jasher 19:26, 35-36, 42-44)

The Judges of the Cities of the Plain were notoriously wicked and their decrees never found a local guilty of any allegations made by a foreigner. It came to pass that Lot, who lived in Sodom, went a long time without communicating with Abraham's family. So Sarah, his aunt, sent their servant Eliezer to the

city to get news of Lot's welfare. The biblical records provide no history on Eliezer, however, Hebraic traditions from antiquity hold that this servant originally served in Nimrod's Court in Babel and was himself a gigantic man who believed in the God of Abraham and pledged to serve him until his death. No doubt Eliezer was one of the servants that aided the patriarch in slaughtering the Elamite armies.

When Eliezer approached Sodom he found a local assaulting a traveller who was stripped of all his clothes. the poor victim cried out to Eliezer for help and the gently giant complied, asking the Sodomite why he acted so harshly with the poor man? The local, not wanting to engage in hand combat with Eliezer retorted, "Who has made you a Judge of Sodom?" From a distance he smote Eliezer in the head with a stone, and when Abraham's servant started bleeding the local Sodomite then demanded Eliezer to pay him for helping him get rid of his bad blood. In the city they came across the Judge Shakra, the evil man requiring a judgement against Eliezer. And the judge said to Eliezer, "This man speaketh truth to thee, give him his hire, for this is the custom in our land; and Eliezer heard the words of the Judge, and he lifted up a stone and smote the Judge, and the stone struck his forehead and the blood flowed copiously from the forehead of the Judge, and Eliezer said, "If this then is the custom in your land, give thou unto this man what I should have given him, for this has been thy decision, thou didst decree it." (Jasher 19: 12-21) Eliezer in Hebraic traditions was made famous afterward for renaming the four Judges of Sodom, making puns of their names all relating to falsehoods in judgements. (Albinus Alcuin trans. of Book of Jasher 29:1-2 notes)

This final story about the wickedness of Sodom and the cities thereabout is one for which this civilization was remembered all around the world. In the following Archives will be found numerous fragments referring back to this truly horrif practice:

"And by desire of the four Judges the people of Sodom and Gomorrah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of the beds, and by forces made him to lie in them. And as he lay down, three men would stand at his head and three at his feet, and measure him by the length of the bed, and if the man was less than the bed these six men would stretch him to each end, and when he cried out to them, they would not answer him. And if he was longer than the bed they would draw together the two sides of the bed at each end ~~and they~~ until the man had reached the gates of death. And if he continued to cry out to them, they would answer him, saying, Thus shall it be done to a man that cometh into our land. And when men heard of these things that the people of the cities of Sodom did, they refrained from coming there." (Jasher 19:3-7)

Scholars have perplexed as to why the Rephaim giants were often referred to as the Stretched (Smiths 260) and why the Valley of the Giants was also called the Valey of the Stretched. A thousand years after these events the prophet Isaiah referred to the ancient practice of "stretching upon a bed," to detect evil. (isa. 28:20)

Destruction of Sodom and Gomorrah by Dark Star Passover

The final trespass adjudged against the people of Sodom was their treatment of two of God's holy angels disguised as men. The biblical records indicate that the men of Sodom declined Lot's daughters, preferring to commit sodomy with his male guests. This is confirmed in the Quran as well, which reads that these locals were guilty of coming "...with lust unto men instead of women." (Surah 7:81). In the Testament of Asher we learn that they "...sinned against the angels of the lord." (Test. of Asher 1:37) Ovid may have borrowed from these older sources about the angelic visitation of Sodom when he wrote that long ago Jupiter and Mercury visited the city of Phrygia (central Turkey) disguised as mortal men. These gods indignantly destroyed the city for their disrespect and inhospitality. (Ancient Mysteries 46) This Graeco-Asian rendition is what was remembered by the inhabitants of Asia Minor who claimed Paul and Barnabas were Jupiter and Mercurius in the Book of Acts.

The Arabic traditions support Hebrew records concerning the fate of the cities and their wicked inhabitants. In the Quran these people are described as giants called the Thamud, a race who could hew mountains into fortresses and castles (Quran surah 7:74), and they were guilty of hamstringing a prophet sent to them by Allah as a warning to amend their wicked ways. (Surah 7:75-77) "The folk of Lot rejected the warnings! Lo! We [the holy angels] sent a storm of stones upon them..." (Surah 54:33-34) The Quranic writings reveal that this destruction from the sky came early in the morning (Surah 54:38) and that they were destroyed by lightning, a bolt of doom (Quran surah 69:5, 41:17) and by an earthquake. (surah 7:78)

The most startling find in the entire Quran concerning the fate of these people is that the texts specifically assert that the inhabitants watched as the bolt of doom descended. (surah 51:43-44) In this author's prior work entitled The Dark Star Thesis we find a detailed description of the fate of the Elamites of the Indus Valley of Harappa and Mohenjo-daro that watched as their fate descended toward them, archeologists thousands of years later excavating the skeletons of these people as they still held hands in the streets. The Elamite civilization of Chedoralaomer met the same fate as Sodom and its survivors migrated into what later became Persia. These cities were destroyed by fiery gravel rains and combustible debris from the passing Dark Star. The electromagnetic friction between the magnetospheres grounded a bolt of lightning of billions of watts between the earth and the Dark Star, vitrifying large areas of Sodom and Gomorrah as well as the Indus Valley. This flux tube was also the cause of the destruction of the Tower [Pyramid] of Babel.

The Book of Jasher reads that "...the Lord rained upon Sodom and Gomorrah and upon all these cities brimstone and fire..." (Jasher 19:51) Lot and his two remaining daughters escaped [other daughters and his wife did not]. So complete was the regional devastation that when these two girls emerged out of the cave "...they thought that the whole earth was destroyed." (Jasher 19:57) The Quran states that the fate of the Thamud could easily be seen by their "...ruined and deserted dwellings," (Surah 29:38) and Muslim commentators claim that the ruins along the Dead Sea are referred to in the Quranic passage that states "...and indeed they have passed by the township whereon was rained the fatal rain." (surah 25:38-40)

Strabo of the first century AD wrote that people still occasioned the site of Sodom. (Ancient Mysteries 48) Tacitus wrote, "Not far from this lake are those plains, which are related to have been of old fertile, and to have had many cities full of people, but to have been burnt up by a ~~lightning~~ stroke of lightning; it is also said that the footsteps of destruction still remain; and that the earth itself appears as burnt earth, and had lost its natural fertility...these once famous cities were burnt up by fire from heaven, so would I suppose that the earth is infected with the vapor of the lake, and the air that is over it is therefore corrupted." (Works of Josephus, Appenx. Dissertation 3) Interestingly, even today the locals living near the Dead Sea tell of poisonous gases from the water that often kill birds flying over before they can reach the other side, tumbling lifelessly into the murky water. (Lost Cities of Africa & Arabia 74) The southern end of the Dead Sea is a tongue only 50-60 ft. deep and it is possible to see a forest of trees on the bottom entirely encrusted with salt and pilots flying over the area have claimed to have seen cities lying beneath the surface of the water. (Lost Cities of Ancient Africa and Arabia 74)

The Dead Sea lies within the Great Rift Valley and its surface is the lowest region on earth, being 1,300 ft. below sea level. (Fascinating Bible Facts 324) This is a geographical faultline. Underneath Mount Usdom [Sodom] lies a salt stratum 150 ft. thick and above this is a burned out region of oil and asphalt and marl mixed with free sulphur where some archeologists believe gases built up under pressure until the subterranean explosion vented tons of red-hot sulphur. (Lot and Lot's Wife: Gordon Lindsey pg. 26) Brimstone is sulfur, a yellow mineral and one of the few minerals that burns. It is found now on the surface of the Dead Sea and when burning it emits a poisonous smoke. Sodom's destruction could have been intensified by oil-enriched bitumin and explosion of underground petroleum reservoirs that oozed natural gases to the surface. These bitumens, rich in sulfur, according to geologist Dorothy Vitaliana in 1973 AD, if used by the Sodomites in their building constructions would have added fuel to the flames. ((Ancient Mysteries 55)

Thus, poetically, the Sodomites were killed by the very resources that corrupted them. Sodom, Gomorrah, Admah and Zeboiim were lost forever, but little Bela lived on, renamed Zoar. It was a settlement of Semites from Asshur that moved to this region two years after the Great Dispersion. (Jasher 10:35-36) In the life of Nimrod there is only one event remaining that must be detailed. It will be unveiled at the end of this book because the historicity of Nimrod's life is universally established by the uniqueness of his untimely demise.

Lugal Marad

An historical figure of Sumer's remote past was called AMAR.UDA.AK, a title containing a Sumerian root later carried over into Semitic that means rebellion. (Doctrine of Sin 115) The epithet has been found in a more abbreviated form as Amar-ud. (Babylonian Influence 98-99) Centuries later this person was known as Marad to the Babylonians, this name derived directly from A[Mar.ud].AK of Sumer. Original he was known as En-Marad, or Priest of Marad, or Marad the Priest and he was not native to Babylonia. He was a shepherd that was the "...offspring of the mountains," [qurum kurra]. (Orig. of Biblical Trad. 25-26; Atrahasis 43)

Later in his career in Babylonia he came to be called Lugal Marad, revealing that he was elevated in status and highly regarded. Oldest rendering of lugal is found to have only described the Creator in Sumer, which is confirmed in the Canaanite texts of Ebla. (Footprints and the Stones of Time 26) As time progressed men assumed the description. During times of emergency or war the community chose a leader who was then designated as the lugal, a word that came to mean "big man," and later "king." (Age of the God-Kings 30) Because of a threat from the west En-Marad became Lugal Marad when a figure called ZU [storm bird] humiliated Enlil, the Sumerian high god called Lord Wind. ZU challenged Enlil for supremacy over the land but was thwarted by a strategem of Lugal Marad, who then became renowned hero of the people. Scholars believe that ZU was a king of Syria and Lugal Marad's victory over him subjected Lebanon, Aleppo and Tidnum under Babylonia [Sumer]. (Orig. of Biblical Trad. 25-26) ZU has been identified with Su, a city known to historians as the Amorite capitol Mari. (Atrahasis 43).

Researchers and scholars theorize that Lugal Marad is in fact Nimrod (Orig. of Biblical Trad. 25-26) and it is easily seen how the root for rebellion in Marad also appears in Ni[mr]r[d]. Lugal marad was famous in historical annals for delivering Babylonia from an invader, for conquering the West (origin of Biblical Trad. 28, 41) and he was credited with having lived longer than any in his dynasty. (Atrahasis 43)

Ur Nammu

This is a Sumerian title meaning Nammu of Ur, a major city of Sumer. Though the title is ancient, and definitely of Sumerian origin, it was used only in Babylonian records after Sargon I of Akkad to describe Sumerian antiquities and does not appear to have been known to the Sumerians themselves. That is was a title after Sargon is widely attested. (The Atlas of World History 1.11, and Buried Alive 124)

He was known as the Righteous Shepherd (Wars of Gods and Men 272) who ascended to power around 2100 BC through treachery, deposing a king of the Sumerian city of Ur named Utu-hegal. (Age of God-Kings: 35) He developed the first law code (Encyclopedia Americana 4) and built Ur's ziggurat (Mysteries of the Bible 46) After the days of Sargon I of Akkad Ur Nammu reunited the city states of Sumer, Akkad and surrounding areas around 2070 to 1960 BC. (Buried Alive 124) It was also after Sargon I that Ur Nammu rebuilt the empire and expanded it as far north as Assyria. (The Atlas of World History 1.11)

Ur Nammu ruled from Sumer when the Amorites invaded with the Elamites at the beginning of the second millennium BC. (Mysteries of the Bible 44) The sixth century BC Babylonian king Nabonidus [ebuchadnezzar] left records claiming that the ziggurat in Babylon that he restored had originally been built by his ancestor Ur Nammu. (Bible as History 13)

We are left with a record that claims that Ur Nammu had a son called Shulgi (Mysteries of the Bible 46), but the elements preserved concerning this "son" display a history not dissimilar to Ur Nammu.

Shulgi

King Shulgi was born of an En-Priestess (Dict. of Deities 789) and he proclaimed to be a direct descendant of the first gods of Uruk in Sumer. (Epic of Gilgamesh: Kovacs: intro). Shulgi is a Sumerian title and he has been assigned to the Third Dynasty of Ur. (Wycliffe Bible Dict. 1632) He ruled for 47 years, toured his empire learning four different languages. Later he was forced to become a part of an Elamite alliance and gave one of his daughters to an Elamite king. He was recorded to have attacked Canaan but was only partially successful. (Chronology of Genesis 31)

Astonishing confirmation of this Sumerian king was unearthed at the strangest of places in 1964 AD...La Grange, Georgia. How this ancient lead tablet came to be buried in America will probably never be known. The artifact was written in Sumerian cuneiform and dates itself at the 43rd year of the reign of King Shulgi. (Ghost Lights and other Encounters 130)

Gilgamesh

The Gilgamesh story mainly derives from the famous Epic of Gilgamesh and its variants found spread throughout the ancient world and concerns a time in early Sumerian history that was written down in epic form only after Sumer was in decline and Babylon in power. According to the Roman writer Claudius Aelianus in his on the Nature of animals an early Babylonian king named Seuechoros learned that a son would be born to his daughter by the temple magicians, and this son would grow up to usurp the throne. Though plans were designed to stop this from occurring, the boy grew up to become Gilgamesh, who returned to the city and seized the throne of his grandfather. (From the Ashes of Angels 224)

In Tablet 1 of the Epic of Gilgamesh we find that Gilgamesh's father was Lugalbanda and his mother was a goddess called Rimat-Ninsun of Uruk. (Epic: Kovacs 4). Lugalbanda, or Banda the King, was a shepherd, his name containing the word "young," [banda], which is interesting because Gilgamesh's name is believed by scholars to mean "The Old One is Youthful." (Epic: Kovacs 113, intro xxvii) The oldest traces of his name was Bilgamesh, the B dropped for a G in later Babylonian renderings. (Epic: Kovacs intro xxvii). In tablet II of the Epic his friend Enkidu says of Gilgamesh, "Your mother bore you ever unique, the Wild Cow of the Enclosure, Ninsun; your head is elevated over other men. Enlil has destined for you the kingship over the people." (Kovacs, Epic p. 18).

Gilgamesh was thought to have been born in the mountains, and tablet II of the Epic reads that those who grow up in the mountains were "...tall in stature." (Kovacs: Epic 15) Chroniclers of long ago claimed that Gilgamesh was a Titan (Encyclopedia Americana 1999 p. 747) and this belief may have derived from the text of the Epic which reads that he was indeed "tall in stature." (Epic: Kovacs 18) The Hittite version of the Epic reads that he stood 11 cubits in height [15 ft. tall] (Dict. of Deities 358) and the Sumerian version claims his hatchet weighed about 100 lbs. [one talent]. (Epic of Gilg. Kovacs 20) A popular relief of the Assyrian Gilgamesh depicts a fully erect and muscular man dwarfing over a maned lion the size of a dog, a relief showing that he stood to about 8 to 9 ft. tall. (Mysteries of the Bible 32) This is consistent with the Sumerian depictions of Gilgamesh as a wrestler of lions, bulls and other mighty men. Artistic reliefs of him have been found around the world.

The Sumerian depictions of Gilgamesh also show him with a bow and arrow while wearing a lionskin (Dict of Deities 403) and he was venerated for being a great hunter. This hunter became king of Uruk and some scholars believe that he may have been taken sexual advantage of the women of his city. ~~Hexwasx xaxlax~~ (Kovacs 2) Because of his popular sexual exploits he was called the "...Mighty Wild Bull." (Epic: Tablet 1) For the same reason was his mother, Ninsun, called a Wild Cow of the Enclosure, the cow emblematic of the female and bull a man. The description of "wild" relating that they were both more sexually active than normal. In fact, the origin of the Amorite law making virgins sit in whoredom at city gates seven days before they marry has its origin in Sumer where in the Epic the king of Uruk [gilgamesh] had the privilege of sleeping with the brides before the husbands did. (Tablet 1)

The king-lists hold that Gilgamesh was fifth in line from the beginning of Uruk and that he ruled for 126 years. Maureen Gallery Kovacs in her notes on the trans. of the Epic of Gilgamesh wrote that in the 7th century AD Theodore Bar Konai wrote of a king named Gangmagos ruled after the Flood in the days of Abraham (intro of Epiuc). This is fascinating because the Epic of Gilgamesh had already been buried beneath the sands of Mesopotamia for a thousand years by the time Bar Konai was born, thus his information came from an unknown surviving source. Scholars believe that Gilgamesh was an 18th century BC invader of Babylonia, (The White Goddess 379) and many identify him with Nimrod (Dict., of Deities 364), an identification that is also made by the Catholic Encyclopedia (Babylon Mystery Religion 78) Some historians are so convinced of the connection that they refer to the Epic of Gilgamesh as the Nimrod Epoch. (Origin and Significance 83)

The Epic gives credit to Gilgamesh of several things. One of these was the building of the wall of Uruk. The Epic reads, "Go up on the wall of Uruk and look around, examine its foundation, inspect its brickwork thoroughly. Is not even the core of the brick structure made of kiln-fired brick, and did not the Seven Sages themselves lay out its plans." (Epic, Kovacs pg. 3, tablet 1) The Seven Sages refer to the Seven kings, the Anunnaki that were enormously popular before the Flood as overseers of mankind. The earliest inscription claiming Gilgamesh built the wall of Uruk dates back to King Anam of Uruk about 1800 BC. (Kovacs, Epic intro xxviii) This city, Uruk, is the biblical Erech, built by Nimrod according to Genesis 10. German archeologists were amazed to excavate a massive wall around Erech (the remains of). (Bible as history 263-264).

In the Epic of Gilgamesh the hero travels to the west to the Cedar Forest and confronts a giant called Humbaba, the Watcher guardian of the Woods that protected the sacred dwellings of the Anunnaki. Though the text conveys that Gilgamesh overcame a giant mightier than himself it is now known that the writing actuALLY commemorates the victory of Sumer over a western power. While Humbaba may have been enormous, he was also an Amorite king of Lebanon defeated by Gilgamesh of Erech. (Orig. of bib. trad. 28) He was an Amorite king whose name has now been discovered in an Amorite Name Syllabary excavated from Nippur, a Sumerian city. (Orig. of bib. Trad. 63) The Name Syllabary renders Humbaba as Hu-Pi-Pi and scholars are in agreement that this is the Humbaba of the Epic. (Atrahasis 50-51) Faces of Humbaba have been discovered by archeologists from several Old Babylonian sites on clay plaques, seals and upon temple walls as trophies. (Dict. of Deities 432) Gilgamesh was already by this time popular with his people for slaying Gugalanna, the Bull of Heaven, he was forced to fight after insulting the goddess Ishtar. But the slaying of Humbaba gave rise to the traditions of Gilgamesh the Giant Slayer.

Probably the most revealing and unique story of Gilgamesh is preserved in the Epic when he travelled to visit the survivor of the Great Flood, Utnapishtim the Faraway. Gilgamesh travels to the far west of Sumer and arrives at the Gate of the Sun where two Anunnaki guardians [scorpion-men] admit him entrance when learning that he is "...two parts god and one part man." [9th Tablet]. The king of Uruk then comes to a body of water and is ferried across it by one called Ur-Nimin, who warns Gilgamesh to not touch the "Waters of Death." (Doctrine of Sin 53). This is geographically consistent with the Dead Sea [Salt Sea originally], which contained what the ancients thought was poisoned water.

From a distance our Sumerian Noah, Utnapishtim, saw the approach of Gilgamesh and once he laid firm eyes upon the hero he said "...The man who is coming is not a man of mine." (Epic of Gilg. Kovacs 90) This is a profound statement corroborated by the fact that the Anunnaki even admitted Gilgamesh to this region. Being two parts "god" made the king to be 66.6% Anunnaki, and this fact was recognized by Utnapishtim, who as survivor of the Flood, which is retold in stunning detail in the Epic, was the patriarch of all humanity. For someone to be declared unknown to Utnapishtim propagates the idea that he or she is inhuman. Gilgamesh was a foreigner.

Upon his arrival Gilgamesh was looking for a godlike person and did not at all realize that he was talking to Utnapishtim himself. Once he made the connection [11th Tablet] he marvelled that they were so much alike. He said, "Oh father Utnapishtim, you who have entered the assembly of the gods, I wish to question you concerning the living and the dead. How shall I find the life for which I am seeking?...How is it that you, who are seemingly mortal, just as I, how is it that you did not meet this fate; that you did not die?" (The Doctr. of Sin in the Babylon Rel. 51, Tablet 11.) But Utnapishtim tells Gilgamesh that his hope for eternal life on earth is fruitless, and that because of his intense grief that Gilgamesh was bringing his life to a premature end. (Kovacs Epic p. 93) This infers that Gilgamesh had the capacity to live to an old age but was through grief abbreviating his longevity unnecessarily. The king departed the sacred land to the west none the wiser. Because of this episode

Gilgamesh is quoted as saying that not even the tallest of men on earth could scale heaven for their days are numbered. (Dict. of Deities 225).

Akkad

Sargon

Scholars admit that Sargon I was a foreigner (Chronology of Genesis 26), his origin obscure. (Atlas of World History 1.11) Sargon's own testimony claims that he was an official to the king of the Akkadian city of Kish. (Atlas of World History 1.11) In the tablets of the Legend of Sargon found among the ruins of Kanyungik we find that Sargon claimed that "...a brother of my father ruled the country." (Fountainhead 50) These cuneiform texts read, "I am Sargon, the powerful king, the king of Akkad. My mother was an Enitu priestess, I did not know any father..." (The Bible as History) But the Sumerian King-List reads that "...in Agade, Sargon, whose father was a gardener... reigned 56 years as king..." (Atlas of Bible Lands 11) Agade was the Sumerian name for Akkad. (Wycliffe Bible Dict 1632)

Sargon was once an anointed priest of Anu, and was called the Shepherd of Enlil. (Wars of Gods and Men 10) He was also known as a Great Hunter and warrior, founder of the First Akkadian Dynasty. (Mysteries of the Bible 12) Sargon is a mere throne name (New Bible Dict. 825) probably attributed to him long after these events, possibly meaning "he takes away protection." (Cruders) His true name has been lost to history but before he was called Sargon of Akkad he is recorded in history as being the cupbearer of Ur Zababa, the last king of Kish [the Sumerian settlement]. Sargon deposed him, then eliminated his only other rival for power, a Lugal Zaggisi of Uruk. With this he changed the capitol from the Sumerian city of Kish to Akkad, ruling for 56 years (Wycliffe Bible Dict. 1527) and this period was remembered with fondness by the Babylonians who considered it their Golden Age prior to the establishment of Babylon. (Wycliffe Bible Dict. 1632) Sargon is rendered Sharru-kin, and some translate this as "The King is Legitimate," which was the title he assumed according to some historians because he was not legitimate, being a murderous usurper. (Wycliffe Bible Dict. 1632)

By all account Sargon ruled shortly after the Great Flood. (Bloodline of the Holy Grail 353) and he originally ruled from Sumer, unifying all the city-states making Akkad his capitol. (Atlas of Bible Lands 11) Though Akkad came to rule over Sumer, the Akkadians had borrowed their culture, their writing, sciences, irrigation techniques, architectural styles, artwork and whole pantheon of deities. The difference between the Akkadians and their Sumerian counterparts is race. Sargon boasted in texts of ruling over the "black-headed people," a popular Mesopotamian designation for the Sumerians. (Wars of Gods and Men 247)

Translator H.F. Talbot long ago wrote that the earliest Sumerian designation for Sargon was Sargon of Algoni, which is understood as Akkad. (Symbols and legends of Freemasonry 43). While this appears facially insignificant, later in this book the name Algoni will link the Hunter mythos of the east to those of the far west in the ancient Americas.

What we have discovered concerning Sargon makes him out to be a dishonest

regent who clearly exaggerated the events in his life in the written records of his reign. Though originally known as the Shepherd of Enlil [holy Sumerian High God] he later was known simply as the Shepherd of Akkad, and in a curious Akkadian tablet we learn that Sargon went to battle against seven brothers that later came to be recorded as "...Seven Kings, brethren, fair and comely," the sons of Anbanini. Sargon wrote that he sent out 120,000 warriors, then 90,000, and finally 60,700 men, but no one return alive in the three armies. The Seven Brothers had at their disposal an army of monsters but Sargon prayed to the gods, received advice, followed it, and defeated the sons of Anbanini in a fourth expedition. (Enuma Elish Vol. II p. 141-155)

The Legend of Sargon from the tablets of Kunyungik are asserted by Semitic scholars to be the original source material of the story of Moses in the Bible, none considering that the real Sargon had access to the ancient prophetic records of which Moses was referred to as the coming of a Lawgiver. Sargon sought to show that he himself was the fulfillment of the Elder Prophecies. The text reads that "...my mother the ~~princess~~ princess conceived me. In difficulty she brought me forth. She placed me in an ark of rushes; with bitumin ~~the~~ my exit she sealed up. She launched me in the river that did not drown me..." (Fountainhead 50-51) Sargon sought to usurp the fulfillment of the oral prophetic traditions of the coming of a holy lawgiver who would prepare the path of the Promised One that would visit mankind.

Naram-Sin

Whereas some ancient records held that Naram-Sin was the son of Sargon (The 12th Planet 116) others claim he was his grandson. (Age of God-Kings 33). But the disparity is elusive, for Naram-Sin are the same person and the theory of the Naram-Sin's descent from Sargon is merely the result of finding the title after Sargon's own epithet on the king-lists. It was even recognized in antiquity that the two were the same person for the king-lists relate that Naram-Sin ruled in Akkad for 55 years (Chronology of Genesis 25) and Assyrian records read 55 years. (Missing Links 31). Akkadian and Sumerian texts cite that Sargon ruled 56 years while others claim he ruled 54. (Wars of Gods and Men 247)

Under the title Naram-Sin this king claimed himself as ilu-Agade [god of Akkad]. (Dict. of Deities 359) The epithet derives from the veneration of the Euphrates river and the moon [sin]. The famous Stele of Naram-Sin excavated at Susa in 1899 (Missing Links 31) shows this king ascending a mountain leading an army of warriors that he literally dwarfs. Above his head is a star-glyph denoting his divinity. He wears a horned helm and is clearly depicted as a giant. (The History of Art 83) The Stele commemorates his victory over the eastern enemies, the Iranian chieftains. (Encyclopedia Americana Vol. 26 p. 3) These were bitter enemies of Sumer and Babylonia, called the Lullubi, tribesmen from the Zagros Mountains. (Age of God-Kings 33)

The stone archives found in ancient Canaan known as the Ebla texts read that after the separation of mankind Naram-Sin conquered Ebla. (Wars of Gods and Men 11) With a fragmentation of the Akkadian empire back into city-states, Naram-Sin within one year in nine separate battles subdued Sumer, Babylonia, Assyria, Aram and various other breakaway cities. (Chronology of Genesis 26)

The messianic career and kingship of Sargon fallen into a state of insurgency, now called Naram-Sin according to the Curse of Agade text he "...defied the word of Enlil, crushed those who served Enlil." (Wars of Gods and men : 260-261). It is of interest that the title Naram-Sin does not appear until after Akkad fell into collapsing city-states.

Babylon

Marduk

This name is a Babylonian abbreviated epithet of the older Sumerian AMAR.UDA.AK, which was first known as Merodach [Great Rebel], a compound of Marad and ach. The latter root is common in names that denote kings and gigantic men. Marduk derived from this title as well as the Akkadian Amer-Utuki, Amar-uduk and the title Amer-ud. (Babylonian Influence 98-99) Marduk began as a local patron deity of the city of Babylon. (Dict. of Deities 543) The epithet venerates the root word for rebellious as does those titles already cited. Scholars admit that the name Marduk ~~never~~ ~~appeared~~ appeared in the earliest texts but he never became popular and significant until Hammurabi's time. (Dictionary of Deit 544)

The reason for this explosion in popularity may be because of the opening line of the famous Code of Hammurabi, which reads, "When lofty Anum, Lord of the Anunnaki, and Enlil, lord of heaven and earth, who determines the destinies of the land, determined for Marduk, the firstborn of Enki, the kingship over mankind; made him great among the Igigi, called Babylon by name to be exalted, made it supreme in the world; established for Marduk in its midst, an everlasting kingship." The popularity of Marduk derives directly from the actions of King Hammurabi, who had a definite self-venerating motive as we will find in the Hammurabi section.

By rewriting several older writings and changing the names of priorly existing deities and people, Marduk in Babylon became a messianic figure who would forgive sin, heal the sick, became a mediator between the gods and mankind, redeemed humanity from the power of the Temptor and even raised the dead. He was the one who defeated the Chaos in the oldest writings. Marduk became associated with Jah of Hebrew and is known by scholars to have had as many as 50 names found listed in the Enuma Elish texts.

The Enuma elish seven tablets, a Babylonian cosmology, was a Babylonian invention praising Marduk, copied from a pre-existing text of remote antiquity that existed in Akkadian and Sumerian wherein Marduk was never mentioned. The Babylonians perverted an ancient primordial record, the same record by which the author of Genesis 1 copied his text, and had it that Marduk crushed the heads of Tiamat to create the world in seven stages. (The Scienc eof God 81) These redacted wri5tings also served to venerate a race of gods that were priorly deemed evil and responsible for the entire destruction of the world at the Great Flood: the Anunnaki. Worship of the Anunnaki was reinstituted by Marduk worshippers.

According to the Enuma Elish tablets it was Marduk that released the Anunnaki

from their prison realm, and he was aided by Nannar [the Moon]. In gratitude the Anunnaki built for Marduk the famous ziggurat at Babylon. In Tablet 6 of the Enuma Elish text we learn that Marduk's image was eternally placed in the heavens [Orion constellation] in commemoration of his "...shepherding the black-headed people." the Sumerians. (Enuma Elish Vol. II lines 60-90)

Nergal

A vaguely remembered figure recalled as "...the Giant King of War," one of the foolish giants of old. (The Natural Genesis Vol. II 211) He was a great man, a hero (Cruders) and Protector of Mankind (Doctrine of Sin 99) also known as Lugal-Ura, a guardian. (Doctrine of Sin 98-99) He received sacrifices in his honor (Doctrine of Sin 98) whose name derives from the words ne-uru-gal, or Lord of the Great City. (Holman Bible Dict. 1017). Nergal formed from two Sumerian roots [NER and GAL] related to the Anunnaki (Doctrine of Sin 99) but translated by Zechariah Sitchen as Great Watcher. (Wars of Gods and Men 126)

Tammuz [Sumerian: Dumuzi]

He was born in the Cedar Forest of Lebanon but travelled to Babylonia to rule. (Orig. of Biblical Trad. 26) He ruled from Erech and was lover of the goddess Ashirta (Orig. of Bib. Trad. 26) and his name derives directly from the older Sumerian epithet Dumuzi. (Dict. of Deities 828) Dumuzi was a shepherd of early Sumer (Bloodline of the Holy Grail 68) but he is not mentioned in the very earliest texts. (Dict. of Deities 830). Dumuzi's mother was the goddess Ninsun and he was direct successor of Lugalbanda. (Divine Encounters 166; Dict. of Deities 829) He was Kuara and became a king of Uruk. Dumuzi itself is derived from the Sumerian root D'M which translates to DAMU, the root meaning "to watch." (Dict. of Deities 176) D[amuz]i contains T[ammuz].

Tammuz was allegedly supernaturally conceived by a goddess. (Petra in History and Prophecy: 71) He was called the Shepherd (Symbols, Sex...34) in Akkadian hymns and the historical texts claim he ruled after Lugal Marad, and remarkably, both he and Lugal Marad were credited with conquering Lebanon and Aleppo.

Amorite

Hammurabi

Although Hammurabi has been very popular with scholars and historians, this is merely one of many names belonging to the same individual. Hammurabi is Amorite, a West Semitic culture. Babylonian records claim Hammurabi was the sixth king of Babylon and he kept his throne for 42 more years after the Amorites invaded and took over Babylonia. (The Age of the God-Kings 36) Interestingly, prior to Hammurabi, all Babylonian kings had Akkadian names. (Holman Bible Dict 599) Scholars now know that Hammurabi is a false spelling of Ammurapi, which is Ugaritic Canaanite and the origin of the title Amraphel. (Dict. of Deities 25)

Hammurabi regarded himself as "The Favorite Shepherd (The History of Art: 85) and he first made Babylon an important city. (Dict. of Deities 544) It is believed he reigned between 1900-1680 BC (Holman Bible Dictionary 599), this being a period of 220 years. He also called himself "...the Warrior of Dagon," (Orig. of Bib. Trad. 51) and he was the son of a goddess named Sinmaballit. (Holman Bible Dict. 599).

Hammurabi is made famous by the Code attributed to him known as the Code of Hammurabi. In Dec. 1901 AD a French scientist named J. De Morgan discovered at Susa in Assyria a pillar of black diorite about 8 ft. tall which was covered in 44 columns of lines of text, all laws of ancient Babylonia dated about 2050 BC. These laws are thought to be a compilation of several older codes from Akkad and Sumer as old as 4000 BC. (Symbols, Sex. 10). Much of the Mosaic laws find their precedents in the Hammurabi Code. This enforcement of his laws in Babylonia, Sumer, Akkad, Assyria, Aram and Canaan (History of Human Society 166) was a furtherance of the attempt of this individual to deceive the people into believing that he was the fulfillment of the Elder Prophecies of the coming of a Lawgiver that would set mankind back on the right track prior to the arrival of the Promise Savior, a motif fulfilled not with a king of Babylon, but by a sage of Egypt of Hebrew descent later known as Moses, who received the Law and Ten Commandments from the Godhead. The relief upon the stela of Hammurabi of this king sitting before the god Shamash who is handing down the law to Hammurabi is an extension of this usurpation of the prophecy's fulfillment. A premature fulfillment of an artificial savior. Also, Hammu is a designation of the Sun God. one of the intriguing aspects of the Code is the mandate that women "...could be consecrated as the bride of an idol god and be used in prostitution for devotees of the idol." (Dake Bible, p. 44 Col. 4) This link to forced harlotry is intriguingly similar to the Sumerian records of the same practice at Uruk, and the fact that the Code states that the rule of mankind was committed to Marduk (Orig. of Bib. Trad. 101) reveals that this person known to us as Hammurabi was known to even earlier people, and by a completely different title.

Hammurabi was considered an Amorite king of Babylon, the Amorites maintaining a powerful presence in Lebanon and connected to giants in the old Testament as well as books like Jasher and Jubilees. He conquered the Sumerian city-states and all Babylonia as far as the Hittites domains. (Buried Alive 124: Missing Links 36) Hammurabi is famous also for the Great Dam across the Tigris below Mosul, a structure according to traditions also said to have been built by the Mighty Hunter at the site called Sahr-el-Nimrud today. A later king of Babylon excavated the dam, writing, "The canal Khammurabi, the joy of man, a stream of abundant waters for the people of Sumer and Akkad I excavated. Its banks, all of them, I restored to newness, new supporting walls I heaped up, perennial waters for the people of Sumer and Akkad I provided." (Symbols & Legends of Freemasonry 12)

Hammurabi was derived from the Ugaritic Ammurapi, a variant of Amraphel. (Dict of Deities 25). These are all constructed from the Sumerian god Amurru, a deity with bow and arrow, "...the Shepherd that treads on mountains." (Dict. of Deities 32-33). Amraphel, the title of Nimrod after the Babel incident, is built from Ammuru-ipu [Amurru Has Answered]. (Dict. of Deities 25). This king of Babylon assumed the title Hammurabi as a furtherance of his claim that he was the fulfillment of prophecy. The Sumerian deity's epithet is

preserved in the biblical H[am]murru, in [Am]-raphel, H[ammura]bi, T[ammu]z, D[umu]zi, Lugal [Mara]d, Ur N[ammu], Na[ram]m-Sin, [Mar]duk, [AMAR.U]DA.AK, [Amorite, ~~Amak~~ and many other epithets.

~~XXXXXXXXXX~~

Assyria

Ninurta [Ninus]

He began as a champion of the people against fierce animals and monsters that tried to impede the spreading of human civilization. (Dict. of Deities 628) Akkadian cylinder seals show Ninurta slaying lions, bulls, and a seven-headed dragon. (Dict. of Deities 403) The earliest trace of this figure was as a Sumerian Lord of Arable Earth. (Dict. of Deities 627) Ninurta was the Assyrian designation for the god of war and hunting. Military standards showed him with a bow and arrow above horned bulls. (New Bible Dict. 119) He rescued the Tablets of Fate stolen from Enlil by the Wind Dragon ZU who was in league with the powers of Chaos. (The Secret language 70) One variant of ninurta was Nimurda, God of War, but the second most popular title of this person was Ninus, identified with hunting scenes at Babylon. (Smith's 31)

Ninus was the first king of Assyria according to Justin Martyr, Trogus Pompeius, Diodorus Siculus and Apollodorus. (The Two Babylons 40) His city was Assyria's capitol, Nineveh, which means Habitation of ninus. (The Two Babylons 21-22, 23, 40) The tomb of Ninus is the background for the story of Ovid's Metamorphosis for the romantic drama of Pyramis and Thisbe, two lovers who killed themselves thinking that the other had already died. They both committed suicide. (Tales From ovid 232, 234). This was the inspiration for Shakespear's Romeo and Juliet.

Baal of Canaan

Son of Dagon and the goddess Asherah according to CanaaniteUgaritic texts. (Dict. of Deit. 133) Asherah noted to have derived from earlier Sumerian goddess [Ashratu] in 18th cent. BC inscriptions from Hammurabi's time where her epithet is Daughter-in-Law of An. (Dict. of Deit. 100-101) Among the 17,000 Ebla tablets of Ras Shamra Baal is called Aqhat, the Handsome Hunter. (Greek Myths 153-154). Baal married his own sister and was a Shepherd God. (Dict. of Deit. 292). He was known as a Judge in the Canaanite texts and Baal means Lord or Master. In the Bible he is Baal-berith, or Lord of the Mighty Ones (Two Babylons 37-38), Baal deriving from a root meaning "archer, horseman." (Strong's Concord) Later his arrows became lightning bolts and became a judge in the underworld. He was noted as a leader of the Rephaim, gigantic men in the Old Testament and Canaanite records. Curiously, in the rites of Baal male devotees were made to wear women's clothing and women wore men's attire. (Symbols, Sex...214)

Adonis of Phoenicia

Adonis is a Semitic title linked to the sun similar to the Egyptian Aten [sun disk]. The Phoenicians believed this deity to have been a man long ago born from an incestuous relation between the King of Syria [or Assyria] and his own daughter, Smyrna [Myrrha]. The king was simply known as Thias. (History of Baalbek 27) The Greek version of the Phoenician story holds that Syniras, a very voluptuous man, fell in love with his own daughter. He was the king of Cyprus and his daughter's name was Myra. She gave birth to a beautiful baby boy and named him Adonis. It was at Afqa in Lebanon where the boy grew up, hidden away from his father where he became a Mighty Hunter and where later the goddess Astarte tried to seduce him. (History of Baalbek 27-28) Thias simply means "king," which could be of Babylonia, Sumer or Akkad and Syniras is a personification of Shinar. the voluptuous man is Cush, father of Nimrod.

Kumarbi of Anatolia [Hittites]

Kumarbi deposed the god Anu at the Sumerian city of Nippur, biting off his genitals. (Greek Myths 39; Myths and legends of Ancient Near East 154-156) Kumarbi fathered a "black stone," that grew into a child of gigantic size, the result of a prophecy of the Sea God. (Myths and legends of the Ancient Near East 154-156). Kumarbi's son was called Ullikummi, an earthborn Giant who was instructed to kill the 70 gods of heaven. (Greek Myths 39, 136) The Hittites venerated Kumarbi, the father of the giant Ullikummi, not his black son. Kumarbi a variant of Chem, or Ham of Egypt. Ullikummi preserves the Ullik[ummi] syllables found in other epithets for Nimrod, as well as in the other title known to the Hittites: [Ammu]zaduga.

Ammuzaduga of Anatolia [Hittites]

First Babylonian king of the Hittite Dynasty of Babylon, who was actually an Amorite king. (Conversing with the planets 115) The Babylonian title Tammuz is preserved in [Ammuz]aduga. A fragment of a large tablet which has been inscribed on the 28th day of Shebat, in the 11th year of Ammuzaduga [believed at 1966 BC] contains a reference to the Flood which occurred after a great drought. (Orig. of Bib. Trad. 146-147). This tablet claims to have been a copy of an older document.

Osiris of Egypt

original pantheon of Egyptian deities was the ogdoad, or Eight Gods. Later emerged a 12 god pantheon. Osiris was not an original deity in Egypt but first appeared in the 5th Dynasty Pyramid Texts. (Lost Lang. of Symbolism 332/ Dict. of Deit. 456) Manetho lists the first king of Egypt in the 4th Dynasty as Soris. (origin and Significance of the Great.. 98) the story of Isis and Osiris is Egypt's oldest myth (Murder of Tutankhamen 23) because the first 4 dynasties of Egypt are actually borrowed from Sumerian history, beginning with Nar-Mer (Egyptian Mythology 13), which was a title for Menes (wars of Gods and Men 137) This is confirmed in the Book of Jasher which holds

"..Oswiris the son of Anom king of Egypt," as second over Egypt. He ruled contemporary with Nimrod. Anom is discovered on the opening line of the Code of Hammurabi, a name in Egyptian rendered as Mena [Menes].

Osiris was called the "Bull of the West," (Dict. of Deit 70), but in reference to his mother-sister Isis, he was "...the Bull of his Mother." (Dict. of Deit. 456) Isis is a name of Asiatic origin, being ish-ish, or "She Who Weeps." (the White Goddess 337) Osiris wore a leopard skin (Stellar Theology 102) and as a king he taught civilization, developed a law code, crafts, husbandry and bade men to worship God before travelling th eworld. (Book of the Dead 54 notes). Osiris was sometimes represented in an obscene posture and his living image was that of the Bull (Nature Worship 45) In bull form he was known as Serapis, a conjunct of the motifs of Osiris and Apis.

This god unknown to the earliest Egyptians was a foreigner, not an Egyptian, thought to have come from the Caucasus region. (Shadow of Atlantis 88 and the Mysteries taught that Osiris was a dark god. (The Great Secret 33) Also of note is the fact that he was recorded to have stood seven cubits high, (Secret in the bible 69) close to 10 ft.

India [Aratta/Elam: Indus Valley]

Rama

Skilled archer of India and warrior who came from somewhere else, travelling to India to police the country. He repelled an invasion of King Rakshas [rakshasa is a demon] and his 14,000 monsters and giants. The demon lord was also called Ravana and his consort was Surpanakha, a queen. Rama killed this king and took his wife to marry. (Chronology of Genesis 166) Note the root Anak in Surp[anak]ha. this story is in the Ramayana text (Shadow of Atlantis 208), which was considered semi=profane and unlike the much older Vedic writings. (The Secret Doctrine...14)

Rudra

Mighty Hunter of ancient India with bow and arrow, called the Slayer of Men. He is a transitional deity between the original Vedic scriptures where he does not exist and the later puranas of the Siva-worshipping traditions. Siva was the epitome of evil and a god unknown to the Vedas. (Vedas 46) Rudra was of very doubtful origin in th epuranas (Vedas 51) and his named derives from a root meaning ";to weep." (Fountainhead 103), connecting him to Tammuz.

Rudra called the Howler, a god of fighting. Strangely, he was later noted for being deity of healing and savior. (Vedas 39) This is akin to Baal, leader of the RephAIM, giants known for bloodlust that derive from a root [rapha] meaning "to heal." The giants of Rudra were the Maruts, Storm Gods called Smashers. They wore spotted leopard skins on their shoulders and faught with axes and arrows. They were the sons of Rudra as well as Dyaus [Zeus]. (Vedas 39) and there were 27 of them, a lunar number. They were also known as the Sons of Heaven and Earth, linking them to the Anunnaki.

Krsna

A warrior and wrestler tricked into wrestling the king's mighty man who was secretly ordered by the king to kill him. He won, and then later fought in the Great War, surviving the Battle of Kurukshetra where 90% of both men and giants were killed. (Chronology of Genesis 166-167)

Marthanda

Aditi was a goddess who had 8 sons, but only 7 did she present to the other gods. The 8th was Marthanda, but she brought him forth much later. These sons were the Adityas, the original Vedic Gods. Later the Adityas were increased to 12 to match the months. (Vedas 33)

Summary of Old World Hunter Gods

When comparing ancient documents and especially king-lists it is important to remember that scribes long ago had just as difficult a time in translating names and words as our scholars today. In fact, many comparative names known to be of the same king or person are so entirely different in the lists because the scribes made no efforts to translate many of them and opted merely to spell out these names as phonetically as possible in their own dialects and languages. Socrates under this, believing that sound possessed archetypal meanings, stating, "So perhaps the man who knows about names considers their value and it is not confused if there is some letter added, transposed, or subtracted, or even if the force of the name is expressed in entirely different letters." (Dimensions of God 57). This study has truly confronted us with the concrete truth of the old adage, "Conquering kings their titles take from the foes they captive make." (White Goddess 338)

It is conceded by scholars that Assyrian Limmu-lists, Babylonian, Sumerian king-lists, Egyptian papyri and monumental inscriptions as well as Near East records have afforded chronologists a fairly accurate picture up until 2100 BC, and dates beyond this point are subject to error. (New Bible Dict. 186-187) This is especially true of the long-deceptive antiquity of the Egyptian Dynastic histories. It has been convincingly shown now that Manetho overlapped the reigns of several Egyptian kings and that the corrected begin date of Egypt's first Double-Kingdom was 2150 BC [approx.]. (Evolution Cruncher 49)

The original name of Lugal Marad, En-Marad, directs our attention to another shadowy king of Babylonia named En-Merkar. Enmerkar was He Who Built Uruk (Divine Encounters 132) and was the offspring of Lugalbanda. (Divine Encounter 132). This identifies Enmerkar as Gilgamesh. The Sumerian text Enmerkar and the Lord of Aratta reads that "Once upon a time, the whole universe, the people in unison, to Enlil in one tongue gave praise." (Discoveries Volume 44) The Lord of Aratta is none other than Chedorlaomer of Genesis 14 and the Book of Jasher mirrors this Sumerian text, reading that "And all the earth was of one tongue and words of union." (Jasher 7:46). The Sumerian text reads that the Lord of Aratta rebelled against Enmerkar and claimed to not be able to understand his messages while the Jasher text confirms this, claiming that Chedorlaomer once served Nimrod [Enmerkar] and after the confusion of languages he rebelled.

Historians know that Enmerkar conquered Aratta [Indus Valley] because Sumer had need of metals and stone Aratta withheld. (Encyclopedia Americana Vol. 26 p. 3-4) The father of Enmerkar was the Sumerian Meshkiager, identified in this study as the biblical Cush [recorded in history as Kish], Kish also being the name of one of the earliest Sumerian settlements (Missing Links 230).

That Lugal Marad was a foreigner from the mountains [Sumer has no mountains] is paralleled by another figure of Sumer called Lugalmeslam, who was known later as Nergal (Secret language .. 66), another Hunter Deity related to this study. The Sumerian King [Lugal] Mesilim [variant spelling] of Kish was the first to be regarded as the physical offspring of a god (Dict. of Deities 788) and he was the son of the goddess Ninhursag (Dict. of Deities 791), or the Lady of the Mountains. The names become confusing but the stories attached to them are the same. Another title of Lugal Marad was Lugalzaggisi, the king of Erech [Uruk] and conqueror of the Westlands [like Lugal Marad] as far as the Mediterranean [Phoenicia, Lebanon, Canaan]. (Orig. of bib. Trad. 41) Lugal Zaggisi established the first Sumerian Empire (Wycliffe bible Dict. 1632). This history mirrors Lugal Marad and Gilgamesh, and incidently, gilgamesh is recorded to have had a son named Ur Lugal [King of Ur]. (Epic. of gilgamesh Kovacs intro xxi) Ur had been an early Sumerian port city on the persian Gulf but now lies far inland to to geographical changes. (Lost Cities and Ancient Mysteries of Africa and Arabia 193)

Sumer's earliest accepted spelling was Shumer, from a Semitic verb [smr] which means to protect/watch (Dict. of Deit. 667) and historians and researchers have called Sumer the land of the guardians or Protectors. This is not far from the truth. Even in Hebrew samar means guardian (Dict. of Bib. imagery 10) and such a trait parallels the Shepherd King motif, shepherds being guardians of their flock of people. It is probably accurate assessment to connect Sumer to the biblical Shinar, however this is not an etymological connection. Sumerian writings claim that Uruk was one of the first cities after the Flood (Holman Bible Dict. 431) and the other popular cities were Kish, Eridu, Ur [watchful] Umma and Lagash, Nippur. Umma produced the Ummanu after the Flood, seemingly divine sages who were noted to have mastered particular subjects. (Dict. of Deities 73) and the most ancient deity of Sumer, ANU, had his temple, called the Eanna, in Uruk. Uruk was the seat of the Second Dynasty of Sumer, proving that there was at least one previous settlement from which Nimrod usurped the throne. Eanna means House of Anu, and this god was said to have had 50 sons. The Sumerian King-List reads that "Kish was smitten with weapons, its kingship carried to Eanna [temple of Uruk]. (Epic of Gilgamesh :Kovacs intro xxviii). Nippur was famous for being the seat of the High God of Sumerian Triad named Enlil [Lord Wind]. This temple was called the Ekur. (Epic of Gilgamesh kovacs 112). Enlil was never recorded to have been a man, but was always Father Enlil, the "shepherd of the Teeming Multitudes," (Divine Encounters 353), the origin of the shepherd motif that was borrowed by all later Sumerian, Akkadian and Babylonian regents. Nippur was still a thriving metropolis as late as the 5th cent. BC. (Bible as History 313-314) Enlil was the holiest of the Sumerian Triad, and Sumerian records tell how he grew upset over the sexual relations between the Anunnaki and the daughters of men. (Wars of Gods and Men 116) Those kings prefixing their names with En- were followers of Enlil, as Nimrod was until he rebelled and allied himself to the Anunnaki.

Ur Nammu's treachery of Utu-hegal is very revealing, for Utu means "beloved brother," and gal means son, the compound epithet meaning "the son of my brother." But brother may not be literal, for in Sumerian the title brother was a divine designation for a personal god, a trend reflected in later Semitic names. (Dict. of Deit. 179). This prefix is found in the Sumerian name for Noah in the epic of Gilgamesh: Ut[u]napishtim the Faraway. There is also the possibility that Utuhegal means "the son of my uncle." Gilgamesh was called Utu [beloved brother] by other kings, and Shulgi was also known as Utu in relation to Gilgamesh, a relation unknown in the genealogies. (Dict. of Deit. 178) Some translators render utu as "my brother and friend."

Gilgamesh claimed to have been from the House of Anu and also proclaimed to be a worshipper of Shamash, the Sun God. The dramatic voyage to visit Utnapishtim the Faraway was actually the journey of a great grandson who travelled to see his already legendary great grandfather who had survived the diluvian cataclysm. The Sumerian Epic tells of his passing over the Waters of Death to the west on his way to Utnapishtim's residence, which is remarkably consistent with the geography of those regions and of the Book of Jasher. The Waters of Death is the ancient Salt Sea, now called the Dead Sea, a poisonous body of water that Gilgamesh passed over on his way. The Book of Jasher reveals that Noah [Utnapishtim] lived in Canaan, with Shem [Melchizedek], and from Sumer Gilgamesh would have had to pass over the Arabian Desert and the Dead Sea to reach the western side of the sea to where Noah lived. This is why Noah was dubbed "The Faraway."

The fact that Gilgamesh was astonished that Utnapishtim looked like himself is very revealing. The Antediluvians were born under much more beneficial genetic conditions and a different atmospheric situation that allowed them to grow to their true potentials at nine and ten ft. in height, a fact remembered by ancient civilizations who left us records of the truly tall heights of their predecessors. Noah, his three sons and their four wives were virtual giants to those born after the Flood who grew to heights that rapidly decreased with each generation born. Nimrod [gilgamesh $\frac{1}{2}$] was a product of incest between a first generation and second generation man and woman and this unusual combination resulted in his enormous size equal to the original 8 Flood survivors. When he was born 251 years after the Deluge all those who were to retain gigantic statures had already been born and here already matured. Nimrod's late appearance and physical traits marked him as extremely unusual. The historical fact of Noah's presence in early Sumerian culture is attested by the fact that there was known a figurehead called Menahem in Sumer, whose name means "Comforter." (Cruders). This is startling, for Hebrew translators render Noah [Noach] as comforter.

Many other historical references and discoveries validate the Sumerian epics and their variants. A local god of the city of Lagash was called Ningirshu, a divine hunter who held his enemies in a hunting net. (Dict. of Biblical Imagery 413) The hundreds of traditions concerning giants and monsters are supported in Sumerian writings that tell of the Uru [giants], the Lahamu [monsters] and the Enunnu [sky giants]. (Divine Encounters 278) It is apparent in the writings of the Sumerians that they acknowledge normal people as being lugal [big men] but they distinguished these large men from the truly gigantic creatures and people we know as Anunnaki, Nephilim and those part-man