

Merchants of Magic: Evolution of the Atlantean Meme



By Ron Barney

Preface

If the name “Atlantis” evokes in your imagination the wild daydreams of benighted new agers, a fantasy just this side of unicorns and leprechauns, I once counted myself in your number. This reaction is not without just cause: the subject’s treatment in the world of “Atlantology”, the vast majority of books on the topic, and especially articles on the Internet, tends to read more like a Superman comic book than a serious treatment of the world’s prehistory. You’ll get stories of magic crystals that nearly destroyed the solar system; aliens coming and going all hours of the day and night; humanoid reptiles fighting petty feuds over positions of power in the pyramidal temples powered by fusion energy and monitored by Blue Venusians in the Hollow Earth. It is the forte of the most unhinged loons of the conspiracy movement in general. I personally used to only read such articles and websites for a good laugh. Then approximately eight years ago, that all changed.

I’d just finished reading a rather laughable tall tale on Atlantis, and decided to cool down my guffaws by immersing my mind in some sobering current events, so I clicked onto a mainstream news feed. There in front of my eyes seemed to be a repetition of what I’d just read, only spelled with a slight twist: Aztlan. It was about a Chicano Independence movement naming itself after the Mexican legendary homeland of the Aztecs (Aztec meaning, in Nahuatl, “People from Aztlan”). I was puzzled, at first, why these activists had decided to glom onto a topic of new age fantasy. Surely this “Aztlan” wasn’t real, and so to reassure my skeptical attitude, I did a cursory search for academic articles debunking the existence of Aztlan as mere fantasy, with no connection to the real history of aboriginal Mexican people. I was disappointed. Although scholars couldn’t agree on where exactly Aztlan had been (Most Mexicans themselves, for political reasons, project the boundaries of Aztlan over present day California, but there’s no real archaeological evidence to support that), they were in general agreement that Aztlan was, in fact, the name used for the Aztec land of origin prior to settling in Mexico. I was unsettled.

A vast contradiction was emerging in my mind. On the one hand, I still had as an article of holy skeptical faith that there never was an Atlantis, that crass opportunists like Plato had made it all up, and that the connection between the names Atlantis and Aztlan was absolutely coincidental, with no possibility of a basis in reality. Unfortunately for my sanity, I’d been trained by the U.S. Air Force in statistical analysis, and my instinct for “what is coincidence” and “what is no coincidence” tends, more often than not, to be right—and instinct was politely disagreeing with my ego’s worldview. In the interest of sound sleep, I decided to apply statistical tools to the similarity between Aztlan and Atlantis.

For analytical treatment, first you have to deal with each input in context. The Greek suffix of “-tis” is a feminine genitive declension, and can be disregarded when it comes to the original name. So what we’re really dealing with here is a name “Aztlan” on the one hand, and the core name “Atlan” on the other. The proximity of the match should be considered this way:

A = A (100%)
Z = null (0%)
T = T (100%)
L = L (100%)
A = A (100%)
N = N (100%)

5 of 6 possible letter matches are exact, even in distorted transliteration into English writing, and spanning not only to different cultures but across an ocean also named after Atlantis—the Atlantic Ocean. Now for mitigating factors of the extra Z on the Nahuatl side: frequently when native speakers of a language pronounce something there is a slurring that takes place, such that a non-native speaker will not be aware that extra letters are usually involved in the word or name. An example of this in English is “bosun”. The full word for that is actually “boatswain”, that is, a “swain” (junior supervisor) for the “boat”, a ship’s crewman assigned supervisory tasks over common workers. The t and w drop completely, and the ai dipthong in swain slurs to the flat “u” like in “uh”. A slurring of an original theoretical name “Athlan” may be heard differently by two different audiences: as “Aztlán” in the west, and as “Atlan” (slurred “th”) in the east. Or maybe both were slurred similarly from a different original name in slightly different ways. For this reason the non-matching of the z can hypothetically be disregarded here. We still have to consider whether the letters that do match, do so coincidentally or correlatively. A – T – L – A – N. Five letters. While it’s understood that neither “Atlanteans” nor Aztecs nor Greeks used the English alphabet, it’s what we have in common in transliteration of the name on both sides of the ocean, so by default it brings it to an apples to apples comparison in terms of the coincidence/correlation evaluation. There are two ways to do this evaluation: by treating vowels separately from consonants (under the assumption that any randomly picked name will have a consonant-vowel alternation of sounds) or to treat all letters equally. I favor treating them all equally because of the many words and names in most languages in which strings of several consonants may run together, such that the sequencing of consonants and vowels can’t be reliably predicted. So let’s proceed:

$$26 \times 26 \times 26 \times 26 \times 26 = 11,881,376$$

What does that number mean? It means that at any given time a city is named, there is a 1 in approximately 11.8 million chance that a person would randomly and without any cultural influence, decide to call it “Atlan”. This is the base “lottery odds” for a random coincidence rendering the name “Atlan” in both Greece and Mexico. In fact the structure of the number above is very similar to a lottery drawing, except that the range of lottery numbers is narrower to pick 1 in 26 rather than 1 in 49, and there’s no Powerball to pick. The odds of “winning” this naming lottery are slightly better than the odds of winning a Powerball lottery, but they are still rather slim. Granted, a “ticket” for this lottery is purchased with every city founded in prehistoric times, but that begs the question of just how many prehistoric cities existed in prehistoric times, when archaeology insists the first one founded was in Iraq circa 4,000 BCE? Even if we generously guess that 20 cities around the world were founded in a time and place that

didn't lend themselves to archaeological discovery, we still have at the most 20 "tickets" for the "Atlan lottery". Do we feel lucky? Are we certain that 20 rolls of this roulette wheel, each having a 1 in nearly 12 million odds of winning, did in fact win? The hypothesis of academic historians is that this lottery must absolutely have hit and there is no chance at all that it didn't. I find that to be statistically unsound, and in fact it's the reverse: there is only a 20 in 12 million chance of this name, Atlan, having been a coincidence between Greek and Mexican cultures.

Occam's Razor deserves some reiteration here: it is specious to go looking for complicated explanations to a puzzle, when a simpler explanation may suffice. The simpler explanation here is that there was one Atlan, a real city, and that it was remembered in the legends of Egypt, Greece, the Mayans, and the Aztecs (and others as we will see later in this book). Logic, reason, and statistics point the way toward the probability that Atlan ("Atlantis") really existed. And if it really existed, it had a cultural influence on the ancient world, and by way of that ancient world, perhaps most importantly it had an influence on the world we know today. And anything that influences the world we know today deserves some serious research. And thus I was launched down the Atlantology rabbit hole. I may not have yet hit bottom.

1. The Game of the Name

Contrary to the flippant dismissal of Shakespeare over the name of a rose, which by any other name would retain the same smell, people in ancient times placed the utmost significance on names. In Middle Eastern religion to know the name of a god is to have the power to summon that god, a power so awesome in scope that Judaism makes it blasphemy to even speak it. One of the epithets of that deity is “ha Shem” (the Name), such that the very name of a thing is taken to be synonymous with that thing. If one were to approach the subject of Atlantis using the attitude and methodology of an ancient scholar, the first and foremost subject to tackle would obviously be the name of the place itself.

The name “Atlantis” is first attested in the accepted body of literature in the works of Plato. The unusual thing about Plato is that western academics hang upon Plato’s every word and treat him as a messianic harbinger of western Enlightenment, quite possibly the most credible figure ever to grace the hallowed halls of academe—except when he mentions Atlantis. This rejection of Plato’s description of Atlantis (in the Dialogues of Timaeus and Critias) is puzzling if taken out of the larger context of the political goals of the men who own western civilization, and thereby own western academe. It makes perfect sense if you understand those goals. I came to a discovery of those goals only after painstaking decryption of the evidence, following its trail wherever it might lead me, fearlessly (and it’s possible that lack of fear was less than wise). Suffice it to say, at this point, that when western academe waxes irrationally inconsistent in debunking the man they idolize on one subject in isolation of all possible subjects, they, “doth protest too much”. We will continue on the trail of the evidence, leaving the academic henchmen of wealthy and influential businessmen, behind for now.

According to Plato, the Priests of Sais told Solon the name of Atlantis in Egyptian, and that it wasn’t merely an arbitrary name but a word with meaning, and that meaning was translated by Solon into Greek, by which he came up with “Atlantis”. It follows, then, that in a quest for the “real” name of Atlantis, we will need to find the meaning of that name, then find the analogous meaning for it in Egyptian. Then we will have an educated guess at what exact name the Priests of Sais, at least, used for describing this place nowadays called “Atlantis”.

The Greek etymology of “Atlantis” is “Daughter of Atlas”, which begs the question: what, then, is the etymology of Atlas? There are two quite similar possibilities:

1. “Bearer” from a-, copulative prefix, and tlenai, “to bear”, from the proto-Indo-European root tele, “to lift, to weigh, to support”.
2. “Endurance” from the Greek atlao, which is from the proto-Indo-European root duru or deru.

This is very nearly a pun. It does, after all, require quite a bit of endurance to bear the weight of the heavens on one’s shoulders. And if one has great endurance one may be tasked to bear such heavy burdens. The general image that emerges, then, along both etymological paths from the Greek, is one of a strong foundation, upon which can be

heaped the most staggering weights. This in turn implies colossal architecture. Now let's see if we can shop around in Egyptian for words with a similar essential meaning.

Turhu	Burden, load, weight
Turu	Lift, carry, hold
Turku	Heavy
K'ar	Stone house foundation
Karum	Stone mountain
Kur	Rocky hill
Tesub	Carry, bring
Itur	Hold, seize
T'rw	Strength

There are variations and it linguistically scatters a bit, but the general clustering of sound and significance for the words implies a “tur” root for the meanings of weight carrying capacity, and “kur” if the “tur” is specifically meant to be stone, as in a stone foundation or a stone landscape feature (for example the god Ish-Kur is the “Lord of the Mountain” in proto-Canaanite). The Greek meaning for Atlas can in some ways imply a mountain, and certainly there was a Mount Atlas with an important Atlantean connotation (and interestingly the word for “mountain” in Berber, the culture that now lives near that mountain, is “Adrar”), but the stricter etymology aligns better on the “tur” side in Egyptian, for heavy weight, load carrying capacity, and endurance. Significantly enough, this “tur” root is very close to the Indo-European “duru” root, and that proximity suggests a common influence or a common linguistic origin more recent than the parting of ways between Indo-European and Afro-Asiatic speakers.

It's not insignificant to entertain the possibility of a closer relationship between Afro-Asiatic and Indo-European than the accepted paradigm of a clear barrier between the two. At first it may seem like a needless diversion from the hunt for Atlantis, but in point of fact it helps build the case for its existence if we can show evidence that speakers of languages separated by the Mediterranean may have had either a common origin or significant influence from a common source. That source may in fact be Atlantean.

AA	IE
Wld (wield, bear)	Waldh (wild, wield, to rule)
Gur (dog)	Kur (dog)
Ra'I (sun ray)	Radi (ray, radiation)
Ab (father)	Pater (father)
Uma (mother)	Mater (mother)
Gwal (kill, die)	Kwel (kill, die)
Gudur (clay)	Glei (clay)
Sahara (sand)	Samata (sand)

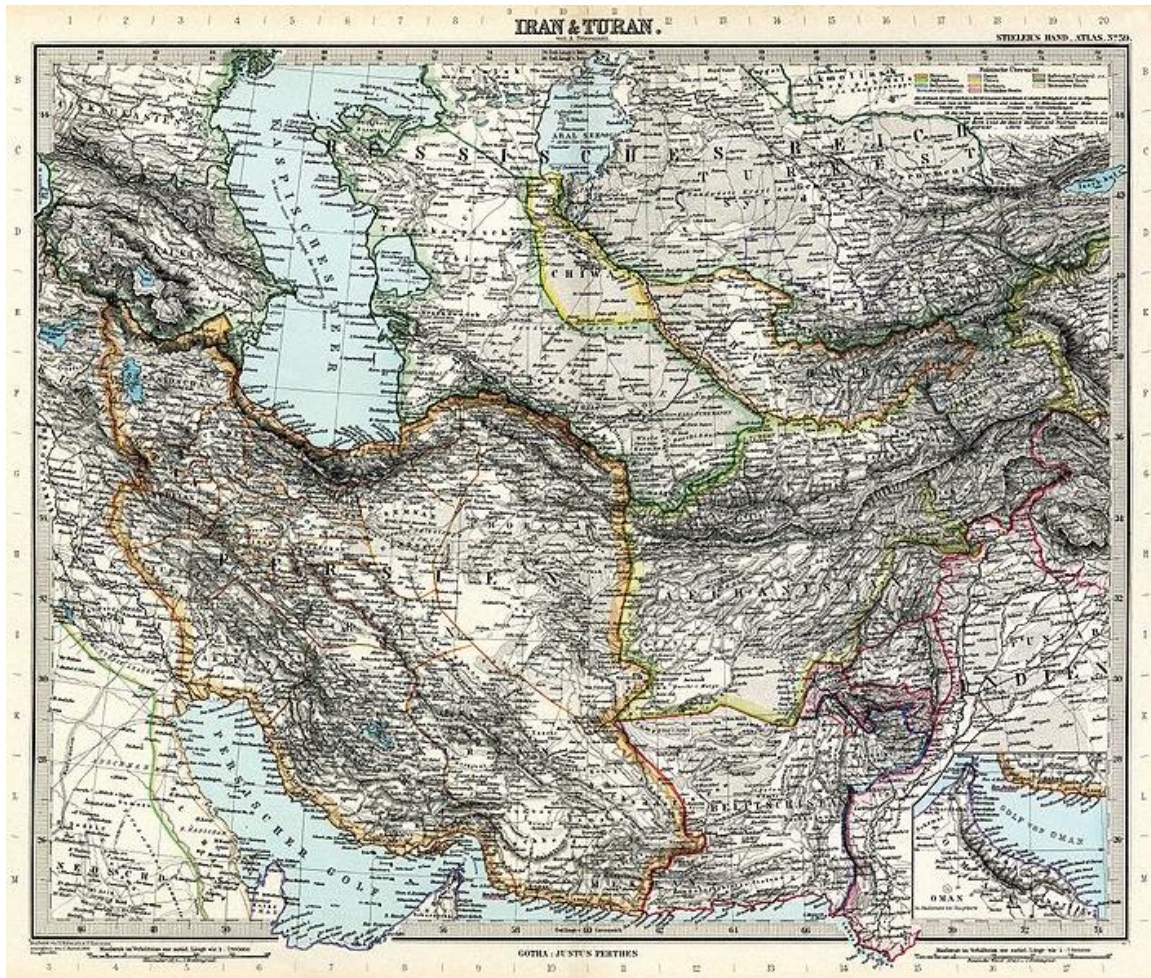
And so if we are looking for an Afro-Asiatic “TUR”, and that “TUR” has the same root in Indo-European, all Indo-European legends and place-names are fair game for locating people, places, and things named with it. And because the Greek morphology of the TUR root renders TL, it's also fair to say that any name with any T +

optional vowel + (R or L) in it can in fact have been influenced by the significance of that root. So let us take a cursory glance around Eurasia and North Africa and see what we can see:

Al Tal	Thule	Tricase
El Tor	Thuringia	Trier
Etruria	Thurso	Trieste
Tala	Tiaret	Trikala
Talacyn	Tilburg	Tripoli
Talas	Tiller	Tripoli
Tallin	Tirana	Tripolis
Talsi	Tlemcen	Trivento
Tara	Tolentino	Trogir
Taranto	Tolmezzo	Troitske
Tarbes	Tori	Trollhattan
Tarfaya	Toroella	Tromsdalen
Targu Osna	Torsby	Tromso
Targu Secuiesc	Torslanda	Trondheim
Tarm	Tortoli	Tropea
Tarquinia	Tortum	Troy
Tarsus	Torva	Truro
Tartessos	Torzhok	Trybunalski
Tartu	Toulon	Tuareg
	Toulouse	
Taurianova	(Tolosa)	Tula
Taurus	Tours	Tullov
Teerijarvi	Tralea	Turek
Telfs	Tranas	Turgutreis
Teramo	Trani	Turhal
Tergnier	Trapani	Turkeli
Terme	Traun	Turkoglu
Terni	Traunreut	Turku
Terpinnya	Traunstein	Tuulos
Terralba	Trebinje	Tyre
Thera	Tréguier	Tyreso
Therande	Trento	Tyrhennia
Thrace		
(Turaikos)	Tréport	Tyrol
Thuir	Treviso	Tyrre

When scouting around maps both modern and ancient, looking for these T/R and T/L references, one name in particular stood out to me, because it had an almost exact cognate in Mayan legend: TURAN (Mayan TULAN).

Turan is the name given by the ancient Persians for the lands generally north of Iran, as shown here:



The border between the lands is the Amu Darya river (called the Oxus by the Greeks), shown in the above map running from the Caspian Sea towards Afghanistan. The Turkic peoples get their name from this geographic identity of Turan, and the Scythians/Saka/Tocharians were given the Turanian designation as well.

Just as with the similarity between Aztlan and Atlantis, we have yet another similarity between Tulan in Central America and Turan in Eurasia. One of the groups of the Mayans record their land of origin as being “Tulan of the West”, after identifying four different Tulans, two of which were “across the sea” (and Tulan of the West was one of those oversea Tulans). It’s important to note that the multiplicity of Tulans in Central America matches the pattern of a Turanian people in Eurasia who had a propensity for repeatedly naming different cities using the same TUR root (which according to Persian legend goes back to an ancestor Tur or Turaj).

In an earlier edition of this book I went to great lengths to establish that these Turanians could not have been “Turks”, as the ancestors of the Turkic peoples until about

200 BCE were limited in range to a part of Mongolia designated Xiongnu by the Chinese. I am no longer so sure of that, after studying Scythian language and finding it to be distinctly Turkic in morphology. These could very well have been Turks after all, or at least some tribes related to them, and in frequent enough contact to have adopted many of their words. Depictions of Scythians show them having features (red hair, white skin) not typically associated with Turks or Mongols, but complication sets in here when we consider that Genghis Khan himself was a redhead, according to Persian historian Rashid al-Din. The more we study about prehistoric Eurasian peoples, the more we learn how very little we actually know of them, in contrast to the great volume of what there is left to learn.

But to recapitulate what we've learned so far: Aztlan matches our Atlantis; Atlantis matches the Egyptian Tur; the Egyptian Tur matches more cities in Eurasia than you can set a match to; the Eurasian region called Turan matches the Mayan Tulan. For all of this to be mere coincidence would require an explanation so complex that I do believe William of Ockham's head would explode. The simpler, more credible explanation is complex enough in its own right.

2. Jungle Fever by the Black Sea

The border between Iran and Turan terminates at the Caspian Sea, and picks back up in the Caucasus region, and ends again at the Black Sea. From the Black Sea, if we evaluate Plato's description of land under Atlantean control, that border would follow along somewhere in Macedonia into coastal Croatia, turn south bisecting the Adriatic Sea, crossing the Mediterranean, and then divide North Africa between Atlantean (Turian) land west of Benghazi, and Egyptian land from there on east. It's unlikely, of course, that all of this vast territory was politically controlled by a single ruler. It's not so unlikely that these regions would have had enough cultural and linguistic similarities to have been counted, by their neighbors, as being a single vast nation. Even today we see endless articles and documentaries on the Internet about "Turanian brotherhood" which cast a cultural net wide enough to include Native Americans at the one end, and Saami tribes of Norway at the other, and nearly all cultures in-between north of China.

The epicenter of this Turian and Non-Turian divide is approximately the Black Sea. The significance of the Black Sea is that it's also the region in which modern humans, in their migration path out of Africa and into Europe 45,000 years ago, first encountered *Homo Neanderthalensis*. A further item of interest about the Black Sea is that prior to about 5,000 years ago it wasn't a sea: it was a lake about half its current surface area, and the ruins of cities have been seen 311 feet below the current surface, indicating a long history of habitation there prior to that flood.

At least two sets of religious scripture record a mating and hybridization that took place between two very different races of people: the canonical Old Testament, and the Kolbrin Bible. In the Old Testament it was the Sons of God who descended upon the Daughters of Men, and took all whom they chose as wives, evoking an image of some ancient dominant culture of powerful warriors storming into peaceful yet primitive villages, carrying off their women. The Kolbrin Bible describes an obverse scenario: where the women among the Children of God were seduced by clever "Yoslings" (described as "half-men" and "savages" in the Kolbrin). In the Old Testament's abduction-rape scenario, the offspring of these unions grew up to be "Giants" and "Mighty Men", running rampant over the land, driving "lesser men" before them. In the Kolbrin's seduction scenario, the offspring included a red-headed sorceress, Gwyneva, who was worshipped as a Goddess by the Yoslings, due to her psychic powers. The common theme running through both sets of stories is one of some dominant culture mating with a less powerful one, and the resulting hybrids being "greater than the sum of its parts" in size, strength, cleverness, and psychic power. There is even the specific description of red hair. It just so happens that geneticists now posit that the first occurrence of red hair in modern humans was as a result of interbreeding with Neanderthals.

But which race was which? Were the modern humans the "Children of God" and the Neanderthals the "Children of Men"? Or could it have been the reverse? In order to understand better what we're dealing with, let us take a closer look at *Homo*

Neanderthalensis, not based on 19th century modern human chauvinism, but in light of more recent discoveries about this cousin subspecies of ours.

Neanderthals are now believed by many credible scholars to have pioneered animal husbandry as much as 20,000 years before modern humans. Mitochondria DNA analysis shows that *Bos taurus* (domestic cow), has a common ancestor between 10,100 and 37,600 years ago. This matches the bottleneck population from the end of the ice-age. African and European cattle had a common ancestor 22,000 - 26,000 years ago. That matches well with the last glacial maximum. Rodeo-like injuries in Neanderthal skeletons; pipes or whistles which may have been used to control animal movement; traces of crude animal pens; and the types of animals that most frequently were included in the Neanderthal diet all give testimony that they may have actually been herding animals at the time of this contact, while “modern” humans (*homo sapiens sapiens*) were still hunter-gatherers. The importance of animal husbandry to a search for Atlantis is that this skill may have been the initial spark of the emergence of civilization as we know it today, and of all civilizations, that of the Black Sea People (now underwater) may have been the first. And the Black Sea People were in a region known to host hybridization between modern humans and Neanderthals.

Apart from animal husbandry, the Neanderthals had also developed advanced herbal glues, and in a discovery that shatters previous archaeologists’ beliefs about hominid capability, they could sail the seas. Neanderthal stone tools from 130,000 to 770,000 years ago have been discovered on Crete, a time period where Crete still would have been accessible only by ship. Everything we once thought we knew about this group of people (and I boldly enough claim them now to be people), has been shattered, and it will take a while for the shards and pieces of that shattering to filter their way through the academic world in the rewriting of textbooks. The science is cutting-edge (no pun intended), but it is, in point of fact, science.

Nicholas De Vere, in “The Dragon Legacy”, asserts that the Dragon People (so named from the Greek *Derkesthai*, meaning “Far-Seeing”, indicating a race of psychic people), were also known as Royal Scythians, and originate in the region of the Black Sea, and in the valleys of the Carpathian Mountains. The Carpathian Range at the time of the last interglacial (the time of earliest cow domestication) would have had an almost exclusive Neanderthal population, while this population would have met and interacted with modern humans either toward the end of the interglacial or at the onset of the last ice age. The designation of “Scythians” is important and we will return to it later, but for now it suffices to know that the geography of the traditional Scythian lands is a match for what is recorded by the Persians as “Turan”. De Vere’s Dragons or Scythians, as stated, were a psychic people, and due to their ability were often invited by modern humans to lead human communities, a close match for the description in the *Kolbrin* that the half-breed Gwineva was worshipped by Yoslings as a goddess. This treatment may not entirely have been primitive superstition, but rather an appreciation for a clearly demonstrated ability which they would have found useful in all aspects of life, such as when and where to hunt, what the weather will be like, etc. Unsurprisingly enough, the

physical description given by De Vere of his Dragons/Scythians is: red-gold hair and green eyes.



Neanderthal Child, reconstructed from cranial fragments

If the psychic hybrid offspring of Neanderthal and modern human matings were worshipped as gods and goddesses, is there any record of these beings in the extant legends as passed down to our early mythology? It would appear that there is.

In Astro-theology, the world view of associating gods and goddesses with astrological planets and the ecliptic constellations over which they ruled, they traditionally were seven in number. This number seven echoes in every mythology of cultures that would have had a record of contact with the Black Sea people: Mesopotamian, Semitic, Greek, Persian/Indo-Aryan, Roman, Celtic, Germanic, and to some extent Egyptian (with some modifications), all carry this planets-to-gods set of associations which reflects either in astrology or mythology or both, throughout. Any student of the Old Testament will note the heavy emphasis placed there on the number seven. In ancient Hebrew angelology there were seven Archangels guarding the gates of heaven, as aspects of YHVH. In Sumerian mythology there were seven Anunnaki (offspring of An and Ki, given in legend as a hint toward human/Neanderthal mating) who acted as the prime judges of the Underworld. The tightest correspondence of the seven deities showing the closest continuity is between the Babylonian (heirs of Sumerian civilization), Greek, and Roman astrotheology:

Table 1: Babylonian planetary gods and their Greek and Roman equivalents

<i>Planet</i>	<i>Babylonian</i>	<i>Greek</i>	<i>Roman</i>
Saturn	Ninib (Ninurta)	Kronos	Saturn
Jupiter	Marduk	Zeus	Jupiter

Mars	Nergal	Ares	Mars
Venus	Ishtar	Aphrodite	Venus
Mercury	Nabu	Hermes	Mercury
Moon	Sin	Artemis	Diana
Sun	Shamash	Apollo	Apollo

The seven astro-gods in Nordic and Germanic pantheons, as passed on into Old English, are uttered by modern speakers of English at least once a week. Compare with the table above:

Sunday (Sun)
Monday (Moon)
Tuesday (Tiw)
Wednesday (Woden)
Thursday (Thor)
Friday (Frigg)
Saturday (Saturn)

Even in Bengali the days are planetary:

robibar = sun day
shombar = moon day
mongolbar = Mars day
budhbar = Mercury day
brihoshpotibar = Jupiter day
shukrobar = Venus day
shonibar = Saturn day

While the names of these planetary gods change from culture to culture, their number stays consistent, and the characteristics of each planetary god or goddess is given, seemingly as a mnemonic device for cultic practice. If we translate planet-gods to tribes or castes for a study of the Black Sea Psychics who ruled over early man, we can use the astrotheological descriptions to get a feel for the nature of each one:

Sun People (Healers, Energy Magicians)
Moon People (Dream Interpreters)
Mars People (Warriors)
Mercury People (Explorers, Messengers)
Jupiter People (Weather Magicians, Astrologers)
Venus People (Fertility Specialists, Animal Husbanders)
Saturn People (Law-givers, Timekeepers, Agriculturalists)

The Turians we've been hunting down in our analysis here seem to have been "Caught" in the Norse god Thor. From Thor (Jupiter) we can get an idea of some of the other traits of Turians by looking at the characteristics assigned to that planetary deity in various mythologies:

Greek mythology has them as Zeus, and acting as ruler over the other gods, although not with supreme power so much as a titular responsibility. The Greek Zeus is a prolific interbreeder with "mere mortals", much to the chagrin of their Turian wives. The abode of the Turians/Zeusians is given as "Mount Olympus", which has some interesting echoes in other mythologies: Ishkur in Canaanite religion is the epithet "Lord of the Mountain" for their ultimate deity El Elyon (Lord of Lords). In Sumerian arcana, the An in Anunnaki is alternatively the sky as heaven, or the Holy Mountain, which is emulated in their architecture by construction of Ziggurats. It is conceivable that the Holy Mountain and the heavenly sky are not far divorced, as one seems to be closer to the sky when on top of a mountain. Our cardinal mythical figure Atlas was said to have discovered astronomy atop the mountain in North Africa bearing his name: Mount Atlas. Mount Meru in Hindu, Jain, and Buddhist cosmology is considered to be the center of all physical and spiritual universes, a sort of "world between all worlds", thus the Mountain theme seems to have travelled at least that far east. In China we have four (in the case of Buddhism and Taoism) or five (in the case of Imperial tradition) mountains considered holy.

In Norse mythology we have three possible echoes of the Turians: in Thor, the god of Thunder (just as Zeus was the Thunder God for the Greeks, indicating authority and possible weather modification magic); in Tyr, the god of War (and whose traits are sometimes smeared over onto Thor as well); and in the Trolls, who interestingly enough lived in the woods and mountains of Scandinavia, sometimes also called the Alfar (from which we get the term "elves"). So here we're back to mountainous dwellings and thundering authority as with the Greek legends, only under a different name, yet, associated with the same planet: Jupiter.

Since we have other links from Turians to Thor to Zeus to the planet Jupiter, might we find an etymological explanation for the different name? Well come to find out, originally Zeus wasn't a name at all, rather, it was a generic epithet for "god" stemming from the Indo-European *dewos, analogous to the Latin "deus", the Persian "daiva", the Sanskrit "deva", the Gaelic "dia", and curiously enough... the Nahuatl "teo" and Polynesian "atua" (where the Polynesian "tia" implies a body of divine moral qualities). Another school of thought links Zeus to the Babylonian Ziusudra, the Mesopotamian "Noah" character, who after the Great Flood made Mount Ararat his home (bringing us back to the Holy Mountain motif!) For the Roman etymology of Jupiter, we hark back yet again to Diu-Pater, or, "Father God", once again a title rather than a proper name.

The Altaic god Tengri seems to be a match for these Turians as well, with the associations of the sky and thunder, and ultimate universal authority. The question reasonably arises whether these Altaic people were one in the same with the Turians,

since their land was designated Turan by the Persians, and these days they generally identify as Turanian. Linguistically speaking there is a case to be made, since Scythian language has obvious cognates with Turkic. Speaking of Scythians, it's possible the name Scythian itself stems from the Proto-Indo-European root *skeu for "Sky"... the Sky People. This in turn links back to De Vere's explanation of the symbolic "Dragon" as the Scythian crest, where the winged portion represents an ability to psychically navigate the skies, by which they gain an oversight of all things, from the progress of marching armies, to herd migrations in hunting. This shamanic explanation of the Sky association with Tur and Tengri and Zeus and Jupiter seems fitting, not only for the great reverence ancient people had for the Black Sea Psychics, but the prominence they had in their theologies and angelologies. The Thunder association seems to be that because a Black Sea Psychic can astrally travel in the Sky (thus making him or her a Sky-thian as well as a Turian), any unusual phenomenon seen therein could be assumed to have erupted as an expression of their will.

The names given to the "gods" or branches of the Black Sea Psychics as understood by Hebrew culture gives some further insight about the disposition and attributes of the Black Sea Psychics:

Shemesh (Sun): Semites; Samara (Russia, Iraq, and Palestine); Sarmatians; Cimmerians; Cymri (Welsh);

Levannah (Moon): Levites

Ma'adim (Mars): Medes

Kokva (Mercury): Caucasus

Tzadok (Jupiter): literally means "Holy", as in Melchi-Tzadok (Melchizedek, or Holy King)

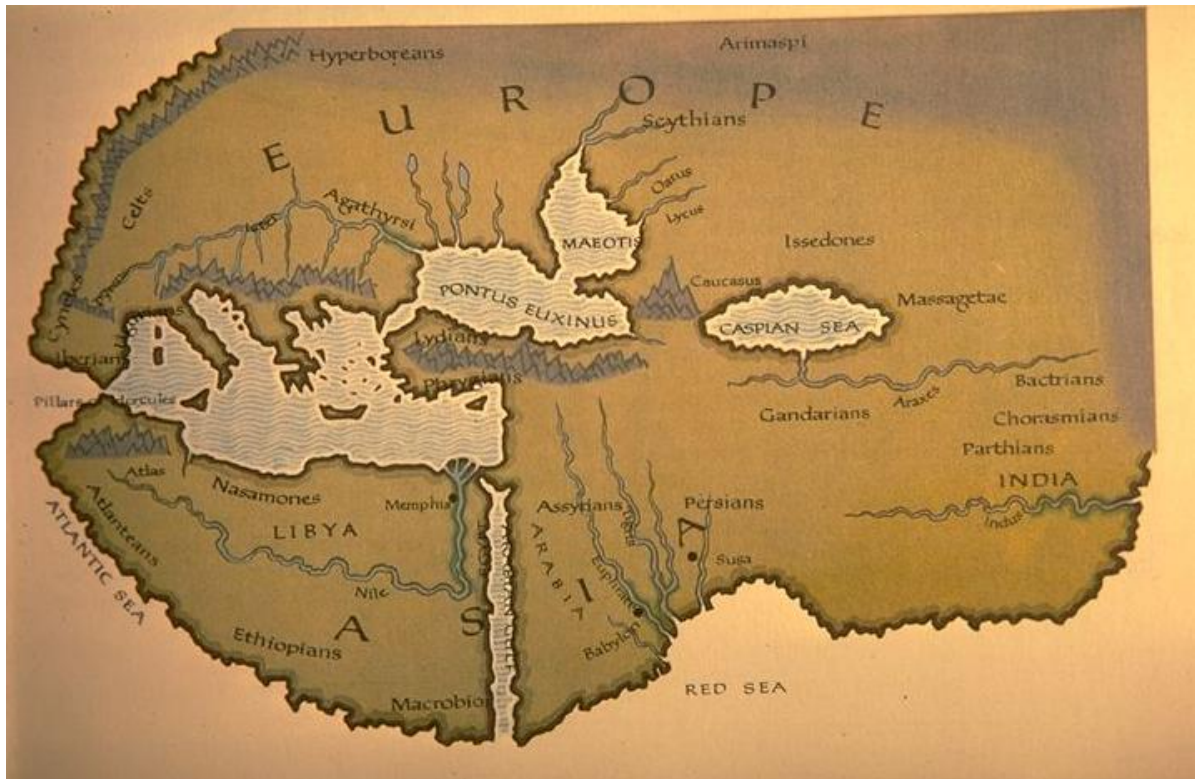
Nogah (Venus): Naga (Indian serpent-priests), Naga (Ethiopian kings), Tir-na-Nog (Irish fairy land west over the Atlantic)

Shabtai (Saturn): Shambhalla (mythical Vedic fairy land); Shimbaba (mythical Sumerian fairy land); Sidhe (pr. "Sheed", Irish fairies); Xian (Chinese fairies); Xi (Olmec fairies); Xibalba (Mesoamerican Underworld); Siddis (Indian tribe); Sith (Kolbrin Bible fairies)

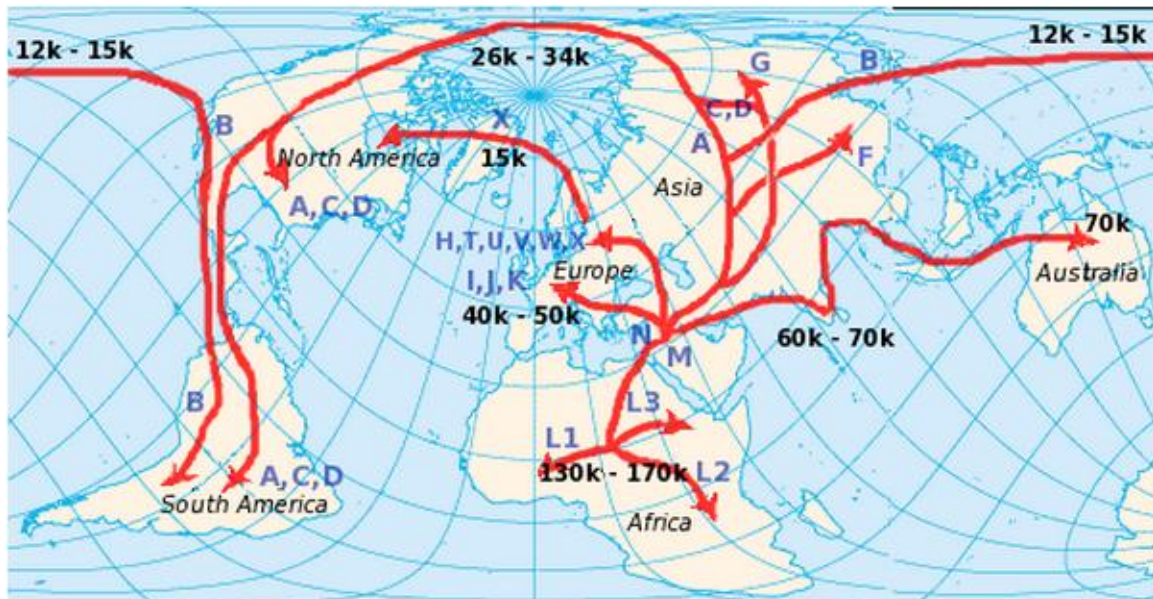
If all this name etymology seems overwhelming, don't let it be a distraction. The main point we're arriving at here is that there is a general confluence of mythological god names in the ancient world, with tribal and caste names of people originating from the region of the Black Sea, and most likely people led by the Black Sea Psychics (Neanderthal hybrids) either as kings or shamans or high priests of some sort. Originally the title of "god" would simply have been an extreme reverence similar to what later came to be customary for monarchs and popes, etc. That extreme reverence, over the course of time, became elevated and by the fog of history, congealed into a sort of cargo cult-like class of religions, formed around "The Seven". These "Seven", as we have seen, were seven classifications of the Black Sea Psychics, the principle of which was the "Thor" caste or tribe, named "Tur" in Egypt, "Atlanteans" in Plato's description, "Turanians" by modern Altaic cultural revivalists, and "Turians" for the purpose of this research.

3. Into The West

The Kolbrin Bible describes a westward trek of conquest by a group of Black Sea Psychics from “Krowkasis” (the Caucasus Mountains) towards “Hesperis” (see Latin “Vesper” meaning “West”), described by them as the “Land of Spirits”. The name Hesperis resonates in Greek mythology with Hespera, whose daughters by Atlas are known as the Hesperides, who watch over a great Garden of Golden Apples which, when eaten, make their consumers immortal (as resonated also in the Genesis legend of the Tree of Life). The vast majority of Greek writers pinpointed the location of this Garden in the land known today as Morocco. In his Labor to fetch these Golden Apples, Herakles approaches great Pillars guarded by or held by Atlas, on which the heavens rested. Herakles asks Atlas permission to go to the Garden of his daughters (keeping in mind also that “Atlantis” means “Daughter of Atlas”), the Hesperides, to collect the Apples. Unwilling to let Herakles know the exact location of the Garden, Atlas offers to get the Apples for him if Herakles will stand watch in his place at the Pillars. These Pillars came to be known later as the Pillars of Herakles by the Greeks, and pass down to us today as “Gibraltar” (from the Moroccan “Gebel Tur” or “Tur’s Mountain”, yet another association of Atlas with Tur). In speculation of locating the Garden based on this geographic reference point, and the location of Mount Atlas, it came to be common for Greek philosophers to place not only the Garden, but Atlantis itself, in Morocco, as seen in this map from the time of Herodotus:



The timeline and path for this migration of people matches the progress of a mitochondrial DNA haplotype known as group “X”, which like the Turians, also originates on the shores of the Black Sea (via its ancestor group “N”). Modern genetic descendants of haplogroup X are found on the Atlantic shores of both western Europe and the eastern United States (Sioux, Ojibwa), but there is no trace of X having crossed over the Bering Strait like other Native American genetic groupings. The time of group X’s crossing of the Atlantic may be a match for that of the Clovis Culture, although it may also have been a subsequent wave of migration, as the general consensus among scholars is that all the Clovis people went extinct. Interestingly, the eastern-most reaches of group X are some traces of it found in some Altaic tribes of Kyrgyzstan, along a continuum that increases concentration as it follows westward back to Caucasian Georgia. Here at least, the lands roamed by the “X” people are an exact match for De Vere’s Scythians and our Turians and, as they extend their presence westward they match Plato’s Atlanteans. The highest concentration of “X” in any population anywhere today is in Lebanon, among people who in ancient times would have been called “Phoenician”, the importance of which we will see later on.



Solutrean Hypothesis of the arrival of Haplogroup X into North America. Not shown on the map is the significant presence of group X along the shores of North Africa, which would suggest a more temperate sea route than the arctic route shown here.

Coincidences begin, once again, to pile up like a car crash on a busy American freeway: the westward migrations of Haplogroup X; the westward trek in the Kolbrin Bible of the “Sons of Herthew”; the westward location given by the Greeks for the land of Atlas and his daughters, the Hesperides (literally the “Western Girls”); the association in ancient Egypt with the West as being the Land of Spirit; the location of the Pillars of Atlas (known later as the Pillars of Herakles); and that’s only at first glance. We have more “coincidences” headed our way.

Let us focus in a bit on Morocco. The Tuareg, etymologically connected to our *Tur root, have representation there today, and may once have been the dominant

population on the coast. The Berber etymology of Tuareg is “Targa”, which means a drained and irrigated spot of land, indicating agriculture, although today these people are known to be nomadic. A possible explanation for this transition from agriculture to nomadism may lie in Diodorus Siculus’ account of the “Amazons” (Amazigh?) having defeated and crushed the “Atlanteans” (Tuareg?) and scattered their people from their coastal Atlantic cities of Morocco. Uncharacteristic for African people, the Tuareg have a high prevalence of light-colored hair and eyes and rh-negative factor blood type as associated with Neanderthal genetics. They share these traits also with the Basque people of the Pyrenees mountains. Unsurprisingly enough, they also have a high incidence of Haplogroup X DNA.

Morocco was long known in the Muslim world as Maghreb el Aksa, the Land of the Furthest West. It was literally considered to be on the edge of the world, a place notorious for its powerful magicians and demon-like jinn. It is a country with an intense, almost insular, awareness of itself. The ancient Egyptians identified the far western garden land with Keftiu, one of the four great Pillars that supported the Egyptian sky. This “Pillar Land” resonates back into Greek myth as being in the vicinity of the “Pillars of Heracles”, associating the Egyptian Pillars, holding up the heavens (Atlas), and Heracles (who journeys to the Hesperides). In Egyptian history, Keftiu (alternatively identified with Crete for reasons we will see later) was an advanced civilization, and the gateway to and ruler of all the lands to the west of Egypt. The themes of great advancement and Pillars are also suggestive of cyclopean architecture.

The region of Touat in Morocco today has 800 miles of man-made underground water channels, and supports a human population around 8000. The water table of Touat was higher in the past, and would have supported more people. There are fish living in the underground canals which have evolved to be blind; scientists speculate that the fish may have been living in darkness for over 10,000 years to evolve this way. This dating corresponds roughly with the time Turians may have arrived and established a settlement, and extends back by more than 2,000 years previous estimates of the arrival of agriculture.

In Strabo’s description of Morocco, he writes: “It is said that the Sinus Emporicus (merchant’s bay) was a cave which admits the sea at high tide to the distance even of seven stadia, and in front of this bay was a low and level tract with an altar of Hercules (Melqart) upon it, which, they say, is not covered by the tide.... Like this is the tale that on other bays in the succeeding coast there were ancient settlements of *Tyrians*, now abandoned, which consisted of not less than three hundred cities, and were destroyed by the Pharusii and the Nigritae. These people, they say, are distant thirty days journey from Lixus.” This description of “Tyrians” (Turians) defeated by invaders matches the account by Diodorus Siculus of invading “Amazons” having defeated the “Atlanteans” on the Moroccan coast.

Hesiod associates the Garden Land with Tartaros: "There [at the sources & ends of earth, sea, Tartaros] stands the awful home of murky Nyx (Night) wrapped in dark clouds. In front of it the son of Iapetos [Atlas] stands immovably upholding the wide

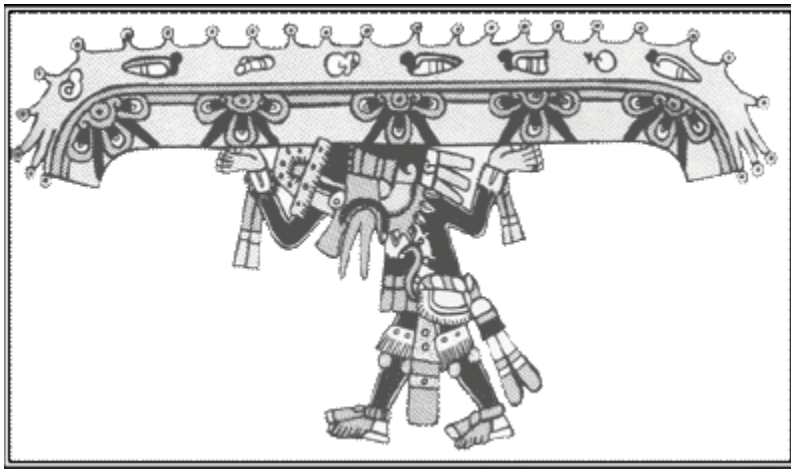
heaven upon his head and unwearying hands, where Nyx (Night) and Hemera (Day) draw near and greet one another as they pass the great threshold of bronze." In other Greek legends Tartaros is the underworld. Underworld associations with Turians hark back to the Kurgan mounds, fairy mounds, and Labyrinths they were famous for having built, alternatively to trap animals, herd animals, bury the dead, and to enact initiatory mystical ceremonies. The Tartaros underworld also echoes in the Latin name for the earth, Terra (TUR-a?) This harks back to the distant memory of those first pit traps built by long-forgotten ancestors near the Black Sea, a technology key to the identity of the Turians, but in later times only remembered in the form of deep associations with the land and spaces beneath it.

At this point it's unavoidable to take a closer look at Atlas himself and his relationship with this Garden of the Hesperides, in order to gain a better understanding of the Turian culture of prehistoric Morocco:

"ATLAS was one of the second-generation Titans. He personified the quality of endurance (atlaô). In one tradition, Atlas led the Titans in a rebellion against Zeus and was condemned to bear the heavens upon his shoulders. In another, he was said to have been appointed guardian of the pillars which held earth and sky asunder. He was also the god who instructed mankind in the art of astronomy, a tool which was used by sailors in navigation and farmers in measuring the seasons. These roles were often combined and Atlas becomes the god who turns the heaven on their axis, causing the stars to revolve. Herakles encountered the Titan during his quest for the Golden Apples of the Hesperides. He agreed to take the heavens upon his shoulders while Atlas fetched the apples. The hero also slew the Hesperian Drakon, which in vase painting appears as the Titan's tormentor, and built two great pillars at the ends of the earth, perhaps to relieve the Titan of his labour. In a late myth, Atlas was transformed into the stony Atlas mountain by Perseus using the Gorgon's head. The Titan was also the constellation Kneeler."

The association with astronomy is particularly important when taken in the context of a civilization that was already skilled in the maritime arts and advancing in its ability to navigate by referencing objects in the sky. If we recall the discovery of stone tools on Crete from Neanderthal times, the seafaring association of "Atlantean Neanderthal Hybrids" links up further with the Egyptian association of the West (Morocco) with Keftiu (Crete). According to Apollodorus, Atlas' mother's name was Asia (the Greek name for Asia Minor), which further supports the idea that the Atlantean culture of Morocco was a transplant across the Mediterranean by the Turians (the Tyrians of Strabo). According to the description of the Homeric poems, Atlas knows the depth of all the seas, a reinforcement of this Turian hero's mastery of seafaring. Diodorus describes Atlas as a powerful king who possessed great knowledge of the courses of the stars, and who was the first who taught men that heaven had the form of a globe. Hence the expression that heaven rested on his shoulders was regarded as a figurative mode of speaking. It may very well be that Atlas was the discoverer of astronomy as it came to be known in the ancient world, and more importantly, the first to employ the principles of this craft toward sea navigation. Notably, in Aztec myth the goddess of the seas was named "Atlahua", a likely echo of the name passed down by voyagers or refugees of the

Atlantean culture. The figure of ATLANTEOTL is shown in Codex Borgia. Thus, for the Mayans, Atlanteotl holds the heavenly waters on his shoulders like Atlas of the Greeks. We can see that both the image and name (Atlas and Atlanteotl) display strong similarity: the word "Atlanteotl" we can divide into ATL, which in Nahuatl means waters, and TEOTL which means God. (And of course the similarity of the nahua "teo-", divine, to the Indo-European "deo-", divine, we are expected to take as mere coincidence!)



Mayan god Atlanteotl, holding up the heavens

As maritime navigational skills increased the voyaging range of the prehistoric Turians, they would have been able to establish a trade-based empire. This trade would have accelerated the rate at which the Turians would have acquired new tricks and technologies from disparate tribes along the Atlantic coasts of Europe and Africa. They also would have been able to maintain or re-establish ties with their Mediterranean and Middle Eastern cousins, thus keeping Atlas-related legends prominent in Pelasgian mythology inherited by the Greeks, as well as forming a basic precursor culture that would later emerge by succession as the Minoans and the Phoenicians (named after the Phoenix, the bird that rises up from the flames of destruction, a notion that would have been pertinent to a culture that seemed to evade destruction after a succession of natural cataclysms over time, thus tying it back in with the TUR root in Afro-Asiatic or DERU root in Indo-European). There is also evidence for trade contact deeper into the heartland of Africa, manifesting in the form of the Shango cult, with the Axe of Shango having the trademark Labrys double-headed shape as brought with the Turians from Asia Minor into Crete, Italy, and other ancient sites in the Mediterranean.

But it was into the deep water oceans that the boundless Turian lust for adventure and exploration would have driven them. Equipped with an astronomically-charged knowledge of the spherical form of the earth, they knew that primitive ideas of the ocean dropping off into an abyss would have been empty superstition. And just as their Neanderthal and Cro-Magnon forefathers wandered the Eurasian steppes, first as hunters and later as cattlemen, the Turians would have felt confident that they were equipped to deal with whatever Nature threw at them, wherever they may have roamed—and that

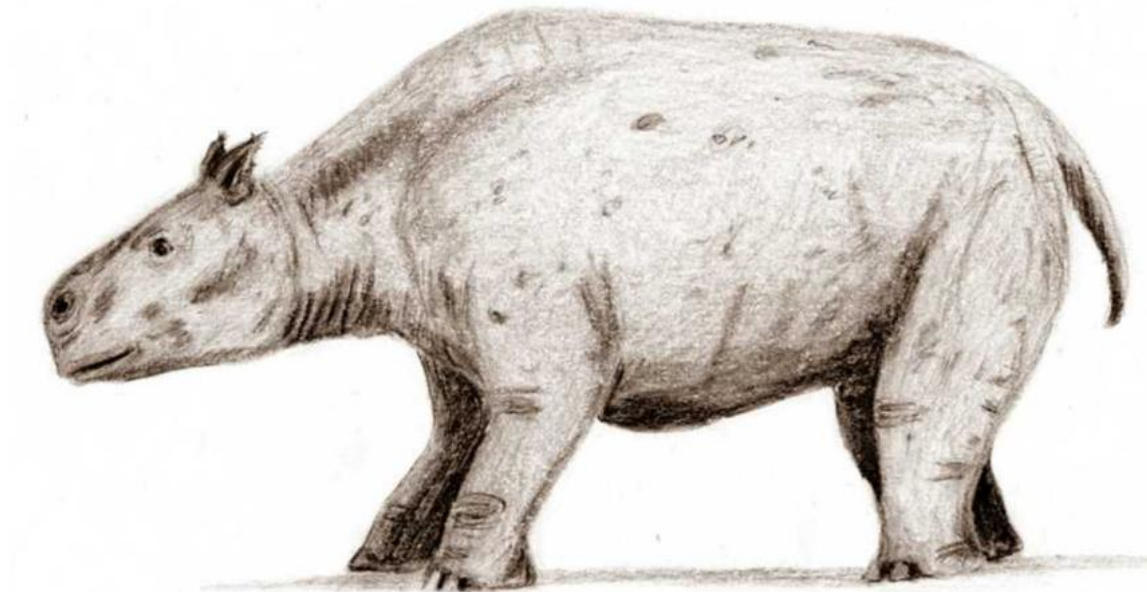
waiting for them on the other side of the great ocean may have been a land of wonder.
And as the archaeological record testifies: they were right.

4. Viracocha: People of the Sea Foam

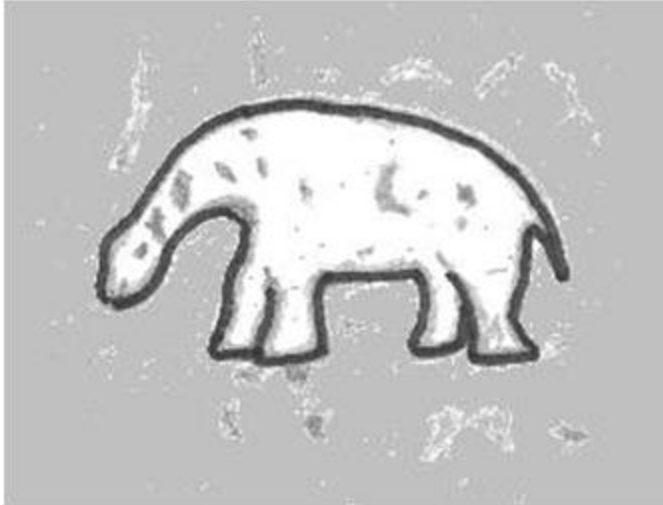
Cyclopean architecture suddenly emerges and apparently without precedent, right smack in the middle of the highlands of South America. The knee-jerk assumption of many who have looked closely at this extremely ancient and incredibly advanced site is that “aliens” must have landed and built it. If one considers biological entities from outside of South America to be such “aliens”, then they may have a point.

Although some misguided scholars have attributed the buildings of Tiwanaku to the Incas, it has now been established that the city was already in ruins when the first Incas came upon the scene.

Dating the emergence of the Tiwanaku culture is controversial. The Polish-born Bolivian archaeologist Arturo Posnansky has concluded that it began in the region at about 3600 B.P. and flourished until at least 800 B.P. His disciple, Professor Hans Schindler-Bellamy, believed Tiwanaku to have reached back 12,000 years before the present era, although a more conservative Peruvian archaeologist, Professor Kaufmann-Doihg, dates the site's flourishing at about 1700-1100 B.P. The logical difficulty with any dating later than 10,000 BCE is the fact that the Sun Gate at the site depicts prehistoric animals such as toxodons that were extinct by the end of the last ice age, so on a purely paleontological basis, Schinder-Bellamy's estimate appears to make the most sense.



Toxodon



Sun Gate image

The spatial arrangement of these structures - relative to one another and to the stars above - indicated that the initial site engineers had a highly sophisticated knowledge of astronomy, a key technology said to have been a primary craft of the legendary Atlas in previous chapters.

Tiwanaku has four (surviving) primary structures, called the Akapana pyramid, the Kalasasaya platform, the Subterranean Temple, and the Puma Punku. The ceremonial core of Tiwanaku was surrounded by immense artificial moats that archaeologist Alan Kolata believes were “not to provide the Tiwanaku elite with a defensive structure...but rather evoked the image of the city core as an island, not a common, generic island, but the sacred island of Titicaca, the mythic site of world creation and human emergence.” Further commenting on this idea of the mythic centrality of Tiwanaku, Kolata explains that, “the true name of Tiwanaku was Taypikhala, ‘the stone in the center.’ Such a name had a geocentric and ethnocentric meaning signifying that the city was conceived not only as the political capital of the state but also as the central point of the universe.” (One of the alternative translations of the Afro-Asiatic root TUR, keep in mind, is “Stone”.)

The Akapana pyramid, sometimes called the sacred mountain of Tiwanaku, is a much eroded, seven-level pyramid measuring some 200 meters on a side and nearly 17 meters tall. Like the nearby Subterranean Temple and the Kalasasaya, the Akapana is precisely oriented to the cardinal directions. Each of the seven levels is constructed with beautifully cut and precisely joined blocks that were faced with panels once covered with metal plaques, carvings, and paintings. In the center of the Akapana’s flat summit is a small, sunken courtyard laid out in the form of a square superimposed over a perfect cross; this courtyard is also oriented to the cardinal directions. Recent excavations of this courtyard, the interior of the pyramid, and the grounds beneath it have revealed an unexpected, sophisticated and monumental system of interlinked surface and subterranean channels. These channels brought water collected upon the summit down and through the seven levels, where it exited below ground level, merged into a major

subterranean drain system underneath the civic/ceremonial core of Tiwanaku, and ultimately flowed into Lake Titicaca.

Commenting on this magnificent engineering, Kolata states, “It is apparent that the complex system of draining the Akapana was not a structural imperative. A much simpler and smaller set of canals could have drained the accumulated water from the summit. In fact the system installed by the architects of Akapana, although superbly functional, is over-engineered, a piece of technical stone-cutting and joinery that is pure virtuosity.” Kolata goes on to wonder about why all this work was done and concludes that, “the Akapana was conceived by the people of Tiwanaku as their principal emblem of the sacred mountain, a simulacrum of the highly visible, natural mountain huacas (sacred places) in the Quimsachata range....The Akapana was Tiwanaku’s principal earth shrine, an icon of fertility and agricultural abundance. It was the mountain at the center of the island-world and may even have evoked the specific image of sacred mountains on Lake Titicaca’s Island of the Sun. In this context, the Akapana was the principal huaca of cosmogenic myth, the mountain of human origins and emergence, which took on specific mytho-historic significance.”

The concept of a Sacred Mountain resonates with the Sumerian myths of the Anunnaki and Ishkur—the Lord of the Mountain, the sacred mountain named Kur, the primordial “Kurgan”. Mount Atlas in Morocco is a similar such mountain, reflecting the Turian veneration of mountains, mounds, caves, and places beneath the earth.

The structure known as the Puma Punku also startles the imagination. One of the construction blocks from which the pier was fashioned weighs an estimated 440 tons (equal to nearly 600 full-size cars) and several other blocks are between 100 and 150 tons. The quarry for these giant blocks was on the western shore of Titicaca, some ten miles away. There is no known technology in the ancient Andean world that could have transported stones of such massive weight and size. The Andean people of 500 AD, with their simple reed boats, could certainly not have moved them. The construction technology applied here had to have had some development precedent, a place where it would have evolved from simpler constructions and gradually increased in size and complexity. The only plausible engineering tradition we can look to is that developed over millennia by the Turians who first worked the great stones of the earth in the preparation of pit traps along the shores of the Don; then added to this know-how when constructing underground cities and extending existing caves in Anatolia; then increased the size and complexity of the early cyclopean construction in Malta, Morocco, and the sunken cities of the Mediterranean and elsewhere in the world. The technologies the Turians could have accumulated during their mercantile travels along coastal Europe and Africa and possibly Asia provide ample support for an ongoing construction lore that would have steadily improved over time, along with astronomy, navigation, and all crafts with a mathematical and geometrical nexus to them. The strange carvings of bearded, non-Andean people that are found around the site (replete with sculptural and iconographic details that are unique in the western hemisphere), called “Viracochas”, are compelling indications that the site’s founders were also non-Andean.

The physical description of Tiwanaku compares very closely to Plato's Atlantis: the size of the city site is a fit. The size of the South American land-mass, unlike Morocco, is a fit. The problematic aspect of the site is that it seems too far from the sea to match the description of the city as a major port. However, there is actually a saltwater sea near Tiwanaku: the Po'opo saltwater lake which may have been described as a sea in ancient times. The channel connecting Tiwanaku to that body of sea water closely matches Plato's description of a sea access ditch.

Another important comparison to look at is that of the Viracochas who built Tiwanaku and the Greek descriptions of the gods and demigods that populated the prehistoric world. In Quechua "Viracocha" means "Sea Foam", a reference to the ability of these beings to "walk on water", or rather, to sail the seas. In the Andean legends the means of departure by the Viracochas was by sea, which suggests that's also how they got there. The Viracochas are also described as a distinctly non-Andean people. According to a contemporary text, the *Relacion Anonyma de los Costumbres Antiguos de los Naturales del Piru*, 'as to the hair, complexion, features, raiment and sandals, just as painters represent the apostle Saint Bartholomew. Other accounts of Viracocha likened his appearance to that of Saint Thomas.' Lean, bearded white men, wearing sandals and dressed in long, flowing cloaks, were definitely not from around Peru or Bolivia.

Descriptions of Viracocha capabilities are put into superlative terms by the Andean people, but are explicable in a modern context as roughly bronze age technology for the most part: "This man had such great power that he changed the hills into valleys and from the valleys made great hills, causing streams to flow from the living stone..." In other words, the Viracochas were able to excavate and irrigate, feats unprecedented in the primitive cultures of the region. This description is more challenging to explain: "The people rose up against him and threatened to stone him. They saw him sink to his knees and raise his hands to heaven as if beseeching aid in the peril which beset him. The Indians declare that thereupon they saw fire in the sky which seemed all around them. Full of fear, they approached him whom they had intended to kill and besought him to forgive them... Presently they saw that the fire was extinguished at his command, though stones were consumed by fire in such wise that large blocks could be lifted by hand as if they were cork." Extinguishing fire suggests a chemical technology, which in turn may inform the nature of the other feats these Viracocha people were able to perform. Calling down fire from the sky seems reminiscent of the earliest descriptions of naptha grenades thrown by Persian warriors in ancient times. The outstretching of hands to the sky may have been an act of sleight-of-hand by which these chemical grenades would have been thrown. Continuing along a chemical line of explanation, the lifting of large blocks as if they were cork may be a description of a geopolymer type of technology, where concrete can be laid into a form to create a large block, and when natives arrive to inspect the project they see only a few workers attending to the stone. The assumption that the Viracochas carried the stone may have been encouraged by the visitors as a part of a campaign to keep the natives in awe of them, thus preventing an attack.

The Viracocha were said to have had a civilizing mission, like the other aquatic-based civilizers in the old world, Oannes in Mesopotamia and Nommo in Mali. Another

echo of eastern legend is the set of companions of the Viracocha, the “Shining Ones”, called Igigi by the Sumerians and Huayhuaypanti by the Quechua. In addition to these enigmatic servants, were also the Huaminca or “Faithful Soldiers”, suggesting a caste system similar to those of the early Indo-Europeans. The fish-like descriptions of these people may have come from the scale armor worn by early Indo-European and Scythian warriors and noblemen.

A picture begins to emerge here of a foreign people arriving, by sea, to build Tiwanaku, and that these people match the description of the Caucasian hybrids that emerged out of interaction between prehistoric modern humans and Neanderthals before and during the last ice age. Because this diffusion and expansion of the hybrid people would have happened during the ice age, and because human habitation would have tended to hug coastlines, it stands to reason that no archaeological sites of this expansion would be available for study today above the water level, with the exception of this extraordinary site in the Bolivian highlands, and perhaps a few other, as yet undiscovered, sites. So, rather than an isolated outpost of Caucasians voyaging far from a Black Sea homeland, what we may be seeing here is the sole survivor, among dozens or even hundreds of cities, of a global maritime civilization almost completely flooded out by rising ocean tides, a series of floods and catastrophes remembered around the world in various cataclysmic legends.

Like Thor and Tengri and Zeus, Viracocha was described as a “sky god”. He was a kind and peace-loving god. He did, however, also carry a pair of staves or axes in a warlike aspect in times of attack. This suggests the nature of a culture that didn’t seek trouble with their more primitive neighbors, but when attacked would defend itself with ferocity, and with possible ruthless counterattacks to drive the point home (or chemical grenades to frighten them away). In a curious echo with the Nordic god Odin, Viracocha was said to wander the earth “disguised as a beggar”, and would anonymously help people in need with his magic.

It must be emphasized yet again that it stands to reason there would be no genetic imprint of our theoretical Haplogroup X in South America, as native legend states Viracocha eventually disappeared across the ocean (by “walking on the water”—that is to say, by sailing), setting off near Manta Ecuador, and never returned. It was thought that Viracocha would re-appear in times of trouble, perhaps as a result of an ancient promise, like that of King Arthur in Welsh legend. But the likeness of the Viracochas was carved in stone and we do have an archaeological record of their presence, in a place that fits the description by the Egyptian Priests of Sais as passed on to us by way of Solon and Plato.

It may be troubling to consider the “Great City” of Atlantis as having been in South America, while most Greek historians located it in Morocco. But is this really a contradiction, or could Morocco have been a colony of (or colonizer of) the South American outpost? What is there, if anything, that might forge a link between the cities of prehistoric Morocco and prehistoric South America? It just so happens there is one gigantic thing associated with both: Phoenician civilization.

5. People of the Phoenix

One of the preferred trading outposts of any maritime trade network would have been the shores of the East Mediterranean, with its key position as a crossroads of trade from the African Continent to Asia overland, and with relatively quick maritime access to ports in South America, stopping off for resupply in Morocco. The people encountered on the shores of this mercantile waypoint were the Semitic nomads collectively called “Hapiru” by the Egyptians, whence we get “Hebrew” today, although it included both Israelite and non-Israelite Semitic tribes of the region. A special relationship appears to have struck up between our Black Sea Psychics, in their capacity as Merchant Magicians, and these Semites, which echoes in Judaic tradition of a “Chosen People”. Local primitives were needed by the trade networks to manage the hazardous trade routes overland, act as representatives to the regional powers, and to supply manpower to the eastern fleets. The Israelite Tribe of Dan was reported to have taken up maritime ways along the northern coasts of Israel, and among the Canaanites the city of Tyre was founded in honor of the Tyrians or Turians (Tzor in Semitic, meaning “rock” or “rocky place”, referring once again to the Turian tradition of cyclopean architecture, stone working, the Underworld beneath the rocks, and the Holy Mountain), who provided them with wealth, training, and logistical support.

The Kings of Tyre were notorious for their wealth in the region (as mentioned in the Old Testament as having supplied King Solomon with architects and materials, a legendary source of Masonic tradition), especially during the zenith of Merchant Magician power in the pre-catastrophe years of Atlán. This made them a primary target for invasion, the series of which accelerated after the sharp wane of Atlantean influence after the destruction of its regional base on Thera (TUR root here again) in approximately the 15th century BCE. During this period of successive conquests, Tyre managed to repeatedly rise back up in wealth and influence and become a beacon of “enlightenment” (in the Atlantean mystical sense of organized civilization) to the rest of the world. As such, the city and its Tyrian culture came to be identified with the Phoenix, the mythical bird that lives for 1000 years, after which it builds its own funeral pyre, and throws itself into the flames. As it dies, it is reborn anew, and rises from the ashes to live another 1000 years. Alternatively, it lays an egg in the burning coals of the fire which hatches into a new Phoenix, and the life cycle repeats. The continual death-and-resurrection motif of Atlantean mysticism played out in the political life of Tyre, to the point where its cultural sphere of influence became synonymous with the Phoenix (Fenku in Egyptian), giving its people the name Phoenicians, or further south in Israel, “Phillistines”. In Greek this was a convenient pun with “Pelag-skoi”, literally “Sea People”, as the primary medium of Phoenician/Atlantean power was the sea, and the Greek word “phoenix” was the color purple, a reference to the extremely rare purple dye that was the chief source of Phoenician wealth (KNN or Canaan in Semitic). The Phoenicians that the Hellenic people overcame eventually in Greece came to be known as “Pelasgians”. By name if not by genetics, the modern-day descendants are the Palestinians (from Syria Palaestina, or Philistine Syria, or Phoenician Syria).

It's important to understand the slight differences and major similarities that existed between Phoenicians and the Atlanteans who shaped and nurtured their culture. The most obvious similarity is an emphasis on maritime trade and the wealth provided by the exploitation of sea travel. Genetically one might speculate that the Semitic ancestor, "Shem" was a variant of the "Xi" name, suggesting a Xi component to Phoenician ancestry, although there isn't much opportunity here for us to prove that out. Linguistically there are some cognates that emerge between proto-Quechua and the Ugaritic dialects that eventually became Phoenician, and a startling number of them between Phoenician and Polynesian (and Polynesians were another people famous for their ocean-going ways!)

Agriculture by the time the Phoenicians emerged as a major sea power, was already ubiquitous among bronze and iron age cultures. This was no longer a distinguishing "Turian" feature of civilization, although the spread of it was very likely to have been by way of the Turians (who become Tyrian after the founding of Tyre). During the emergence of the iron age, cyclopean architecture was on the wane. Gigantic pyramids were no longer the greatest aspiration of a powerful Emperor, at least in the classical world of the East Mediterranean. But the Tyrian architectural influence on the Temple of Solomon suggests that relatively great architectural works and engineering in general, were still cherished components of the Phoenician people. The great skill sets of mathematics, geometry, astronomy, and architecture were preserved and passed on through societies intended to preserve the knowledge, but also to prevent trade secrets from proliferating to outsiders. "Outsiders" should here again be considered the uninitiated, those not partaking in the trade cartel or the Meme, rather than non-Phoenician ethnicities.

The Danaans described in Irish legend are very likely to have been a group of Danites who participated with these Phoenicians. The Tuatha de Danaan or the Tribes of the Goddess Danu were originally Pelasgians according to legend. The Danaans were purported to be a magical race, and possessed the knowledge of blacksmithing. They came to the British Isles after they were driven from their homes by invaders from the northeast and southeast. According to the Book of Invasions, the Tuatha de Danaan were driven northward from Greece as a result of invasion from Syria, and eventually reached Ireland by way of Denmark, to which they gave their own name, Kingdom of the Danaans and North Britain. The date of their arrival in Britain is generally the 13th century BCE (shortly after the cataclysm on Thera). According to Herodotus in his History, the Syrian invasion of Greece may be the capture of the Danaan shrine of the White Goddess Io at Argos, then the religious capitol of the Peloponnese. The Cretans had colonized it in 1750 BCE. Herodotus does not date the event except that it happened before the Argo expedition to Colchis, which the Greeks dated 1225 BCE and before Europa went from Phoenicia to Crete, a tribal emigration, which probably took place some centuries earlier before the sack of Cnossos in 1400 BCE. This general time frame is one of great turmoil in the East Mediterranean, as we have seen, and Tyre and Sidon were repeatedly being invaded by various neighboring powers. Waves of Phoenicians fleeing invasion in the east may have taken over Crete and the Aegean before being driven out of there in succession, and then moving on into Northern Europe.

The name “Danaans” has also been connected to the quasi-legendary king Dardan of Troy, who was said to be a refugee of the Tribe of Judah from the time when the Hyksos were besieged by the armies of Upper Egypt in the Nile Delta (a siege passed down in Hebrew legend as the “Time of Captivity”, due to the relative immobility of the Hyksos besieged there). Dardan was recorded in the Old Testament as Darda, of the Zerah-Judean bloodline, son of Mahol. The Sea Peoples invasion may in fact have been an (unsuccessful) attempt to reclaim Lower Egypt for the Hyksos after they had been driven out by the New Kingdom armies of Memphis. The Danae connection to Egypt (50 Daughters of Danaus, which resonates here again to the 50 women and three men who survived the initial colonization of Ireland in the Book of Cesair—and the number 50 provides a curious comparison to Jason’s “Argonauts”, the same Argo over which Dardan became king) may also describe this Danite/Dardanite/Danaan journey of migration from Egypt, to Troy, and ultimately to Ireland. If this is the case then the Turian cultures of Thrace and Troy (TURaikos and TURoas) would have been all the more strongly linked with that of Tyre, even if by later times the ethnicities and languages of the people had become distinct. And all of these would have had, and continued to have, strong connections with the British Isles and Northern Europe, giving rise to many of the present day’s theories of “British Israelism” (even though this “Israelism” is more properly a “Phoenicianism”).

The capital in Ireland established by the Danaans was Tara, a name suspiciously close to Tyre, and resonant of our TUR- root. The Danaan epithet of “Aes Sidhe”, or “People of the Hills”, resonates etymologically with the Nordic “Aesir”, and with the Turian theme of hilltop fortifications and the veneration of highlands, and of course our likely autonym for the Atlanteans as an Empire, of “Xi” (Olmec “Xi”, Chinese “Xian”, Sumerian “Shin’ar”, etc.).

The same tribes that were causing problems for the Phoenicians in the East Mediterranean also seem to have greatly harried their rival, Egypt. The Egyptian Tale of Wenamun, dating to the mid-eleventh century BCE, graphically portrays the decline of Egyptian prestige and power in the Levant. This was due in part to the invasions of the Sea Peoples and the general disruptions of Late Bronze Age cultures throughout the eastern Mediterranean, with the collapse of Mycenaean cultures and the destruction of city-states in the Levant. Trade was severely affected. In the aftermath of the disruptions and the power vacuum a new order emerged in which flourishing Phoenician settlements replaced such destroyed centers as Ugarit on the coast of northern Syria. Instead of the Levant being the recipient of Aegean wares, Phoenician cities began exporting goods and services. The people named after the bird that rises from the ashes lived up to their name once again.

In the West Mediterranean, Phoenician colonization created the Carthaginian Empire. The reach of this Empire extended up into Spain and frequently extracted tribute from each of the islands of the West Mediterranean.

Here is where we tie back over to South America: Brazil is full of vestiges that corroborate the Phoenician/Carthaginian presence in its lands and everything indicates that they concentrated their occupation in the northeastern region. A little away from the Longá and Parnaíba rivers' confluence, in Piauí state, there is a lake where Phoenician shipyards and a harbor with a place reserved to tie the "Carpássios" (old long traveling ships) were discovered.

By navigating the Mearim river up north, in Maranhão state, when arriving in the Pindaré and Grajaú rivers' confluence we can find the Pensiva lake known as Maracu. In that lake's borders there are shipyards made of petrified wood containing thick nails and bronze dowels. Researcher Raimundo Lopes, born in Maranhão State, excavated that location in the late 1920s and discovered typically Phoenician tools.

In Rio Grande do Norte state, after roaming an 11 km canal, the Phoenician boats used to anchor in the Extremoz lake. The Austrian professor Ludwig Schwennhagen studied the place's subterranean areas and embankments carefully and also some others that exist near the village of Touro (TUR-o?) where the Phoenician navigators anchored. The same professor Schwennhagen tells us that he found Phoenician inscriptions in the Amazon in which there were references to many kings of Sidon (Xi-don?) and Tyre (887 to 856 BC).

Schwennhagen believes that the Phoenicians used Brazil as a base during 800 years at least, leaving behind, besides material evidence, an important linguistic influence among the natives.

In mouths of the rivers Camocim (Ceará State), Parnaíba (Piauí State) and Mearim (Maranhão state) one finds stone and lime walls built by the ancient Phoenicians.

Apollinaire Frot, a French researcher, traveled all over the Brazilian countryside in order to collect Phoenician inscriptions in the Minas Gerais, Goiás, Mato Grosso and Bahia sierras. The inscriptions that he put together are so many that "they would fill uncountable volumes if they were ever published", according to Frot. The translation of those inscriptions refers to Phoenician works in Brazil, to their trade activity practiced in those distant lands, and to the sinking of Atlantis. Some inscriptions reveal that because of the geological shocks that hit Atlantis, its survivors went to the north of Africa and many other nations of the region known today as the "Middle East". Those inscriptions still mention the biblical flood that, according to them, was not a universal catastrophe but only a local cataclysm. This may be the story of the Viracochas, as told by the Viracochas ("Atlanteans") themselves.

The primary reason for the resilience ("Atlao" in Greek, "Tur" in Egyptian) of what became the Phoenician civilization was its maritime nature ("Atlan" in Nahuatl). Coastal cities would occasionally be sacked by land-based armies, and the key residents of the city would always escape by sea to safer locations, and then return later on with a wealth of trade goods when the host nations calmed down and became more open to commerce. You could kill a Phoenician city a thousand times, and each time it would

come back, sooner or later. The fate of Atlantean cities of the Maghreb seems to have followed the same pattern.

In Brazil, a Phoenician presence would explain the blond hair and the diverse indigenous features that can be found among some Brazilian Indian tribes in the Amazon. It would also explain the light skin and the number of Phoenician expressions and words used by the Tiriós (TUR-ios?) and other indigenous peoples. Herodotus tells us that "the Carthaginian senate published a decree in order to forbid --under penalty of death -- to organize or to take trips to the other side of the Atlantic ocean because the frequent departures of men and resources were emptying the capital".

Finally there is the famous inscription in the "Pedra da Gávea" (Gavea's Rock) in Rio de Janeiro which states: "Here Badezir, King of Tyre, Jetbaal's oldest son".

The presence of cocaine and tobacco in the bone marrow of Egyptian mummies establishes that transcontinental trade contact prevailed for long periods of the ancient era. These Atlantean trade routes may have been inherited by the Phoenicians after the Fall of Atlan, or the Atlan center of cultural gravity may simply have shifted to Tyre, over time. The one mummy identifiable by name with the traces was Henuttawi, "Lady of the Two Lands", a High Priestess of Amun during the 21st Dynasty. This Dynasty reigned shortly after the cataclysms that diminished Atlantean power, and saw the rise of Phoenicians as the premier traders of the open seas.

Cocaine may be the most exotic new world export into the Levant, but not the only one. In excavations that took place in Sidon, French archaeologists found in 1860 many wooden artifacts that only could have been taken from Brazil, according to archaeological tests. It is the famous "quebracho" or "quebra machado" (the "ax breaker") as it's known in the Brazilian countryside. Besides that kind of wood a red one was found whose species today in Arabic remains the same as the one in Phoenician times: "Shajarat Ahmar" -- known in Portuguese as Pau-Brasil.

The most notorious feature of Phoenician civilization was that they always seemed to be dripping with gold and were the wealthiest of all ancient peoples. It's likely that most of this gold was mined in South America. Among the Phoenician civilization monuments in Brazil there is a city that was called "Airo", today completely lost in the immensity of the Brazilian rainforest. Its ancient inhabitants were proud of belonging to the Phoenician lineage just like the Irish. They used to say that they were Tyrian descendants who, during King Hiram's time, came to take gold. They took this precious metal to Tyre and to King Solomon of Jerusalem from the land of Ofir, where this mineral was very abundant. It is supposedly located in the Amazon River borders.

The Feathered Serpent that emerges in Mayan culture as Kukulcan and Aztec as Quetzalcoatl, is preserved also in Phoenician, Egyptian, and Zoroastrian legend. Sanchuniathon, a Phoenician historian, writes:

'The first and most divine being is a serpent with the form of a hawk, extremely graceful, which whenever he opened his eyes filled all with light in his original birthplace, but if he shut his eyes, darkness came on.'

And:

'Moreover the Egyptians, describing the world from the same idea, engrave the circumference of a circle, of the color of the sky and of fire, and a hawk-shaped serpent stretched across the middle of it, and the whole shape is like our Theta (θ), representing the circle as the world, and signifying by the serpent which connects it in the middle the good daemon.

'Zoroaster also the Magian, in the Sacred Collection of Persian Records, says in express words: "And god has the head of a hawk. He is the first, incorruptible, eternal, uncreated, without parts, most unlike (all else), the controller of all good, who cannot be bribed, the best of all the good, the wisest of all wise; and he is also a father of good laws and justice, self-taught, natural, and perfect, and wise, and the sole author of the sacred power of nature."'

Phoenician Merchant Magicians appear to take on a sacred duty passed on by Atlantean benefactors, as carriers of the Meme. The Big Idea and the Great Work, the evangelical culture focused on technology, special effects, alchemy, ritualized initiation via death-and-resurrection ceremonies, hierarchical social structure, agricultural organization, human sacrifice, maritime navigation, and the mathematical arts as applied in navigation, astronomy, architecture, and other disciplines: all of these were taught to Phoenicians by Atlanteans as a matter of sacred trust, because no matter what happened to Atlanteans as a people, it was paramount to them that the Big Idea, the Meme, live on. But Phoenicians were not the only ones entrusted with its keeping.

6. Atlan and Xibalba

Tiwanaku was mentioned in passing as the prime candidate for Plato's "Atlantis". This begs a question: How would the Turians have gone from Morocco to Bolivia?

As the Turian culture of Spain and Morocco advanced further in the areas of astronomy and navigation, building upon technological traditions handed down to them by the Neanderthal side of their ancestry, they began to journey to the coastal areas of Europe and Africa, in addition to known locations within the Mediterranean. They probably also went further, into the Pacific as well, since Allen's interpretation of Solon's description of Atlantis (South America) portrays the Pacific as simply a further reach of the same ocean surrounding the Atlantean land mass, with the eastern shores of Asia representing the true ultimate limit of the known world. We have already placed them in Morocco from 10,000 BP at the latest, although it's extremely likely they had passed through there sooner.

The first transcontinental ocean journey may have begun accidentally: prevailing ocean currents flow south by southwest along the northwest African coast, toward the Canary islands, and at the equator take a sharp turn due west as the clockwise ocean rotation in the northern Atlantic meets the counterclockwise rotation of the southern. Inscriptions were found in Paraiba, Brazil indicating a Phoenician presence at one time, and the same currents that took the Phoenicians there may have also transported the first Turian explorers. The return trip back to North Africa may have taken either a wide northerly route following northern currents; or a converse Antarctic route following those of the South Atlantic; or diagonal wind tacks may have allowed sailing along a more direct path against the ocean currents.

But there is evidence that these explorers established contacts on a much wider scale than merely cross-Atlantic, in the form of a name: Xi, "Shee" or "Hee". In Vedic legend, this name resonates as Shambhala; in Nordic legend, as Valhalla; in Polynesian, as Hiva; in Celtic, as Hy-Brasil; in Sumerian, as Himbaba; among the Olmecs as their name for themselves, the Xi; among the Chinese as the Xi'an fairy folk and Xiaxia nobility; and in the more closely-related cultures established by the Tultecs in Central America, Xibalba. The descriptions of this land are always given in vast superlatives, normally with "Underworld" connotations, or as a Land of the Dead, or a Hidden Land, a Lost Land, and naturally, Land of the Gods. This place was where the magic always happened, in ancient mythologies of the cultures likely to have been established by the Turian Merchants of Magic. Because of the associations with the supernatural, it tended to be the place where the departed spirits of the dead would go, beyond the grave. Egyptian myth often just referred to it as "The West" (Imenet, ruled by Het'her or Hathor, a further resonance of the "Hee" root).

What was the magic? What achievements might the Turians have accomplished that would have mesmerized primitive tribes they came into contact with, supporting a notion that these engineers, these "tool-technicians", "tul-teca", were "gods"? We saw in the chapter on Tiwanaku the descriptions of those natives who encountered them in South

America. Some other hints as to the technologies are in the content of the various other widespread legends themselves. The Mayan myths of the magical twins Xbalanque and Hunapu describe several feats of death and resurrection, alternatively to gain advantage in political struggles, or as stage shows to the amazement of the audience. This may have denoted a technique employed today in Caribbean Voodoo rituals involving a zombification drug, extracted from poisonous fish venom, allowing the victim of the poison to appear fully dead when in a state of suspended animation.

Astronomical knowledge itself could be seen in a magical context when played out in certain forms, such as predicting eclipses, as described in Wikipedia's entry for the March 1504 Lunar Eclipse:

On 30 June 1503, Christopher Columbus beached his two last caravels and was stranded in Jamaica. The indigenous people of the island welcomed Columbus and his crew and fed them, but Columbus' sailors cheated and stole from the natives. After six months, the natives halted the food supply.

Columbus had on board an almanac authored by Regiomontanus of astronomical tables covering the years 1475–1506; upon consulting the book, he noticed the date and the time of an upcoming lunar eclipse. He was able to use this information to his advantage. He requested a meeting for that day with the Cacique, the leader, and told him that his god was angry with the local people's treatment of Columbus and his men. Columbus said his god would provide a clear sign of his displeasure by making the rising full Moon appear "inflamed with wrath".

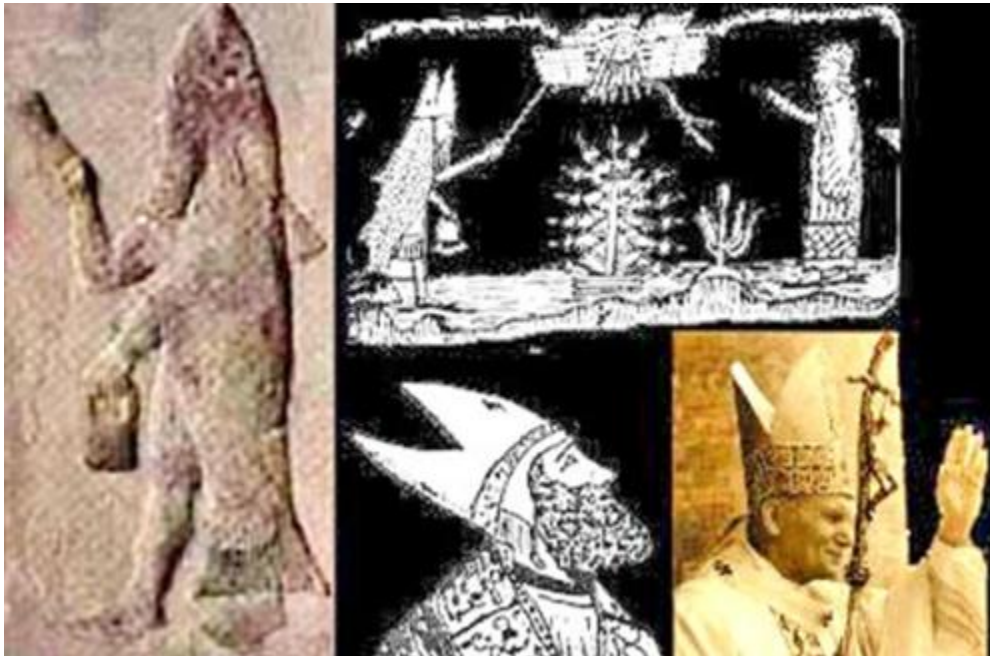
The lunar eclipse and the red moon appeared on schedule, and the indigenous people were impressed and frightened. The son of Columbus, Ferdinand, wrote that the people:

“ with great howling and lamentation came running from every direction to the ships laden with provisions, praying to the Admiral to intercede with his god on their behalf... ”

Columbus timed the eclipse with his hourglass, and shortly before the totality ended after 48 minutes, he told the frightened indigenous people that they were going to be forgiven. When the moon started to reappear from the shadow of the Earth, he told them that his god had pardoned them.

Some forms of unique mathematical knowledge appear magical even to modern people, as the precise alignments of many ancient monuments often compel benighted moderns to believe the ancients were in contact with an alien civilization in order to achieve what they did (which is little different than a belief they were in contact with “the gods”). And although modern civilized people are trained not to make hasty associations between stage magic and sorcery, the temptation to do so is still there, when faced with the feats of great illusionists like Chriss Angel. In tribal cultures that existed without repeated reminders to segregate the apparent from the actual, the temptation to believe often became overwhelming.

Horseback riding may have been seen as magical by the prehistoric Greeks, who may have seen the riders as centaurs, a hybrid being that was part-human, part-horse. That notion may have actually been cultivated in order to bedazzle the ancients of the Aegean world (perhaps with the use of special cloaks to hide the presence of the rider's legs). Similar primitive anthropomorphisms emerge in many other disparate and distant primitive cultures, such as Ea, the man-fish culture-bringer of the Sumerians, who curiously has a West African equivalent with near-identical descriptions in the form of Nommo. Modern Catholicism may have been influenced by the middle eastern Ea cult, as priests wearing the mitre cap resemble earlier priests of Dagon, Oannes, and Ea when in fish-man regalia as seen here:



The fish costume may indicate a scale armor worn by the Atlanteans with the conical helmet typified by medieval knights; or the whole business may have been allegorical due to the Atlanteans arriving on their shores by sea routes, which made them “fish men”; or it may have been commentary on some sort of ornaments of Atlantean dress; or some combination of all of these. Whatever the cause of it, the Atlanteans obviously made a lasting impression on primitive people wherever they went.

Another Atlantean technology is given directly by Plato, in the form of “Orichalcum”, a gold-copper alloy known by American natives as “Tumbaga”. A metallurgical tradition is evidenced at Tiwanaku by the notches in their monuments for pouring metal joints and plates. Bronze weapons would have, initially at least, ensured the security of a super-wealthy trans-global trading empire, which in many respects would have shared traits with the British Empire at its zenith under Queen Victoria (minus the gunpowder, presumably, although Mayan descriptions of “fire serpents” as a weapon of the gods suggest they did indeed have at least a crude form of musket.) When

most primitives were using tools and weapons of bone and flaked stone, bronze would have been yet another level of Atlantean “magic”.

The timelines of emergence of Old World civilizations as agricultural monarchies correspond roughly with the likely periods of arrival of Turians from the Caucasus, either overland or by sea, and allow us to guess with greater education, at an Atlantean timeline:

1. Black Sea Culture: 35,000 to 17,000 BCE (late Gravettian and early Turian).
2. Mediterranean Expansion: 17,000 to 15,000 BCE
3. Global Turian “Golden Age” Culture, including Tiwanaku (“Plato’s Atlantis”): 15,000 to 10,000 BCE (Turian cities dotting the coasts of most land masses during the ice age, of which so far some have been found, off Yonaguni, off Bimini, and off Gujarat)
4. Global Floods (glacial melt off): 10,000 BCE (coastal cities inundated, only Tiwanaku and a few others remain)
5. Morocco (“Garden of the Hesperides”, “Keftiu”): 8,500 BCE (aqueducts)
6. Anatolia (Gobekli Tepe): 8,000 BCE
7. China: 7,600 BCE (Zhenpiyan culture, closely resembling Turian—animal husbandry, overland or seaborne migration)
8. Indus Valley: 6,500 BCE
9. Sumer: 3,750 BCE (Eridu on the Gulf Coast, suggesting a maritime arrival, probably from “Pani” seafarers from Indus Valley culture)
10. Egypt: 3,500 BCE (Nile valley, likely maritime arrival)
11. Central America: 3,000 BCE (Olmecs)
12. Philippines: 3,000 BCE (Banaue rice terraces)
13. Britain: 2,500 BCE (construction of Stonehenge)
14. Central Asia: 2,000 BCE (Xiongnu, Taklamakan)
15. Troy: 1,500 BCE (likely part of the same war described by Plato, between Athens and Atlantis)
16. Sea Peoples defeated by Egypt: 1,250 BCE
17. China—Chin Shi Huang (pyramid building): 250 BCE
18. Mississippi Valley civilization: 600 CE
19. Aztecs: 1100 CE
20. Incas: 1200 CE
21. Saudeleurs (Nan Madol) in Micronesia: 1200 CE

Back in Xibalba (South America), let us visualize, partly from Plato’s description, the nature of the kingdom which for a long period, dominated the world:

The Great Garden for which the Atlantean territory was famous in Morocco, also typified Mayan memories of Xibalba in legend; and it comes as no surprise that the same “Garden” motif of Hebrew, Greek, and Egyptian mythologies, was also echoed in Central America with the story of Xquic: Xquic went to investigate a calabash tree where the Lords of Xibalba had displayed the severed head of Hun Hunahpu, whom they had sacrificed. Upon arriving she was curious as to the strange fruit that it bore, in the shape of a skull, and the head of Hun Hunahpu instructed the maiden to reach out and take one.

As she did so the skull spat upon her hand, and through this act she became pregnant with Hun Hunahpu's twin sons.

It's clear that the agricultural advancement of the Turians took a turn for the darker side of what a culture might become when aggrandized into a large, powerful empire—not least of which darkness is the spectre of human sacrifice. Mayan legend paints an extremely violent picture of Xibalba, associating it most often with death and destruction. As populations balloon to immense proportions, mass sacrifices tend to erupt as an executive decision to trim off excess mouths to feed. We see this in the modern world with dictators like Stalin and Mao who, while they may not have been as superstitious in the excuses they gave for doing so, did in fact carry out the same type of mass murder of their subject peoples, for similar reasons of social engineering expediency.

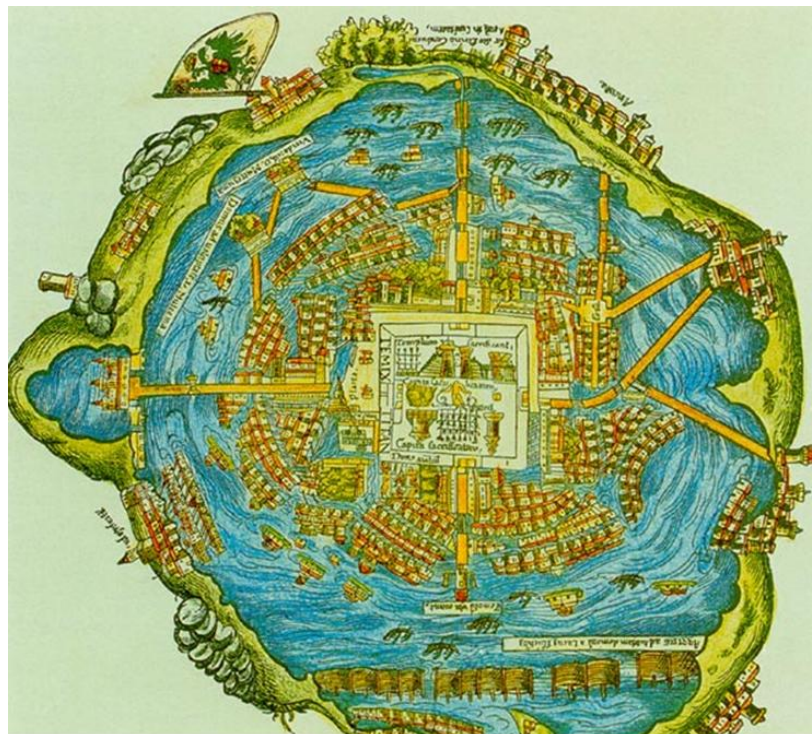
In ironic contrast to the Mayan Xibalba, the Sanskrit Shambhala is described as a place of peace. Both extremes can be resolved if one sees the violence of human sacrifice as an enforcement of public order. In Kalapa (the Buddhist “Atlan”), the Kulika king sits on a lion-shaped throne. The Kul- and Kal- root associations in Sanskrit names surrounding Shambhala resonate in the Mayan Kukulcan, the Feathered Serpent, an epithet for the Xibalban emissary noted for having established the Atlantean Meme in Central America, and for which the Aztec equivalent is Quetzalcoatl. In Nicholas De Vere's description of the symbolism, the wings represent the lofty potential of the psychic vision of the Dragon People, while the serpent itself represents their concurrent ability to stay “down to earth”, thus achieving the best of both “flighty” and “earthy” thinking styles.

The mandala that describes the layout of Shambhala bears a striking similarity to both the Tenochtitlan of the Aztecs and Plato's description of Atlantis: concentric circular moats surrounding a squared acropolis, which may be the inspiration for the Hermetic phrase, “squaring the circle”.

Shambhala:



Tenochtitlan:



Besides the obvious defensive advantage of a city surrounded by natural or artificial channels of water, this layout—as also reflected in the holy city of Tiwanaku—could have a symbolic representation of the Holy Mountain (as imitated by the erection of a pyramid) as surrounded by the primordial waters. Mount Atlas and the aqueducts in Morocco could have had the same meaning to the Turians, and may have been a replication of their memory of the holy mountain Kur back in Asia Minor, which may have also been surrounded by water. The resonation of the Holy Mountain motif in Greek legend also goes without saying. Like the pyramid itself, this layout of a city might be dismissed as simply the “most logical conclusion” for planners to arrive at: the pyramid for the stability of its design; and the moated city for its defensibility and ease of maritime commerce. If these were the only coincidences of culture and planning to be found in the Old and New Worlds, such a coincidence theory would remain plausible. Lightning can in fact strike twice, and an individual might in fact win two public lottery drawings. But the multiplicity of other cultural traits also kept in common in these kingdoms alleged by official archaeology never to have had contact with any of the same trade partners, are belied by these notions, and will continue to be ignored at the peril of academia’s reputation for its capacity for logic and reasoning. We will examine these traits in the next chapter.

7. Propagation of the Meme

In stark contrast to the attitude most ancient rulers had about replacing the population of conquered peoples with their own people, the conquest sought by the prehistoric Atlanteans, and those of the early historic era, seemed to focus primarily on the viral spread of its culture, as evidenced by the encounters of primitive Mesopotamians with the Oannes, or of primitive Malinese with the Nommo, or primitive Andeans with the Viracocha (varying likely names for Atlanteans in native tongues).

The leadership of Xi was content to remain in their palaces of Atlan, often times without visiting the sundry primitive encampments around the land masses of the world, and would instead send emissaries who would adopt the children of the elite royal and priestly families of the target province. These they would bring back to Xi for training in Atlantean ways, paying particular attention to the initiation rituals of death-and-resurrection which formed a crude edition of trauma-based mind control, and the instantiation of the Underworld in the subconscious memory of the initiates, the rite of passage from the mundane and inferior ways of the home culture, to the “enlightened” ways of Xi and Atlan.

The ritual involved a long and frightening period of sensory deprivation in the catacomb world, with the dark empty spaces being filled in by the aspirant’s own imagination of ferocious, murderous creatures—and likely enhanced by some crude special effects and staged events designed to be proof of paranormal activity during the initiation. Automata and mechanical tricks have been found among the relics of the ancient Hellenic world, used for the intent of leading worshippers to believe miraculous events were happening in the temples, and this technique may have passed down from an Atlantean tradition.

After the aspirants in the ritual reach a state of panic and near-madness from the ordeals of the Underworld (which in Minoan Crete would have been the Labyrinth, or back in Asia Minor would have been in expanded cave networks, or along the banks of the Don would have been animal pit traps converted for ceremonial use), they would be brought into a brightly lit chamber of the complex, perhaps illuminated by direct sunlight through a channel carved into the ceremonial structure. This immediate relief from nightmarish psychic trauma had the effect of placing initiatory candidates in the thrall of the ritual masters and high priests of the occult organization, as echoed in the words spoken in the Masonic ritual of the same form: “I see the Light, and I see the Master!” To this day the colloquialism in English for an epiphany or a sudden realization is to “see the light”, and especially educated people as “enlightened”, and may hark back to rituals that go back into the very beginnings of most non-African people on the Eurasian plain.

The end product of this indoctrination process was a massive army of fanatical pro-Xi missionaries comprised of the youth of the various cultures the merchants of Atlan came into contact with. The first generation of these missionaries would have established Xi-style secret societies right there in the colonial territory so as to avoid the expense of trans-shipping initiation candidates back to Atlan to create every new generation of

priesthood. In most locations these colonial satellite temple complexes would have involved cyclopean architecture intended to impress and amaze the locals, to reaffirm the superiority of Xi “magic” (a term for technology where you don’t know how, exactly, it works), and as a testament to the divinity of its leadership. Royal scions initiated into Xi mysteries would emerge into the status of “god-kings” in their own country, e.g., the Pharaohs of Egypt. Priests administering the rites of Atlan in the territories would be considered to have a special relationship with a distant race of “gods”, that is, the leadership of Xi in the “faraway land of the gods”.

Let us take a closer look at the nature of the culture these priests were propagating. The Abbot Brasseur de Bourbourg in his introduction of the Popol Vuh, compares the Mayan Xibalba to Plato’s Atlantis in this manner:

“Both countries are magnificent, exceedingly fertile, and abound in precious metals. The empire of Atlantis was divided into ten kingdoms, governed by five couples of twin sons of Poseidon, the eldest being supreme over the others; and the ten constituted a tribunal that managed the affairs of the empire. Their descendants governed after them. The ten kings of Xibalba, who reigned (in couples) under Hun-Came and Vukub-Came (and who together constituted a grand council of the kingdom), certainly furnish curious points of comparison. And there is wanting neither a catastrophe—for Xibalba had a terrific inundation—nor the name of Atlas, of which the etymology is found in the Nahuatl tongue: it comes from atl, water; and we know that a city of Atlan (near the water) still existed on the Atlantic side of the Isthmus of Panama at the time of the Conquest.”

The recurring theme of Twin rulers sprouts in a number of curious places throughout the world. In Hebrew legend we have the twin sons of Judah, Zarah and Pharez; Rome names its founders as Romulus and Remus; the Aztecs’ famous Quetzalcoatl had a twin, Tezcatlipoca; old world astrology celebrates the Greek twins Castor and Pollux in the constellation of Gemini; Celtic mythology celebrates the twins Cuchulain and Ferda.

Twins can represent the dualistic nature of the universe. In Greek mythology, Apollo and Artemis are twins, and Apollo was adopted as the sun god with Artemis as the moon goddess. In Xingu mythology of Brazil, the twin brothers Kuat and Iae forced the evil king Urubutsin to give light to the world, and Kuat became the sun with Iae as the moon. In one version of the Egyptian creation myth, the earth god Geb and the sky goddess Nut were twins. In Zoroastrian mythology, the twins Ahriman and Ahura Mazda represent the spirits of evil and good respectively. Cultures with rival twin heroes often follow this pattern of split moral forces. In a myth of several northeastern Native American tribes, Gluskap, the creator god and cultural hero, has to defeat Malsum, his evil twin, who was the ruler of the demons. Among the Mali of Timbuktu, the Nommo were a male and female pair of twins.

It’s important here to remember the symbolic nature of twins in a Turian context, as going back to the shape of the Labrys axe, and resonated in the Etrurian icon of Janus, as adapted by the Romans. One face looks to the future; one to the past. Up and down;

dark and light; sun and moon; heaven and earth. All reality could be cleaved in two by the axe, and later the sword, as blades in general tended to symbolize a sorting process, and logic. The belief in a dual nature of the universe, while it may have existed outside of the Atlantean Meme, was certainly a part of it as well. The wide proliferation of Xi trade missions would certainly have been a major agent of spreading this idea to widely disparate cultures.

Another trans-continental theme of belief that appears to have Xi origins is that of the agricultural cycle of death and resurrection, where the duality of nature is applied to the cycles of existence. In Egypt Osiris the god of the wheat crop is sacrificed, planted into the ground, and emerges victorious over starvation and death (Set) as Horus, the life-giving grain. The British Isles resonate with the tale of John Barleycorn, a more folksy representation of the Osiris cycle. The Christian narrative strongly associates Jesus with wheat, and the assertion that bread was his actual body may have been an inside mystery of Xi origin taught to the elite among early Christians. In Mayan legend the hero twins of death and resurrection are also maize and cacao gods and represent agricultural cycles in the same way.

Chinese legend introduces an interesting twist to the standard agricultural mythology, with Shennong (Xi-nong?), the Great Farmer and culture-bringer to the Chinese people (note how farming is always stated as having been BROUGHT to these cultures from elsewhere), who also is master of the secrets of medicine, alchemy, immortality, and the fabrication of gold. In some versions of the legend, Shennong's companion Huangzhi is also his twin. The Xi trade missions here evidently brought with them demonstrations of medicinal herbs that were impressive to the Chinese natives, but the alchemical associations with resurrection, immortality, and gold, are not found only in China. The golden "apples" of Turian Morocco's Garden of the Hesperides were said to bring immortality to those who ate them. Medieval alchemical tracts assert that the proper adherence to their extremely complex instructions would result in a form of "alchemical gold" that would confer eternal youth on those who consumed it. Curiously, among the Spanish, this became associated with South America via a rumor about the existence of a "Fountain of Youth" in a South American land full of gold, El Dorado. Gold and eternal youth also resonate in Egyptian and Israelite creation myths, as seen in the extensive ages to which the early biblical patriarchs are said to have lived. What emerges from all these associations and the stream-of-consciousness repetition of gold in conjunction with alchemy in conjunction with some sort of staying of the aging process, is a pattern that suggests that somehow among the technologies of the Atlanteans was a complex pharmaceutical process for the creation of an anti-aging drug, the "Tree of Life" in the book of Genesis. Whether this drug actually worked as alleged, we can only speculate, but the belief that it worked may have been perpetuated by the trick of a multi-generational tradition of appearing to be the same person, when visiting primitive cultures. The grandson would pretend that he was his grandfather, still in youthful form. This could have been described as the purpose for which the Atlanteans needed the gold they were hoarding from the primitives, although other explanations are within the realm of possibility. Modern scientists today are making accelerated breakthroughs toward the slowing and possible reversal of the aging process, and the same extreme attention to

detail used by the Gravettian hunters in the formation of glue to attach axe heads to handles may have also performed well in these medicinal pursuits. On a symbolic level gold is considered to be the immortal metal since it never corrodes.

The ubiquity of the theme of catastrophe, usually in the form of a flood, follows these other ideas into widely dispersed cultures and traditions as well. In Central Mexico our friends the “fish men” (presumably Atlantean mariners who appeared to primarily inhabit the sea) are said to have been eliminated in a destructive cataclysm, and then reanimated by Quetzalcoatl through the sprinkling of his blood upon their bones for the formation of the Central American people. Among the Malinese the Nommo, the male-female twin fish gods, were survivors of a flood on Nyama (which many new agers believe to be some other planet but could easily have been an earthly kingdom) caused somehow by the Sirius star system, and who brought with them the seeds of agricultural crops. The Israelite Noah and his ark finds its origin in the Sumerian legend of Utnapishtim, having been warned by Enki of a great flood, loaded up a river barge with all of his agricultural possessions and rose with the river waters to survive the event which was unforeseen by his fellow farmers. This same Utnapishtim appears later in Sumerian mythology as a great mystical initiator of Gilgamesh into the secrets of immortality. Here again immortality may be symbolic of cultural survival, as Xi treated the spread of their culture as they would the genes of a biological family tree. In Nordic society immortality was also seen in a memetic context, with this saying: “Cattle die, kindred die, Every man is mortal: But the good name never dies ... Our deeds today will determine what afterlife there may be.” That afterlife is the afterlife of a person’s memory, the persistence of ideas, and the potentially eternal nature of culture as it transcends the limitations of human life spans. Gold would be symbolic of it, once again, due to its perpetually pristine nature.

Solon also describes an earthquake and flood that devastated the Atlanteans, which put an end to a military campaign they were engaging in, in the eastern Mediterranean. Given the approximate timing of the fall of Troy and the defeat of the Sea Peoples by Ramses II of Egypt, the time range of this event is likely to have been around the 12th century BCE. While Plato’s translation is said to date the war to 9,000 years before his time, which obviously would make no sense since Egypt and Greece did not yet exist at that point, a theory is emerging that has Solon mistranslating the Egyptian accounting of the years, which would have put the actual date to 900 years before Plato’s time, a much closer estimate of 1,350 BCE. Atlan may have been abandoned during the post-ice-age flooding about 10,000 BCE for a global re-colonizing effort, but the Greco-Egyptian war certainly had to have been during that more recent date.

In the next chapter we will examine the decline and fall of the Atlantean empire, and its effects on the meme propagated by Xi throughout the world.

8. The Fall

Imagine if you will what would have happened to the Roman Empire, if most of the major cities of Rome would have been completely wiped out in floods, earthquakes, and volcanoes. Not all Romans would be dead, of course. Some elements of Roman culture would remain for a time, throughout its provinces. Some minor remnant of its great minds could conceivably have also survived, absent as they may have been from the major cities at the time of the disasters. But immediately following the events and in a rapid succession afterwards, Roman power as it was once known would follow a death-spiral of devolution, as the outside forces its legions kept at bay would eventually overwhelm the survivors. Rome fell fast enough with the great cities intact. Without the hubs of its great power, it wouldn't be long for the world.

In the culture of Xi the primary weapon of conquest wasn't military so much as religious, but a similar process of overthrow and external pressure would have chipped away at the sphere of Atlantean influence in the world, partly as colonial Atlanteans themselves would have set themselves up as independent god-kings of their locality; and partly as neighboring tribes, relying on the sword rather than the secret society, would have swept in and overwhelmed the Atlantean colonists. Diodorus describes exactly that happening in Morocco, with the defeat of the Atlanteans there by the "Amazons" (a name which bears an intriguing resemblance to the Berber name for themselves: Amazigh; although Amazon in Greek legend usually denotes Scythians).

Unfortunately, the cultural focus of the Xi over the genetic, is also an obstacle to a more scientific establishment of what exactly happened to Atlanteans as a people after the catastrophe. The race of these people may have been any of the dozens of haplogroups with a middle eastern or Anatolian origin. One possible haplogroup present in the Turian people as they migrated westward, is mtDNA group "X". This haplogroup has an Anatolian origin and shows up at various concentrations around coastal Europe, northwest Africa, Yemen, and Native Americans of eastern North America. Only a tiny trace of this haplogroup is extant in South America, perhaps for the reason stated in the Aymara and Quechua legends of the Viracocha: they left. We can't know for sure if mtDNA X is the genetic lineage of the Turians as they migrated out of the Caucasus and towards Xi, but its pattern of frequency is an approximate match, and may represent a people that had close contact with Turians and may have mixed in with them. It's also important to note that mtDNA haplotypes pass on from mother to daughter rather than father to son, and so its propagation could only take place in those instances where colonization included settlement of the female population, which was generally only associated with major migrations.

The best record we have of the aftermath of the Xi disaster, to include the eruption on Thera which would have wiped out their most important military base in the Mediterranean, is in the recorded histories of the Greeks, Egyptians, and Mesopotamian kingdoms. In Plato's account, the disaster transformed a bellicose and aggressive Xi fleet into a weakened shell of what it once was, as the Atlanteans abandoned a siege they were holding on Athens at the time. The story of the fall of Troy (a Turian kingdom) suggests

that its previous power was at least partially sustained by Xi naval support. The Sea Peoples failed in their invasion of Egypt, likely due to an expected level of Xi naval support that wasn't forthcoming. Military interventions either directly by Xi or by allies supported and sustained by Xi logistics, crumbled in short order.

Following these military setbacks, we see the rapid rise in strength of the kingdoms that previously would have existed only in Xi's shadow, as they stridently entered their Bronze Age and expanded the vista of their political and military reach, almost as if previously shackled by some restraining power, but no longer. The Hittites, long held back deep into the Caucasus Mountains, flooded down south and west in a torrent of conquest. The Greek city-states began to build on the ashes of what was left behind by the Pelasgians. The Mitanni rose up into an apparent power vacuum in the upper reaches of the fertile crescent. It was as if some enormous bronze age cat were finally away, and the mice of neolithic client kingdoms had started to play with the bronze toys left behind.

In Europe as well, culture seems to blossom and kingdoms rise up at about the same time as the sweeping military defeats of the Xi fleets and the disaster that wiped out their eastern headquarters. The Urnfield Culture brings Europe into the bronze age, and these proto-Celts sweep out across most of the continent like floodwaters that had previously been held back. In the British Isles, an enigmatic, semi-mythical people called the "Danaans" invade and colonize the islands. Although there is suggestive genetic evidence (in the form of haplogroup X) and strong Goidelic claims of Atlantean ancestry, the pattern of Indo-European migrations during these post-Atlantean times suggest they actually had been subject peoples and client kingdoms of the Xi, who were liberated and emboldened by the waning of Atlantean power in the region.

Back in South America, we see evidence of high civilization coming to a grinding halt right about this time (12th to 11th century BCE). Tiwanaku falls apart. Caral and Sechin Bajo are abandoned, its people mysteriously vanished. The likely place they vanished to was Central America, as the Olmecs, who called themselves Xi, settled in Mexico just a few generations before this, and established rubber tree plantations. After their Xi homeland was abandoned they probably took on the majority of the catastrophe's survivors. By 1000 BCE the Olmec population had dramatically increased across the plain of Canton Corralito on the Mexican-Guatemalan border, and their settlement covered 60 acres. These people are believed to be the cultural, if not genetic, progenitors of the Nahua-speaking peoples of Central America. They may have been the new center of post-Atlantean civilization, analogous to the Holy Roman and Byzantine Empires as formed after the fall of Rome.

Like Atlan, the Olmec settlements in the San Lorenzo and La Venta sites were intensely riverine and made extensive use of the waterways for both agricultural irrigation and mercantile navigation. Interestingly, the primary trade commodity found widely in archaeological sites here was jade, which was noted in Chinese histories to be traded with them by the semi-mythical Yue Zhi, the "Moon People", who strangely were said to come from both across the waters and across the Gobi desert for trade missions

there. Facial features of Olmec statuary have been compared both to African populations and to local native tribesmen, although they also share features in common with modern Polynesians and classical era Asians. This is consistent with the timeline of emergence of Atlantean-like cultural features in the Pacific, and it's possible that there is an Atlantean component in some of the Asian and Pacific bloodlines. Then again, we can't take a DNA sample of a statue, so there is no way of dispelling all doubt here.

The landing zones of other Xi refugees can perhaps be traced through the various myths held throughout the ancient world. The great deluge finds mention in Hindu mythology texts like the Satapatha Brahmana, wherein the Matsya Avatar (Fish incarnation—there's our fish man again) of Lord Vishnu takes place to save the pious and the first man, Manu. According to the Andean myth recorded by Juan de Betanzos, Viracocha after leaving South America wandered the earth disguised as a beggar, teaching his new creations the basics of civilization, as well as working numerous miracles. The departure into the Pacific is interesting, as well as a nomadic theme that resonates with the Nordic story of Odin, portrayed as wandering the earth disguised as a shaggy old man. Semi-nomadism may indeed have typified the post-Atlantean lifestyle of the new Turians, descended from seafaring adventurers and explorers, and prompted by disaster at home to take up the wandering lifestyle yet again.

Breton legend describes the city of Ys on the Atlantic coast as having been the greatest city in the world and bordered by a complex system of dykes and ditches, similar to Plato's description of Atlantis. In the Breton version of the story, Ys had become a city of corruption and wickedness similar to Sodom and Gomorrah, and was destroyed by flood when the Devil visited the city's reigning Queen and the two plotted to steal the key to the sea gates from her father. On opening the gates to the massive dykes, the city was flooded and destroyed. Paris is said in this legend to have been built on the model of Ys (par-ys, or on par with Ys), and that when Paris gives way to a flooding of the Seine, Ys will rise in its place. The Paris association may be a confused remnant of an earlier riverine version of the story, but the theme of dykes giving way and water engulfing a great (and greatly wicked) city, is consistent throughout the ancient world. Ys or Ysh may also have been a backward transliteration of "SHI" (XI) from early texts.

In Ireland's Lebor Gabála Éirenn, the book of Cessair describes the granddaughter of the Biblical Noah, who advises her and her father, Bith, to flee to the western edge of the world on account of the impending Flood. They set out in three ships, but when they arrive in Ireland two of the ships are lost. The only survivors are Cessair, forty-nine other women, and three men (Cessair's husband Fintán mac Bóchra, her father Bith, and the pilot Ladra). The women are divided among the men, Fintán taking Cessair and sixteen women, Bith taking Cessair's companion Bairrfhind and sixteen women, and Ladra taking the remaining sixteen women. Ladra, however, soon dies (the first man to be buried on Irish soil). Forty days later the Flood ensues. Fintán alone survives by spending a year under the waters in a cave called "Fintán's Grave". Afterwards known as "The White Ancient", he is said to live for 5500 years after the Deluge and witnesses the later settlements of the island in the guises of a salmon, an eagle and a hawk. The theme of "50 women" here resonates with the tale of Heracles lying with the 50 daughters of

Thespius, as well as the Danaids, 50 daughters of the Egyptian king Danaus who fled Egypt to Argos in order to avoid their being forced into a marriage with the 50 sons of his brother Aegyptus. This seems to be an odd splicing of a fragmented story that generally has “Danaans” leaving Egypt (in some apocryphal forms as members of the Tribe of Dan of the Israelites leaving before the main body led overland by Moses, with this fragment travelling by sea to found the City of Troy under their king, Dardan). Different versions of Danaans arriving in Ireland as a result of some flood elsewhere in the ancient civilized world may have been jumbled, over time, to result in contradictory myths explaining the arrival of a Danaan people to the Emerald Isle. But the association with Heracles wraps the Danaan legend in with the Turian settlement of Morocco, which would have been a waypoint along any journey from the East Mediterranean to the British Isles. We may never manage to fully unravel exactly what happened in Ireland, shortly after the Atlantean deluge, but in general terms there do seem to be arrivals there of a group of Turian-type people called Danaans, with Atlantean associations. And it may be there were literally 50 women in their group, or the number 50 may have had deep symbolic meaning as with Jason’s 50 Argonauts (tying back again to Argos), and the various echoes of the number 50 throughout East Mediterranean and West African legend. The Underworld theme of transformation and suspended animation, a common Atlantean motif, should also not escape notice here in the Irish story.

In Finland’s Kalevala, Väinämöinen attempts an heroic feat that results in a gushing wound, the blood from which covers the entire earth:

*“The blood came forth like a flood
the gore ran like a river:
there was no hummock
and no high mountain
that was not flooded
all from Väinämöinen’s toe
from the holy hero’s knee.”*

The association here is with great works and feats, and a flood that overcame the source of those works. It’s possible the city of Atlan was anthropomorphed into the hero, and the global nature of the flood applied to the floodplains surrounding the city.

The interesting piece Egypt adds to our flood narrative puzzle is the complete absence of any flood myth similar to the legends of their neighbors, although they do have annual floods of the Nile. This is consistent with Egypt having been a territory hostile to Atlanteans shortly after the failed invasion by the Sea Peoples, making it an unlikely place for Xi refugees to have settled in, at least during that time period.

Greek myth, like that of the Mayans and the Vedic literature of India, describe not just one Deluge, but several. This is consistent with a repetition of catastrophes endured by Turians as they migrated to various locations within the Mediterranean and Morocco prior to settling in Atlan, and then the destruction of Atlan itself. Rising ocean levels submerged coastal cities and mediterranean islands en masse as the last ice age receded,

adding a multiplicity of destructions into the Turian cultural memory. In the less literate locations where Atlantean refugees landed and restarted their lives, these may have all blended into one Great Deluge; while in the more literate host cultures, a greater nuance and context could have been preserved to distinguish one Flood from another.

The picture we begin to get here is of a scattering of Xi survivors to the various Atlan-friendly colonies, trade partners, and known safe havens, and avoiding the shores of their enemies for the most part. Whatever the actual genetic grouping the Atlanteans would have been a part of, culturally speaking they completely vanished from South America, which in their reckoning would indicate a full death of the Empire, regardless of the presence or lack thereof, of their genes. The “light” into which initiates of the Atlantean mysteries would have seen at the end of their underground ordeals, would have been fully extinguished in that land.

But in other lands, there are signs that the Meme was far from dead.

9. Tulan of the West

‘... Q'aq'awitz and Saqtekaw said:

It was four (locations),
where people came from Tulan:
in the east is one Tulan;
another one there in Xib'alb'ay;
another one there in the west,
the one where we come from
is in the west;
another one there in K'ab'owil.’

--Memorial de Sololá, transcription after Otzoy 1999: §4, 155

Shortly before the eruption on Thera and conquest of Atlanteans by Diodorus’ “Amazon” Africans, Xi colonists set up a rubber tree plantation in Central America. Shortly after the cataclysm, the Olmec (“rubber people” or their name for themselves, the “Xi”) population there exploded, consistent with a new arrival of refugees from the disaster. As seen in the east with the transition of Atlantean culture to new Phoenician bearers, the Olmec culture appears to have been transferred to a new and different people, the Mayans. The Mayan creation legend puts the time of creation to about the same era, during the height of Atlantean influence in the world, as the biblical time of Adam. There were four major lands they associated with “Tulan” (land of the Turians or Tulians or Tulteca), and they identify the one to the west as their homeland.

East and West may be approximate rather than a strict matter of direction, but there are islands off the west coast of South America that would have been popular rest areas for Xi merchants, and may have provided way stations and intermediate refuge zones for Atlanteans fleeing disaster. Besides the more famous Easter Island inhabited by Polynesians, there were also the Juan Fernandez Islands off of Chile, and also the Galapagos just off of Ecuador. While no evidence persists of Xi habitation there today, their use of these islands may have been temporary, with only the crudest of structures built for short-term lodging while foraging for food and fresh water. The construction materials would not have survived a decade, let alone centuries of neglect. Other candidates for the Western Tulan are the many Polynesian islands of the Pacific, although the Banaue rice terraces suggest that the Philippines may have been a major colony of Turian culture as well. We are stumped in guessing at the Western Tulan’s actual location, not by a lack of candidates, but by an overabundance of them.

While the Pacific islands are considered to be the exclusive province of Polynesian culture, contact in the region with other cultures is certainly not unheard-of. In the Gambier Islands the story is told of a visitation by a traveler from the east named Tupa, who brought the food called Kumara, which is a corroboration of the Incan account of the expedition of Tupac Yupanki across the western ocean in search of treasure.

Kumar is the sweet potato in Quechua, with an identical meaning and cultivation of the plant throughout Polynesia, although it's indigenous to South America. Although this event took place much more recently than any Turian voyages, it shows the possibility of such expeditions.

The Mayans could boast having the only fully-developed written language found in the pre-Columbian Americas, and maintained highly advanced mathematical and astronomical systems. A near-viral cultural diffusion characterized this civilization, which seems to follow the Atlantean tradition of inculcating ideas into foreign people as a sort of evangelical method to propagate one's way of life.

The most notable Mayan monuments are step pyramids bearing a close resemblance to those found in Egypt, Europe, China, and other parts of the world. The construction of these pyramids follows many of the same close astronomical alignments and exacting mathematical specifications. The Long Count Calendar also portrays a sophisticated astronomical knowledge.

While many of the elements of Atlantean advancement were transplanted into Central America, one key technology was apparently lost, not to be rediscovered for nearly 1,000 years: metal-working. This may have been a simple matter of the refugee population not having had any experienced blacksmiths among them. Similarly, a random collection of modern Americans living in a new land with a civilization built from scratch, may not be able to make cars and airplanes if the group lacks engineers with the expertise to do so.

The pattern of emergence of Atlantean culture in the Pacific suggests that there was a delay of such a spread, and the linguistic evidence suggests that the westward push was actually a Phoenician one or perhaps even a specifically Carthaginian one, after the conquest of Carthage by Rome. The timeline patterns are late in the last millennium BCE, well after the pre-classical Mayan period was in full swing. We saw in the last chapter how Phoenicians essentially took over Atlantean operations in South America, especially in Brazil but in other regions as well. It's likely these Phoenicians extended their reach and followed their ambition toward total world navigational reach, and arrived on the shores of India and China right about 300 BCE. In China this coincides with a resurgence of cultural advancement and a new push for the construction of great monuments: the Great Wall and the Pyramid of Chin Shi-Huang. In India Atlantean-style culture had been in bloom since deep antiquity, but around 300 BCE native Indian forces, who had been under the dominance of the Seleucids, rose up, and the Mauryan Dynasty established itself—possibly with the aid of Phoenician merchant magicians with the delivery of technology and logistical support.

The “Pani” described in the Rig Veda may have been the local name for the Punic or Phoenician traders in contact with them. The word Pani occurs in not less than 36 riks of the Rig Veda. It is used in one form or another in all the Mandalas except the fifth and the ninth, the forms being Panih, Panim, Paneen and Panayah. In the Sukta no. 108 alone of the tenth mandala the word is employed eight times. There are 11 riks in the 108th

Sukta of the tenth mandala, and in six of them Pani is the god. In some of the books the god is mentioned as Panayah and in other as Panayásura. Interestingly, these Pani were considered to be a subgroup of Asuras (Aes Sidhe in Ireland or Aesir in Scandinavia—etymologically this may also have a link to the Assyrians).

The Rig Vega gives the following description of the Pani:

1. The expression Revatá Paniná (4. 25. 7) shows that the Panis were rich.
2. The expression Paner maneeshán (3. 58. 2) shows that the Panis were wise.
3. Abasam Panim (6. 61. 1) would show that the Panis were given to introspection.
4. The rik 7-6-3 tells us that the Panis did not perform any Yajnas or sacrifices; were garrulous, arrogant or haughty; had no respect for Yajanas and were Dasyus i.e., idlers or robbers. According to Sáyama they were usurers also.
5. In 1. 33. 3 the word Pani is used for traders. Mr. Dutt, evidently following the European scholars, adopts the meaning of the term as traders in this rik. It is therefore clear that the Panis were a trading people and sold things for their value.
6. The rik 6. 5 1 14 represents the Panis as gluttons. For their voracious eating they were regarded as monsters. The word is also explained to mean illiterate traders (people not accustomed to Hindu ways of dietary restraint).

Herodotus writes: "The more learned of the Persians assert the Phoenicians to have been the original exciters of contention. This nation migrated from the borders of the Red Sea to the place of their present settlement, and soon distinguished themselves by their long and enterprising voyages. They exported to Argos, amongst other places, the produce of Egypt and Asia." These voyages may have been overland as well as by sea, as their initial task given by Atlanteans may have been the management of caravan routes. And the maritime voyages we have already seen extended much farther than even Herodotus suspected in his time. Contact with India therefore may have been both overland from Tyre, and oversea from South American bases of operation, as well the shorter route from Tyre to India through the Suez, which was not, in ancient times, silted up. It's interesting to see here the notoriety the Phoenicians had for establishing written language in the Mediterranean, while in the Rig Veda the jealous rivals of the Panis, Angiras, criticize them for frequent use of writing when sacred hymns should be committed to memory and intoned.

Migration of the Polynesian peoples into the Pacific may have coincided with the increased tempo of maritime commerce of Phoenician/Pani ships, or perhaps a desire to follow them eastward in search of rich lands to settle. Philological, cultural, and genetic evidence establishes without any credible doubt that they originate in India, although debate still flares as to the exact route they took, by which waypoints, and when. The name of the Polynesian homeland is given alternatively as "Hava", "Hiva", and "Havaiki", which may indicate Java as an intermediate homeland during their migration. With "Xi" as the Atlantean name for South America, and "Xi" as the autonym for the Olmecs, the approximate similarity with "Hiva" can't be ignored, although there are a number of ways to explain it away as perhaps an influence for the name of Java itself, or attempts by Polynesians to equate their homeland with the magical one the Phoenicians would have told them about in South America. Whatever the case, the chance that

Polynesians did not interact with Phoenicians during their travels, is incalculably low, given the cognates between the Phoenician and Polynesian languages, seen here lined up as well with Quechua and Nahuatl:

Phoenician	Polynesian	Quechua	Nahuatl	<i>meaning in English</i>
tabah	taparahi			<i>slaughter</i>
mhanat	muto'i			<i>army</i>
damm	toto			<i>blood</i>
akal	kai		cua	<i>eat</i>
emmen	hamani			<i>craftsman</i>
yam	mahana			<i>day</i>
mot	mate		miquiz	<i>death</i>
berah	parahi			<i>depart</i>
abed	vavahi			<i>destroy</i>
xapar	vari	k'urpa		<i>dirt</i>
ars	ao			<i>earth</i>
rahab	rahi		hueipol	<i>large</i>
dor	tau		to	<i>era</i>
mihy	mihi			<i>erase</i>
jarac	fakarue		hualquixtiz	<i>expel</i>
ahel	a'ai	aylu	alilo	<i>family</i>
ec	auahi		tleteca	<i>fire</i>
barky	pipi			<i>gift</i>
ruh	ru	riputy	huih	<i>go</i>
ima	mai		inma	<i>if</i>
malik	ngariki			<i>king</i>
yidxe	ite	yachay	imati	<i>know</i>
hiwi	ora	kawsay	yoli	<i>live</i>
hob	here	khuyay		<i>love</i>
xakbur	kiore	hukucha	quimichi	<i>mouse</i>
hadiic	api		yancuic	<i>new</i>
hamen	hinu		chiahualli	<i>oil</i>
patah	tatara	kichari	tlapana	<i>open</i>
ta'im	tapiti	phullpuy	onteme	<i>pair, twins</i>
chalem	hao	thakkay	tlacacemelle	<i>peace</i>
kehin	tahunga		teopixqui	<i>priest</i>
jilii	huri	orquy	xiccui	<i>remove</i>
micl	mai	miskichuy	iuquima	<i>resemblance</i>
maqdach	marae			<i>temple</i>
roh	hau'a		hoyaca	<i>scent</i>
tabax	tapa			<i>stamp</i>
bqy	parahi	kedaquy		<i>stay</i>
chamash	mahana			<i>sun</i>
tabar	parau			<i>tell</i>
awl	eie	lliw	yehual	<i>these</i>
qoton	poto	kochoy	tepetonic	<i>thin</i>
dariik	tere		tihui	<i>voyage</i>
miim	miti		matlalatl	<i>water</i>

y	hia		incampa	<i>where</i>
katab	katai	qelqay	quiquiloz	<i>write</i>
itta	outou	qanquna		<i>you</i>

It's important to note that more cognates exist between Phoenician and Polynesian, than between the former and either Quechua or Nahuatl, even though the Phoenicians certainly had contact with all of these people. This suggests that Phoenician-Polynesian contacts were more frequent and intimate, and may have continued until later in time than their American contacts. Overall, it suggests that a branch of Phoenician traders eventually broke off all contact with the Americas and focused all their mercantile energy on Asia and the Pacific. These may have been a sub-group of India's Pani (or the Pani may have been a subgroup of them).

The Banaue Rice Terraces are 2,000 to 6,000 years old, and are carved into the Ifugao mountains of the Philippines at an elevation of 5,000 feet above sea level, covering an area of 10,360 square kilometers. In terms of the structure's antiquity, size, scale, and the amount of stone that would have been carved and removed, this project would have been in the same league as the great cyclopean works such as Tiwanaku or the Great Pyramid, and certainly beyond the reach of a primitive native people who at the time would still have been hunter-gatherers. Some of the terraces are still in agricultural use today, but the constant care and reconstruction required to keep them in use (due to erosion) indicates that the monumental effort and labor organization required to build the terraces, was ongoing for a very long time—unlike a pyramid where the work is fairly well done once the structure is complete.

The name of the rice feast in Ifugao is "Tongul", which is vaguely resonant of our familiar root word "TUR". Harking back to our Mayan informants who describe their western homeland as "Tulan", it's not an enormous stretch to fit a "Tongul" into "Tulan" via "Tongulan". And in fact there is a "Tonga" that lies between the Philippines at Central America. It's one of many possibilities worthy of exploration.

Nan Madol is a ruined city that lies off the eastern shore of the island of Pohnpei that was the capital of the Saudeleur dynasty until about 1500 CE. According to Pohnpeian legend, the Saudeleur Dynasty began with the arrival of the twin brothers Olisihpa and Olosohpa, who voyaged into Pohnpei seeking a place to build an altar so that they could worship Nahnisohn Sahpw, the god of agriculture. The two brothers successfully built an altar at megalithic Nan Madol, where they performed their rituals. When Olisihpa died, Olosohpa became the first Saudeleur, or lord of the area in which Nan Madol is located. Sixteen other Saudeleurs followed Olosohpa. Here again, as with countless other places, we see the arrival of strangers by sea bringing with them a religion based on agriculture. And then these strangers construct a gigantic monument well beyond the capability of primitive natives, as if to prove to later generations they'd been there.

One of the lesser-known and more unique features of Easter Island (Rapa Nui in Polynesian), was a written script called Rongorongo, which has inspired many alternative archaeological researchers due to its similarity to Harappa Script. The Indian origin of

Polynesians could explain the preservation of this script, but another explanation for its appearance (which doesn't exist elsewhere in Polynesia) could be the agency of travelling Pani or Phoenicians. Either way it illustrates the broad expanse of sea travel accessible to the people of the Pacific, at a time when European sailors were still afraid to voyage out of the sight of land.

While it's uncertain that Atlanteans themselves made frequent voyages across the full expanse of the Pacific, their Phoenician apprentices and heirs to their technology, culture, and trade routes, left their mark in a number of ways. Even as the more notorious Phoenician cities of Tyre and Carthage were being sacked by invaders, the expanse of Phoenician culture, trade, power, and influence was still on the rise. True to legend, the Phoenix was rising yet again from the ashes. For one to two thousand years, and without benefit of gunpowder, Phoenicians ruled the waves in a way the recent British Empire could only have dreamt of doing, in an Empire where the sun similarly didn't set. Rome rose and fell during the period of time when Phoenician merchant magicians freely roamed Asia and the Americas, mocking their minor local squabbles with Germans, Celts, Persians, and one another. Where Hannibal failed to demolish Rome by land, his western kinsmen surpassed its glory and expanse by sea. And even in the Roman world, where all things "Punic" were anathema, the Atlantean Meme carried by the "Pani" was still able to sneak in through the back door, as we will soon see.

10. Pan's Legacy

With the repeated rising and falling of various Phoenician, Phillistine, Pelasgian, Punic, Panic, or Fenian kingdoms, it eventually dawned on the leaders of the inner nucleus of the keepers of the Atlantean Meme that they really didn't need a "kingdom" at all. Already within the hearts of those Empires that were formerly enemies of the Atlantean and Phoenician people, on a political level, the mystery schools left behind continued the Great Work unabated. Why maintain your own royal dynasties if you could use someone else's, to the same ends?

While Athenian and Persian warriors battled it out over who would govern lands that were once Pelasgian, the Oracle at Delphi, a Pelasgian institution, continued to guide and direct the paths of all the chieftains on every side of the struggle. The earliest account of the origin of the Delphic oracle is provided in the Homeric Hymn to Delphic Apollo, which recent scholarship dates within a narrow range, ca. 580-570 BCE. It describes in detail how Apollo chose his first priests, whom he selected in their "swift ship"; they were "Cretans from Minos' city of Knossos" who were voyaging to sandy Pylos. But Apollo, who had Delphinios as one of his cult epithets, leapt into the ship in the form of a dolphin (delphinos). Dolphin-Apollo revealed himself to the terrified Cretans, and bade them follow him up to the "place where you will have rich offerings". The Cretans "danced in time and followed, singing Iē Paiēon, like the paeans of the Cretans in whose breasts the divine Muse has placed honey-voiced singing". G.L. Huxley observes, "If the hymn to (Delphic) Apollo conveys a historical message, it is above all that there were once Cretan priests at Delphi." Robin Lane Fox notes that Cretan bronzes are found at Delphi from the eighth century onwards, and Cretan sculptures are dedicated as late as ca 620-600 BC: "Dedications at the site cannot establish the identity of its priesthood," he observes, "but for once we have an explicit text to set beside the archaeological evidence." Crete, as we have seen, was an island stronghold of Atlantean and Phoenician maritime cultures, Egypt's "Keftiu" associated both with Crete and Morocco, with Linear-B as the intrinsic link between that society and the Ugaritic which eventually developed in the Kingdom of Tyre. And the Phoenician ancestry of the Greek alphabet is a matter of academic record.

Delphi was the most public-facing of the Atlantean institutions, but several other elite mystery schools prevailed in classical Greco-Roman times. The Eleusinian Mysteries focused on the worship of Demeter ("Earth-Mother"), the Isis figure transported to Greece by the Pelasgians. The Atlantean theme of death-and-resurrection plays out here in the metaphorical tale of Demeter wandering the earth in search of her daughter Persephone, an echo of Isis in search of the mutilated parts of her dead husband Osiris, and the Mayan Princess Xquic wandering the earth with the seed of the dead demigod Xbalanque, with which to populate the land. Persephone elaborates on the Turian theme of a passage of time in the Underworld, resonating the time spent by Inanna of the Sumerians in the Absu ruled by her chaotic sister Ereshkigal. This same Underworld was the Xibalba of the Mayans, the place ruled by dark lords of death, passage through which was required before a soul could be purified. The same essential story is told in the Egyptian Papyrus of Ani, as the soul travels through the Underworld to

be weighed and judged. Atlantean concepts of a subterranean place of purging, purification, judgment, and Rite of Passage, left tell-tale signs throughout all these cultures, and the Greek mysteries were no exception.

The Christian edition of the Atlantean Underworld tradition is the vision of Hell, where instead of a temporary purge or trial or transformation of the soul, the unworthy souls are discarded, never to return. The new twist Christianity put upon the Mystery was a source of contention between the mystery schools and the Christian evangelists of the early Christian era, but the differences, objectively, serve merely as punctuation for the similarities. Just as Inanna voluntarily went into the Apsu to redeem her lover imprisoned there, Jesus is said to have entered into Hell, of his own free will, to redeem lost souls. And the transformative Rite adhered to in the Greek mysteries was preserved in Christianity in the form of baptism, where water takes the place of the Underworld, which compares curiously with Apsu often being described as a watery place, and the Caves of Xibalba being accessible only through the primordial waters, or in Greco-Roman myth the Underworld is accessed by crossing the River Styx. Cave mysteries in general have frequent parallels to aquatic themes, with water acting as a purgative element or providing a sense of finality to the Passage, and the caves or dungeons are often accessible only through an underwater passage to punctuate the separation between the Underworld and the land of the living, as echoed later in the Epic of Beowulf. Transformation is the ultimate message throughout all of the manifestations of the Mystery, as the individual enters with one identity, and leaves with another one completely. This is to be “Born Again” in a Christian sense, or “Twice-born” in the Mysteries. In mind control techniques, the old personality is destroyed through trauma and the subject is given a new one by handlers, for their exclusive use. This trauma is applied viscerally in the initiatory process by the mystery cults, and in Christianity a more psychological one is implied, and conversions to Christianity typically follow a period of trauma in a person’s life, e.g., prison incarcerations, or the loss of a loved one. Throughout all of these processes the subject experiences the Dark Night of the Soul, followed by the Golden Dawn, where the initiate “Sees the Light”, which in ancient ritual was a physical light after extensive subterranean ordeals. The resulting personality is said to be “enlightened”—a new asset in the ledger of the Meme, or new cattle in the pen.

When Rome conquered Greece, the greatest plunder they took from it was its intellectual wealth rather than gold or silver. The Pelasgian mysteries which had put on Greek clothing exchanged those vestments for Roman. The Greek gods were given Roman names, and the Greek mystery schools woven into a Roman context, but they continued on as before, inculcating elite Romans into the same Meme they had done before with the Greek aristocracy. It was perhaps an inside joke of triple irony to note that the same Carthaginian Empire that Romans hated so much, was from the same culture of Troy that they were so proud to have descended from, and that their Patrician leadership were all getting their education and indoctrination from the same people they slaughtered in the ruins of Carthago. But if the Elect of mystery schools learn nothing, it is to keep such things to themselves.

Roman religion evolved and adapted to the needs of administration of an increasingly-large empire, and it appears Christianity was an effort to syncretize the more exoteric elements of the mystery cults with the belief systems of the Eastern Empire, and told in ways that would resonate with its Gallic subjects as well. As it happened, all of these most universal of elements were remnants of the Atlantean belief systems that influenced culture in all the lands Rome occupied, which made it rather easy to create a streamlined Church that could tie those elements together. The primacy of the number Three resonates the Atlantean symbol of the Trident, and the legendary triple-peaked mountain that acted as a signpost that the traveler was drawing near to the City of Atlan, most likely the triple-peaked Mount Illimani in Bolivia as shown here:



Celtic and Germanic mythology repeatedly mentions threes and nines (triple three), and the etymological association of Three with our TUR- root should not be ignored here. Three were the core castes of the Indo-European people: the elite; the freemen; and the slaves. Our TUR-three echoes into the eastern reaches of the Meme with the triple images of Brahma, Vishnu, and Shiva (where the number “three” was “traya”), or in Polynesia: Tu, Tane, and Tangaroa (where the number “three” was “toru”). The Persian cult of Mithra had its own trinity of ahuras, protectors of asha/arta, “truth” or “[that which is] right”. These three are Ahura Mazda, Mithra and Apam Napat, and hence known as the “Ahuric triad”. (Note the echo of the old epithets “Aes Sidhe” and “Aesir” in “Ahura”). Rome itself in its old religion had three of its gods chief in the pantheon: Jupiter, Mars, and Quirinus. It went without saying that in creating Christianity, Rome needed to give it a Trinity.

Rome’s 12 minor gods resonated the Atlantean base-12 delineation of the Zodiac, as seen also with Israel’s “12 Tribes” (with convenient splits or eliminations of tribes to keep the number at 12), and Babylon’s base-12 number system. The periphery of Christian faith would need, then, to be focused on a number of Apostles equal to 12.

The Atlantean death-and-resurrection theme was applied to the life cycle described of Jesus, just as Osiris, Adonis, Odin, and countless other Atlantis-inspired gods before him, as well as the mythical Phoenix. Xblanaque and Hun Hunaphu nodded

in agreement to their mythical cousin to the east. This we now know to be the resurrecting life cycle of agriculture, but it applied also to a wider notion of how the Meme had died and resurrected countless times throughout history. It was the mind virus that refused to quit.

The maritime nature of Atlanto-Phoenician culture was hinted at with the fishing-related tales told of Jesus and Peter, from calming the storms at sea to walking on the water (like the Viracochas) to becoming “Fishers of Men”. The fish theme resonates the Oannes/Nommo/Dagon remembrances of the Atlanteans acting as “Fish Men”, and Christian priests continued the tradition by wearing the fish-shaped “mitre”. It’s also likely in the tale of Jonah in the Old Testament, the statement that he spent three days in the “belly of a fish”, he was wearing the vestments of Dagon (the patron deity of Nineveh).

Pan himself is an interesting figure, as he’s etymologically linked to the Phoenicians (the “Pani” of Indian legend) as a people, and yet in the new Roman exoteric religion he was expressed as Satan, the embodiment of all evil. The horns which were worn by Atlantean merchant magicians when enacting their quasi-magical technologies for the amazement of primitive onlookers had become a common accessory of European Pagan shamans, and in Mesopotamian imagery used to denote that a figure was a “god” rather than a “mortal”. The horn indicator of divinity or divine association is also expressed in a sculpture of Moses depicting him with horns. The Christian reversal of the import of horns reflects a political conflict experienced by the Catholic Church in converting Northern Europeans to their new expression of a very old Meme, and that conflict was driven by the political conflict that existed between Rome and the “barbarian” tribes beyond their zone of control. The subject people of Rome who had not yet culturally assimilated into Roman ways, especially those outside the major Roman cities (“paganus”—country people), came to be associated with the horns symbol, as their shamans and priests continued on with the tradition of wearing horns (rather than fish hats, a different accoutrement for the same role in the same Meme ultimately). The Romans who wanted to replace the culture of these people with the new standardized expression of the Meme, associated horns with “evil”, and so Pan, the Horned God of the Greeks (the ultimate Atlantean Shaman), came to be associated with absolute evil rather than the musical ritual magic for which he had previously been famous. Pan’s manifestation as a Goat, a sign that his cult officially reigned in the Age of Aries, was now deprecated, and all goat-like imagery given a Satanic meaning, e.g., “Judas Goat” or the goat-like “Baphomet”.

That some of the mystery schools of Europe continued on with their veneration of Pan, in spite of official Church repression of that aspect of the Meme, should not be surprising. Exoteric religion was for consumption by the masses, after all, and the Elite ran by a wholly different set of rules. It was understood among them who Pan was and what he represented, and the “Enlightened” (or “Illuminated”—those subjected to the mind control ritual characterized by “seeing the light” after a long period spent in a dark dungeon) among them could be expected to properly syncretize their beliefs with the official outward manifestations of the Atlantean Meme, primarily because they were

already politically on-board with the centralized administration of the group chosen by the thought leaders of the Phoenician colleges and secret societies, to exoterically “rule”. But because the Church leadership had to continue to stamp out Pan imagery among the unwashed masses, they were obliged to feign opposition to these secretive mystery schools and call them “Satanic” (even though, behind closed doors, they were fellow practitioners of the same Meme). Modern Neopagans are correct in their accusation that Satanists are merely Christians with reversed or modified symbology, but they generally don’t have any idea how it is they’ve happened on the truth. Satanists and Christians are simply different symbolic expressions of the Atlantean Meme as prepared for consumption by Europeans, and proliferated through a Roman agency. Neopagan opposition to Christian influences is rooted in the Pagan opposition to Catholicism, which in turn was rooted in “barbarian” opposition to the political rule of Rome that began when Rome itself was supposedly “Pagan”. Now that the political feud is over and done with, the extant pseudo-religious dispute between Neopagans and Christians is both ironic and testament to the prevailing ignorance of the great mass of the people from which secret societies perpetually worked to firewall themselves.

It may be asked, “But what of the human sacrifices Satanists are alleged to have practiced at their Black Masses?” A human sacrifice can manifest in a number of different ways. In the official Christian narrative, Jesus is the human sacrifice, and his slaughtered body is consumed by all present. Ironically people engaged in mass cannibalism (which is claimed to be literal by the religion’s original organization), point a finger of accusation when they see another group engaged in the very same thing. Human sacrifice was, again, an element of Atlantean influence. Mesoamerican human sacrifices are the infamous extreme of that practice, with the insane levels of bloodthirstiness curling modern toes in revulsion; and yet many of these same modern people will sit and smile and nod when hearing a lecture about overpopulation and how there need to be wars and viral infections and abortions to reduce the excess. The irony is lost on them. Because the Atlantean culture was massively agricultural, it produced massive population explosions, which when exerting political power could be organized into armies, and in times of peace could work toward the building of megalithic monuments. But eventually these populations bred out of control to where there were too many mouths for even the great farmlands to feed, and so as a matter of balancing the agrarian equation, Atlantean-influenced cultures used human sacrifice as a supplement to the natural deaths that also trimmed their numbers. In fact the great volume by which the Mayans and Aztecs were sacrificing people was a testament to their lack of universally lethal wars that ordinarily would have done the same job. In the classical world of the Mediterranean, the Atlantean meme of human sacrifice still prevailed in most places, but only as a nominal or token offering to the gods, since the volume of deaths required to balance out agrarian populations was more than supplied by the many wars that continually ravaged the land. The Satanists of medieval Europe were continuing on the Atlantean tradition of human sacrifice in a literal sense, while the Christians carried it on in only a symbolic one. But the tradition carried on in both camps.

It should be underscored once again, with emphasis, that the “hiding” done by the secret societies of classical and medieval times, was not an act of evading scrutiny by the

Church, but a filtering of attention away from the majority of people in the citizenry. While it's true that the Church zeroed in on and launched crusades against heretics such as the Cathars, these repressions should be understood in the proper context of stamping out political opposition. When the secret societies pledged political allegiance to Rome, they were left alone to practice as they pleased. But the Cathars made the unforgivable faux pas of declaring Rome to be the embodiment of ultimate evil in the world, the governing body of the Demiurgos, the demon who created the material plane as a cesspool of torment (TUR-ment?) for those souls unlucky enough to have wandered into it. This opposition was not only theoretical and philosophical, but political, and Cathars even went to the length of violent attacks against Catholic priests in the areas under their control. The Albigensian Crusade was launched to put an end to that direct and visceral opposition. This dialectic of conflict between "Christian and non-Christian" or "Catholic and heretic" was used cleverly by the secret societies as the excuse given for their secrecy, and it also served to attract those free-thinkers who dared to go against dogma and theorize outside the philosophical box, as initiates into their orders—not because these orders were planning real opposition against Rome, but because they knew they needed to pass the memetic Torch (TUR-ch) onto those with the mental acumen needed to perpetuate the traditions (TUR-additions). It may have been somewhat of a let-down for Initiates to discover that the organization was not, after all, plotting the downfall of Christian power, but the balancing factor was a whole new set of puzzles and problems for the bright young minds to work on, outside of the ordinary scrutiny of the world's censors and gatekeepers. Every genius loves a puzzle.

Perhaps the most enigmatic group to have had the legacy of the Atlantean Meme handed down to them, and one which captures the imagination of many a conspiracy theorist to this day, was the Order of the Knights Templar. This group will need a chapter of its own.

11. Et In Arcadia Ego

After the political fall of Rome, and restructuring of Roman power into the auspices of the Church, the West Franks moved west from western Germany and the Netherlands into what is now France (obviously named after them). A key figure in Frankish history is Merovech, a Frankish warlord with a legendary background. He allegedly lived in the first half of the fifth century. His name is a Latinization of a form close to the Old High German given name Marwig, lit. "famed fight" (cf. *māri* "famous" + *wīg* "fight") compare modern Dutch *mare* "renowned" and *vecht* "fight". The first Frankish royal dynasty called themselves Merovingians ("descendants of Merovech") after him.

These were known as the "Salian" Franks before settling in Roman lands. As a name it may be a reference to a trade in sea salt or to the region of Sall Zee or Salland in the present Netherlands—either way they were said to originally have been a maritime culture, which gives the pun between the "Mer-" portion of "Merovingians" with the French word meaning "Sea". Merovech's own birth legend has a sea creature similar to a dolphin raping his mother, from which event he was conceived. This resonates here the Delphic epithet of Apollo as a Dolphin, and may be a hint of Pelasgian reference to the old Aegean civilization. Perhaps more important than the dolphin (or Quinotaur) reference is the official king-lineage given for Merovech that goes back to kings of Troy, Cimmeria, and Scythia, most notably the same Dardan of Troy we've associated with the Darda mentioned in the Old Testament, with possible connection to the Danaans and the Danes. Whatever the particulars of Frankish legend concerning the Merovingian dynasty, their belief in their right to rule was fanatical, and they displayed that passion on the battlefield.

From the 420s onward, headed by a certain Chlodio, they expanded their territory to the Somme into northern France. They formed a kingdom in that area with the Belgian city of Tournai (if you're annoyed at seeing so many TURs here, well, perhaps I've made my point) becoming the center of their domain. This kingdom was extended further by Childeric and especially Clovis, who gained control over Roman Gaul. In 451, Flavius Aëtius, de facto ruler of the Western Roman Empire, called upon his Germanic allies on Roman soil to help fight off an invasion by Attila's Huns. The Salian Franks answered the call and fought in the battle of the Catalaunian Fields in a temporary alliance with Romans and Visigoths, which ended the Hunnic threat to Western Europe. Clovis, king of the Salian Franks, became the absolute ruler of a Germanic kingdom of mixed Roman-Germanic population in 486. He consolidated his rule with victories over the Gallo-Romans and all the other Frankish tribes and established his capital in Paris (par-YS, as Ys was the Breton name for the Atlantean land of Xi, and the Gauls had dreams of rebuilding Atlantis in France). After he had beaten the Visigoths and the Alemanni, his sons drove the Visigoths to Spain and subdued the Burgundians, Alemanni and Thuringians. The official reign of the Merovingian dynasty lasted 250 years in France, although subsequent dynasties married into Merovingians in order to lend themselves

legitimacy. Charlemagne, for example, while officially a Carolingian, could also trace his own bloodline back to Merovech.

The branch of Merovingian-Carolingian Franks that defended the southern borders from the Caliphate of Cordoba and the Gothic Spaniards chose a rather curious strategy for enhancing the power and stability of the region: by importing exilarch Jews from Baghdad. Such is the story of Theodoric I:

Theodoric I of Septimania was received by Charlemagne and was given the title "King of the Jews". His ancestry is possibly one of the greatest lineages of antiquity. Theodoric, claimed (or others do for him) descent not only from the Merovingian Kings, but lineal descent from King David himself. Both the king and the Pope acknowledged this pedigree. He was also called Makhir Natronai ben Habibi the Resh Galuta, and also called Rabbi Makir ha-David.

"The evidence is sketchy and muddled at this distance, but a persistent account of Theodoric I has it that he was the Jewish Exilarch in Narbonne, and that he succeeded in establishing a regionally autonomous Jewish-led state around Narbonne. Makhir has been identified as being Makhir Natronai, Resh Galuta in Baghdad, ousted from that position by a cousin in 771. If true, it would be a matter of considerable interest; the Baghdad Exilarchs were reputed to be lineal descendants of the ancient Hebrew King David. What is fairly clear is that Septimania achieved an independent position in this era by some means or other, with the status of a Duchy or even possibly a Kingdom."

He was sent by Haroun Al-Rashid, Calif of Baghdad to Charlemagne, King of the West at his request, who wanted to establish in Europe a middle class based on a Jewish nucleus between 786 and 793.

As a result of the interweaving of Jewish exilarch blood with their own, the Merovingians of Southern France increasingly felt an elevated sense of entitlement, not only to their own lands and domains within France, but in the Holy Land as well. The Judean kings in exile, as they still called themselves, never relinquished their claims to the Holy Land, and when the Merovingians of southern France became their kin, the Judean claims became their own. The culmination of this obsession to reclaim the land of Israel may have been the First Crusade in 1096. All of Christendom was invited to take part in this grand expedition to recapture Jerusalem from the Muslims, with the declaration of "Deus Volt", or "God Wills It". This ostensibly came as a result of an embassy from Emperor Alexios Komnenos of the Byzantines requesting help. The previous policy of the Roman Church was to always ignore such requests, as the Byzantines were Orthodox, which they considered no better than Pagans or heretics. "Something" caused this sudden reversal of policy, and pressure from the Davidic-Merovingians of Toulouse and Narbonne may have played a role. In the letters to Bologna and Vallembrosa he refers to the crusaders' desire to set out for Jerusalem rather than to his own desire that Jerusalem be freed from Muslim rule. The decision for the

crusade seems to be one he was led to, rather than one that he himself led. And who did the leading? Let's take a look.

The largest component of the Crusader force was undoubtedly Frankish, and Merovingian knights were in the forefront. The two most prominent were Godfroy de Bouillon, Duke of Lower Lorraine, and Raymond of St. Giles, Count of Toulouse. After the capture of Jerusalem there was a question of which of these two should be crowned King of Jerusalem. Both were Franks of Merovingian heritage and the charisma and audacity of Godfroy apparently won the day, but the shadow of Raymond's opposition remained until a Papal Legate named Daimbert arrived to claim suzerainty as Latin Patriarch, thus solving the dispute. When Godfrey died of an illness in 1100, his brother Baldwin of Boulogne successfully outmanoeuvred Daimbert and claimed Jerusalem for himself as a secular "king of the Latins of Jerusalem".

Baldwin further expanded the Kingdom of Jerusalem, bringing in a number of Frankish settlers with the Minor Crusade of 1101. Allied military expeditions with multinational armies further expanded the Kingdom, adding Acre, Beirut, and Sidon. As Thomas Madden says, Baldwin was "the true founder of the kingdom of Jerusalem", who "had transformed a tenuous arrangement into a solid feudal state. With brilliance and diligence, he established a strong monarchy, conquered the Palestinian coast, reconciled the crusader barons, and built strong frontiers against the kingdom's Muslim neighbours." One of the main weapons in Baldwin's arsenal came in the form of the Knights Templar.

Baldwin granted an audience to two of his fellow Franks, Hugue de Payens and Godfrey de Saint-Olmer, in which they proposed the formation of a special order of Knights, sponsored by the Church, which would be used to defend pilgrims as they travel to the Kingdom to visit the Holy Land. Baldwin gave them a space in the captured Al-Aqsa Mosque, on the Temple Mount, as their base of operations. Begun with a meager force of nine men, soon the Knights Templar (Knights of the Temple Mount) as they came to be known, blossomed into a full-fledged army. The funding source for this army was mysterious in a way, but not really: the Templars employed a trick of Jewish merchants by which a merchant in one port could take a deposit of gold coins and issue a letter of credit, redeemable by a corresponding fellow merchant in another, distant city. That is to say, the Templars were involved in a modern form of banking.

Medieval armies had many requirements, but the most important one was funding. Weapons and armor were extremely expensive, and the full array of accessories required to equip a knight was analogous to purchasing and fueling and maintaining a modern main battle tank. The knight had a similar combat effectiveness: heavy armor was impervious to Saracen arrows, designed as they were for use against desert armies that largely go unarmored. And the slashing style of curved Bedouin swords, while absolutely deadly against exposed flesh, had very limited use against an armored knight. The deadliest enemy of the European mounted knight was the blazing heat of the desert sun, but so long as generals planned for battles in the proper weather, knights won the day against amazingly asymmetrical odds. The limited success of many medieval armies was due primarily to limited funding. As the armored cavalry fell into disrepair, the

army's prowess went with it. But flush with gold as the Templars were from an intensive pace of profitable banking transactions, they were able not only to fully equip an unmatched legion of knights, but also build a formidable naval fleet. Key to the success of the Templar logistical network was the collaboration of the Jewish community, and linkage into that mercantile cartel (which in turn got its start by "buying in" to ancient trade routes previously controlled by their Phoenician cousins) to expand their financial reach and flexibility. The synergy of Franks, with military acumen, and Jews, with financial and intelligence operative expertise, should be obvious. The coordination of efforts and sharing of contacts infused enormous cash into Templar treasuries in the space of ten years, and also put a halt to many of the anti-Semitic uprisings that were taking place back in Europe. Put in modern corporate jargon, the relationship was "win-win". The motivation for each side to work with the other was forged by the marital ties between the Merovingians and Jews in southern France. In many cases these Franks and Jews were related, regardless of a difference of religion.

Another class of people whose fortunes improved vastly during the rise of the Templars was the guild of Masons hired to build and enhance fortifications in the Holy Land against Muslim attack. Back home these same Masons were employed to build Cathedrals and Castles by these same Merchant Magician lords. These artisans collaborated extensively with Semitic networks of engineers and mathematicians who had preserved the extensive knowledge about geometry, astronomy, and architecture that had passed down from the Atlanteans to the Phoenicians to their associates among the Israelites. The two-way collaboration of effort now became three-way. It should be kept in mind here that building a castle in medieval times was a major military contract, similar in scope to a modern aerospace company contracting to build a line of fighter jets for the Pentagon. The sums of money at stake were not trivial, by any means, and a robust practice of secrecy was required to keep trade secrets from getting out.

The tripartite relationship of Jews/Merovingians/Masons (money, muscles, and brains) came under increasing strain back in Europe, as those elements of the Church and the nobility not involved in the Templar money-making scheme wanted their piece of the action, and weren't getting it. The Frankish knights were too militarily strong for these outsiders to attack directly in a physical confrontation, and the Masons too secretive, but they knew the Jews were "in on it", and were often sloppy about their own personal security arrangements, and so Jews became targets of opportunity for an increasing intensity of riots and violence. When Templars would intervene in defense of the Jews, this put a strain on their relations with their fellow Europeans, although for a time an uneasy peace prevailed.

As the Templars began to learn the art of merchant-banking from their Jewish "in-laws", they also began to assimilate the esoteric knowledge of the Jews. The Templars were becoming Kabbalists, mystics, and sorcerers in their own right. In time, they would be seen as the "bad boys" of Christendom (from the Papal perspective) because of their willingness to deal with heretics. This was a strategic mistake on the part of the Templars, as the patina of Christian holiness was their most important asset in Europe, the sticky glue that allowed them to retain the Vatican's approval and their franchise for

handling the monetary transactions of pilgrims to the Holy Land. The same sophistication that made them peerless politicians for governing a middle eastern Kingdom proved to be a confession of heresy back home. This played into the hands of the Venetian rivals of the Franks, and the Knights Hospitaller, the order set up to be more tightly held on a Vatican leash.

So long as the Franks remained in Jerusalem their position of primacy in Christendom was secure. But the Muslim armies became too numerous even for well-equipped knights to hold back, and the Kingdom of Jerusalem was swept into the sea like so much dust before the armies of Mamelukes. With this loss of prestige on the part of the Templars, the Venetians and their vassals saw their opportunity to act, but failed to do so. The one who did act was a fellow Frank, Philippe the Fair, King of France, who may have had many reasons for wanting to sack the Templars. Some say it was jealousy of their wealth, but little of what was seized from Templar treasuries ever went into French royal coffers. A more credible hypothesis is that with the return home of hardened Templar veterans of the Crusades, all of whom had little to no loyalty to the Kingdom of France, this had the potential for political instability and uncertainty, and could play into the hands of Philippe's domestic and foreign rivals. Whatever the reasons for his actions, the actions themselves were swift, decisive, and devastating. For the Knights Templar as an organization, it was totally devastating. For individual Templars, some appear to have been tipped off, and escaped, while others were either deliberately left behind as a rear-guard action by their fleeing fellows, or simply didn't act on warnings fast enough to escape arrest. The main portion of the infamous Templar treasury was gone, as were many of the Knights.

Jacques De Molay, Grand Master of the Knights Templar at the time, was tried and found guilty of heresy, and burned at the stake on Friday the 13th of March, 1314. As an inside joke, the execution took place on the "Ile des juifs" or "Jewish Island", which is now a part of the Ile de la Cité in Paris. He is said to have uttered a curse on the Kingdom of France while dying, and for that reason Friday the 13th is held by many to be unlucky—partly because both Pope Clement and King Philippe died shortly after De Molay's execution. What was truly unlucky for France was that it failed to capture the lion's share of the Templar treasure, on the one hand, and that some of the best warriors in France were now either dead or exiled to foreign lands. Within 14 years from the death of Jacques de Molay, the 300-year-old House of Capet collapsed. More likely than a supernatural explanation of the power of "De Molay's Curse" on the House of Capet, would have been the political forces of Jews and Masons allied with the Templars in seeking revenge for this injustice by the French king.

Initially most fleeing Templars found safe harbor on England's shores, where forced confessions were less common and not deemed by England's King Edward to be appropriate. When questioned without torture, the Templars admitted to no wrongdoing, which was good enough for Edward. This civility toward the Templars may have had more to do with the treasure they brought with them, than a strong sense of humanism. But eventually pressure came to bear on Edward from the Papacy to use torture and extract confessions, and when indications revealed he was about to cave in to this

pressure, the Templars fled to Scotland. This didn't end well for Edward, as Templar knights were present at many of the battles he fought against Robert Bruce in the north (a fact not portrayed in the movie "Braveheart" as it would have suggested that Scottish fury and belligerence and blue face paint alone would not have been enough to defeat armies of English knights!)

Many of the Masons employed by the Templars fled with them, in fear of being implicated on charges of conspiracy, although Jews were content to melt into the ghettos of the medieval world and weather anti-Semitic storms as best they could, without Templar protection. In his "The Temple and the Lodge", Michael Baigent makes a solid case that this combined wave of immigration into Scotland formed the basis for what would later emerge as Freemasonry. Even if it wasn't, the architectural traditions brought by Masons from Semitic kingdoms influenced by the Phoenicians, could not have avoided having an impact on many of Freemasonry's traditions about the King of Tyre and the building of the Temple of Solomon. All indications are that this tradition, as it developed in Scotland, had only the highest of aspirations for forming a fraternal order drawing from the better aspects of the Phoenician mystery schools of the Greco-Roman world, with additions of the more sublime aspects of Kabbalism and the Hermetic tradition. But such utopian ideals can't be fully true to the Atlantean Meme, and would have been seen by the Death Lords of Xibalba as a dabbler's heresy of the great and mysterious and dark tradition that had made the entire world quake in fear for milleniae.

On the European Continent, a fuller and truer form of the Meme was reappearing, where it was least expected.

12. The House Divided

As we have seen, the Christian religion was created as an administrative function for the Roman Empire, to syncretize the diverse editions and variations of the Atlantean Meme as they prevailed in the Empire's provinces. It also anticipated assimilation of new provinces and so correspondences to neighboring non-Roman mythos were also wrapped into the narrative. Non-Christian or even anti-Christian mystery schools continued to be tolerated so long as they adhered politically to the Roman administration system, although for public consumption there had to be the appearance of opposition so as to train the masses away from disparate and individualized interpretations of doctrine. While the formation of the Christian mythos was fairly thorough, taking a large number of mythological and symbolic considerations into account (and with the final major draft having been presented at Nicaea), some aspects of it proved to be problematic for the progress and rule of the secret heirs of the Neo-Atlantean cultic elite.

The supremacy of the Christian God over all creatures and things was promoted initially in the proselytizing period of Christianity, as a matter of trying to instantiate it in a superior position relative to other, competing manifestations of the Supreme Being. However, the consequence of that doctrine of supremacy had the uncomfortable consequence that many believers widened the gap between God and Pope, God and King, and God and the same theologians who taught them everything they thought they knew about God. No human elite could take the place of God, and for those humans wielding secret Merchant Magician power, and who adhered to the secret belief that they perpetuated the bloodline of a race of "gods", that sometimes proved to be a problem. The Cathar defiance of the Church was an example of where things could lead if all Christians everywhere decided that their own relationship with God was independent of or outside of the administration of their overlords in Rome. In the midst of the "Dark Age" (made dark by the Merchant Magician elite to cloud the vision of the European people they dominated), the Secret Chiefs decided that they needed an alternate expression of the Meme, in a newer, more general form, and without the fatal flaw of the possibility of a direct personal relationship between any individual and the God they had sold to the masses. It became apparent that many aspects of the initiatory rites and secrets taught to the Masters would have to be prepared in the consciousness of the people as a psychological landing zone, a new Big Idea to drive the people's passions, should they find it necessary to demolish their Christian religion before its appointed time (at the end of the Age of Pisces). They would need to create a new "spiritual middle class", a group of thought leaders among the people given an initiation into some of the key aspects of the Atlantean mystery cult, and who would lead the charge of overthrowing Christianity should it become necessary, if the individual Christians of society proved to be too unruly to successfully govern following the precepts of that religion. They called the creation of this "ecumenical plan B": the Renaissance. They called their new breed of change agents: the Illuminati, or Illuminated Ones. Modern New Age parlance might know them as "Lightworkers".

Far from being "Illuminated" in the fullest sense of the word, that is, taught everything there is to know about the Secret Knowledge, the technologies that made the

Xi Empire glorious in its Golden Age, the Illuminati were pawns in a game that the Secret Chiefs were playing with themselves. On the one hand the Illuminati were needed as a counterpoint to Christian dominance, which could take over the hearts and minds of the masses should a strong and secure Roman centralization of Christian governance become untenable. On the other hand it was desirable, if possible, for the Chiefs to retain Christianity as the major backdrop against which the masses would be controlled, for the remainder of its tenure as the official religion of the Age of Pisces. It would have been untidy to scrap it prematurely, and the anal-retentive side of the Masters didn't like the disorderly and asymmetrical nature of changing astrologically-based public religions before their time. Part of their hope was that the emergence of this new anti-Christianity would frighten Christians into a new level of unthinking zealotry, clinging to the guidance of the "Good Shepherds" in Rome, to have their thoughts and opinions formed once again by the Vatican and not by their own individualistic ideals.

The opportunity for an additional avenue of regaining control over the minds of the masses came with the actions of two sectarians within Christianity: Henry VIII of England, and Martin Luther of Germany. Although it was considered sub-optimal to sanction variations on the Christian theme ostensibly outside of the Roman sphere of control, the division of administrative labor for controlling people had to have been tantalizing. In England Henry proposed a direct carbon copy of Roman Christianity, with London as the satellite political nexus of it, and with the slight modification that if a King wants to murder his wife for not producing an heir, that still fits within Christian dogma. In Luther's case there needed to be a form of Christianity scrubbed of enough of the contradictions and fallacies of the original Christian narrative, to make it appeal to people of average intelligence—with space for some Mysteries above the capacity of that limited intelligence, to accept on "faith". The work of establishing control over this new movement, dubbed "Protestant", congealed in the nexus of a new mythology surrounding a figure named "Christian Rosenkreutz" (Christian Rose Cross, a code name making it obvious to people with Hermetic knowledge who invented the character and for what purpose—"He who hath an ear, let him hear!") The secret societies aligned with the Protestant form of apocryphal Christianity came to be known as "Rosicrucian". These quickly aligned with Freemasonry in the British Isles, and through the auspices of those fraternities, rapidly gained control over Henry VIII's fish-and-chips mimic of Catholicism.

The game was now in play. Through the Illuminati, the Merchant Magician masters had an anti-Christian counterpoint set up as a backup plan of control. Through Rosicrucianism, the apparent opposition Protestantism presented to Rome, behind the scenes was no opposition at all—simply a puppet controlled by a different hand of the same puppeteer. A new organization was needed by the elite to act as a go-between for coordination of efforts between the three major currents of European thought at the time (Catholic, Humanist, and Protestant). This organization would need to be ruthless in its willingness to act, and fanatical in its willingness to guard secrecy under the most extreme of tortures, should they be caught. Christian fervor provided the fuel of this fanaticism, and the structure of the organization, once put together, was called the Society of Jesus, or Jesuits. The cover story each Jesuit operative was ordered to give under

torture in Protestant kingdoms was that his mission was to assassinate “heretics”, most notably Protestant kings. Among the Illuminati their story for the lesser-initiated was that they were Humanist operatives infiltrating the Church, working toward its overthrow. The Jesuit Adam Weishaupt became relatively infamous in Illuminati circles for the presentation of this tale, to the point that many Catholics came to believe it. Fear broke out among Catholics and Protestants alike, that the Illuminati were infiltrating the hierarchies of their Churches in order to bring them to ruin and lead them all into an atheist hell on earth. The infiltration didn’t need to take place because the very creation of all these institutions was by the same people. But contacts needed to be maintained, and activities coordinated, in order to continue to control the flow of European politics and keep a finger on the pulse of popular movements.

Another group of people the elite noted were in need of greater centralized control was the Jews. Merchant Magicians as the Jews were, they were ordinarily in a tight lockstep with their Semitic Phoenician brothers and deeply indoctrinated in Atlantean concepts, but the mutations and proliferations of varying Rabbinical schools of thought, some of which advocated rejecting magical thinking, and going forward with a rugged sense of individualism, threatened the hegemony of the Masters over their community. Some Jews who could be lured into the Humanist camp were covered by the Illuminati faction of control, but cerebral as some of these Rabbis were, they weren’t easy prey for pseudointellectual trickery. What was needed was a popular and passionate movement within Judaism that would capture the imagination (and hearts and minds) of Jews with the same unthinking fervor as Protestantism and Humanism were doing to the gentiles. The perfect motif to use for this was Messianism, and the perfect hand-picked Messiah for this new movement came in the form of Shabtai Tzvi, son of a poultry dealer in Morea.

While undergoing rabbinical training in Smyrna, Shabtai demonstrated a particular obsession with the Kabbala, and its ability to produce ecstatic states through asceticism. These ecstatic states were made use of in Atlantean ritual for mind control, and had been used in Christianity as well, as with the case of Joan of Arc. In a mystical mind state the subject becomes highly suggestible, and can be made to hallucinate through such suggestions, and thus given “visions of God” and special instructions from a handler. Early experimentation on Shabtai through such methods resulted in deep depression and isolation, after which he would be filled with frenzied restlessness and ecstasy. He felt compelled to eat nonkosher food, speak the forbidden name of God, and commit other “holy sins.” His willingness to violate the deepest Judaic taboos proved an absolute responsiveness to the instructions of the Secret Chiefs (a test similarly employed with Christian mind control subjects in the Knights Templar and other secret societies when instructed to trample and spit upon the Cross), showing that he was ready to take on the leadership role they had prepared for him.

At age 22 in 1648, Shabtai started declaring to his followers in Smyrna that he was the true Messianic redeemer. In order to prove this claim he started to pronounce the Tetragrammaton in Hebrew, an act which Judaism emphatically prohibited to all but the Jewish high priest in the Temple in Jerusalem on the Day of Atonement. For scholars

acquainted with rabbinical, and kabbalistic literature, the act was highly symbolic. He revealed his Messiahship early on to Isaac Silveyra and Moses Pinheiro, the latter a brother-in-law of the Italian rabbi and kabbalist Joseph Ergas. However, at this point he was still relatively young in terms of accepted and established rabbinic authority, and his influence in the local community was not widespread. Even though Shabtai had led the pious life of a mystic in Smyrna for several years, the older and more established rabbinic leadership was still suspicious of his activities. The local college of rabbis, headed by his teacher, Joseph Escapa, kept a watchful eye on him. When his Messianic pretensions became too bold, they put him and his followers under a ban of *cherem*, a type of excommunication in Judaism. Eventually he was forced to leave Smyrna.

In Constantinople the agency of the Secret Chiefs fully launched Shabtai's career as a Messiah. A document was forged with a prophecy specifically naming him as the Messiah that would appear "in the Hebrew year 5386 [English calendar year 1626]". Preacher Abraham Ha-Yakini pronounced him to his followers to be the Messiah. Handlers spirited him away to Salonica, a Kabbalistic center, where increasing numbers of followers were thrown his way by the elite. What followed was a grand tour of the Judaic world in the Mediterranean, with Alexandria, Athens, Constantinople, Jerusalem, and Smyrna mentioned as temporary centers. After wandering, he settled in Cairo, where he resided for about two years.

The next step in Tzvi's progress toward full recognition as the Messiah was the endorsement of Raphael Halabi, an extremely influential Jewish leader in Cairo with a prestigious position in the Ottoman government. In 1663 Tzvi moved on to Jerusalem where his following increased further. Halabi aided Tzvi's cause there by funding what amounted to a tax bailout of the Jewish community in Jerusalem, which previously had been in arrears in paying.

In Cairo Tzvi married Sarah, a Polish-Jewish prostitute living in Italy at the time, citing the biblical story of Hosea being commanded to "take a wife of whoredom", as yet further proof of his messiahship. With Halabi's financial and political backing, a charming wife, and many additional followers, Shabtai then triumphantly returned to Palestine. Passing through the city of Gaza, which at the time had also an important Jewish community, he met Nathan Benjamin Levi, known since under the name of Nathan of Gaza (יִתְצֵי גָזָה Nathan 'Azzati). Nathan was to become very active in Tzvi's subsequent Messianic career. He became Shabtai's right-hand man and professed to be the risen Elijah, the precursor of the Messiah. In 1665, Nathan announced that the Messianic age was to begin in the following year. Shabtai spread this announcement widely, together with many additional details to the effect that the world would be conquered by him and Elijah, without bloodshed; that the Messiah would then lead back the Ten Lost Tribes to the Holy Land, "riding on a lion with a seven-headed dragon in its jaws". These types of messianic claims were then widely circulated and believed. The ability to deliver on some of these promises, to some extent (and to a larger extent posthumously), had been granted to him through the influence of the Secret Chiefs. Finally, after some hesitation, he publicly declared himself as the expected Messiah (Jewish New Year, 1665); the declaration was made in the synagogue, with the blowing

of horns, and the multitude greeted him with: "Long live our King, our Messiah! At this point also his followers appeared to start using for him the title of AMIRAH, which is a Hebrew acronym for the phrase "Our Lord and King, his Majesty be exalted" (Adoneinu Malkeinu Yarum Hodo).

Once the balance of Judaic power shifted in his favor, Shabtai wasted no time in crushing his opponents. He deposed the old rabbi of Smyrna, Aaron Lapapa, and appointed Hayyim Benveniste in his place. His popularity grew, as people of all faiths repeated his story. His fame extended to all countries. Italy, Germany, and the Netherlands had centers where the Messianic movement was followed, and the Jews of Hamburg and Amsterdam heard about the events in Smyrna from trustworthy Christians. A distinguished German savant, Heinrich Oldenburg, wrote to Baruch Spinoza (Spinozae Epistolae No 33): "All the world here is talking of a rumour of the return of the Israelites ... to their own country. ... Should the news be confirmed, it may bring about a revolution in all things."

This revolution should be understood as the same revolution posited by the Humanist movement under the Illuminati, and the Apocalyptic events foreseen by both Catholic and Protestant sects of Christianity. It was developed as a defining crescendo of events (orchestrated, of course, by the Secret Chiefs), which would bring about an Order in the world which would make sense of everything, aligning all that which had gone out of alignment, and establishing Order out of Chaos. The Death Lords of Xibalba, the Gods of Atlantis, the Merchant Magicians, the Farmers of Hamunity (formerly known as Humanity), one way or another, were going to clean house. They just hadn't decided yet, which philosophical movement among the people to use as the broom.

13. Wise Men from the East

To grasp the bigger picture of what went on we need to take another skip back in time. While the Roman world was being consolidated into a single administration system centralized at the Vatican, the Xibalban masters had been anticipating an eventual Roman conquest of Persia, for which reason Mithraism was injected into Christianity as a connecting link to the Persian consciousness that will gain the hearts and minds of Persians when Roman legions would be found marching under the Cross along the shores of the Oxus. To their consternation, this never happened. Far from overrunning the world with glorious legions fanatically loyal to the human metaphor for the agrarian cycle of death and resurrection, the Roman world split into two ineffectual and effeminate shadows of what Roman power once was, and the power of Persia was growing under the Sassanids. This would not do.

The antidote to Persian power had to be found outside of Rome, and after some observation and calculation the Secret Chiefs determined that Arabs were up to the task. In order to whip said Arabs up into a frenzy, the Masters created a modified version of the Meme tailored to the Arab mind-set, simplified with a single God (not so much for simpler minds, but for minds less tolerant of contradiction), who while supreme, would also only be accessible through the intervention and auspices of the religion's clerical control system. Mecca was set up on the model of Rome as a center of the Faith, and an eternal paradise promised to those who would die in battle for the Xibalban cause, just as Valhalla for the Vikings or the "Pearly Gates" for Christians. After some struggles to establish the dominance of the Meme among Arabs, the great Jihad was ready for its primary task: the undoing of the Persians.

The Battle of al-Qadisiyyah broke the back of the Persian army and led the way to the Muslim conquest of Persia. The Atlantean Meme was once again on the march and grinding all opposition under its iron heel as in its glory days. Initially the Jihad fervor was staved off against fighting Christians by the ecumenical designation of Christians and Jews as "People of the Book", a special treatment designed to point Muslim swords eastward into lands not under Xibalban control, rather than westward into lands the Atlantean death lords already owned. And march eastward, they did.

In 644 CE, the Sassanid opponents of the Atlantean Big Idea fell to the sword, and all Iranians forced to convert to the Meme. While Arab-Persian national tensions and differences persisted, on a religious level Persians became infected with the same intense fervor that drove the Arabs to the battlefield, and the eastward march begun by Arabs was supplemented in a drive further east by Islamized Iranians. Kabul fell in 870, which opened the way for Atlantean conquest into the Hindu Kush and Bukhara. By the 11th century the full Muslim conquest of Afghanistan was complete. At this point it seemed the swords of Islam would annihilate all opposition throughout the entire world, until one of their own made a fatal mistake.

In the 13th Century, Inalchuq, governor of the Kwarazmian city of Otrar received a visit of 500 merchants from Mongolia, representing a Khan named Temmujin. Many

illustrious accomplishments had been reported about this eastern Khan, but the governor was not impressed. He ordered the caravan attacked, claiming it contained spies and represented a conspiracy against Kwarazmia. The Mongolian Khan, keeping a cool head, sent an embassy of three negotiators, one of them himself a Muslim, to discuss the release of Mongol captives and the return of goods looted from the caravan in the attack outside Otrar. Rather than negotiate with Inalchuq, they requested an audience with his master, Shah Ala ad-Din Muhammed, whom Temmujin believed would listen to reason. When the three were brought to the Shah, he had the Muslim beheaded and the two others sent with his head back to the Khan, also known as Genghis. Thus began the infamous conquest of Genghis Khan in the west.

It seemed as if all the great plans of the Xibalban Masters were about to unravel. The furious flame of Islam had met a tsunami of Mongol water which seemed to easily overwhelm and quench it whenever they clashed. Moreover, these Mongols were not easy prey to the ideas of the Atlantean Meme: they viewed agriculture as a grazing of livestock on grasses, and beneath the station of dignified humans, who should hunt and eat meat like real men. Rather than be swayed by the tall tales told by the Atlantean Meme about the various quaint stories of the Abrahamic faiths, Mongols held to their traditions of tengrism. Unlike their Turkish cousins before them, they (initially) refused to convert to Islam. The unstoppable force of Muslim conquest was reversing and falling apart on impact with the immovable object of Mongolian hordes.

The Atlantean Meme's focus on city-based lifestyles proved disastrous to the defense against the Mongol forces, as the Kwarazmian armies had to be divided along a broad front of cities for defense rather than rapidly meet the invaders head on in a decisive battle. Otrar, where the outrages against the Khan's envoys began, was the first to fall, and Genghis ordered swift and harsh revenge against all associated with the acts, executing those directly responsible and enslaving those peripherally associated with the Kwarazmian rulers. Inalchuq had molten silver poured into his ears and eyes as punishment for his crimes. The Shah managed to escape. This escape enraged the Khan further, and he vowed destruction on the entire western world.

The general Mongol policy during conquests was that warriors who had opposed them in battle were slain on capture, while artisans and craftsmen were sent back to Mongolia to serve the Khanate. Young men who had not fought were drafted into the Mongol army, and the rest of the population either enslaved or executed, depending on whether their city had opened its gates to the Khan or resisted. This process not only devastated the Atlantean Meme in the Muslim cities that were falling like dominoes, but also aggrandized Mongol culture's capabilities and sophistication through a brain-drain of the artisan class and a muscle-drain of military manpower from conquered peoples. With this rapid turning of tides from a great wave of Muslim conquest to one of Mongol advancement, the Meme was in dire crisis.

The only thing that saved the Big Xibalban Idea from complete and utter disaster was the death of Genghis Khan. Reports conflict as to the cause of death, with the most romantic of the tales being that a princess of the Tanguts hid a weapon in her vagina for

use in castrating the Great Khan, when taken to him as war booty, and that Genghis bled to death from the injury. Others say he fell off a horse; others say he died in battle; still others say it was an illness. Whatever the cause, his death split up the Empire into four pieces, and while the Golden Horde of the west continued to conquer, the brilliance of Temmujin's leadership was still lacking and the westward push stagnated in Eastern Europe. Disputes, meetings, and convocations back home frequently brought the sons of Genghis away from the battlefields, leaving the armies in the charge of less capable or enterprising leaders. In the space of 100 years the Ming dynasty pushed the Mongols out of China. The western Mongol conquerors eventually converted to Islam, and frequently fought one another.

Although Islam failed to conquer all of Asia, it did do its job of destroying those forces arrayed against the Meme, from a western flank, while the Chinese and Japanese expressions of the same Meme kept control of most of the eastern flank. There remained some variations of the Xibalban way, and political conflicts that led to hot spots of turmoil, but in the long run Atlantean culture and its values of top-down hierarchy, low value of life, rigid socio-economic stratification, agrarian rural areas, and urbanized culture centers, prevailed. As such, the business of global trade could continue in earnest, with an Atlantean elite taking profit on both sides of every transaction, to include both sides of every war. The political magic of mercantile power was about to manifest itself in its fullest glory.

14. Pirates of the Everywhere

*“The great pirates, the traders and sea dwellers who needed men organized on land to expedite their trading created monarchies.” --Ben Mack, *Poker Without Cards**

While the spark of the Atlantean Meme was the discovery of animal husbandry, which the Secret Chiefs quickly learned to employ on human subjects through religions and governments, the fuel of that great fire was the discovery of the maritime trade route. Those Anatolian coastal fishing villages taken over by the Turians of prehistory were sitting on the single most valuable possession of the ancient world, and they didn't know it: sea lanes.

A trade route is a logistical network identified as a series of pathways and stoppages used for the commercial transport of cargo. Allowing goods to reach distant markets, a single trade route contains long distance arteries which may further be connected to several smaller networks of commercial and non commercial transportation. Local trade can result in incremental profit where an exchange of value for value can be mutually beneficial based on differing needs of individuals within a given market; but long-distance trade can be enormously profitable because the difference of needs between individuals separated by wide distances will be exponentially greater than neighbors who live in the same locality. The perception of value for goods will be vastly different, because in one location an item will exist in abundance, and in another location it may be rare or it may not exist at all. The cocaine found in Egyptian mummies, for example, would have been an extremely high-value commodity in Egypt because coca leaf didn't grow there, while in South America it was a relatively common product with a much lower value in that clime. The premium payable to the merchant for transporting a commodity from a place where it's common to a place where it's exotic, more than compensates the cost of the shipping itself, and represents generous profit. Control the trade routes, control the planet. This axiom was not lost on the Atlanteans, and it would have passed down with any body of Atlantean tradition into the safekeeping of subsequent Atlantean legacy cultures, e.g. the Phoenicians.

The existence of American land masses was obviously no secret to the Phoenicians as there are Phoenician inscriptions all over North and South America, particularly Brazil, Bolivia, Massachusetts, and Iowa. Contrary to the implications from quackademia, these were not messages in a bottle that floated over as debris landing haphazardly on American shores. Phoenicians physically visited. Carthage passed an edict prohibiting further expeditions to the Americas because too many people were leaving. But the Phoenicians had the obvious reason for keeping America a secret so as to maintain a monopoly on trade. They had no motive whatsoever to inform their Roman enemies while Rome and Carthage were at war, and when Phoenician mystics controlled Roman religion, they didn't see a particular need to reveal it to the “profane”, then, either. But in the great mystery cults that preserved the body of Atlantean tradition in such fullness as these secret schools could manage, the existence of America would have been included. The odds are incalculably low, for example, that the Templar sea merchants would have failed to take advantage of this knowledge for extending their

trade reach across the Atlantic, which is illustrated by the portrayal of plants such as corn/maize in murals of the enigmatic Rosslyn Chapel—plants indigenous to America, prior to America's official discovery by Europeans. Some have suggested that the Templar treasury was transported to North America to keep it safe from sticky medieval European fingers. While plausible, it has yet to be proven.

What is certain is that a Turkish admiral named Piri Reis had in his possession a map of the South American coast so precise and detailed that to the naked eye it's an exact match with a satellite photograph. This is compellingly indicative of a long-term presence in the area with a lengthy period of painstaking observation and corrections of flaws in an evolving map (and not necessarily the alien intervention wildly speculated by the less reputable of theorists). This Turk probably acquired his map ultimately from a Phoenician source, given the presence they had long established there.

When Christopher Columbus petitioned the Spanish court for financial backing for an expedition across the Atlantic, ostensibly for a discovery of a trade route to Asia bypassing the realm of the Ottoman Turks, there were critics present who noted that such a voyage across that expanse of open sea would be impossible on a purely logistical basis—not that the earth was “flat” as mistakenly promulgated in history books, but because the supplies carried by caravels of their time wouldn't last the many weeks it would take to travel across an ocean void of land from Europe all the way west to China or India, or the minor island chain rumored by explorers of the era to be called “The Japans”. Columbus countered that opposition with his stalwart belief that precisely 750 leagues to the west he would encounter an island where he would be able to resupply and continue the journey west. In the agreements signed on April 17th, 1492, (The Capitulo) and on April 30th, 1492, (The Titulo) the strange fact is that more attention is given to the rulership and jurisdiction of problematical lands that might be discovered en route than to a division of spoils from wealthy Asia. The notion that he would encounter land in such a particular location could only have come from an informant—and that informant was likely a member of the mercantile cartel who had a monopoly on secret knowledge of the Americas for centuries. In fact the purpose of Columbus' voyage was unlikely to have been a true effort to discover a western passage to Asia given the knowledge the Merchant Magicians would have had, that such a direct passage did not exist. But Columbus also couldn't very well go around claiming: “I want to sail west so that I can officially discover America!” The Asian trade route goal had to be the cover story.

After the staged “discovery” of the “New World” (which was obviously not new), Columbus was given 17 ships and 1200 men on a mission of pillage and conquest. By 1508 the invaders were responsible for 3-4 million native American deaths. The Spaniards thought nothing of knifing Indians by tens and twenties and cutting slices off them to test the sharpness of blades. During a later episode of such ravaging in Mexico, Montezuma was not making a delirious superstitious blunder in any fashion when he announced, gravely, that the Death Lords of Xibalba had officially, and mightily, returned. They literally had.

We may never know the motivation they had for turning a profitable secret into a not quite so profitable public display of savagery. One hypothesis suggests that some Merchant Magician of the Meme met with some impudence or disrespect on some shore of the Americas, and decided to return in force with a great fleet and a conquering army, an act which would sacrifice the secrecy of the trade route on the altar of glorious revenge. Another possible explanation was the fact Nordic settlers in Iceland had made inroads into colonization of North America, and that their ability to keep the place a secret was on the wane—soon the cat would be out of the bag anyway, so the Secret Chiefs may as well throw the curtains back with a flourish and make an explosive and violent entrée onto the American stage.

Not all American civilizations were easy prey to the Magic of the Merchants, when they arrived on the scene. The Mississippi Indians along the Mississippi river not only didn't fear Spanish gunpowder, but ferociously returned fire with volleys of arrows reminiscent of the Persian archers blotting out the sun at Thermopylae. The Conquistadors of that expedition lost most of their number, and the handful of survivors barely escaped with their lives. Deep in the Amazon rainforest, natives familiar with the ways of the forest fought guerilla wars of attrition that devastated the efforts of Francisco Pizarro to completely conquer all of South America. Ironically, the larger and more sophisticated American kingdoms fell the easiest to the onslaught of the Atlantean death-merchants. Societies built on slavery seem always to be the easiest to enslave, in their turn.

Although various factions of European pirate cartels known as “kingdoms” competed for dominance in the Americas, and the areas of Africa and Asia weak enough to colonize, the secret societies who guided the fate of these ruffian gangs boasted membership that always spanned monarchial boundaries. Most notoriously, England, France, and Scotland had Freemasons who met in secret and in “brotherhood” and “fellowship” with men they were supposed to confront as enemies on the battlefield while wars were raging between and among them (to include the English Civil War that had Masons in both the monarchy's and Cromwell's camp). Teutonic Knights in Prussia accumulated members from among the Poles who alternately fought and allied with the Prussian kings. Rosicrucian and Neuf Soeurs Masons sat in council with both Napoleon and the Russians who chased them out of charred Moscow in the dead of winter. The Venetian Black Nobility were on both sides of every Italian conflict (of which there were many). Scarcely a war erupted anywhere in Europe that did not have some arcane Brotherhood deftly managing the fate of the hostilities through agents on either side of the din of battle, and this became relatively notorious in the form of the English expression “double-cross”, from the double Cross of Lorraine, an emblem of an aristocratic family infamous for such dialectic approaches to politics. The double-headed eagle of Russia was a similar sign of affiliation the Secret Chiefs struck up with both sides of every war. The principle of the technique is illustrated in the Hegelian Dialectic, whereby a Thesis is presented, which meets opposition with an Antithesis, out of which struggle results a Synthesis. The true goal of the Xibalban Masters' agenda was always in the Synthesis, while the uneducated profane masses were continually caught up in emotional allegiance to either the Thesis or Antithesis sides for which they gave their

lives. The Age of Colonization will never be truly understood without first gaining a comprehension of the elite employment of this Dialectic. In fact, events in the present day will also be a mystery to the reader without this understanding.

The Great Synthesis of the Grand Dialectic, the long-term goal of the Xibalban Brotherhood, was to re-establish the Empire of Xibalba as a “New Atlantis”, with total overt global domination as it once had in man’s prehistory, without even the appearance of political rivals. The fickle fates of any one given national interest were at best peripheral to this quest, at all times. The idea was, and still is, to watch the world political stage for the emergence of an Empire, any one of the many on earth, that would arise with the potential to dominate all others, and quickly react with clandestine overtures of support, as a lead-in to establishing control over it.

One Empire in particular that captured the imagination of the Secret Chiefs was the British East India Company, also known as the British Empire. Headquartered in a Square Mile district of the City of London, this Company, which had all the outward appearance of a “government”, showed the potential of emerging from the piracy and colonial wars as victorious, although its largest colony, New England in North America, was beginning to complicate the situation by the middle of the 18th Century. The independent spirit and rugged nature of its colonists afforded the Meme an opportunity to carry out an interesting social experiment.

15. Manifest Destiny of the Merchants

“Give me control over a nation’s currency and I care not who makes its laws.” –Meyer Amschel Rothschild

The idealistic notions in British freemasonry surrounding brotherhood, egalitarianism, and a utopian secular state with the hegemony of neither a royal family nor a state religion, began as cheap lip-service to the aspirations of ambitious intellectuals, to recruit them into the secret society. In the lower or outer layers of that institution, these ideals were always emphasized. In the filtration process of advancement toward the higher or inner degrees, candidates were gradually introduced to aspects of the reality of the Atlantean Meme, with an incremental inculcation of the diametric opposite of those ideals in a process similar to “boiling the frog”. If you drop a frog into boiling water, it recognizes the danger and leaps out. However, if you drop the frog into water at room temperature and slowly heat the water to a boil, the heating will go unnoticed until it’s too late. The “heat” of the Secret Teachings of freemasonry was the burning body of the various aspects of Atlantean culture, and this was applied slowly over time. Egalitarian brotherhood was replaced with an encroaching notion of hierarchy, with the Pyramid as the reinforced emblem of the ideal structure of society. Secularism was replaced over time by an ancient and powerful mystery religion, one enigmatic packet of symbolism at a time. Little by little the utopian platitudes as outwardly preached by the fraternity were seen for the “hoodwink” that they were, a mask worn by the cult of the Death Lords of Xibalba.

In America the application of the idealistic aspects of freemasonry seemed a natural outcropping of the unfolding development of human potential. Enlightenment era literacy fed further into the idealism, and English settlers in the new world prospered not only economically from agriculture and trade, but intellectually under the light yoke of English laissez-faire governance. It seemed as if everything the masons had talked about, a New Order for the Ages, or “Novus Ordo Seclorum”, or Sir Francis Bacon’s “New Atlantis” (using the naïve idealistic version of the Atlantis narrative), was inevitable on American soil. With the greater refinement of the aspects of this utopianism, came an accelerated growth of passion toward its completion, among British Colonial intellectuals there. Just as Catholicism had captured the imagination of Romans, and Islam had of Arabs, blue-lodge-Masonic ideals of liberty and intellectual enlightenment moved the emotions of English-Americans to a crescendo of ecstatic zeal. The Secret Chiefs knew that with the tide of Colonial sentiment as it was, it would be necessary to allow it to explode into the creation of a new nation there. It could (and would) be brought back into the Empire, later. And then the very anti-Atlantean concept of “liberty” could be expiated and expunged from an exhausted and jaded American public, to be replaced by tenets more in-line with the culture that obtained in Xibalba. The canny parents of American children essentially knew they would need to let these intellectual teenagers sow their wild oats.

The Humanist faction of Atlantean control in Europe heeded the American call to arms, and appealed to the tactical interests of France to lend material support. Other anti-

British and anti-Monarchist factions elsewhere in Europe cheered the movement on. William of Hesse provided dubious support to his kinsman King George III in Britain by renting out a conscript soldiery that was as impressive on the parade ground as it was ineffectual on the battlefield, comprised as it was of unwilling, unpaid, and untrained (except for parade drilling) draftees. The chief accomplishments of this support were to enrich William of Hesse, and to populate the American landscape with German deserters. French naval power overwhelmed the British fleets, and soon a stranded English army had as good an excuse as any, to give up.

The Masters of the Atlantean Meme wasted no time sabotaging the American ideals of “freedom” by crafting a Constitution that contained no guarantee of individual rights, and passing it around the new States for quick ratification, rushing through debates with a sense of urgency. But the Americans were not so gullible as to sign a document without reading it first—not in that era anyway. The complete absence of any safeguards for the liberty the American patriots thought they had fought for resulted in the great debate between the Federalists (those who tried to pass the Constitution as it was originally written) and the Antifederalists (who refused to pass anything that didn’t guarantee the basic rights of the citizenry). Patrick Henry, who had been such an eloquent voice of the Revolution, had this to say about the Federalist Constitution:

“Here is a resolution as radical as that which separated us from Great Britain. It is radical in this transition: our rights and privileges are endangered, and the sovereignty of the states will be relinquished.”

The direction the nation would have gone absent a Bill of Rights can be seen in “post-9/11” America today where large exceptions have been jammed into those rights, with the broad and cynical excuse of “national security”. The same police state that prevails today would have been in force in 1788 were it not for those opposed to Federalism. The compromise between the Federalists and the Antifederalists was a body of 10 Amendments to the Constitution, restraining the power of the central government vis a vis the states, and protecting the basic rights of individuals, notably the rights to speak, to assemble, and to bear arms (rights that do not exist in their original form today).

Without a direct political layer of control exerted by the Secret Chiefs over American colonists, they still had recourse through the financial strings secured in the banking world, a cause promoted by an insider named Alexander Hamilton, and the top-down authoritative structure of freemasonry, with Master Mason George Washington acting as the U.S.A.’s first head of state. The capitol city named after Washington was laid out according to Masonic symbol and import, as were the regalia and accessory emblems of the nation. 13 as a number of colonies had meaning on many levels, from the 12 astrological signs plus one for the Sun; or the 13 heavens of Mayan cosmology; or it could also point back to the day Jacques De Molay, Grand Master of the Knights Templar, was executed. In other symbolism, Manly P. Hall wrote in *The Secret Teachings of All Ages*: “The Great Seal is the signature of this exalted body [a secret body existing in Europe] – unseen and for the most part unknown – and the unfinished pyramid upon its reverse side is a trestle board setting forth the task to the

accomplishment of which the United States Government was dedicated from the day of its inception.” The “task”, as we have seen, was the reassertion of Xibalban power over the hearts and minds of American colonists after an initial flurry of Humanist sentiment had blown through them.

The original version of the Great Seal displayed a Phoenix instead of an eagle. This was perhaps changed to make the reference to Phoenician power less obvious.

Those who thought they were breaking away from the Atlantean Meme in America were in, obviously, for a rude awakening. Anywhere “civilization” goes, there go the precepts of the original founders of the Turian culture, who noted that the same techniques for controlling animals caught in a pit trap could be used to transform wild humans into livestock—away from the independence of hunting or gathering, into two-legged bovine creatures willing to slave away on farms at a subsistence pittance for the enrichment and gratification of an elite task-master. The irony of the persistence of slavery in the “Land of the Free” was lost on some, but not all. It took a war to correct that one. But other ironies persisted, extending to the stealth slavery of taxation, the fact that regardless where one staked a claim of homestead independence in the wild frontier, the tax man always came afterward to demand a portion of the harvest. Rather than free humans fulfilling their own personal dreams in the American west, it was really a matter of moving the herd into new pastures once the previous wild animals (native tribes) had been cleared off of it. “Go west, young man” was not an urge for the youth of America to seek their freedom—it was a lashing of the whip to urge a flock of sheep to go graze. The Destiny of this great western migration was Manifest, simply as a matter of agricultural management.

The appearance of America’s independence from the mercantile interests of a European elite didn’t quite last a full century. During the construction of the Panama Canal, which threatened the British Empire’s advantages in trans-continental sea trade, Teddy Roosevelt was given an ultimatum: alliance or war. Roosevelt chose alliance, and it took less than a decade for the Empire to act on it by demanding American participation in a war that had literally nothing to do with American interests: World War I. At a financial level, the full chaining of the American economy to the whims of European financiers was completed with the creation of the Federal Reserve.

The cloak and dagger nature of the Fed’s creation is the stuff of many a conspiracy theory, but again there is no such thing as a conspiracy when the conspirators are really in charge. There is secrecy in policy-making, but not a plot to overthrow a system they already own. This particular bit of imperial council took place on Jekyll Island, private land owned by the wealthy elite ordinarily used as a winter playground. At the Jekyll Island Social Club, a meeting was held by the representatives of J.P. Morgan, William Rockefeller, and their associates, most of whom acted as agents of the Rothschild bank. The Rothschilds were an enterprising family of Sabbatean Jews (recall previous chapters describing the career of Shabtai Tzvi) who managed to climb the ladder of banking success by shrewdly handling the money accumulated by William of Hesse, and solidified their prominence in banking by using their German success to gain inroads

in handling the financial transactions of the British Empire. Having achieved a stranglehold over the finances of most of Europe, and with America newly joined at the hip to the City of London, the Rothschilds were free to bring their various American enterprises into the public sector, and ultimately gain private ownership over all things from New York City to Los Angeles by way of controlling the currency.

A quick primer is in order, on banking, currency, and central banking: in a system where precious metal coinage is used as the primary determinant of exchange value, there are elevated risks of loss and theft during transport. This was particularly the case with pilgrims going to the Holy Land during the Crusades, as ships would be attacked by pirates or sink, sometimes taking large portions of a family's wealth down with the storm. Paper currency originated as letters of credit issued by Templar and Jewish merchants in exchange for coinage in Europe, good for exchange for the same value (minus a fee) at the port of destination in Palestine or other destinations. Notes were considered more secure because initially they acted like modern day traveler's cheques, that could be replaced if lost or stolen. But after some time the notes were considered to be synonymous with the gold they represented, on the faith that at any time they could be taken to the bank issuing the note, and exchanged back into gold or silver coinage. This in itself represented a legalized scam, as banks found they could issue notes in excess of the coinage they had on deposit, thus inflating the currency. Inflation enriches the issuer of currency because the issuer has an infinite capacity to increase the amount of the currency he holds, while the capacity of the public is limited by what they earn, borrow, or steal. Thus the proportion of the currency issuer's share in the total wealth of the economy can perpetually increase, by no effort other than simply inflating the currency and lending it out at interest. With negligible effort on the part of the currency's issuer, it gains real value from borrowers who come to them for capital. When the borrower is a nation, then the real fun begins. This is called "Central Banking".

In Central Banking, the same scam of printing money to steal value from others, by stealth, is raised to a national level, because the currency becomes not merely the emblem of value vis a vis a single bank, but the token of value standardized for an entire nation. This gets a boost from the method by which the ponzi scheme is carried out: currency is printed and then loaned to the government, at interest, for which the government issues bonds to the bank. The government disseminates the currency into the economy through its spending, and then taxes the people in order to pay back the bonds held by the bank. Because the bank has loaned out the money at interest, the only way to pay back the interest is through even more loans. Debt accumulates, not because the government has spent more than it can tax, but because the bank has loaned out, at interest, what can come only from the bank itself. It is structurally impossible for any government not to generate a national "debt" from this process. It was in realization of the crime endemic in this process, and rebellion against it, that the German people thought they were fighting World War II. And they thought the people at fault for it all were "Jews". This was because of the Rothschild name as associated with Central Banking at the time, although not all bankers were Jews and not all Jews were bankers. But the association as given to the German people by the National Socialist party in

Germany seemed plausible, because the economic depression there in the period after World War I was obviously due, in part, to the ravages of banking excesses and the vampirical nature of bankers in any economy. War reparations came in the form of loans, and then the people were taxed oppressively to pay off those loans.

The parasitical nature of banking was simply a new methodology by which the Atlantean overlords had always oppressed a people. In ancient times the robbery was direct and visceral with the use of the whip on a slave's back as labor was brutally and directly conscripted for public works. With the advent of currency the economic vampirism became less physically painful, whereby the citizenry could feel as if they were working for their own benefit, and then a percentage of the people's income in the form of coins would be taken from them. While still brutal, it was a savagery that only appeared, originally, once a year as opposed to every day. And then when currency was brought into conformity with the Central Banking model, the system acted as a stealthy syringe into the arteries of the masses, with the sucking of economic blood taking place largely without the host noticing or understanding what was going on. The feeling that they were running on a treadmill going nowhere was there, as they would work hard but not gain wealth as would ordinarily happen in a healthy economy, but they had no clear picture of the cause of it.

As the western world in general became increasingly literate, educated, and able to analyze their situation and understand that the life force energy of the people was sucked out very much like the bloodsucking of a vampirical class, the Humanist faction as managed by the Secret Chiefs started to demand an overthrow of the entire system, which they increasingly labeled "Capitalist". To the problem they created, the Overlords decided to offer a cynical, and murderous, solution.

16. Human Sacrifice and the Isms

As we have seen, human sacrifice was used en masse in the ancient world as a means to keep population governed at a level that could be fed by a kingdom's total agricultural output in a time of peace. In a time of war, the war itself served the intended function of the mass sacrifices, while the ritual sacrifice in a religious context was restricted to a token offering to the gods. In Christianity the token wasn't even a live victim, but rather a piece of bread representing such a human. But the token was still there, as a result of the strident indoctrination the Atlanteans had practiced on the people that such sacrifices were necessary, to appease the gods. In fact, the concept was necessary to balance out the equations of agrarian management. It was because of this willingness to murder massive numbers of people in order to make their system functional, that they had to develop a secret culture of death and cruelty. The Merchant Magician caste of the system had to be hardened against pity for any sacrifice victims that would occasionally have to be dispatched, so the Atlantean Meme became, of necessity, a Cult of Death. In Mayan legend this Cult was illustrated in macabre detail, where the names of the founder twins of civilization were Hun-came (One Death) and Vucub-came (Seven Death). In the Yucatan it was Yun Kumi, "Lord of Death". It was precisely because of how murderous the Spaniards were, that they were seen as a manifestation of the gods by the Nahuatl-speaking people of Central America, and at least on a cultural level, the notion was accurate, as the Spaniards were in fact bringing Atlantean culture with them during their invasion. Regardless of the particular manifestation, be it India's Kali; Greece's Hecate; or the Morrigan of the Celts; life in any culture carrying the Atlantean Meme always balanced out life with death.

The Skull and Crossbones of the Knights Templar was an emblem of the Death Cult that went back deep into the Bronze Age. Sacrifice victims unearthed at Stonehenge were found with the thigh bones crossed beneath the skull, on the belief that such a configuration would ensure the victim's safe passage through the Underworld. In Templar legend it originated with a magical practice intended to bring the dead back to life. Later on in Masonic legend it was said Jacques de Molay's body was configured in such a way. The Jolly Roger of piracy was an echo of the death association, and message of vengeance, and the power of the human fascination with it formed the basis of the Skull and Bones society at Yale University.

In Sabbatean Judaism, Shabtai Tzvi had established a tradition of an antijudaism, where the opposite of the Torah's strictures were considered a process of "Redemption through Transgression". The very first of the Ten Commandments given to Moses on Mount Sinai, according to the Torah, was "Thou shalt not kill". Obviously the transgression adhered to in Sabbatean mysteries had to involve killing, thus bringing the cult into full lockstep with the Death Lords of Xibalba. This Sabbatean link, as continued on by a later cultist, Jacob Frank, who claimed to be the reincarnation of Tzvi, follows through into the Rothschild family and their more infamous kinsman by marriage (through the Barent Cohen family), Karl Marx.

Marx was given a monumental task by the Death Lords of the Meme: to create a movement which would harness the energy of all the European intellectuals crying out against the injustices of the “capitalist” (banking vampirism) system, and once it has gathered all these free-thinkers under its banner, essentially run them off a murderous cliff. Marx partly succeeded at doing so, although the radicals he inspired tended to accumulate more in Russia than in the industrialized west. But rather than scrap the project, the Secret Chiefs continued to support it, loath as they were to let a great genocide go to waste.

There remained the problem of anti-system sentiment in Europe, and the ideas of Marx were not completely catching on. Educated radicals believed in Marx’s solutions wholeheartedly, but the peasant class had a greater need for nationalistic sentiment and the focus of hatred on a common enemy on an ethnic level, rather than abstract discussions of who owns the means of production. For this need the Masters created National Socialism, a Germanized version of Communist oppression, and with the Sabbatean directive of transgression of the Torah embodied in the declaration of world Jewry to be the enemy of the people. Fellow Jews would be the sacred sacrifice by Sabbateans on the altar of their reverse-polarity Yahweh, a Great Mitzvah of Holy Sin. Sabbateans in the cities under Nazi control, would dutifully push their fellow Jews onto trains leading to their deaths, primarily in Poland (where the followers of Jacob Frank were persecuted the most by traditional Jews—a not so subtle twist of revenge).

Between the three great Isms run amok in the world, Communism, Fascism, and Capitalism, the Secret Chiefs achieved a monumental level of mass murder. The Death Gods of the Underworld (or pirate priests in their underground temples) howled in glory at the successful human harvest. But apart from the reduction of human population they felt was needed to maintain sustainable numbers in the modern system, even more important was the effort to show to the world the danger and suffering that would result by any attempt whatsoever on the part of free-thinkers to try to change the status quo. Anyone talking to their fellow workers about overthrowing the bankers could be compared to the murderous Vladimir Lenin or the psychopathic Adolf Hitler, depending on what form the intellectual’s set of solutions involved. It formed a Dialectic of Death, where by any road out of the global plantation led invariably to ruin, torture, and rotting corpses. The two-legged livestock of the Xibalban masters were cowed into submission by fear of a repeat of the Soviet or Nazi dystopias. Irrationally enough, even Anarchists were painted with the same broad brush as Communists, for intellectual marginalization in the world. The Hippie movement in America was defeated, not by Richard Nixon, but by Josef Stalin (the other employee of the Merchant Magicians).

The Sabbatean Jews who played a key role in the bloodbath of 20th century wars, particularly World War II, demanded payment in the form of Israel. Because they were represented by key players in the Rothschild family, the Merchant Magicians felt compelled to make good on their promises. But as with gifts from the Greeks, one must always be wary of anything offered as payment by the keepers of the Atlantean Meme. Israel by this time was populated mostly by Arabs, formerly subjects of the Ottoman Empire, and they took a dim view to their land being given over to other people. On

seeing Palestine flooded with immigrants from Europe, it didn't matter what religion they adhered to, the Arabs were infuriated. And when these European Jews started carrying out terrorist attacks against both the British and the Arabs, the entire Muslim world rallied to the battle cry of defense against a new invasion, which they very correctly understood to be a new Crusade under a new banner, foisted on them by the Infidel.

The rage and heat of conflict in the Middle East was such that the Secret Chiefs realized that they no longer needed to use the Soviet Union as an external bogeyman to keep the people cowering in fear for their lives. They could gain greater propaganda advantages by using angry Arabs, a people who looked and acted even more different from Westerners than Russians did. Hollywood wasted no time painting all Arabs and Muslims as absolute savages bereft of any shred of decency. The CIA infiltrated Arab society and created terrorist groups that could be ordered to live up to Hollywood's disparaging. Once the focus of fear, danger, and hatred for the western world was credibly centered on Mecca, rather than Moscow, the elite were able to dismantle the engine of artificial conflict they'd created in Russia. In the power void they allowed local mafias to take over the empty husk of what was left after the Merchant Magicians had withdrawn their financial support, and thus ended the "Cold War".

The people who for centuries were used to being influential power brokers acting behind the scenes, the Jews, found themselves not only on center stage but on the very front lines. In false flag attacks carried out to further demonize Arabs, Jews in Israel were the commonly chosen victims (thus giving "Chosen People" a new twist!) In the wars for territory in Israel, it was Jews themselves, and not some gentile mercenary army, doing the fighting. Many of them quickly realized that this reward they got for having partaken in the mass murder of their fellow Jews in Europe was a trick. They were right-it was. Once again the Death Lords and their minions in the Sabbatean movement within Judaism were making their mark, and racking up coveted deaths on the altar of Hun-came, Vukub-came, Kali, Hecate, and all the various death gods. The Skull and Bones mantra of "The Devil Equals Death, Death equals Death", resonated in bloody glory. What should primarily be learned from the fate of Israel is that pay from the Merchant Magicians in blood-stained coin will always have its drawbacks.

The future of mass deaths in the world is a matter of wild speculation in conspiracy research circles, with some fearing the number "500,000,000" written on the Georgia Guidestones as the optimal world human population to maintain. With a current world population of over 6 billion, this would result in the deaths of 11 out of every 12 of us today. What these conspiracy theorists don't yet grasp is that the combined populations of China and India represent nearly half of all humans alive today. If the Georgia Guidestones number is anything other than empty wishful thinking on the part of some think tank, the vast majority of killing on earth would have to take place in Asia. The most effective way to make that take place would be a war between India and China. This could be sparked with relative ease by a large scale conflict re-igniting between India and Pakistan, followed by China taking Pakistan's side. Whether this happens or not, one thing is clear to anyone who has looked into the forces behind human history: those in control tend to salivate at the prospect of rivers of blood. So stay tuned.

17. The Salt Sellers who Sold their Souls

“Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” -- Osiris allegory, Book of Matthew 5:13

The etymology of the word “salt” as seen throughout not only Indo-European languages, but allegedly unrelated language families as well, demonstrates the extreme mercantile importance of salt in ancient times.

Salt (n.)

O.E. sealt (n. and adj.), from P.Gmc *saltom (cf. O.S., O.N., O.Fris., Goth salt, Du. zout, Ger. Salz), from PIE *sal- “salt” (cf. Gk. hals “salt, sea,” L. sal, O.C.S. soli, O.Ir. salann, Welsh halen, O.C.S. sali “salt”)

Halo (n.)

Before vowels hal-, comb. form meaning “salt, sea,” from Gk. hals (gen. halos) “a lump of salt, salt generally,” in Homer, “the sea,” from PIE *sal- “salt” (see salt).

Sal (n.)

Chemical name for salt, late 14c., from O.Fr. sal, from L. sal (gen. salis) “salt” (see salt).

SALvation

Early 13c., originally in the Christian sense, from O.Fr. salviciun, from L.L. salvationem (nom. Salvation, a Church Latin translation of Gk. Soteria), noun of action from salvare “to save”

Soul (1)

O.E. sawol “spiritual and emotional part of a person, animate existence,” from P.Gmc. *saiwalo (cf. O.S. seola, O.N. sala, O.Fris. sele, M.Du. siele, Du. ziel, O.H.G. seula, Ger. seele, Goth. saiwala), of uncertain origin. Sometimes said to mean originally “coming from or belonging to the sea,” – the salton sea.

Salt in ancient times was created through the SOLar evaporation of seawater.
SOL makes SAL – Helios makes Halo.

Salt is the third element in the trinity of the alchemical substances in the Great Work. As mercury is the water aspect, sulfur is the fiery aspect, so is salt the form aspect (salt is a crystalline form, or crystallized energy). So it is also a name for the “prima material”, for the stone of the philosophers. The alchemists say that in its lower aspect salt is “bitter”.

Christ is called “sal sapientiae”, the Salt of Wisdom.

The Saline Solution Solution

Late 14c., “a solving or being solved,” from O.Fr. *solucion*, from L. *solutionem* (nom. *solutio*) “a loosening or unfastening,” also “a solving,” from pp. stem of *solvere* “to loosen, untie, solve, dissolve” (see *solve*). Meaning “liquid containing a dissolved substance” is first recorded 1590s.

Solve

Mid 15c., “to disperse, dissipate, loosen,” from L. *solvere* “to loosen, dissolve, untie,” from PIE **se-lu-*, from reflexive pronoun **swe-* + base **leu-* “to loosen, divide, cut apart” (cf. Gk. *lyein* “to loosen, release, untie,” O.E. *–leosan* “to lose,” *leas* “loose;” (see *lose*))

Salve

O.E. *sealf* “healing ointment,” from W.Gmc. **salbo-* “oily substance” (cf. O.S. *salba*, M.Du. *salve*, Du. *zalf*, O.H.G. *salba*, Ger. *Salbe* “ointment”), from PIE **solpa-*, from base **selp-* “fat, butter”

The “oil of anointing” – Christ – from Gk. *Khristos* “the anointed” (translation of Heb. *Mashiah*; see *Messiah*), verbal adj. of *khriein* “to rub, anoint” (see *chrism*).

Chrism

“Oil mingled with balm,” O.E. *chrisma*, from Church L. *chrisma*, from Gk. *Khrisma* “an unguent, anointing, unction,” from *khriein* “to anoint,” from PIE base **ghrei-* “to rub.” *Chrisom* “baptismal robe,” is a c.1200 variant of this.

Salt dissolves in water. Dissolution is the saline solution. The *Sal Chrystal* is born of *La Mare* – the Virgin Sea. Christ from Mary. Salt from the ocean. Our Lady, Star of the Sea is an ancient title for the Virgin Mary, mother of Jesus Christ. The words *Star of the Sea* are a translation of the Latin title *Stella Maris*.

In Greek mythology salt is called a divine substance. Plato, in the *Timaeus*, describes it as especially dear to the gods. One possible explanation for this is that salt appears to have eternal properties. You can dissolve salt in water, and then recover it. Numbers 18:19 describes “an eternal covenant of salt”. The idea of a “covenant of salt” between God and his people in Hebrew scripture begins in Genesis with Abram’s victory at “the Valley of Siddim (now the Salt Sea)” (Genesis 14:3, New Jerusalem). It is explicitly mentioned first in Leviticus 2, “You will put salt in every cereal offering that you offer, and you will not fail to put the salt of the covenant of your God on your cereal offering”. Ancient Greeks, Egyptians, and Romans also followed the practice of putting salt on sacrifices.

Kosher meat was salted to remove the blood. In Arabic acceptable food is “*halal*”. This is similar to the word for salt in both ancient Egyptian (*hal*) and in Greek (*halas*). The Hebrew word for “the Law”, “*halachah*”, comes from the word “*halach*” meaning “the way to walk or to go”. This seems strikingly similar to the word for “salt” in languages that Hebrew interacted with. Lot’s wife was turned into a pillar of salt.

And, salt was rubbed on newborns (Ezekiel 16:4). This practice of protecting newborns with salt continued into the early modern period in Europe.

Saint Augustine (Conf., I. 1,c.xi) mentions salt as a religious symbol. “I was regularly signed with the cross and seasoned with his Salt (et condiebar eius sale), even from the womb of my mother.” This is significant, since it shows that Christians in late antiquity had a notion of “The Salt of Christ”. There are also other references to salt in connection with baptism from the early church. In the Clementine Homilies, there are references to Christians, probably related to Ebionites, that practice a Eucharist involving bread and salt. The Homilies themselves were probably produced by these groups in the early 3rd century, but may refer to practices that were older. These views lingered around the area east of the Jordan, and then were absorbed into Islam in the 7th century.

Salt is still found in modern religious symbolism. On Shabbat, modern Jews dip bread (or Challot) in salt before eating it. In addition salt plays a role in Passover observance. Salt also still has a liturgical role in the modern Catholic Church.

All this symbolism based on salt seems a little strange to modern ears, but salt was a very valuable commodity in the ancient world. The ancient Chinese kept a government monopoly on it, and their economy was largely based on iron and salt. Salt was also central to the economy of the Celtic peoples north of Rome. The Roman name for these people, “Galli” (or Gauls) comes from the word for salt in Greek, “halas” and Egyptian “hal”. Kurlansky also writes that “the Romans...called a man in love ‘salax’, in a salted state”. “Salarium”, “money for salt”, from which we get our word “salary”, was pay for Roman soldiers. Typical pay for Roman workers was also in the form of bread, wine, salt, and olives. The expression “worth his salt” should come to mind here! One of the oldest of the great Roman roads, the Via Salaria, was the “Salt Road”, and most Italian cities were founded near saltworks, starting with Rome in the hills behind the saltworks at the mouth of the Tiber. While the Romans did not have a government monopoly on salt, they did carefully regulate its price for political purposes.

The crystal form of salt is a cube.

The terms “holy” and “hallowed” stem from the Greek/Egyptian Hal. Those who are holy wear: a halo. In “halcyon days...”

In one of the Hadith recorded in Sunan Ibn Majah, Prophet Muhammad is reported to have said that: “Salt is the master of your food. God sent down four blessings from the sky – fire, water, iron, and salt.”

Alchemically, the Sea is the vessel of rebirth because its Salt is the spark of the World Soul (Anima Mundi), the “Vegetable Spirit” (Spiritus Vegetativus). This Spiritual Salt (Sal Spirituale) is a conjunction of the opposites Fire and Water. On the one hand, Seat Water (Aqua Pontica) is chaotic primordial matter; on the other, it may be purified (by Fire and Water) into Enduring Water (Aqua Permanens), which holds the Salt of Wisdom (Sal Sapientiae) and is the Elixir of Rebirth.

The phrase “take it with a grain of salt” is from a Latin pun (*cum grano salis*), where *salis* means both “salt” and “wit”, thus some things must be taken with a grain of “wit”, or properly interpreted. And thus SOLOmon is said to have had the SOUL of this wit. A salty character.

SALem, from Hebrew Shalem, “peace”. The other form of it, “shalom”, is the short form of the old greeting “Have salt in yourselves, and be at peace with one another!”

The Hebrew term “melach” for “salt” is a pun with “melech”, or “king”. We will see why soon enough.

The Sanskrit word for salt is “lavana” – salt is white. The Semitic root for white is LBN, pronounced “laban”. In Latin: “albus”.

Sallic Law was a body of traditional law codified for governing the Salian Franks (Merovingians) in the early Middle Ages during the reign of King Clovis I in the 6th century. Although Sallic Law reflects very ancient usage and practices, the *Lex Salica* likely was first compiled in writing only sometimes between 507 and 511. According to these Salian Franks, they were descended from the Sicambri and the Trojans. An anonymous work of 727 called *Liber Historiae Francorum* states that following the fall of Troy, 12,000 Trojans led by chiefs Priam and Antenor moved to the Tanais (Don) river, settled in Pannonia near the Sea of Azov and founded a city called “Sicambria”. In a few generations they arrive in the late 4th century at the Rhine.

Francus is a legendary eponymous king of the Franks, a descendant of the Trojans, founder of the Merovingian dynasty and forefather of Charlemagne. In the Renaissance, Francus was generally considered to be another name for the Trojan Astyanax (son of Hector) saved from the destruction of Troy. The *Grandes Chroniques de France* (13th-15th centuries), a vast compilation of historic material, make reference to the Trojan origins of the French dynasties. Johannes Trithemius’ *De Origine Gentis Francorum Compendium* (1514) describes the Franks as originally Trojans (called “Sicambers” or “Sicambrians”) after the fall of Troy who came into Gaul after being forced out of the area around the mouth of the Danube by the Goths in 439 BCE. He also details the reigns of each of these kings—including Francus from whom the Franks are named—and their battles with the Gauls, Goths, Saxons, etc. Annio de Viterbo also describes the arrival of Trojans into Gaul.

The term “Salian” is recorded in Frankish legend as referring to three prominent homelands on the sea coast: Troy, Sicambria, and the coastal areas of the Netherlands. They were said to have been salt merchants. Merchants of a Magical substance. A holy (hal, hallowed) substance.

But salt as a stock in trade implied more than simply salt in its own right, in many cases. Alchemically there were formulae in circulation for how to create gold out of it. Stuart Nettleton writes in *The Alchemy Key*: “King Solomon’s people swept up the

white material present when a lake dries. They did not dig because they only wanted the material on the surface. They fired this material with sulfur, put silver on top of it and mixed in iron. Using this method and a reverberatory furnace, they poured 100,000 talents of gold. Both damp evaporated salts and water from the Dead Sea produce a precipitate. Reconstituted Dead Sea salt water is far more concentrated, produces a much greater amount of precipitate and requires much more lye (dilute NaOH) to bring it up to the desired pH level.”

This alchemical formula for creating gold from the salty water of the Dead Sea had prompted chemists in recent times to be hopeful that the same process could be replicated in the waters of other seas to enrich their nations. German chemist Fritz Haber, famous co-inventor of the Haber-Bosch process, spent a portion of his career attempting to extract gold from the sea to pay for Germany’s post-WWI debt. Seawater contains, on average, 0.1 to 2 mg/ton of gold, depending on location. The problem lies in getting the gold separated from the water. It would take decades to process enough water to filter out the gold, considering the current capacities of technology currently in the public domain. But the salt-gold association may have formed a heady motivation for maritime merchants to pursue alchemical approaches to the extraction of gold from the sea, as a physical supplement to the procedural extraction of trade wealth from maritime routes. Either approach can enrich those who possess great knowledge and well established sea ports.

The Merovingian Masters of the Frankish Empire were discussed in previous chapters, but here we see a glimpse into what might have made them special during their time, and Hebrews, Phoenicians and Atlanteans before them: a mastery of the alchemical secrets of salt. Salt is the potential energy and creativity that is locked in time and matter and circumstance – fire draws it out – the Promethian Alchemical Fire draws out the Salt from the Sea of Chaos – Christ is born of Mary – Christ is the SUN of God that redeems the world from sin and chaos – in other words the Sun draws the Salt out of the Sea. The principles of this process can be applied to the management of human livestock: harnessing and developing all the resources of nature in order to convert them into energy (salt) that will form and fuel the fascist Cube. Chemical process informs innovation in social engineering.

The symbol of salt, Von Welling writes, in substance: The Cube has six sides, corresponding to the six days of creation, with the point of rest (the seventh day) in the center of the cube. On each surface of the Cube appear the signs of the four elements [triangles]. The alchemists declared that salt was the first created substance produced by the fire (Schamayim) which flowed out of God. In salt all creation is concentrated; in salt are the beginning and end of all things. The Cube, furthermore, is composed of 12 bodies, each of which has six sides. These bodies are the 12 fundamental pillars of the true “Invisible Church”, and when these 12 bodies are multiplied by their six sides the magical number 72 results. The wise have said that nothing is perfect until it has been dissolved, separated, and again united so that that it becomes a body composed of 12 bodies, like the Cube.

The New Jerusalem takes the form of the Cube, with the names of the 12 tribes of Israel written on the 12 lines of the Cube.

Salt is the wealth extracted from the earth by the world of man. If the salt is not properly retained, dispensed, allocated, and directed it will dissolve back into the Sea of Matter (Maat, Magna Mater, Maya, mother Mary). The Merchant Magicians set the system up in such a way that all the salt or wealth (control of resources) always only ends up in a few hands and then gets redistributed via trickle down economics – and it doesn't really matter who controls the trickling whether the State or private individuals because all parties or factions must either serve the system or perish. "Everybody owes, everybody pays". Solomon is the Lord's Overseer, the Great Evaporator/Condenser.

"Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold." 1 Kings 10:14. A Beast of a System, indeed.

18. Heavy Metal

"The most ancient kings of Egypt mentioned by the sacred archives of the temples had been Vulcan, the son of Vulcan, Saturn, Typhon, Mars, Hercules and Apollo, these being the great personalities of Pelasgian history in Europe, whose names were neither Greek, nor Egyptian." --Diodorus Siculus (History, lib. I. 50. 1)

Vulcan was the ancient Roman fire god, from which we have today our English word "volcano". The god belongs to the most ancient stage of Roman religion: Varro citing the *Annales Maximi*, recalls that king Titus Tatius had dedicated altars to a series of deities among which Vulcan is mentioned. Vulcan was identified with the Greek god of fire and smithery, Hephaestus.

The Vulcan archetype crosses naturally into other Indo-European mythologies: in Ireland and Wales we have Govannon, god of blacksmiths, weapon makers, jewelers, brewing, and fire. In Nordic and Germanic cultures there's the etymological link to Wotan or Odhinn. But far more astonishing than this is the direct link that exists across the Atlantic ocean with the semi-mythical Mayan god-king Votan:

"F. Núñez de la Vega, bishop of Chiapa, says, in the preface to his Synodal Constitutions, that in the visit which he made to his diocese towards the end of the last century [i.e. the late 1600s], he found many ancient calendars of the Chiapanese, and an old manuscript in the language of that country, made by the Indians themselves, in which it was said, according to their ancient tradition, that a certain person named Votan was present at that great building, which was made by order of his uncle, in order to mount up to heaven; that then every people was given its language, and that Votan himself was charged by God to make the division of the lands of Anahuac. The prelate adds afterwards, that there was in his time in Teopixca a great settlement of that diocese, a family of the surname of Votan, who were the reputed descendants of that ancient populator." -- Francisco Javier Clavijero, *Clavijero* 1787, p. 204

Votan was considered a master of engineering, healing, astrology, and metalworking.

19. Postscript of the Apocalypse: All Things Renewed

To preview the future one must first understand the past. To get an idea of the world being built by the planet's rulers we have to comprehend the world as it once was, in the Golden Age, the age when the Empire of Atlantis ruled the entire planet, from shore to shore, sun to sun, ocean to ocean, everywhere it was expedient to travel by ship, overtly and not in some mystery school's shadowy dungeons. What I will attempt in this final chapter will bear some similarity to Plato's description of Atlantis, with some modifications as informed by other sources, and direct analysis of independent data.

The great capital city, Atlan (Aztlán in Nahuatl, Atlantis in Greek) ruled an empire self-named Xi or Xibalba (Shambhalla, Valhalla, Himbaba, Hybrasil, etc.) As Olmecs they referred to themselves as the Xi; in China, the Xi or the Khitan or the Xi'an; among Celts, the Sidhe; in India, the Siddhi or Rishi; in Central Asia, the Scyths or the Saka; in Northern Europe, the Saxe; in Sumer they were personified as Ziusudra; in Greece as Zeus; in Etruria and later Rome, as Ziu-Pater "Father Ziu". Zi or Xi or Xibalba was the Fatherland. Implied in the paternal epithet is the benevolent dictatorship of a patriarchal dynasty, with the "benevolent" part a matter of ...interpretation. Xibalba in general was South America, with Atlan in its Bolivian highlands. It was in close communication with a similar Atlantean city in west coastal Morocco, the Garden of the Hesperides, or "Eden" (or "Aten" or "Adon" or "Odin" or "Adam"), a Second City of the Empire to govern the affairs of the Eurasian and African land masses.

The public religion in Atlantean-run lands would have been a sacrificial cult in honor of some god or gods who would periodically demand sacrifices and/or war to appease them. Great population was afforded by agrarian technology, but there were limits, and human habitation needed a bleed off periodically. A mighty priesthood more powerful than kings would have calculated the times and numbers of victims needed for the ritual. The dwelling of Atlantean gods was in the sky, and the priesthood paid particular attention to astrological portent, implicit of a time-based calculation on how many people must die so that others would have enough to eat, which objectively makes sense for a detached view of managing a macro-system of systems for human habitation. After a bad harvest, more deaths were needed than after a good one. Modern political correctness would call this: "sustainable".

Apart from the fear rooted in their state religion, people would have been kept enthralled in awe at the scope and visual impact of great achievements in architecture. Amazing pyramids and obelisks (or "standing stones") would dot the landscape. Highly advanced engineering would have made construction possible on a scale that would continue to impress even modern people with full benefit of hydraulic machinery to command in futile attempts to replicate them. The subconscious impact of the monuments was clear: if these people can build structures like this, what are they capable of on the battlefield? Atlanteans won wars by making their rivals too fearful to even contemplate conflict--for a time.

But the business of Xibalba was, first and foremost: BUSINESS. International trade. “The spice must flow.” Wars were launched, delayed, or averted through payoff, on a motive of opening trade routes or keeping them open. The Merchant side of the Merchant Magicians was clearly the dominant one in day to day life. Atlan was built on a design to maximize the docking capacity of its port, with three concentric semicircular ring ports each kept busy day and night with docked ships loading and unloading goods and supplies. Any commodity available anywhere in the world could be found in its city. Some question the veracity my analysis of Plato’s Atlantis because he describes elephants and horses where none were indigenous to South America, but that again was the Atlantean stock in trade: bringing all exotic things to the marketplace. Of all the superlatives given in description of the Atlantean Empire, the one most likely to have been true to the point of understatement would have been “wealthy”. The opulence of Atlantean Emperors would have boggled the minds of even Egypt’s Pharaohs at the height of their accumulation of gold and rare objects. And probably did—as the evidence shows that they were contemporary in Egypt’s early years.

Life for an Atlantean peasant was far from paradise. One could expect to work hard with a whip at one’s back, much as was common for peasants everywhere in the ancient world, with no share in the Empire’s great treasury, which accumulated exclusively for the upper crust. Education came only in the form of the recital of the state religion’s mythology. Fear and pain would be the state of existence most of the day, every day. When archaeologists describe the existence of prehistoric hunter-gatherers as “nasty, brutish, and short”, they could well have also been describing life at the bottom caste of Xibalban civilization. And the Nahua-speaking people of Central America remembered it accurately, as: “The Place of Fright”! The heads of dissidents of various types would have lined the walls of cities and temples, on spikes, or hanging from trees, or various other displays with public shock value. All peasants were considered slaves and mere objects in the possession of the elite, to include the sexual use of their women and children, a tradition that resonated in Sumer’s Epic of Gilgamesh and even medieval Europe’s “prima nocta” or “droit du seigneur”. Any abuse from the society’s elite against a peasant was without recourse.

Technology was advanced, and even extremely so relative to other Bronze Age cultures, but the knowledge of any given technology was severely limited to the adepts of the Merchant Magician priesthood. In any situation possible, the use of trickery, special effects, or sleight of hand, would be presented as “magical” and the “power of the gods”. Initiation rituals employed sophisticated mind control techniques still under study by today’s intelligence agencies. Propaganda to control mass opinion was refined to a point that would make today’s marketing analysts salivate in envy. The maritime technologies were approximately on par with the great wood ship navies of the recent Age of Colonization, and it’s no real stretch to estimate that Atlanteans had their equivalent of frigates, caravels, and sloops. The armament of such ships, apart from Bronze Age catapults, may also have included flame throwers (as used in Greece which earned the name “Greek Fire”), and the use of lenses and mirrors to focus solar rays and burn enemy ships. Mayan descriptions of “fire serpents” are suggestive of some sort of guns as well. Modern new age channelers who assert Atlantean ships could “fly” and “use death rays”

may simply be reporting the relative advancement of the speed and lethality of such ships compared to the pitiful galleys and triremes fielded by their mercantile competitors. In construction technology, advanced geopolymers and the sophisticated use of leverage have recently emerged as plausible explanations for how they achieved what for millennia has been considered impossible by human means alone. Some incredibly large blocks of stone may not be stone at all, but a sophisticated concrete made with a chemical (or even “alchemical”) formula that had evolved ever since prehistoric man had been working stone and experimenting with composite stone materials. Other blocks may be stone, but lifted using an unconventional technique of rocking them across two fulcrums spaced close to the block’s center of gravity, such that with each rocking the exposed fulcrum was given shoring so that when rocked the other way, the block would be higher, allowing the block’s height to ratchet progressively to the desired height. The only crew needed to accomplish this was that required to move counterweights from one end of the block to the other. Using this technique, a crew of 4,000 workers could have completed the Pyramid of Kufu in approximately 15 years, a tiny fraction of earlier estimates using theoretical ramps and brute force as the labor estimate model. A demonstration of this technique is searchable on Youtube using the keywords “Wally Wallington”. The “magic” employed by the ancient builders, in this case, was not so much the techniques used, but the means by which they kept the know-how secret, and used that secret to create the illusion of otherworldly power.

A modern recreation of the Atlantean Age as whispered about in today’s secret societies should be understood as a replacement of today’s consumerist economic model with one of global agricultural (and “sustainable”) slavery. The current day illusion people have that they are “free” will be gone, as the economic model will no longer require it. Technology as it’s understood today will be progressively pulled back in under the veil of secrecy, and great strides have been made in that direction by governments proclaiming matters of “national security” for preventing the knowledge of various scientific discoveries from being made public. The masses are being dumbed down in public schools particularly so that human capabilities that were once thought not only possible but probable in a generation’s lifetime, will soon be considered unthinkable. Some people today who remember the science fiction of a few decades ago, blurt out: “Where’s my flying car?” The answer is: you’re a peasant. You don’t get one! Although you might see a saucer-shaped one owned by someone well above you on the human food chain, if you look up into the sky near a military base. Over the course of several generations, technologies we take for granted today will be the stuff of mythology, and probably related to tall tales about “gods in their flying chariots”. Some suggest, by pointing to India’s mythology, that this process has been done before.

The Merchants of Magic experimented with a “laissez faire” technique for human management, and for whatever reason, they regret having tried it. They have decided they don’t like the idea of peasants who don’t believe they are peasants, and who don’t give the proper genuflection to their social superiors. They want to supervise the decapitation of thousands on sacrificial altars, again. They want the entire world to be their sustainable plantation, again. They want all technology to be feared as magic by the profane masses. They want the freedom genie to be ushered ceremoniously back into the

bottle. They want to be gods again. And they will, at least officially. If you remember, in the privacy of your thoughts, and in hushed tones taught to your children, as a handy little secret of family tradition, over time, that they are not, this book will have fulfilled its purpose. Don't shout this from the rooftops, and don't advertise this book to the masses. It's not intended for them. The real elite is not some silver-spoon child of privilege lording it over their fellow humans, it's you. You who are able to see past, present, and future for what really happened, what's really going on today, and the real direction the world is headed in, you are the hidden Masters of this world. Knowledge is power, but not in the overt sense of a domineering giant—in the sense of the rat who knows when, exactly, to hop off a sinking ship.

