

I dedicate this work to the Alchemists, Rabbis, Historians, Philosophers, Freemasons and other friends who have encouraged my search for truth and helped me in so many small steps.

Stuart Nettleton's interests lie in the mysteries and sciences of alchemy.

The Alchemy Key

The Mystical Provenance of the Philosophers' Stone

Stuart Nettleton

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The Alchemy Key: The Mystical Provenance of the Philosophers' Stone

1. Alchemy
2. Gold
3. Philosophy - Ancient
4. Philosophy - Medieval
5. Hermeticism
6. Holy Grail
7. Freemasonry
8. Rosicrucianism
9. Judaism
10. Egypt - Religion - Influence
11. Bible - Old Testament Criticism, Interpretation etc
12. Bible - New Testament Criticism, Interpretation etc
13. Chemistry - History
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*Dear friend, theory is all grey,
And the golden tree of life is green.*

Johann Wolfgang von Goethe, *Faust* Pt.1

Two souls dwell, alas! In my breast.

Johann Wolfgang von Goethe, *Faust* Pt.1

The outcome was philosophical dualism with all the tragic-comic woes attendant on spiritual dichotomy.

Robert Graves, *The White Goddess*

The gods did not reveal, from the beginning, all things to us, but in the course of time through seeking we may learn and know things better. But as for certain truth, no man has known it, nor shall he know it, neither of the gods nor yet of all things of which I speak. For even if by chance he was to utter the final truth, he would himself not know it: For all is but a woven web of guesses.

Xenophanes of Colophon, 500BCE

There were several roads nearby, but it did not take her long to find the one paved with yellow bricks. Within a short time she was walking briskly toward the Emerald City, her silver shoes tinkling merrily on the hard, yellow roadbed...The next morning, as soon as the sun was up, they started on their way, and soon saw a beautiful green glow in the sky just before them. 'That must be the Emerald City' said Dorothy.

L Frank Baum, *The Wonderful Wizard of Oz*

The word 'rose' is manna to the lyricist.

John Fisher, *The Companion to Roses*

Outward ritual cannot destroy ignorance, because they are not mutually contradictory. Realized knowledge alone destroys ignorance...

Shankara, Father of the Swami Order

The only honour that man can pay his Creator is to seek Him.

Swami Sri Yukteswar Giri

Stibnite: Sb₂S₃ Antimony Sulfide Gray-metallic with orthorhombic, slightly flexible crystals, often radiating blades. Associated with gold, cinnabar, galena, barite and quartz. From the Greek name 'stibi', used to describe antimony, which was used to separate gold by the ancients.

Mineral Gallery

Before enlightenment you chop wood and carry water...

After enlightenment you chop wood and carry water...

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Chronology

Yrs Ago	Indo-Hittite	Afro-Asiatic
40 million	Our ancestors the Dryopithecines live in trees.	
	Amphipithecus in Asia	Aegyptopithecus or Propliopithecus in Africa
20 million	Human descent splits from Gibbon descent	Human descent splits from Gorilla/Chimpanzee
12 million	Humans split from Orangutan descent	
7 million	Fossils absent as hominoids become waders	
5 million	Human descent splits from Gigantpithecus	
3 million		Fossils again found - Homo Habilus
1 million	Java Man	Invention of Fire
500,000	Sangiran or the Peking Man in Java	
250,000	Asian Neanderthal Solo Man or Tien Shan	
40,000	Asian Homo Sapien (Sapien)	African Homo Sapien (Sapien): Cro-Magnon
26,000	First Ice Age	
20,000	Indo-Hittites eliminate Neanderthals of Europe	
15,000	Indo-Hittites populate Asgar in Northern India	
14,000	First Ice Age thaws	
12,000	Snap Ice Age	
10,000	Caucasian migration into Sumer, Bactria & Europe	
9000	Early Copper Working	

BCE	Indo-Hittite	Afro-Asiatic
5000	Urban civilisation in Sumer with copper smelting, goldworking, beer and wine	
4250	Kurgans (Barrow) enter Europe above Black Sea	
3400	2 nd wave Kurgans to Europe	Egyptian Urban civilisation
3000	3 rd wave Kurgans to Europe	
2500	Early Iron Working	
2000		Beakers invade Ireland & Wales
1700	Kurgan (Barrow) people in Ireland	
1300		Picts invade Ireland/Scotland

BCE	Mesopotamia	Egypt
2630		Pharaoh Djoser & Architect Imhotep
2340	Akkadian King Sargon I invades Sumer	
2120	Gutians from Zoreb Mountains conquer Agade	
2020	Semitic Amorites attack Sumer	
1979		1 st 12 th -Dynasty Pharaoh Amenemhe I
1959		2 nd 12 th -Dynasty Pharaoh Sesôstris I

BCE	Mesopotamia	Egypt	Israelite
1950		Sesôstris I exerts suzerainty over Anatolia and Palestine	
1917		3 rd 12 th -Dynasty Amenemhe II	
1900	Hittites invade central Anatolia		
1884		4 th 12 th -Dynasty Sesôstris II	
1878		5 th 12 th -Dynasty Sesôstris III	
1859		6 th 12 th -Dynasty Amenemhe III	
1848	King Hammurabi		
1814		7 th 12 th -Dynasty Amenemhe IV	
1805		8 th 12 th -Dynasty Sebeknofru	
1801		Hyksos Invade Egypt.	
1800		Abraham	
1750		Isaac	
1648-1628		Eruption of Thera (Santorini)	
1628		2 nd eruption Hekla III in Iceland	
1567		Hyksos expelled from Egypt	
1480		Tuthmose III's Palestine campaign	
1466		Conventional Date for Exodus	
1406		Conventional Date Moses' death	
1400		Jerusalem ruled by Semitic vassal of Egypt	
1364		Pharaoh	
1347		Akhenaten	
1361		Pharaoh	
1352		Tutankhamun	

BCE	Assyria	Egypt	Israel
1300	Assyria controls the Commagene		
1291		Ramses II re-exerts suzerainty over Palestine and Syria	
1250		Latest Date for Exodus	
1250 1200			Joshua
1159	3 rd eruption of Hekla III in Iceland		
1048 1015			David
1015 975			Solomon
721	Assyrians conquer northern Israel		10 tribes deported to Assyria
597 586			Exile to Babylon
549 529	Cyrus the Great		
529 522	Cambyses II	Persians Conquer Egypt	
538			Return from Exile
522 486	Darius the Great		
486 465	Xerxes		
330		Manetho & Hekataios of Abdera	

BCE	Greek
638-559	Solon Athenian Philosopher
624-546	Thales & Anaximander Milesian School
570-510	Pythagoras Italic School
530-456	Xenophanes & Parmenides Eleatic School
484-420	Herodotus <i>The Father of History</i>
468-347	Socrates & Plato Athenian Philosophers
400-350	Eudoxus of Knidos
384-322	Aristotle Athenian Philosophers

BCE	Israelite / Jewish
760-681	Amos, Hosea, Isaiah & Micah
626-571	Jeremiah & Ezekiel
530	Daniel & Haggai
480	Zechariah
430	Nehemiah

Schools of Greek and Israelite/Jewish Philosophy

Preface

Colleagues often ask me why I wrote this unusual book. At first it was simply so I could sleep at night. It was a way to marshal the extraordinary facts and histories that constantly rotated in my mind and became graphically alive at bedtime! Now I think my reason is to restore, in a humble way, richness to the mystery tradition at a time when the old arts of the philosopher are all but lost.

There are many paths to the mysteries. The most predominant organizations in western societies are usually composed of people we might call literalists. They would not like the more accurate label of anti-philosophers. Literalists believe their traditional histories are unique, explain everything and provide enough wisdom to make the rest of civilization irrelevant. Usually, they treat their stories as fact rather than myth and rarely think about it any further. These people often join many societies; yet groan at the mention of a lecture. Archeology provides them interesting asides but discoveries are rarely important enough to change the faith.

Then there are capital *P* and small *p* philosophers. Capital *P* philosophers deride literalists and small *p* philosophers alike as *fundamentalists*, a dirty word. These capital *P* philosophers know all myths are just that, myths without a historical basis. Unless archeology proves something happened then it did not, and the myth is just a story having no more merit than a fairy-tale.

This book is for the small *p* or Gnostic philosophers who have a bit each way when it comes to myth. They see myth as having merit and are not surprised when archeologists discover a Troy, or if they hear a story in the Bible is proved true. Most think that Atlantis will eventually be located. Small *p* philosophers see myths representing important elements of culture and if not based on facts then often based on *soft facts*. One such *soft fact* is alchemy. Its goal is the Philosophers' Stone.

This book traces the chemistry and philosophy of the Philosophers' Stone from first dynasty Egypt and Mesopotamia through the Commagene region of Turkey, to Israel, France and England. It particularly focuses on mystery religions and philosophical schools that co-existed over thousands of years.

The key to understanding the Commagene region is metallurgy and alchemy. There is a remarkably close connection between metals,

alchemy, perhaps the true Holy Grail and many esoteric traditions of the Israelites, Freemasons and Rosicrucians. Surprisingly, these traditions are once again contributing to leaps in modern medicine and industrial technology.

Many will see the topics in this book as forbidden territory. Even today, in this age of science, the subjects of alchemy and mystery religion remain fused with intolerance. It is only in today's postmodern western democracies, freed from religious oppression, superstition and master theories that we can listen to the cacophony of simultaneous voices without declaring enemies or being declared an enemy.

Throughout history, many lives have been lost in pursuit of the illusive Philosophers' Stone. Few have found the wisdom to truly behold it because it is a process and not an end in itself. The reader should therefore regard this book as a philosophical *base station* at the foot of the highest mountain of Wisdom. It seeks to understand the philosophy of alchemy, its peculiar chemistry and the surprising and pervasive role it has played in the development of human culture through the mystery religions.

In a sense, alchemy has come full circle since translation of the great Arabic texts into Latin in the tenth century CE. Alchemy was the precursor to chemistry and pharmaceuticals. Now the sciences of chemistry, physics and information are on the threshold of making the hidden benefits of alchemy widely available.

David Hudson, a farmer from Phoenix, Arizona, has been carrying out technical research into the Philosophers' Stone for two decades. His work has helped galvanize many of the themes in this book. Hudson's influence is everywhere through this work as much as that of Robert Graves and Sir Karl Popper.¹ Stephen Skinner's excellent book *Lapidus – In Pursuit of Gold* also proves to be a treasure on alchemy. The author would also like to thank Tom Simms of New Brunswick, Canada, for his discussion of the New Kingdom and Third Intermediate Period in Egypt. Tom's research has assisted dating the Exodus in Chapter 5. The author is very grateful to Robert Word, of San Francisco, for his excellent translation of the Triangular Manuscript of St Germain, the only translation known to exist.

Turning to perhaps the most intensively investigated region in the world, Egypt and Syro-Palestine, we find modern archeology has not yet conclusively unraveled their chronologies. Of the many difficulties encountered by archeology, none is more confusing than the Biblical use

of archetypes. An archetype is a model, projected paragon or ideal. Archetypes in old stories are not literal. Authors apply the technique in a midrashic sense.² Compound characters display all the traits that the author seeks to convey to the reader. Some aspects of the characterization are indeed fact but others merely fantasy. Historical archetypes often play a role in many eras, sometimes under alternative names.

Closely associated with the issue of archetypes is the art of double meanings or entendres. Dual and even poly-meanings give rise to a phenomenon called *hermetic drift*. Umberto Eco has spent much of his career in teaching and writing about hermetic drift. He argues that the hermetic tradition underlying much alchemical literature relies on *physical similitude*. This means that everything is similar and closely related to everything else. These relationships are inexhaustible and include every element of this world and heaven. Deliberately and with considerable delight, authors in the sacred arts of alchemy use *Hermetic Drift* to slip from similarity to similarity and meaning to meaning. The content of every expression and symbol becomes a further enigma, more mysterious than the previous one and the ultimate meaning is inevitably postponed. Linguistics and symbols entangle the whole subject. The esoteric elite smugly escapes analysis and criticism. As a result, their theories are never testable and have very low levels of dependability, known as *verisimilitude*. At the end of it all, the content can often be an empty secret or something time has otherwise reduced to common knowledge.

Presenting written ideas for positive and constructive criticism is relatively modern. While many Jewish authors showed admirable candor in post-Medieval times, Western authors were far more clandestine. They had little accountability and were economic with the truth. The extensive use of *Hermetic Drift* in the West means we can only understand their slippery allegories with good humor, healthy skepticism and a few traditional tools such as Occam's Razor.

The English philosopher William Occam developed *Occam's Razor* in about 1310CE to cope with archetypes and *hermetic drift*. His *principle of economy in logic* simply states that the smallest number of entities achieves the best theory. The principle demands categorization of theories for maximum impact. This increases the probability of truth, or *verisimilitude*. A good theory has predictive value while a poor theory can explain everything but predict nothing. Limiting the number of

entities usually helps to collapse a large number of threads into a surprisingly small number of themes that can more readily be cross-vectorized to hook a new theory from the pool of conflict and plurality.

Mathematically this is the pattern recognition process of cluster and factor analysis in statistics. A top-down, helicopter view overcomes the problem of being unable to see the forest because the trees are in the way. Occam's helicopter, rises above the trees to see the forest and even the pattern of light in its glades. Occam's helicopter will be very useful to us throughout this book because our aim is physical, chemical, mathematical and social analysis rather than description.

Notwithstanding the conciseness of this analytical approach, the reader may correctly perceive the method of Occam's Razor, applied to the arcane characteristics of alchemy, rambles around the subject. The author has tried to keep a traditional approach to the issues but the labyrinth ahead will be a challenge with chapter headings that seem more for convenience than classification. Be of good heart because it promises to be a *grand tour* of life, death, the universe and everything, at least as far as we know it.

Sadly, the author cannot promise *packaged Wisdom* from the journey, only that the reader will pass by many sites where it is possible to begin the process of discovery. The reader will need to work quite hard to recognize Wisdom for his or herself. Whether in alchemy or the mysteries, practical involvement is the key to Wisdom. The alchemists would say *Ora et labora*, or *God through Labor*. It remains for the reader to choose any of the many practical possibilities.

This book meticulously references sources of information wherever possible. While some of these references are unconventional and present hypotheses that lead in radically different directions, the work of these authors broadens the scope and spectrum of understanding and provides many useful insights.

Advancement of knowledge in the kaleidoscopic environment of esoteric philosophy and mysteries is perilous. The cardinal rule is that evidence must always exist for any hypothesis. The main purpose of this book is to assemble and cross-vector arcane knowledge in a new way, to underpin a new and better understanding of the subject. As in a court of law, some evidence is more reliable than other evidence. The author will attempt to warn in advance of the more contentious areas.

All errors are of course the author's responsibility alone. The author hopes that any minor aberrations will not obstruct the reader from grasping the richness of alchemy in its historical context.

The great alchemist Zosimus said that everyone should have a book of chemistry. *The Alchemy Key* will reveal to you works that have been unfamiliar to many contemporary readers. Perhaps you will even discover your own book of chemistry.

Alchemy, the Mystical Provenance of the Philosophers' Stone, is before you. To this day, it remains an exciting frontier of science with adrenalin pumping intrigue. Please plunge into the stream and join in the search for that which was lost.

Introduction

Leaning on my elbow, I turn to my own thoughts.

The pages of my life, I have cast, on the great millwheel of fortune.

In my hunt for the golden crown, I have sought clues, in labours long and wide.

I am resolute in my dangerous pursuit.

Dangerous you laugh?

Yes, I say, for Wisdom is demanding.

She does not release her captives readily, but demands inconsiderate labor in searching her ciphers.

So as the millwheel turns, I entrust myself between the columns where the University of Antiquity awaits.

There I am sure the dance of the labyrinth will lead me to the emerald city.

And Ariadne's silken thread, woven from chains of light, will support my journey to the midnight sun.

The turn of the millwheel has brought me luck, I cast again...

...God goes with the brave.

The alchemical Philosophers' Stone is the main subject of this book. It has many names including the *Elixir of Life*, *occult gold*, *manna* and *dew*. For thousands of years the knowledge of this marvelous Stone has been the sole province of mystical brotherhoods including Egyptian Priests and Pharaohs, Melchizedek Priests, Arabian Schools, Rabbis, Kabbalahists, Indian Yogis, Rosicrucians, Freemasons and lone Jewish alchemists.

The subject embodies a mix of religion and politics that has fermented throughout history, occasionally erupting. The earliest traces we have of this are with first dynasty Egyptian Pharaohs. The trail tracks the devastating Hyksos invasion of Egypt and the Exodus of the Children of Israel from Egypt.

Ancient sanctuaries such as Harran and Jerusalem emerge as warehouses of arcane knowledge. So esoteric is the knowledge that it is from lone Jewish alchemists, who perhaps knew the least, that we learn the most. Jewish scholars persistently worked at alchemy and around tenth century CE translated the great medical and alchemical treatises of the Arabic world. In looking at the Philosophers' Stone, we have cause to

refer to the Old and New Testaments of the Bible and the Jewish Zohar as particularly fine mystical records.

From the sanctuary of Harran, there was a transfer of alchemy and metallurgy to Islamic Sufism. During the Italian Renaissance, the same knowledge became available from Constantinople through the enthusiastic acquisition of manuscripts by Cosimo de Medici. From Renaissance Italy, it made its way to Britain where the Elizabethans received it enthusiastically.

Ancient Harran generated chains of alchemy and architecture. These led through French cathedral building to the definition of Scottish and English Freemasonry. Links in the chain include the Phoenician *Dionysian Artificers*, the *Roman Collegia*, the *Magistri Comacini of Como* and the *Compagnonnage*.

From Jerusalem, the Jewish stream split into the Rabbinical Kabbalahists of the city of Alexandria, the Qumran Essenes and the Gnostics. The Alexandrian stream spilled into Greece, Spain and Ireland where it appears to have all but petered-out. The Essenic stream ended abruptly with the total Roman suppression of Jewish nationalism in the first and second centuries CE. Yet, there are faint but intriguing lines of survival of Melchizedek Priests in the Diaspora of Southern France through to today. The Roman Catholic Church suppressed both the Gnostic stream and the Great Heresy of the Bogomils. The former culminated with the Albigensian Crusade and violent assault on Montségur in 1245CE. Yet, again, stories persist of a secret wealth that was smuggled away to safety by a small group of Cathars.³

Another chain commences around 1128CE with discoveries by the Knights Templar in Jerusalem. Sheltered in Scotland after their dissolution, Knights Templar traditions fused into Scottish guilds of the *Compagnonnage* and later into English Freemasonry. Subsequently the German Rosicrucians fled to the protection of James I of England during the Thirty Years War in the early 1600s. From there, the Rosicrucians developed a very close affinity with English Freemasonry. They were to amalgamate with the upper degrees of Freemasonry, bringing organisational structure to the whole movement.

Alchemy has fundamentally influenced Western society, particularly in medicine and religion. In religion, for example, the *Eucharist* ceremony symbolizes alchemy. We find the rituals of the Roman Catholic Church, involving the congregation as the *living church*

in a yearly cycle, embody the complex symbolism of alchemy and the Mysteries.

Yet, the infamous Faustian objectives of unbelievable wealth and the *Elixir of Life* have also kindled the worst of human greed and avarice. The outcome was often disastrous for all involved. Loss of money, counterfeiting, swindles and murder. As a result, science abandoned the pursuit of alchemy in the sixteenth century. However, its daughter sciences of chemistry, physics, metallurgy, medicine and pharmaceuticals flourished.

This book analyses the closely related development of alchemical metals and glass technology from the earliest known practices in Anatolia, Syro-Palestine and Egypt. The Sabians of Harran and Yemen, and the Melchizedek priests of Jerusalem contribute a great deal. Using knowledge from Hermetic philosophy, we investigate the wet method of alchemy to find the green and lilac Philosophers' Stones.

The importance of *Light* and *Dew* emerges from roses, Rosicrucians and the historical milieu of the Knights Templars. We find that the *Ancient of Days* could be much more than a vision of Ezekiel. The romances of the Holy Grail integrate all of our knowledge of the Philosophers' Stone into a consummate whole.

Yet, our historical background can never be more than informed conjecture based on abundant circumstantial evidence. Considerable Jewish evidence is contained in the Bible and Kabbalah, both of which are deeply mystical and archetypal. Even these sources have more objective coherence than those of the other major group, the Rosicrucian descendants of the Indo-Hittites. The Rosicrucians prized oral over written tradition and have kept almost no records. The Elizabethan canons of literature are prominent exceptions.

A new element has abruptly changed this duopoly of knowledge. *Whitegold*, the modern Philosophers' Stone, now exists as a scientific fact. Many countries have even granted patents. *Whitegold* spans the gulf of physical credibility in alchemy and integrates biblical mysticism with the oral traditions of the Rosicrucians. It is the one and only tangible element in a sea of subjective cleverness. The chapters that follow build on this newfound bridge of understanding.

Integration of this work requires four major theories. These are the dynamics of population interfaces in the *Crucibles of Humanity*, the emergence of the Israelite race, their early homeland aspirations and the ancient heritage of the Philosophers' Stone. The Knights Templar

rediscovered the ancient Jewish heritage while the Rosicrucian heritage flows from the Indo-Hittites and more particularly the Indo-Iranians.

The establishment of the Israelites has traditionally been a controversial subject for scholars. This book presents a new theory. This is that the unique characteristics of the Israelites arose in the east of Bronze Age Anatolia. Here the two great language groups of the world, the Indo-Hittites and the Afro-Asiatics, were culturally compressed or fused.⁴ The outcome was a unique people with interwoven cultures. The *Alchemy Key* unlocks the door to this Anatolian cultural compression. Inside we find the answers to many questions preserved by different groups throughout the millennia.

Chapter 4 presents a new theory of the Crucibles of Humanity. This theory encompasses the most modern understanding from Genome research of broad population movements in history.

This book increases the understanding of our rich heritage. In solving esoteric mysteries, we can appreciate the underlying themes in many religions. Ultimately the strength of this book lies in delineating physical as well as philosophical advances. *Whitegold* is with us and the medical and technological possibilities are breathtaking.

There are at least three ways to read this book. The traditional linear way, front to back, past to present, is the journey of an Adept. To reach the end of the book it is best to defer exploring the many diverging sidetracks that entice one from the main path. Those seeking mystery and surprise might instead sample what is on offer by simply opening the book at random. Finally, the thoroughly modern reader might prefer instant knowledge rather than Wisdom, by reading the first chapter and then all the others in reverse order.

We begin our journey with modern alchemy, and then plunge into understanding alchemy's role in the history of society. Humans have a unique ability to think about their own thought. To understand the shared belief systems of history is to understand the meaning of life as conceived by man. We are really taking a unique cut through the belief systems, power structures and objective disputation mechanisms that constitute culture.

Glossary Note: In common with the practice of Biblical scholars, the term *Israelite* refers to the people of ancient Israel up until the return of Israel from the Babylonian Exile.⁵ After their return and until the present time the term *Jew* is used, which derives from Judah. The term *Israeli* means a modern citizen of

Israel. *Hebrew* refers either to the ancient language of Canaan or to the contemporary language of modern Israel. All Biblical quotes are from the Authorized King James Version. Dates following 1 BCE, are referred to as CE for the *Common Era*, which in the past was AD for *Anno Domini* or *the year of our Lord*. BCE means *Before the Common Era*.

Chapter 1 Arcane Alchemy

This might shock you, but in my hand, as I write, I'm holding the Holy Grail. I have just made the Philosophers' Stone in a crystal wine glass.

The High Priest Melchizedek might have felt the same awe, when he first made the Philosophers' Stone around 2000BCE. Have you seen the sculpture of him at Chartres Cathedral, welcoming initiates at the North Entrance, beneath the Rose Window. This is the famous Gate of the Initiates. He's there, along with Aaron, David and Solomon, holding a goblet containing the Philosophers' Stone.

The Melchizedek Priests at the Temple of Jerusalem were adepts in many aspects of the chemistry of gold. It strikes me now how easily they could have made shrewbread, manna or whitebread just as I have. Scooping Jordan River water, from the Brazen Sea in front of the Temple, then mixing it with alkali from a bowl to create the Philosophers' Stone in a golden bowl.⁶ Yes, right then and there because it doesn't take more than a few minutes.

I have the advantage of pure chemicals, but I too use the Jordan water or rather reconstituted Dead Sea. The Jordan River and salts from the Dead Sea are hugely prospective for making the Philosophers' Stone. In fact they are ten times better than other sea water, and considered especially good because they do not seem to have the poisonous heavy metal precipitate called a Gilcrest Precipitate.

Actually, any seawater, from well under the surface, will also do, especially if you are near an undersea vent. It is said that a skilled alchemist can even make the Stone repeatedly from the same bucket of water.

I made my Philosophers' Stone by heating Dead Sea water and then titrating it with Sodium Hydroxide to form a precipitate at about pH 8.5, drawing-off the salt water with a syringe and washing the precipitate a few times with distilled water. As it settled in the bottom of the wine glass, my precipitate looked just like Melchizedek's stone. I gazed at my precipitate, knowing that the thirty-day Egyptian rite of passage required five hundred milligrams of this substance per day.

My stone is probably seventy percent gold and thirty percent magnesium hydroxide, which is Milk of Magnesia. I can isolate the gold if I want to, by drying the precipitate to a powder and then mixing it with

hydrochloric acid. Anything that does not dissolve is the pure manna or Philosophers' Stone.

Alchemy with dissolved elements is simple and effective. It differs from with the Great Work because it starts with water already containing the necessary elements. Traditional alchemists would consider it the lightweight end of the Art. The Great Work focused on the reverse direction, converting metallic gold into the Philosophers' Stone. For the ancients this involved three major technological hurdles. The first was to make a solvent for gold, no easy achievement. The second hurdle was to eliminate the impure elements, particularly Nitrogen, introduced in dissolving the gold. The third major hurdle was to create a gold chloride that could be dissolved in water. When the gold dissolves, we have potable gold, or gold that can be drunk and ingested to purify the body. It was said that with this *Elixir of Youth*, the old could become young again; and life could be extended to at least to the natural limit of one hundred and twenty years. After all, the Bible said that Melchizedek, the King of Salem, who first possessed the Philosophers' Stone, would live forever.

I mentioned that dissolving metallic gold was no easy matter. Alchemists needed a Secret Fire. They reacted ammonium chloride or sal ammoniac, the Salt of Ammon, with niter or potassium nitrate to create nitric acid. Many chemists would be surprised to know that in antiquity priests distilled ammonia from dung, bones and horns at the Temple of Amun in Libya. The name ammonium even derives from the Egyptian deity, Amun. Egyptian Priests used this in their chemical works at their nearby Temple of Amun in the Oasis of Siwa in Egypt. Nitric and hydrochloric acids were combined to form *Aqua Regia*, that unique combination of oxidizing and non-oxidizing acids that together can dissolve metallic gold.

Nitric acid is among the most dangerous of substances to work with. Acid blinded many alchemists, or they met a painful respiratory end from the fumes, splashes and spills. Many inadvertently created poisons or made explosives. Fulminating gold and silver are highly unstable explosives, quite probably the deadly Shamir. Many military devices use fulminate of Mercury as a detonator.

Once alchemists overcame the issue of dissolving gold, they eliminated troublesome compounds of nitrogen with antimony. The ancients derived antimony from a variety of sources, which they called *Prima Materia*. Two popular starting points for the Egyptians were the

minerals of lead oxide called galena, and tin dioxide called cassiterite. Antimony was purified with iron or Mars, just as in the modern industrial process of extracting antimony from stibnite ore. When they saw the pure white vapour of antimony rise, the alchemists likened it to a white virgin queen, the moon goddess, and called the Philosophers' Mercury. This Mercury should not be confused with metallic Mercury, which is always poisonous if used alchemically.

The white virgin indeed brought relief to the injured. A fragrant cream made from a precipitate of antimony became a universal unguent of the alchemist doctors. This salve or universal medicine has healed many a wound from the Crusades to very recent times. The secret role of antimony was so intriguing that the metal, although very soft and less bright than silver, was often used for tableware such as salt salvers and gravy boats. Adepts could display these openly in public, with few knowing the real meaning of the white virgin in the metal.

Finally, Mercury, white virgin of alchemy, was married to the Sun King. A rainbow of colours appeared in the alchemist's flask. A green dragon battles a Red Man. The blood of the green dragon is the necessary sign that the son of love will be born. Finally, in the faeces of the reaction, a rock appears. It is the green lion tinged with lilac. This royal colour signifies Horus, the reborn king.

Nevertheless, I will not dwell on these celebrated reactions. They can be demonstrated but never scaled-up to any useful volume for medicine or industry. I would like to turn to another paradigm of alchemy.

There is a man in Phoenix Arizona called David Hudson. He patented a version of the Philosophers' Stone called Orbitally Rearranged Mono-atomic Elements (ORMEs) in many countries such as Australia and UK, although the US Defense Department vetoed his patent in the USA on the grounds of national interest. Gold, silver, rhodium, iridium and eight other Transition Elements can exist as ORMES.

ORMEs are virtually undetectable by conventional means because they lack a d-orbital electron. However, they do show a distinguishing infrared doublet located between 1400 and 1600 cm^{-1} .

We tend to focus on gold as the most valuable ORME. Yet, rhodium and iridium may be more important for health applications because five percent of mammal brains, by dry weight, is rhodium and iridium. When referring to ORMES we are really talking about the Transition Metal complex that includes gold.

In other words, ORME technology produces many Philosophers' Stones from the Transition Metal complex. The end is the same as for the Great Work of the alchemists, but it eliminates the prohibitively expensive Precious Metal complex, such as gold and platinum. David Hudson's process extracts the Transition Metals directly from basic and inexpensive sources such as volcanic rock. These are then processed to potable metals, whose primary uses are in medicine and industrial technology.

Take gold for example. Typically, metallic gold extracted from ore is only two percent of the available gold. The other ninety percent is in an ORME state. This provides plenty of potential for technical recovery, or should I say ORMIC recovery. It also has major ramifications for the supply and demand equation in the gold market.

Creeping through a wall into a modern alchemists cellar laboratory, a colleague and I experimented with David Hudson's patent method. We dissolved gold in Aqua Regia and then worked straight through for two days and nights. You can see a pH neutralization graph of mine on a web site called Whitegold. Although we were very careful, we could not get past a certain stage. David Hudson merely comments that while his method is written down, the art requires additional knowledge of things like timing, and he is not about to give this away while striving to build a pilot plant.

I hope that this discussion of pure chemicals and pilot plants has started to dispel your image of the author as a medieval puffer. The main point I want to get across is that modern alchemy exists as a scientific frontier and that it is very important. Let me tell you just how important it is.

Empirical evidence indicates that Hudson's chloride form of iridium and rhodium ORMEs can cure cancer, pronto. David Hudson believes that gold is associated with the pineal gland, rhodium with the thymus, while iridium seems to relate to the spinal chord and pituitary gland. There is also some anecdotal evidence from non-Hudson sources that a mix of seventy percent rhodium, fifteen percent iridium and fifteen percent gold is the most effective in achieving remission of cancer.

The healing process of ORMEs is not one of killing the cancer cells but of denaturing, or simply retarding their action to the point where cancer cells are indistinguishable from normal cells. The cancer no longer shows up on scans. It is still early days but there is considerable work going on under US National Institute of Health Alternative

Medicine funding to establish the bona fide of this substance in many areas such as breast cancer, AIDS, Lou Gehrig's disease, Parkinson's disease, multiple sclerosis, muscular dystrophy and arthritis.

Industrially, the great application of ORMEs is as an electrode and catalyst material for fuel cells. In a few years fuel cells are destined to replace batteries in everything from mobile phones to automobiles. The market for fuel cells will be enormous and their use is only being held back by the lack of a suitable electrode material. The special characteristic of ORMEs is that it is a superconductor and therefore suitable as a electrode material. This was in fact the specific basis that the US Defense Department vetoed David Hudson's US patent application.

I would like to end this chapter on a philosophic note because the study of alchemy and philosophy has always gone hand-in-hand. Much of today's chemistry of gold and ORMEs can be understood on a purely scientific level, but not yet everything. Some of the thinking is tied-up with the most recent of scientific discoveries such as the behaviour of superdeformed nuclei, Cooper pairing, superconducting microclusters, superfluids and Bose Einstein condensates, which were first created in 1995. Nobel Prizes are still being awarded for new learning about this area of science. Yet strangely the ancients seemed to know about it five thousand years ago.

I will now suggest a challenge. The complementary way to understand the new science of ORMEs and jump ahead of the scientific frontier is to understand what the ancients knew. This can only be done through a study of classical literature and the culture of religion. Take Shakespeare's plays the Merchant of Venice, Hamlet and King Lear. The Bible is a great but enigmatic reference. The Jewish Zohar or Book of Splendor is superb, especially that 3% in the Book of the Concealed Mystery and the Greater and Lesser Holy Assembly. Scientific alchemy, for me, is the final piece in the jigsaw. I believe that I have perhaps come closer to understanding the eternal enigma of the meaning of life.

I am sure you are wondering if I can make gold. Well, I have not tried, but a number of people I know have and they were successful in plating out gold or electrum, which is a combination of gold and silver. No, it's not trickery, but scientific extraction. However, the quantities have been very small.

The great alchemist Zosimus said that everyone should have a book of chemistry. I sincerely hope that you will find yours. In the next

chapter, we delve a little further into David Hudson's extraordinary alchemy.

Chapter 2 David Hudson's Alchemy

More than a decade ago, David Hudson, a farmer in Phoenix Arizona, stumbled upon the fabulous Philosophers' Stone while trying to mine and refine gold on his farm. He realized with some excitement that he had discovered a repeatable formula. Even better, his formula could be scaled-up from a laboratory to a chemical plant. This was something that had eluded alchemists for at least three thousand years.

Hudson's discovery is now a controversial subject at the forefront of pharmaceutical and industrial technologies based on high spin state *mono-atomic* or single atom elements of iridium, rhodium and gold. He has developed *high spin mono-atomic* states for many of the transition elements including gold.

David Hudson quietly patented his process in England, Australia and other countries around the world. He was unable to do so in the USA. The patent application fell foul of standard US Department of Defense objections relating to superconductivity, a technology of national importance.

Another explanation is that the process simply did not work, although this is normally not a basis for rejection. A convenient conspiracy theory is that the US Government realized that Hudson may have rediscovered the Philosophers' Stone and concluded it was far too important for humanity to allow any individual a patent. An *X-Files* variation of this conspiracy theory holds that the US military does not want anyone else in control of the substance. David Hudson points out in good humor that his failure to patent the process in the USA at least meant that no one else could.

Ultra fine metallic colloids of gold, platinum and silver are one form of pure metals used medicinally. To be effective, these colloid molecules need to have a diameter of between one to ten nanometers.⁷ These colloids give rise to some surprising claims. Gold colloids reputedly help the nervous system and relieve depression, anxiety and arthritis. Silver colloids are reputedly effective against over six hundred and fifty viruses, bacteria, fungus and yeasts. Many recommend care with silver because the element can build up in body tissue and become toxic to the bacteria required for normal body function.

	Rhodium %	Iridium %	Monatomics %	Cost per Gram (approx.)
Aloe leaf	0.17	0.07	0.24	-
Shark cartilage	0.24	0.04	0.27	-
Emprise Plus / Mexican wild yam	0.49	0.49	-	-
St. Johns Wort	0.8	0.60	1.40	\$15
Blue-green algae	1.00	0.54	1.54	\$15
Man-aloe (freeze dried aloe)	2.1	2.10	-	-
Ultimate Aloe flash dried	2.2	2.20	-	-
Blood root	0.6	2.20	2.80	\$1
Calf and pig brain	2.50	2.50	5.00	-
Ourco Nigel maritime pine bark	3.09	2.06	5.15	\$5
Vitali-Tea (six herbs)	2.56	7.98	10.54	\$5
Acemannan Hi- purity aloe	90.00	90.00	-	-

Common Sources of Monatomic Elements⁸

Powders containing trace metals like iridium and rhodium occur naturally. For example, flax, almond and apricot oils and grape juice contain both of these elements. Moreover, there is some evidence that carrots and aloe grown in volcanic soil have detectable monatomic rhodium and iridium. Those grown in non-volcanic soil have no natural monatomic elements.

There are a number of natural sources of therapeutic substances based on metals. These include a popular powder found in California that comes in various colours, including white. Homeopathic curers claim that clay from a Navajo reservation has special cancer curing properties. Others claim similar remedial properties for dark green aloe leaf essence and *Californian Manchurian Mushroom Tea* made from Kabuchi or Chinese mushrooms found under pine trees.

According to David Hudson, a commercial high-purity aloe is the most concentrated product. It is a freeze-dried polysaccharide powder of juices extracted from aloe vera grown on a volcanic island in the Caribbean. The relevant authorities authorized this high-purity aloe for feline AIDS but not for cancer treatment in humans. In AIDS patients, the thymus is usually shrunken. High-purity aloe in the blood stream seems to dramatically increase the white blood cells and T-cells. The increase in T-cells comes from recovered activity in the thymus, which can grow by forty percent after treatment for one and a half months.⁹

The table above shows the percentages of rhodium and iridium elements in some common sources. David Hudson claims that none of these substances has measurable amounts of monatomic gold, the most important element.

Following is a Periodic Table showing the Transition Metals thought to have this monatomic capability. David Hudson's *monatomic gold* or *Whitegold* is the scarcest monatomic element. It is thought to be much more *active* than the other monatomic substances. The material is called *Whitegold* because it has a modest grey-white colour. It is not platinum, which jewelers call whitegold.

The technical name for *Whitegold* is *Gold in its Orbitally Rearranged Monatomic Elemental* (G-ORME) form. David Hudson's initial process for its preparation from metallic gold is set out in Appendix 1. The Appendix also contains a modern technical explanation.¹⁰

1a	2a	3b	4b	5b	6b	7b	8	1b	2b	3a	4a	5a	6a	7a	0
----	----	----	----	----	----	----	---	----	----	----	----	----	----	----	---

H																	He
Li	Be											B	C	N	O	F	Ne
Na	Mg											Al	Si	P	Se	Cl	Ar
K	Ca	Sc	Ti	V	Cr	Mn	Fr	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr
Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe
Cs	Ba	La	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rn
Fr	Ra	Ac	Rf	Ha	?												

Periodic Table of Elements
Transition Elements thought to form ORMES

Scientists do not yet understand the process by which *Whitegold* apparently repairs cells. David Hudson hypothesizes that nitric oxide (NO) attacks the monatomic atoms in body cells and deactivates them.¹¹ This causes the aging process and eventually death. As humans, we breathe to live but in doing so we also draw in one percent by volume of nitric oxide. This ages and eventually kills us by the process of deactivating monatomic substances in our body cells.

David Hudson suspects that when a cell dies, the bound monatomic high spin atom falls to low spin by emitting a gamma photon or burst of light due to electron pair annihilation. Nitrogen fourteen in the nitric oxide absorbs this light and converts to radioactive carbon fourteen. This is why living bodies produce radioactive carbon fourteen. The technique of carbon dating uses the knowledge that living cells cease producing carbon when a body dies.

Eating monatomic elements in our food such as carrots and grape juice may *recharge* our system. Ozone and peroxide can also help remove toxins.¹² Yet, the combined effects of recharging and cleansing are insufficient to retard the aging process and so a natural life ends at about eighty years of age.

David Hudson believes that *Whitegold* is unique among the monatomic elements because it is able to correct DNA deficiencies by a denaturing process. He hypothesizes that eating larger doses of monatomic elements may decelerate the aging process and perhaps even reverse it. *Whitegold* would relax the damaged DNA and allow it to correct and recombine.

Researchers are rigorously scrutinizing genetic correction in humans with the karposi sarcomas of AIDS, liver and breast cancer, Lou Gehrig's disease, Multiple Sclerosis and arthritis.¹³

Although little research is available on the medical use of *Whitegold*, there is some anecdotal evidence that the chloride form of ORME iridium is effective in the remission of cancer.¹⁴

Culture tests also confirm that rhodium chloride has some effect on cancer cells with abnormal activity reduced by about sixty percent. There is no effect on normal cells. The precise mechanism is not yet certain. Retardation of cancer activity in the cells occurs even if the rhodium is only in local proximity. David Hudson feels a resonant vibration is at the center of the whole science of monatomic substances and refers to it as *the Spirit* of life. In 1995, he set up a group to fund his pilot plant called the *Science of the Spirit Foundation*.

Other test tube studies with pure monatomic metals on cancer cells and with cancer patients have been inconclusive. In one cell culture test, the cancer cells reverted to normal, while in other tests the cancer cells simply continued without effect.¹⁵ Seven women with breast cancer took pure ORME materials with no effect.¹⁶ It is now hypothesized that the reason pure ORME-state elements have no effect is that they are not absorbable into the normal digestive system in the same ready way that chlorides are digested.

More extravagant metaphysical claims made by paranormal sources are that the body has the ability to travel anywhere by just thinking. This translocation or astral travel is called *the rapture*. Other flamboyant claims are that a person can live eight hundred to one thousand years with a perfect body in the state of a teenager and communicate telepathically.

While not subscribing to paranormal phenomena, David Hudson does claim that his monatomic substances are superconductors and that this may provide a possible explanation for the amazing behavior of the *Ark of the Covenant*.

Jewish *Midrashim* commentaries describe how the *Ark of the Covenant* levitated and carried along some of the people who were supposed to be carrying it.¹⁷ The only known phenomenon that could levitate in this manner is a superconductor's *Meissner field*.

A *Meissner Field* is a strong diamagnetic field, unique to superconductors, that causes them to be repelled by an external magnetic field. Heike Kamerlingh Onne, a Dutch physicist, first identified Superconductivity in 1911. It is a state of zero electrical resistance, usually exhibited at very low temperatures. It was not until 1933 that the German team of Karl W. Meissner and R. Ochsenfeld showed that superconductors possess a *Meissner Field*. Notwithstanding these early successes, the phenomena of superconductivity was not properly understood until 1957 when three American physicists proved that it was due to the quantum effect of electrons moving in pairs. For this work, they received the 1972 Nobel Prize for Physics.¹⁸ The Nobel Committee again chose this strategic area of research for its Prize in 1987 and 1996.¹⁹

As *Whitegold* is a superconductor with a *Meissner field*, the pot of *manna* in the *Ark of the Covenant* could have contained a quantity of *Whitegold* that produced such a field. There is some suggestion that Moses placed an omer of manna, or *Whitegold*, in the Ark. David Hudson's theory is that a *Whitegold's Meissner field* would then have

surrounded the Ark causing it to levitate and glow with the radiance of the *Shekhinah*. This would have also caused the ill effects on the Philistines of Ashdod. The Ark caused them hemorrhoids, from the Hebrew OPLIM meaning tumors.²⁰ Josephus says of the diseases inflicted at Ashdod:²¹

...for they died of the dysentery and flux, a sore distemper that brought death upon them very suddenly; for before the soul could, as usual in early deaths, be loosed from the body, they brought up their entrails and vomited up what they had eaten...

Similarly, the peoples of Gath and Ekron at the time of Samuel could hardly wait to return the Ark.²²

An unusual characteristic of *Meissner fields* is that another *Meissner field*, which oscillates at the same frequency, can enter that field of the first and not perturb it. Each week the High Priests of *Melchizedek* ventured beyond the veil in the Holy of Holies. There they partook of the *Bread of the Presence of God*. Then more *Bread* was set out for the next week before the *Ark of the Covenant*.

A *Melchizedek* high priest who had eaten the *Bread of the Presence of God* for some time could theoretically approach and safely touch the *Ark of the Covenant*. The Priest would not perturb the Ark's *Meissner field* because of his resonance with it. Resonance avoids a voltage difference.

The absence of resonance when an ordinary person approaches the Ark could lead to a collapse of flux, a voltage difference and an electrical discharge.²³ This phenomenon may have given rise to the practice of tying a golden chain around the High Priest's foot. Priests waiting outside the Holy of Holies could drag out the High Priest if the Ark immobilised him.²⁴

The properties of ORMES have not been widely validated. Nor is David Hudson's *Whitegold* precisely the same as the Philosophers' Stone in any one of its traditional forms. Yet, the similarity in materials and the derivation of processes is highly compelling. If traditional alchemists difficulties such as chemical fires are an indication of shared technology, David Hudson's pilot plant is certainly no exception.

The preparation of the *Whitegold* from pure metallic gold is an expensive and time-consuming process. It is unlikely that there would be sufficient produced in this way for many to undertake the Egyptian rite of passage, which is to consume five hundred milligrams of *Whitegold* each day for thirty days. Testing is not even possible until David Hudson's

troubled pilot plant provides the direct production of white gold from volcanic ore.²⁵ His plant uses sixty five million year old volcanic ore from the Arizona desert.

Before obtaining the privilege *Whitegold* may bring, it is well to remember a Rabbinical warning that the powder can be used for good or evil and it is incumbent upon all to learn to control our own dark side before partaking.²⁶

Understandably, then, the absolute conditions for unlocking this door lie in purity, selflessness, and the mastery of instincts.

In the next chapter, we look at Jerusalem as an ancient center for alchemical technology.

Chapter 3 Enigma of King Solomon's Temple

King Solomon's reign was sometime during the period 1015BCE to 931BCE. His father, King David, had consolidated Judah and Israel into the United Kingdom of Israel, ruled from Jerusalem. By the time of Solomon's kingship, Jerusalem had become a wealthy centre of trade. The Books of I Kings and II Chronicles describe how Solomon constructed a mighty temple to house the Arc of the Covenant. He decorated it with the most sumptuous of stonework, woodwork and metalwork using Phoenician artisans provided by the King of Tyre.

Although there were many older temples on Mount Zion, Jewish and Biblical scholars consider King Solomon's Temple the First Temple of Jerusalem.

The Babylonian King Sennacherib besieged Jerusalem at the time of Hezekiah in 700BCE. Hezekiah paid him a tribute of a king's ransom including thirty talents of gold, eight hundred talents of silver, precious stones and antimony.²⁷ The next Babylonian king, Nebuchadnezzar invaded Jerusalem in 597BCE and again in 587BCE.²⁸ In the latter invasion, he destroyed the Temple and transported the population of Jerusalem to Babylon.²⁹

King Cyrus of Persia later returned the descendants of these Israelites to Israel in 538BCE. He financed the construction of the Second Temple by Zerubbabel, albeit in an austere style. The name Zerubbabel actually means *Children of Israel* and is probably an archetype. The Jews completed the Second Temple in 515BCE. It operated until 169BCE when plundered by Antiochus IV Epiphanes, the Illustrious. He allegedly removed both the visible and hidden treasures.³⁰

With permission from the Sanhedrin, Herod the Great demolished Zerubbabel's Second Temple in 20CE and constructed a grandiose Third Temple in only eighteen months. Fifty years later, the Roman General Titus burned this temple to the ground on the very anniversary of the destruction of the First Temple. His action was in response to fanatical militancy by Jewish Zealots who murdered a garrison of surrendered Roman troops in Jerusalem.

The Jewish chronicler Flavius Josephus and Roman historian Tacitus both wrote that Titus had not wanted to destroy the Third Temple. They did so because after heavily fortifying the temple, the Zealots fervently defended it.³¹

Flavius Josephus warrants a brief character sketch, as he will often contribute to our research. Josephus was nobly born in Galilee as a descendant of the Hasmonaeen-Maccabees. He was educated as a Priest of the Temple and became the revolutionary Governor of Galilee in the Zealot uprising of 66CE. He commanded nationalist guerrilla forces against the troops of Vespasian. The Romans captured him. However, in front of General Vespasian he announced that Vespasian was the messiah the Jews awaited and that both Vespasian and his son Titus would become emperors of Rome. After Vespasian became emperor in 69CE, conveniently proving Josephus a sage, Vespasian appointed Josephus part of his entourage. Vespasian also gave Josephus an apartment in the imperial palace and bestowed the citizenship of Rome on him. Josephus' chronicle, *The Jewish War*, provides our only detailed account of the Zealot uprising in 66CE and the fall of Massada.³²

Josephus gives a date for the commencement of King Solomon's Temple of 1060BCE, some one thousand one hundred years before his own time. He does this by nominating the period from the laying of the foundation stone of the First Temple to the destruction of the Third Temple by Titus in 70CE as one thousand one hundred and thirty years, seven months and fifteen days.³³ He then goes on to describe the terrible destruction of the Third Temple in graphic detail:³⁴

While the Sanctuary was burning, looting went on right and left and all who were caught were put to the sword. Such were the height of the hill and the vastness of the blazing edifice that the entire city seemed to be on fire, while as for the noise, nothing could be imagined more shattering or horrifying. There was the war-cry of the Roman legions as they converged, the yells of the partisans encircled with fire and sword... Yet more terrible than the din were the sights that met the eye. The Temple Hill, enveloped in flames from top to bottom, appeared to be boiling up from its very roots; yet the sea of flame was nothing compared to the oceans of blood.

The Romans continued to systematically quash the Jewish uprising by eliminating Zealots in Jerusalem, Essenes in Qumran, the Zealots and Sicarii occupying Herod's Massada fortress and the entire Jewish population of Caesaria.

Jewish militancy flared once more when Rabbi Akiva inspired a Maccabee revolt under the brilliant Jewish revolutionary leader Simon Bar Kochbar in 130CE. Simon Bar Kochbar was known as the *Son of the Star*. This name has the same meaning as that of Zoroaster and

implies he was an initiate in the royal mysteries. He was a prince of Israel and constituted a prospective messiah for the Hasmonaean royalty of Israel.

Bar Kochbar always fought in the front line at the most dangerous points. He led two hundred thousand men to successfully establish an independent Jewish state, but it was to last only three years. The Romans lost an entire legion regaining control. In retribution, the Romans leveled one thousand villages, killed half a million people and sent many thousands of people abroad as slaves.

After the disastrous revolt of Bar Kochbar, the Rabbis actively discouraged political messianic hopes.³⁵ They denounced sects such as the Judeo-Christians that calculated the *Time of the End*. The Rabbis renamed Bar Kochbar *son of a lie*. They declared all messianic and apocalyptic literature uncanonical and secular.

Bar Kochbar's Hasmonaean uprising was not Christian but Jewish nationalism. Massada's fall exhausted it in 67CE and led Roman Emperor Hadrian to order the total obliteration of Jerusalem. Absolutely nothing remained of the city except for the western retaining wall. The Romans dedicated a small temple to Jupiter on the desolate site.

We now turn to the archeological investigations in Palestine that stand at odds with the early Biblical account of King Solomon's Temple. The first hurdle is that independent records from Egypt, Mesopotamia and Phoenicia do not confirm the existence of either David or Solomon. The only king of the relevant period to have ruled over the legendary empire of Solomon that stretched from the Mediterranean to the Euphrates was the Egyptian Pharaoh Tuthmose I, as he recorded on the *Tombos Stela* c1490BCE.³⁶ Tuthmose III was the next ruler of this region at the time he campaigned to Naharin on the Upper Euphrates in 1480BCE.

As to the name David, the Essenes simply regarded the name *David* as the generic name of the promised *messiah*.³⁷

Archeological digs provide the next set of hurdles. They have not verified the magnificence of Solomon's city or his Temple. There are no signs whatsoever of an advanced material culture having existed.³⁸ Buildings were not monumental works of carved stone ashlar but small with clay floors.³⁹ None of the Temple's famed pomegranate decorations have ever been discovered, although a small decoration in the archeology section of the Israel Museum in Jerusalem shows that pomegranates were at some time used as decorations.

If the era of King Solomon was relatively impoverished and culturally desolate, we must ask if the Biblical accounts are substantially fictional archetypes or if the archeologists are mistaken. Two key factors help us to understand this question. Firstly, it is widely thought that the Five Books of Moses that form the Pentateuch and Old Testament derive from King Solomon's time or shortly after.⁴⁰ The author, affectionately dubbed *J*, would have been quite familiar with the near history of Israel and particularly the temple of the city of Jerusalem. Given that archeological evidence in Jerusalem and all of Judah and Israel does not conform to *J*'s description, literal interpretation is unwise.

One piece of evidence is conclusive in deciding that Biblical accounts of King Solomon's Temple are fictional archetypes. This is that Thutmose III plundered the legendary treasure of the Temple in 1480BCE. This is approximately five hundred and thirty years before construction of King Solomon's Temple in 950BCE. Thutmose III recorded his Palestine campaign and its spoils in a temple at Al-Karnak in Egypt.

In 2134BCE, Egypt's eleventh dynasty began building the temples of Al-Karnak. Construction lasted for one thousand five hundred years. Thutmose III's area records in bas-relief the same grand and precious ornaments and furniture mentioned in the Bible. At odds with this is the Bible, which says that David gave these things to Solomon.⁴¹ The bas-relief shows the items and their quantities.⁴² The top five rows of the bas-relief are objects of gold, the next five rows show objects of silver mingled with gold and precious stones. The lower rows show objects of bronze and semiprecious stones.

The wealth is so extensive that it is easy to imagine it represents hundreds of years of trading. Yet, these are only the sacral goods presented to the Priests of Amun. Other Egyptian monuments attest to the secular plunder retained by the Pharaoh and his viziers such as furniture and chariots of gold and silver. The tomb of the vizier *Rekhmire* records that Thutmose III transported the Israelite metallurgical and craftsman skills to Egypt:⁴³

Bringing the Asiatic copper [-smiths] which his majesty captured in the victories in Retenu ... Making chests of ivory, ebony, ... captives, which his majesty brought for the works of the temple of Amon.

Various Rosicrucian orders such as the *Brotherhood of the Rosie Cross* look to Thutmose III as their mystical patriarch and use Thutmose III's cartouche in their symbols. There is some support for this claim as

Masonic symbols are apparent on Thutmose III's obelisk now located in New York's Central Park.⁴⁴ Other Rosicrucian orders look back to an even earlier time of 1950BCE and the twelfth dynasty Pharaoh Sesôstris I. His profound maxim *Know thou thyself!* is the distinguishing characteristic of a modest man engraved at the Temple of Delphos (an imaginary temple of perfection).⁴⁵ The dimension of this statement became very important in both alchemy and mystery religion.

The *Book of the Concealed Mystery* of the Zohar describes King Solomon joining himself to the Daughters of Men. The apocryphal Book of Enoch describes Azazel in a similar way.⁴⁶ The Zohar thus suggests, surprisingly strongly, that King Solomon is descended from the ancient *Nephilim* or their descendants the *Anakim*, of whom we shall have more to say in Chapter 17. If this were indeed the case, there would have been many opportunities for the famous Temple to be built before the campaign of Thutmose III and perhaps even before the time of Sesôstris I, who ruled five hundred years before Thutmose III.

In fact, Herodotus maintains that Pharaoh Sesôstris is the unknown *Shishak* who sacked the First Temple, a millennium before the biblical dates.⁴⁷ This is quite plausible from what we know of Sesôstris' campaigns. However, Josephus vigorously denies this contention and he is probably correct.⁴⁸ Herodotus' Sesôstris is most likely Sese-Ramses II, who some storywriters call *Sesoosis*.

Pharaohs such as Thutmose III and Ramses II liked to compare their acts to the great Pharaoh Sesôstris, who was the first Egyptian Pharaoh to pillage Palestine and Anatolia. If *Sesoosis* is really Ramses II then Herodotus is dating the destruction of the Temple to the era of the Battle of Kadesh in 1291BCE.

The Bible dates the sack of the First Temple by an Egyptian king named *Shishak* or *Sheshech* to the fifth year of Rehoboam, the son of King Solomon.⁴⁹ Yet, this Pharaoh *Shishak* (SHSHK) is absent from Egyptian records.

It is useful to review the background to the despairing legend of *Shishak*.⁵⁰ Due to Solomon's idolatry, God declared through the prophet Ahijah that Jeroboam, an official in Solomon's court, would receive ten tribes from Solomon. Solomon sought to kill Jeroboam, who fled to the protection of Shishak in Egypt. He returned after Solomon's death to become the leader of the new northern kingdom of Israel. Solomon's son, Rehoboam, ruled the southern kingdom of Judah. After the split, Shishak invaded both weakened kingdoms.

The inspiration for this story seems to be the splitting of Egypt in 1075BCE by the twenty-first dynasty. High Priests in Thebes continued to rule Southern Egypt. Kings from Tanis in the far northeast of the Delta ruled the new independent North Egypt. The Libyans took advantage of the weakened kingdom with an invasion c945BCE that overthrew all Egypt. Chapter 6 will show the Semitic Levant Asiatics in Egypt, who came closest to power in the nineteenth dynasty, truly regarded Egypt as their rightful possession. This was the grand heritage of *Jacob on the Ladder*, which Ramses II recorded on his stele commemorating the four hundredth anniversary of his dynasty.

Although the Exodus expulsion of Ra Meses, the Biblical Moses of whom we shall see more in Chapter 5, was a temporary setback, it was not decisive to Levant Asiatic involvement. Nor was loss of power by the nineteenth dynasty. The second Pharaoh of the twenty-first dynasty, Psusennes I of Tanis, reestablished it. He associated his lineage with the nineteenth dynasty and, in doing so, reignited Semitic Levant Asiatic ambitions for the Delta.

In stark contrast, Psusennes II's disastrous loss of all Egypt to the Libyan Shoshenq I after the foolish division of the kingdom by the twenty-first dynasty was fatal to Levant Asiatic ambitions for Egypt. King Solomon's son, Rehoboam, is therefore the luckless biblical archetype for the two Pharaohs called Psusennes.

However, even Shoshenq I sought the traditional legitimacy of Egyptian ultimogeniture for his family. Firstly, he recognized Psusennes II by the dedication of a statue. Then his son Osorkon married the daughter of Psusennes II.⁵¹ Through this marriage and by the principal of ultimogeniture, Osorkon's own son became a legitimate Egyptian Pharaoh.

Shoshenq I, the twenty-second dynasty invading Pharaoh, had a similar name to the Biblical Shishak. An inscription in the Temple of Karnak made in Shoshenq I's twenty-first year dated his rule at c925-924BCE. He is contemporary with the Tel Dan stele and Mesha stone.

However, the perplexing name of Shishak is probably not simply that of the Libyan Pharaoh who conquered Egypt as biblical writers of the Severan dynasty and successive Massoretic revisionists to the tenth century CE assume.⁵²

The Dead Sea Scrolls more often agree with the Septuagint than with the Massoretic text.⁵³ Indeed, the Corpus found at Qumran contains no mention of Shishak in either Kings or Chronicles. Even circumstantial

evidence implies that Shoshenq I's Levant conquest produced little booty from Jerusalem. While the bas-relief displays of his conquest at Karnak are incomplete as regards the tally for Jerusalem, the total tribute is clear. After eliminating the tribute from identified cities, there is little remaining tribute to associate with Jerusalem. If there was a glorious wealth of gold shields and other tribute from Solomon's city, Shoshenq I certainly did not triumphantly record it.

Using accepted Biblical chronology the fifth year of Rehoboam would be about 917BCE, about five hundred and sixty years after Thutmose III's conquest. The Atbash Cipher solution decodes Shishak to *Babel*, meaning Babylon (see Appendix 10).⁵⁴ The Babylon connection means the fifth year of Rehoboam could well be another three hundred and twenty years later, in 597BCE. In this year King Nebuchadnezzar of Babylon invaded Israel, destroyed the Temple and carried the people into Exile.

We therefore have a dazzling array of dates some eight hundred and eighty years apart, from the conquest of Thutmose III to the time of King Nebuchadnezzar. There must be another explanation.

While retaining the identity of *Shishak*, we need to dispose of the derived Atbash Cipher solution as a date for the destruction of the Temple. There were two traditional oppressors of the Israelites: Egypt and Babylon. The archetypal Egyptian King *Shishak* represented the kings of both lands. The biblical stories neatly combine the Israelites' two aggressors Shoshenq I and Nebuchadnezzar into a single archetype (later Rome was rolled in as well). The similarity of Pharaoh Shoshenq I's name to *Shishak* is a fortuitous device that greatly enhances the power of the archetype because of its apparent internal consistency.

King Shoshenq I's Palestine campaign also conveniently aligns with the break-up of David's empire. However, the lost empire was not Israel. It was the Delta of Egypt and all the lands in Thutmose I's kingdom that stretched to the Euphrates. The forlorn Israelites were anxious to regain their domain:

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots ... And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*⁵⁵

For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them ... Jerusalem, and the cities of Judah, ... Pharaoh king of Egypt, and his servants, and his princes, and all his people ... all the kings of the land of Uz, ... the Philistines, ... Edom ... Moab ... Ammon, ... Tyre ... Zidon, and the kings of the isles which are beyond the sea ... Arabia, ... Zimri ... Elam ... Medes ... the north, far and near and the king of Sheshach shall drink after them.⁵⁶

We begin to suspect that the exact physical location, relevant time and culture of the Temple are very uncertain because they are veiled stories of Israelite political ambition for the Egypt's Delta and the land of Canaan. The synthesized archetypal history has drawn on many legends over more than a millennium to create the famous Temple in the Israelite's city of last resort, Jerusalem, which became their icon of nationhood.

The Babylonian conquest mercilessly destroyed the records of the Judeans. Religious and political leaders were killed en-masse. The remaining population, primarily women and children, marched to Babylonia in slavery. This resulted in the loss of both oral and written tradition. Only fragmented legends remained. The returning Jews at the time of Cyrus assembled what they could into consistent stories of their history. Rather than single events, these became medleys. Individuals became archetypes. God's arbitrary treatment of his chosen people led to many explanations and conspiracy theories. Stories became didactic rather than fact. They developed a revolutionary flavour. The only thing constant about Jewish history was its frequency of redefinition.

Many Pharaohs troubled the Israelites during the one thousand five hundred years from Sesôstris I to the writing of Chronicles and Jeremiah in 450BCE. The historians of Chronicles and Jeremiah may well have been unaware of the relevant Egyptian Pharaoh at the time of the Exodus.

We only need to contrast the despairing paucity of their information resources with our own acute lack of knowledge of events over the last one thousand five hundred years. We are hazy about much of the Dark Ages. We know almost nothing of the early Papacy. We have not even solved the controversy of whether the greatest writer in the canon of English Literature, William Shakespeare, was a real person or a team of lawyers, poets and publishers.

A recently discovered Phoenician text on limestone at *Tel Mikne*, the ancient Philistine city of Ekron, suggests how the histories of the First Temple were developed.⁵⁷ The text commemorates that Achish constructed the temple of Ekron and archaeologists place this at around 650BCE. Fifth century BCE Biblical authors similarly wrote that David knew a Philistine king by the same name of Achish.⁵⁸

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

So it is likely that the authors of Samuel and Kings used the events of the 650BCE era and melded them with myths of earlier times as the broad canvas for their histories of David, Solomon and the First Temple.

By the time of Christ, a third national oppressor joined Egypt and Babylon in the archetype of *Shishak*. At the time of *Revelation*, in 95CE, Babylon represented Rome. The *Revelation of John* predicts the destruction of Babylon. The celestial city of Jerusalem is to replace it.⁵⁹ Babylon is in this case the occupied terrestrial city of Jerusalem. It also includes the Roman Empire and in particular, Rome itself.

From the paucity of evidence for King Solomon and his Temple, we can only conclude that large parts of the King Solomon myth involve the projection of an Israelite archetype. This has a mishnaic *precedent* or midrashic scriptural interpretation.⁶⁰ Of what is King Solomon an archetype? His own name tells us but we need to understand the ancient code of subsumed names.

We need to look at one more mystery before moving on. This is the real meaning of the name Solomon, given the heritage of King Solomon's city of Jerusalem.

In antiquity, the reason that a God could have many names was that all-powerful gods regularly incorporated names from all other gods they overcame.⁶¹

Conquering gods their titles take

From the foes they captive make.

The Kabbalah observes this formula throughout. It allows us to understand the linguistic form of Solomon.⁶² Breaking names into meaningful syllables is the priestly language also known as the *Language of the Birds*. It renders the name Solomon as *Sol-Om-On*.

This indicates dominance over the sun god Sol, the divine mantra Om or omnific word AUM representing the gods Brahma, Vishnu and

Shiva of the Indo-Hittite pantheon, and the Egyptian and Greek gods of On.⁶³

The letters AUM also stand for the Latin *Artifex Universus Mundi*, which means the *Great Architect of the World* and has the numerical cipher sum of 33. While the sacred word of the Brahmins is *AUM*, the Buddhists use *O-mi-to* and the Druids *O. I. W.*⁶⁴ Plato identified the Tetragrammaton:

Tell me of the God of On, which was, is, and shall be.

Dominance over these gods also demonstrates that Solomon is one form of the god Yahweh. The next chapter confirms that Solomon knows one of Yahweh's secret names, *Iahu*. By dominance logic, *Iahu* is one of Solomon's names, as it was also one of Horus' names in Egypt.

Furthermore, the name Solomon is but one part of the Tetragrammaton JHWH in a greater whole. Freemasonry records the legend of King Solomon, Hiram King of Tyre and the great architect and master of building, Hiram Abiff, together building King Solomon's Temple. In these three characters, we find the Holy and Ineffable name of God recorded.⁶⁵ The consonant *W*, or *Digamma F*, represents King Solomon, whose name most simply means Peace. *W* is one of the two secret letters of the Hebrew alphabet regarded by the Pythagoreans as uncontaminated by the errors of the material universe. The other secret Hebrew letter is *H*, representing the first day of creation. It is therefore analogous to the creating architect, Hiram Abiff. Finally, *JH*, which represents Sovereignty, equates to Hiram King of Tyre.

In Jewish tradition the three consonants of the Logos Tetragrammaton JH-W-H have additional meanings that relate to the leading tribes of Israel.⁶⁶ JH is the letter of the tribe of Benjamin and its precious stone *Jerel*, or amber. This is also Hebrew for *electricity*, although *Hashmal* is the modern word.⁶⁷ In Ezekiel's vision of the *Ancient of Days*, *Hashmal* was the divine substance that provided the fiery splendors of God's Throne and Countenance, the *Merkabah*.⁶⁸

The letter *W* is the letter of the last day of creation and associated with the phrase: *Let there be rest*. *W* is the letter of the tribe of Judah and its precious stone is the fire garnet. Finally, the letter *H* is the letter of the first day of creation associated with the phrase: *Let there be Light*. It is the letter of the tribe of Levi and the associated precious stone is Lapis Lazuli. The Talmud describes the Ten Commandments recorded on two tablets of *sappur* and entrusted to the Levites for safekeeping. *Sappur* is Lapis Lazuli.

Yet, the meanings of the Tetragrammaton extend even further. The vowels AOUEI can be inserted into the Hebrew Tetragrammaton YHWH to create the whole name of God. These vowels represent the female *spirit that moved on the face of the water*.⁶⁹ Emperor Frederick III, the first Habsburg Holy Roman Emperor who reigned from 1452CE to 1493CE, adopted this vowel set as his personal motto or device.⁷⁰

We have seen that deconstruction of the name Solomon produces three names and, alternatively, Solomon is one of three names making up the greater whole of the Tetragrammaton. This same formula is common with the Afro-Asiatic Triple Goddess. While a single Goddess, she has three primary guises, each in turn represented by three Muses. This leads to the famous Ennead of nine Muses or manifestations of the Triple Goddess.⁷¹ The three original Muses are the Triple Goddess in her orgiastic aspect, while Three Fates and the Three Hesperides are the Triple Goddess in her death aspect.⁷²

Every study of mythology must begin with a study of the many-titled Mother Goddess, Triple Goddess or White Goddess.⁷³ Her worship underlay the political and religious systems that existed before the Indo Hittite invasions. When motherhood was the prime mystery of society, the Mother Goddess took lovers for pleasure. Her victims feared, adored and obeyed her. The cycles of the Moon, which aligned with her twenty-eight day menstrual cycles, led the Mother Goddess to be identified with the three phases of the moon: maiden, nymph or nubile woman and crone. While the moon did not grow dimmer as the year waned, the sun died and was reborn under her influence. The witches of Thessaly, a Mother Goddess cult dreaded by everyone, threatened the sun with perpetual night.⁷⁴ It did not happen because the Goddess raised another king.

The Priestesses at Delphi chose a nymph to celebrate the sacred marriage by a foot race.⁷⁵ This forerunner of our modern Olympic Games, Hera's Games, took place one day before the main games.⁷⁶ The victrix became the high priestess of Hera and one with the Goddess by partaking of her sacred cow.

Another method was simply to award the right by ultimogeniture to the youngest nubile woman of the junior branch of the royal house. The nymph then chose an annual lover who was elevated to king.

After erotic lovemaking with the nymph, the crone sacrificed the king to fructify the trees, flocks and crops with his blood. The college of priestesses then ate his raw flesh wearing the masks of bitches, sows and

mares. In Europe, the ritual was amended so two kings reigned and died. The king died at the summer solstice and his tanist, or supposed twin, at the winter solstice. The tanist's reward was reincarnation as an oracular serpent of Wisdom. The phases of the moon governed time and the king died at the seventh full moon after the shortest day.⁷⁷ When resistance developed to this arrangement, the Priestesses substituted a surrogate boy-king, called an *interrex*, who died in place of the king.⁷⁸

In Crete a kid was substituted for the human victim, in Thrace it was a bull-calf and the Aoleans substituted a foal. The rituals of the Mother Goddess were firmly rooted in Arcadia. The Arcadians sacrificially ate boys right up to Christian times.⁷⁹

With insight from the Triple Goddess into Solomon's name, it is hardly surprising that there is a long history of association between Solomon and his city of Jerusalem. Josephus records that the first name of Jerusalem was *Solyma*. The sun god *Sol* is the Jerusalem demi-god of the sun, *Salma*, who was associated with both Jerusalem and Hebron.⁸⁰ *Salma* was also *Reseph*, the Canaanite *Mikal*, *Michael*, the Egyptian *Osiris* and *Salmon* the forefather of Solomon.⁸¹ *Salma's* father was *Beli* the Willow God and the *Lord of Light*. His mother was *Sal-Ma* the Willow Mother and Moon Goddess. In this context, Jerusalem was an important shrine to the *Son of the God of Light* some one thousand four hundred years before the time of Jesus.

Before Mosaic reinterpretation, Caananites celebrated the god *Salma* or *Sal-Ma* with an orgiastic fire and water festival in Jerusalem. It was originally Anatha's Bacchanal willow tree orgy for rainmaking.⁸² The celibate Jewish *Feast of the Tabernacles* preserves this festival. According to the Talmud, the Pharisees found it difficult to curb the traditional lightheadedness of the women as they solemnly brought water from the Pool of Siloam on the climax of the festival, the Day of Willows.⁸³

The same harvest festival in Athens was the *Oschophoris* in which male participants carried fruit laden boughs. They corresponded to the *lulab* of the *Feast of Tabernacles*.⁸⁴ Effergies of Ariadne with detachable limbs dangled from the Athenian boughs. They represented Ariadne's suicide in fear of Artemis. In the Mochlos hoard, archeologists discovered delicate *Borealis* gold tiaras worn by priestesses who ritually committed suicide and were dismembered in the same way as Ariadne at the *Oschophoris*.

Salma is the original god of this festival. His name is part of Jerusalem, *Uru-Salim*, from the Tell Amarna letters of 1370BCE. Assyrian records of the same period show Jerusalem was *Ur-Salimu*. All these names are referring to *Salma God of Light*.

Tuthmose III did not mention Jerusalem in his list of Palestine conquests. This could mean a number of things. Perhaps Jerusalem was not an important city at the time or it had another name. It may have escaped sacking, or perhaps its record was lost or not recorded. Of these, the most likely is that Jerusalem had another name at the time. This was quite probably Kadesh, the *Holy City of the God of Light*.

The name *Salim* is also associated with the East. Its appearance from Greece to Arabia shows that *Salma* was important throughout the whole region.⁸⁵ Even today, the salt workers of the Ettore Saltworks on the west coast of Sicily collect salt as their predecessors have for thousands of years. They measure their labor in *Salmas*. One *Salma* is equivalent to one and a half tonnes of wet salt. One hundred *Salmas* make a much-celebrated *Holy Sacrament*.

The word *Salma* also occurs in the names of ancient kings. It is a royal title among King David's ancestors the Kenites and appears as the royal name *Selim* among the Phoenicians, *Salman* among the Assyrians and *Salmeneus* among the Danaans of Greece and late Minoan Crete.⁸⁶

Salma also suggests the word *saleuma*, which describes the ritual laming of the sacred king Dionysis of the mystery drama.⁸⁷ This was the *bulls-foot*. Greek tragic actors who wore the *cothurnus* in honour of Dionysis often imitated the swaggering gait of *saleuma*.⁸⁸ Mothers chastised many a girl in Palestine for mimicking this peculiarly suggestive manner of walking.

Dionysis also means the *Lame God of Light*, which is quite similar to *Salma*.⁸⁹ The word *lame* in Syracusan is *Nysos* and identifies places such as Nusaybin, in the Commagene of Turkey, as a shrine to Dionysis.

The lame king Dionysis is often associated with the mysteries of the metalworking smith. Ancient religions all over Africa and Europe have a hobbling Smith-god. In their erotic Spring beer-orgy called *Pesach* the Smiths wore wings and performed a hobbling spiral partridge dance.⁹⁰ This ritual celebrated the marriage of the Smith-god Hephaestus to the patroness Athene. The Smiths performed their spiral partridge dance in a maze pattern on a mosaic floor.⁹¹ It is still a symbol of Freemasonry's second degree. Jerome wrote that in his time, devotees

performed the hobbling ceremony of *Pesach* at Beth-Hoglah, on the threshing floor of Atad where they mourned the lame King Jacob.

Men from Troy, Crete and North-eastern Russia to Italy, Wales and Britain performed the sacred labyrinth dance.⁹² Even today, Greek men will often exuberantly contest each other at celebrations and dinners with the careful spiral Crane Dance of Delos, carefully trod with measured steps of labyrinthine evolutions that were first performed by Theseus at Cnossus.⁹³ Daedalus built such a dancing floor in Cnossus for Ariadne. He marked the maze pattern in white marble relief, copied from the Egyptian Labyrinth:⁹⁴

Daedalus in Cnossus once contrived

A dancing-floor for fair-haired Ariadne...

Archeologists discovered an open space in front of the palace at Cnossus.⁹⁵ This open space had a maze pattern to guide the performers in their partridge hobbling-dance. Cnossian coins also showed this pattern. A Cretan maze cut on a rock face in Bosinney in Cornwall shows that the maze reached Britain. It is exactly the same pattern as the British turf-cut mazes, known as Troy-towns, which schoolchildren trod at Easter until the nineteenth century.⁹⁶ The Easter egg was a symbol of resurrection and the counter-charm to the apple of the Goddess.⁹⁷

Traditionally, hunters captured partridges in a brushwood maze. They caged a bird in the center of the maze, which offered food-calls, love calls and challenges. As visiting birds arrived at the center, the hunters knocked them on the head.⁹⁸

Jacob confirms he is a smith-god by his ritual laming:⁹⁹

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

The sacred marriage of *Salma* and the Flower Queen Moon Goddess at Jerusalem is in *Canticles*:¹⁰⁰

I am the Rose of Sharon, the lily of the valleys.

As the lily among thorns, so is my love among the daughters.

Much has been made of this song because of seven references to Solomon in the Hebrew text. These references skew the interpretation of

the Song to a love between Solomon and the Queen of Sheba. Yet, the Solomonic verses are coarse in comparison with the sensitive poetry of the Song and an ill fit with the tenor of the main verse. The new lines talk not of pure philosophical and carnal love between man and woman but soldiers, swords and State politics. These things are traditional concerns of the Israelites but totally out of character with the simple beauty of the lines that describe the sacred marriage of the sacrificial king. The Song is the mystery of Astarte's fertility rite and the death of Tammuz, which returns life to the land.¹⁰¹ Ecclesiastes is the inner mystery of the rite.¹⁰²

The poetry of the unadulterated sacred marriage is purely a fertility rite of Ishtar or Astarte, as the tree cipher in the text clearly reveals:¹⁰³

The beams of our house are cedars; our rafters are firs.

The Cedar is the tree of sovereignty and associated with Ishtar or Astarte. The fir is the tree of birth and motherhood of the Moon Goddess, Ishtar or Astarte. In Mesopotamia, the fir tree substitutes for the palm. The cedar, fir, rose and olive are all characteristics of the Goddess of Wisdom standing for her sovereignty, motherhood, beauty and fruitfulness.

The biblical *Rose of Sharon* does not grow on the Plain of Sharon between Jaffa and Mount Carmel. In the Song of Songs, the Hebrew word *habatstseleth* translates as *rose*.¹⁰⁴ Conversely, in Isaiah it translates as *crocus flower*.¹⁰⁵ These are the only two incidences of this Hebrew word *habatstseleth* in the Bible. Neither semiotics nor botany provides a conclusive meaning. The reason for this is that *rose* simply represents the beauty and special function of the Goddess seen in the blood of her heros Adonis and Tammuz.¹⁰⁶ The eight-petalled scarlet anemones of Pelion, which redden the slopes of Mount Lebanon after the winter rains, symbolize their blood.¹⁰⁷

The Goddess is the receptive womb that transforms the lover to the new son, the *God of Light*. Repeatedly, the rose embraces and is embraced by what it embraces. This is the philosophical *logic of roses*.

Later authors have adjusted the symbolism of Sharon's Rose to represent Jesus. As we shall see in Chapter 16 and Chapter 17, the rose represents *dew*, as does the Sumerian *KUR-KUR*, or *crocus flower*. The difference is that the rose gives birth to the son or *divine dew of Light*. This is the colour of the bright lilac crocus and identifies with the mysterious *Arcanum arcanorum*, the lilac Philosophers' Stone, which is

often hallowed as Jesus for reasons that will also become clear later in this book.

The importance of the crocus seems to derive from the abundant presence in Colchis of both the *false* or meadow crocus, *crocus colchicum*, and the true *crocus sativus*.¹⁰⁸ Each was highly valued for different reasons, the former as a unique Egyptian remedy for gout and the latter as the source of golden-yellow saffron dye.

A similar approach that links the rose and the crocus to the symbolism of Jesus applies *hermetic drift* to expand the context of the rose to that of a generic flower, *anthos* in Greek. This image refocuses to the bright lilac crocus as the symbol for Jesus.

These investigations have shown that the name of Solomon is part of an Ennead such as *Salma*, *Om* and *On*, confirming his status as an Israelite archetype. He is a *Son of Light* and by *rose-logic*, one manifestation of Yahweh as well.

This recognition also helps us to more readily accept the esoteric traditions of Solomon's ability to command demons, jinn and other spirits as described in the Talmud and a whole cycle of the Arabian Nights legends. Jews and Arabs alike continue to regard King Solomon as one of the greatest alchemists and in possession of the Philosophers' Stone. An old English poem preserved in Elias Ashmole's *Theatrum Chemicum Britannicum* says:¹⁰⁹

... the Blessed Stone Fro Heven wase sende downe to Solomon

King Solomon is also reputed to have written a book about the Philosophers' Stone called *HaMa\$pen* or *The Compass*.¹¹⁰ He writes of obtaining the Philosophers' Stone from the Queen of Sheba, who had previously received it from her husband Seman.¹¹¹ Seman was a great sage amongst the Copt or Nabateans. In Chapter 8, we shall have more to say about the Nabateans as an integral link between the Sabians of Yemen and the Sabians of Harran.

The Queen of Sheba joined King Solomon in Jerusalem for a particular reason.¹¹² As we shall see in the next chapter, a Kingdom passed from the King to the son of either the King's youngest daughter or youngest sister by the rule of ultimogeniture.¹¹³ Thus, the Queen of Sheba visits Solomon to deliver the wealth of Egypt to Solomon's son Rehoboam. The wealth of the Temple and the empire inherited by Rehoboam is that of the Egyptian State. That unique icon of the pinnacle of wealth, the Philosophers' Stone, symbolized it. We shall see in Chapter 6 how they obtained this wealth.

While King Solomon and his Temple are likely to be compound archetypes, we can speculate as to what physical buildings might have provided the model for the concept of the Temple.

The temple plans of nearby Hazor and at Tell Ta'yinat and 'Ain Dara in Syria suggest that the Jerusalem's temple was architecturally a generic, economic Syrian design.¹¹⁴ However, the Bible gives it much more prominence.

Locations in Egypt that provide enviable archetypes for every aspiring religion are the magnificent Temple at Al-Karnak, Luxor, Amarna on the Nile, Ramesses III mortuary temple at Medinet Habu, Avaris or Tanis in the Delta, the Nile Island of Philae.

A particularly good candidate for the Temple of Solomon is in Tanis. Before the loss of Egypt to the Libyan king Shoshenq I in 945BCE, Tanis was the northern Karnak and competed in grandeur with its southern icon. Tanis built its temples from blocks transported from the city of Ramesses, twenty-two kilometers away. The nineteenth dynasty Pharaoh Ramses II who traced his dynasty back to the Hyksos king *Jacob on the Ladder* originally built it:¹¹⁵

His majesty has built a castle for himself. It lies between Palestine and Egypt. It is similar to Thebes and it endures as long as Memphis. In its western part is the Temple of Amun and in its southern part the Temple of Seth; the Temple of Astarte is on the morning side and the Temple of Uto is on the north side. The fortress, which is in its interior, is like the horizon of the sky.

The city of Tanis arose without the sound of a hammer, as reputedly did Solomon's Temple. The cities of Ramesses and Bubastis were its quarry.¹¹⁶ Some of the blocks brought to Tanis weighed one thousand tons and were nearly thirty metres high. These ashlar glorified the new Temples to Amun, the Near Eastern Goddess Anat, Khonsu and Horus.

The temples of Ramesses and Bubastis were already five hundred years old before their transfer to Tanis. Statues of Ramses II guard the gate of King Shoshenq at the Temple of Amun. Maned-sphinxes also bear the name of Ramses II as well as that of Merenptah and Psusennes I. The identification by the last user, Psusennes I, of his lineage from his twenty-first dynasty to the nineteenth dynasty is a clear reference to the reemergence of Semitic Levant Asiatic involvement. Excavation of his intact royal tomb at Tanis in 1940CE brought to light the second most valuable treasures of Egypt including his golden mummy mask.

Ramesses III (1194-1163BCE) Thebian mortuary temple or *House of Eternity* at Medinet Habu has many features in common with King Solomon's Temple.¹¹⁷ It includes a Migdol Gateway (four storey fortress tower adopted for use in sacred architecture), two pylons, two courts, hypostyle hall, an inner sanctuary or *Holy of Holies* for Amun and a treasury. The colourful and well-preserved wall reliefs on the eight pillars of the second vestibule colonnade, north of the second court, show many arks and winged hawk-gods. These hawk-gods have their wings outstretched in the same manner as the cherubim on the Ark of the Covenant.

A more recent representation of the Temple of Solomon is on the Island of Philae. Isis supposedly found Osiris' heart on the Island of Philae. The Egyptians worshiped Imhotep there. The Jewish Temple of Philae was the last Jewish temple that practiced sacrifice. It shows in bas-relief an Isiac ark that fits the description of the Ark of the Covenant including its two cherubim.¹¹⁸ The arc of arcacia wood was sacred to Isis and Ishtar as it was to Moses and the Israelites.

Surprisingly, the Temple of Philae was the only Egyptian temple not destroyed by the Persian Cambyses II in about 525BCE. In stark contrast to his father, Cyrus the Great, Cambyses II was a cruel despot prone to rages and sacrilegious acts. His admirable restraint on Philae shows the degree of respect Cambyses II held for the religion of the Jews, which was at least consistent with his Indo-Hittite Zoroastrian beliefs.

Certainly, the period in Palestine after the expulsion of the Hyksos from Egypt in 1567BCE was much more commercially advanced than the narrow focus implied to us by the Biblical stories.¹¹⁹ After the expulsion of the Hyksos, Palestine enjoyed a period of prosperity as the Israelites retained close cultural affinities with the Hurrians and Mediterranean peoples of Crete, the Cyclades and the richer areas of Mainland Greece.

This prosperity was to abruptly end with the decisive five-month campaign by Tuthmose III to capture the strategic city of Megiddo from the Canaanite kings and re-exert suzerainty over Palestine. Tuthmose III promptly made Megiddo his stronghold for Syria and Palestine because it guarded the trade route between Jerusalem and Sidon.

An impressive fortified ashlar gateway protected the town of Megiddo. Such squared masonry, the work of a stonemason, is usually a sign of royalty. The Bible claims King Solomon built it.¹²⁰

Excavations have revealed just how advanced the city had become. Extensive apartments adjoined the palace and included a seashell-paved room, thought to be for bathing. The royal treasury gave archeologists a wonderful cache. It contained gold vessels, jewelry and carved ivories displaying the richness of Canaanite art. The temple of the city measured eleven metres by ten metres and had two fine pillars flanking the portico.

Thutmose III's merit list of conquered cities placed Kadesh at the head of the list, followed by Megiddo. Kadesh was a very special city and superior to Megiddo. Yet, its exact location is uncertain. There are a number of cities in Syro-Palestine called Kadesh. These are *Kadesh on the Orontes*, the one-time Amalekite stronghold *Kadesh-Barnea* or Ein-Mishpat in the lower Negev Desert and *Merbah Kadesh* in the wilderness of Zin.¹²¹

Thutmose III did not campaign as far as the city of *Kadesh on the Orontes* River in northern Syria where Ramses II later won a major battle. The other two sites of *Kadesh* seem to be little more than locations on the map at the time of Thutmose III. Sadly we cannot check his diary that recorded the campaign *every day on a leather scroll in the temple of Amon*, however he did carve the Annals of the Battle of Megiddo on the walls of the Temple of Karnak.

It is widely thought that the Palestine Kadesh plundered by Thutmose III is Jerusalem. The name Kadesh actually means *Holy City* and many biblical references identify it directly with Jerusalem.¹²² For example, in about 700BCE Isaiah said of the people of Jerusalem:¹²³

For they call themselves of the holy city.

This leads us to believe that Jerusalem was a holy sanctuary from times pre-dating 1480BCE and probably also pre-dating about 1800BCE when Abraham met King Melchizedek there. Chapter 11 investigates King Melchizedek the Righteous in more detail.

Therefore, Kadesh the *Holy City* is most probably Jerusalem. This would certainly be consistent with Jerusalem's position as the most important city in Palestine, where *Salma* the *Son of Light* was worshipped. As we have seen, Thutmose III plundered the legendary treasure of King Solomon here in 1480BCE, at least four hundred years before the conventionally accepted time.

After the 1480BCE conquest, Thutmose III and his immediate successors firmly introduced the mystery cults of Isis and Osiris throughout Palestine.¹²⁴ These cults ritualized Isis' search for her

murdered husband Osiris and the reassembly of Osiris' body together with a golden phallus. They taught vigilance against Typhon through the triumph of Horus over his father's murderer, Set. Horus represents all immaculately conceived sons of Isis, philosophically born in her mysteries. In days past, the nom de guerre of these initiates was *sons of the widow*.¹²⁵

To some degree, Thutmose III returned the mystery religions to a land where they had existed many centuries before. For example, the main goddess of the Egyptian pantheon was Isis whose name derives from the Indo-Hittite onomatopoeic word *Ish-ish*, meaning she-who- weeps, the Goddess who weeps for her dying husband.¹²⁶ The roots of Egyptian royal language and the religious concepts of the ruling society suggest that a very early Indo-Hittite migration into Egypt established the rulers of pre-first dynasty Egypt.

There is always the problem of *hermetic drift* inherent in myths cobbled together for national identity. This compels us to rise above the interplay of myths and legends in Occam's helicopter. Only then can we begin to categorise the archetypal landscape. At the first level of abstraction, the magnificent temple of King Solomon is Israel and Egypt. Solomon is *Salma* the *Son of Light* and by *rose-logic* one anthropomorphic equivalent of Yahweh. In true archetypal fashion, King Solomon disappears from Biblical history as soon as his role in building the Temple is finished. The treasure of the Temple is the wealth of the whole region once controlled by the Israelites, from Palestine to the Egyptian Delta.

At a higher level of abstraction, hermetic logic makes the First Temple into the New Jerusalem, which can exist everywhere. It is within us as our celestial soul. King Solomon is greater than any god defined in relation to the earth. Like the transcendent Yahweh, Egyptian Amun and Persian Ahura Mazda, King Solomon has an integral role in the omnipresent order, harmony and balance of the whole universe. This outstandingly important role is Peace, Mercy in Justice, Righteousness and the Wisdom or Charity of Love, as we shall see in Chapter 7.

Chapter 4 Crucibles of Humanity

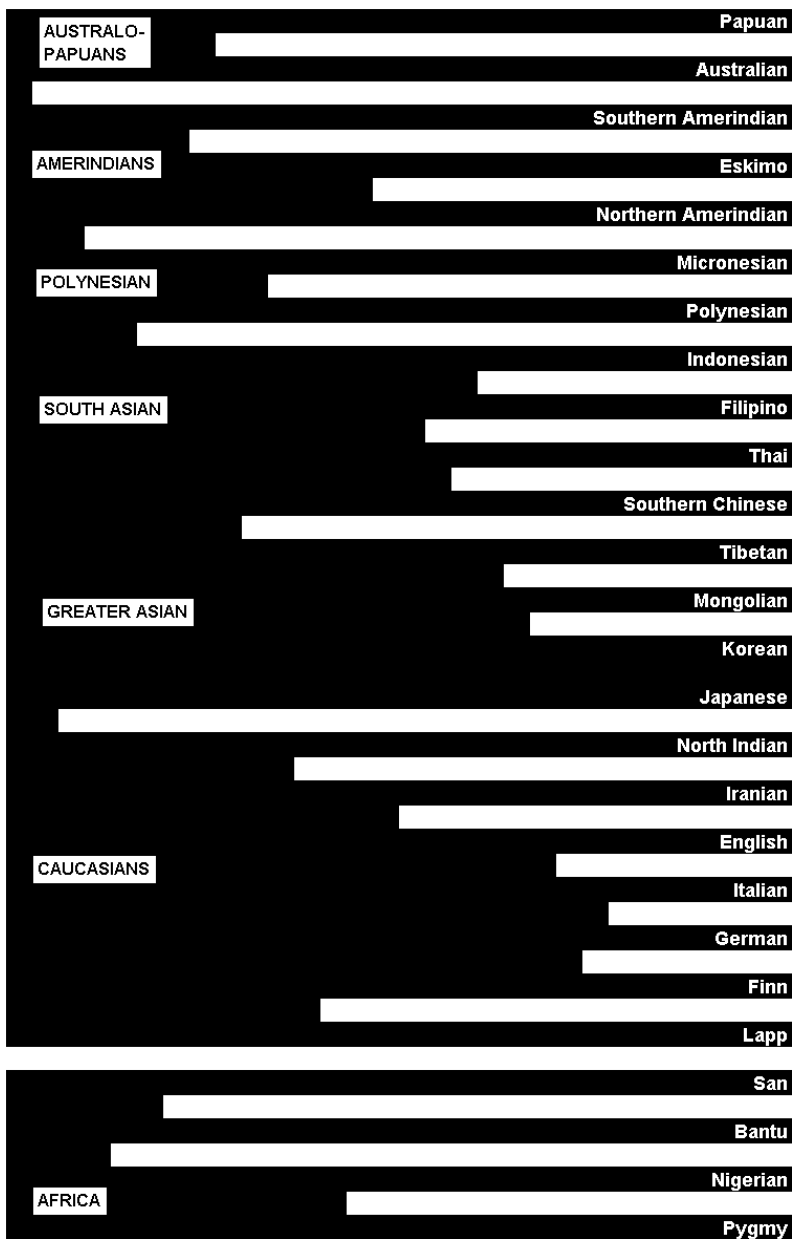
The last Chapter found that changing religious practices in the Levant and Egypt are at the heart of the enigma of King Solomon's Temple. To unravel the mystery further, it is useful to review the broad sweep of populations that carried different religious outlooks through the region and to Europe and Britain. Modern advances in genetic mapping have made this possible.

DNA loci in human genes now provide a rough evolutionary profile. Nei and Roychoudhury completed a study of twenty-six human population groups in 1993. The cluster diagram below shows their data, as reprocessed by the author.¹²⁷

The distances between population groups provides a time scale for evolution called a dendrogram or phylogenetic tree. It assumes a constant gene mutation rate. Unfortunately this can also lead to some absurd results, such the conclusion that South Asians and Polynesians *developed* long before the Greater Asian Supercluster of the Tibetans, Japanese and Koreans, and also long before the Caucasians groups such as the Germans, English, Italians and Iranians.

A second major assumption in the *phylogenetic map* is that there must be a distinct *root race* and an *Eve*, a single point start to humanity. This assumption is incorrect. Cluster mathematics is a description technique, not a predictor. It measures correlation and correlation does not mean causation. In fact, the cluster diagram below shows Africa mathematically separated from the remainder of the world. Of course, humans in Africa share the same genes as humans elsewhere. There is simply more variance between Africans and Asians than between Caucasians and Asians. To complicate matters further, eighty-five percent of all variance occurs within populations and only fifteen percent among populations.¹²⁸ This means there is usually far greater genetic diversity between members of a population than there is between populations. In other words, geneticists are working with a little information in the midst of a lot of noise.

Neither noise nor mathematical debates deter grand theories. As Africa has the most fossils, traditional geneticists claim the *phylogenetic map* supports linearity to Africa. They believe



Cluster Analysis of Data by Nei and Roychoudhury, 1993¹²⁹

mankind reached full development in Africa and from there spread to the rest of the world. Scholars call this linear *African root race* approach the *out-of-Africa* theory of humankind.¹³⁰

These traditional genetic evolutionists are pleased that the *phylogenetic map* is generally consistent with data on morphological differences, the geographic distribution of populations and archeology.

Yet, there is inconsistency with dental, cranial and other paleontological factors and with linguistics that causes equal uneasiness with the *phylogenetic map*.¹³¹

A major enigma for those with a dogged belief in the *phylogenetic map* is the Australian and Papuan groups. These have the physical characteristics of the Africans (dark skin, frizzled hair, etc) but a genetic mix more akin to Asians and Caucasians than Africans. This genetic *mélange* remains highly controversial. Some rationalize it away as the result of *gene admixture* between two interbreeding migrations.

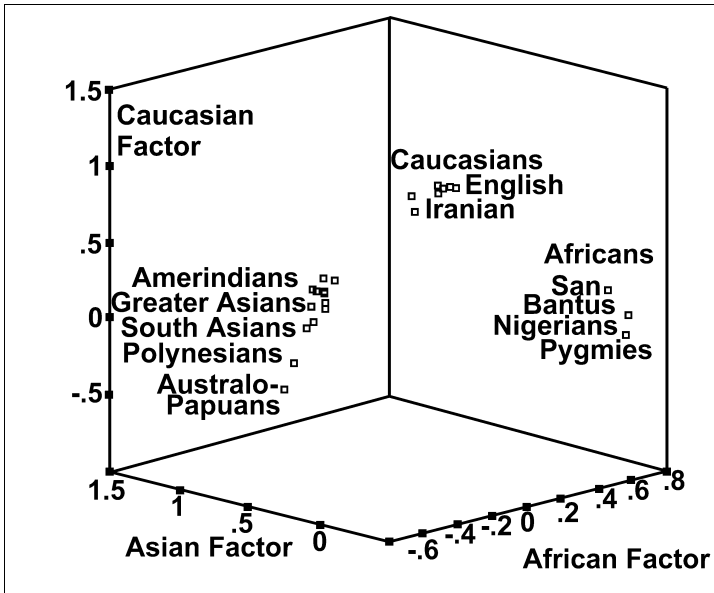
Sadly, the *out-of-Africa* theory and *phylogenetic map* do not provide an elegant solution to evolution. To achieve closer conformity of the *phylogenetic map*, researchers are drilling down to detail that is even more microscopic. Study of microsatellite loci of DNA may shed additional light on why the theory is inconsistent with physical evidence.

There are three additional problems in delving into these microsatellite positions and codes. The first is that the microsatellite loci can have a number of forms in some groups but only one in other groups. The second issue is that the mutation rate is not uniform but varies considerably from locus to locus.

A final issue is common to all genetic research in evolution. This is that populations are rapidly blending through intermarriage, which leads to *diffuse homogeneity*. In brief, it means that researchers are rapidly running out of pure lineage for research.

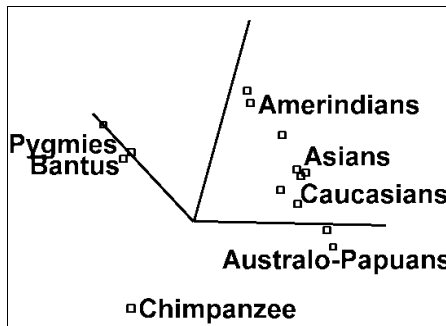
It is useful to look at the same genetic data in the *phylogenetic map* from the perspective of underlying factors. Factor analysis extracts those few factors that statistically explain nearly all the variance observed between populations. It is quite a robust analytical technique.

Factor analysis of the data from Nei and Roychoudhury shows that ninety six percent of the variance is explained by just three distinct factors. From an inspection of the data, we can call them geographically an Asian Factor, Caucasian Factor and African Factor. It is interesting to note in the three-dimensional plot above just how distinctly separated the



Factor Analysis of Nei and Roychoudhury Data, 1993¹³²

(each axis represents the correlation domain from +1 to -1, see the previous Cluster diagram for more detail of particular groups in each Supercluster such as the Greater Asians)



Factor Analysis of Nei and Takezaki Data, 1996¹³³

(Chimpanzees are not closely related to any of Africans, Asians or Caucasians)

African group is from the Asians and Caucasians.

The three factors directly relate to the main regional population groups we noted earlier in the cluster analysis. The main factor, which explains sixty five percent of the variance in the data, is the Asian Factor. This factor is closely associated with the populations of Tibet, Mongolia, South China and Thailand through to Polynesia and Papua. It correlates *inversely* to the African Pygmies, Nigerians and Bantus.

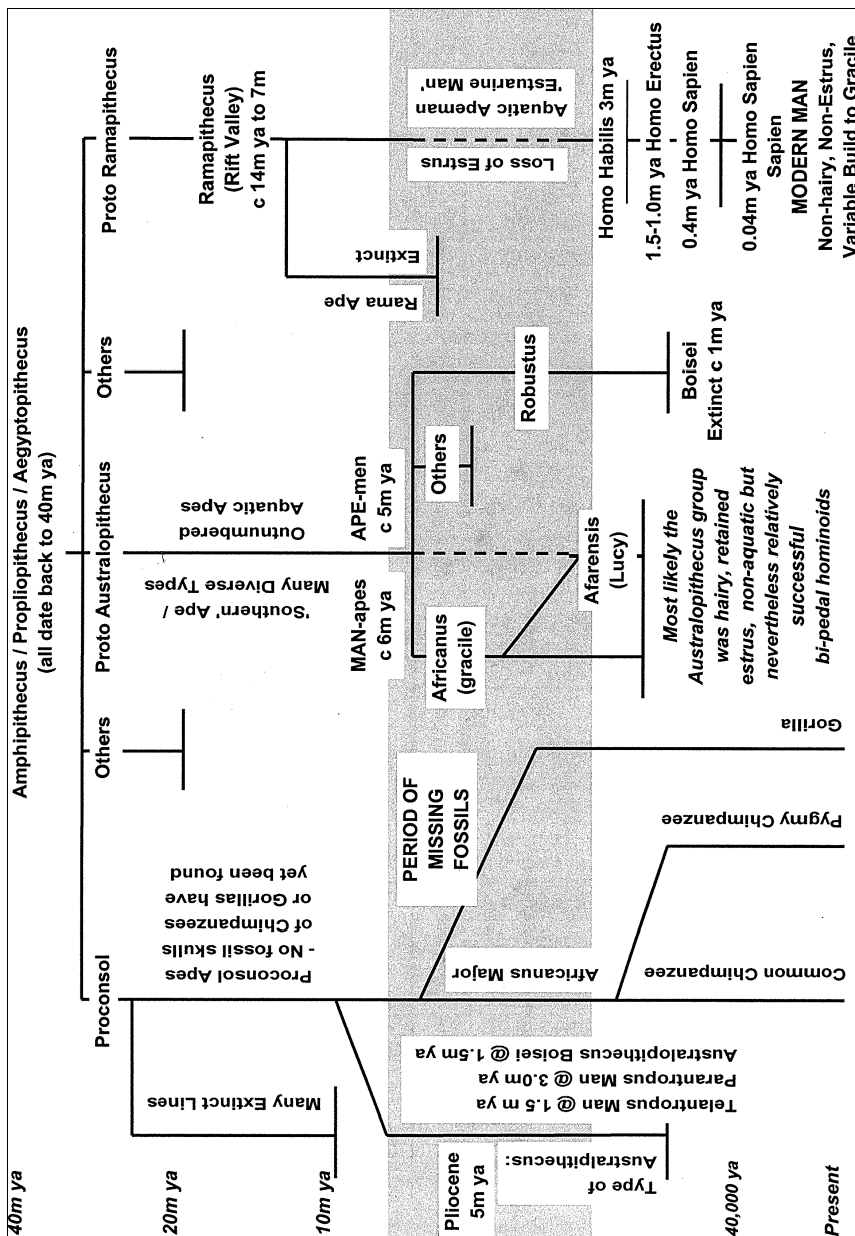
The second factor is Caucasoid, with population groups that span from North India and Iran through Germany and Italy to Finland and England. The third factor turns out to be composed solely of the African population groups, the Pygmies, Nigerians and Bantus. The North and South Amerindians show a strong *inverse* correlation to the Africans, which may imply a closer relation to Caucasians and Asians than to Africans.

Comparison with a Chimpanzee only highlights the major differences between groups further. The clear genetic distinctions between the three geographical population groups bring us to the main opposing hypothesis to the *out-of-Africa* theory.

This second hypothesis is the *multiregional theory*. It is a linear theory for pluralists. The theory suggests that over the last one million years *Homo Sapiens* evolved from *Homo Erectus* more or less simultaneously in Europe, East Asia, Australia and Africa.¹³⁴ While this theory has greater consistency with our modern understanding of the linguistic roots of population groups, it leaves many traditional genetic evolutionists quite incredulous.

The main elements of DNA and linguistics analysis necessitate a new bridging theory of population crucibles. The elements of this theory have been in existence since George Todaro and his team at the US National Cancer Institute began investigating Type C virus antibodies twenty years ago. Nowadays, evidence is rapidly accumulating to support his surprising conclusions.

DNA patterns have shown us that modern man is very similar to all the apes including Asian Orangutans, African Gorillas and Chimpanzees. The time at which each of the various species diverged from each other remains a matter of considerable uncertainty in academic circles. Estimates are little more than tentative speculation based on assumed *average* mutation rates and an arbitrary *sizing* of the time scale.



Formation of the Afro-Asiatic Supercluster

(‘ya’ means years ago, ‘m’ means million years & ‘c’ means circa)

However, we can reasonably hypothesize that the separation with Orangutans was about twelve million years ago and if so, the split with the Gorillas and Chimps would perhaps have been about twenty million years ago. Absolute timing is not as important as the geographical coincidence.

The new Crucibles theory begins about forty million years ago with our ancestral tree dwellers, the *Dryopithecines*, who lived in the trees of Africa and Asia. In Africa they were called the *Aegyptopithecus* and *Propliopithecus* and in Asia the *Amphipithecus*.

We know that in Africa the tree dwelling *Aegyptopithecus* subdivided into the *Proconsol* group of Gorillas and Chimpanzees, and the hominoid *Ramapithecus*.

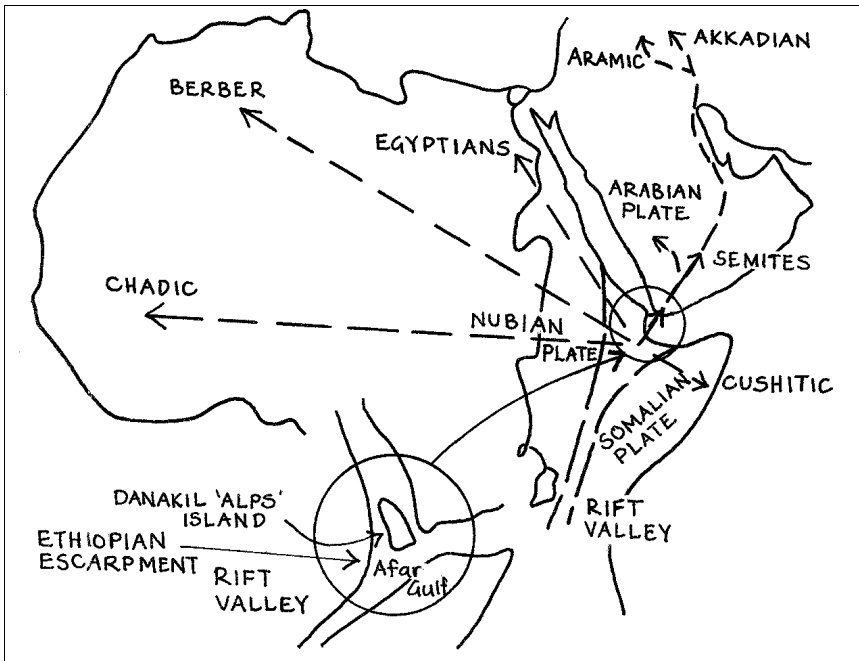
With the discovery of the fossilized remains of an *Australopithecus* who lived about 3 to 4 million years ago, dubbed *Lucy*, the theory that man developed from the *Proconsols* gained popularity. *Lucy* was just over one metre high and walked upright. She provided a unique insight into what a *Man-ape* in Africa might have looked like.

We must be careful to understand that *Australopithecus* was not halfway *on the path* to modern man in any linear sense but rather one of many hybrids that emerged, for a while, in parallel to both the *Proconsols* and Man. *Australopithecus* became extinct about two million years ago.

The African proto-humans called *Ramapithecus* emerged in the Rift Valley of Africa between fourteen million and seven million years ago. This valley extends from the Danakil Depression, south of the Red Sea, well into South Africa.

Ramapithecus then plunged into the period that gives modern archeology its biggest headache because there are no fossils. This is the *Pliocene Era*, a period of four million years where there are absolutely no fossils of either hominoids or apes.

One tentative theory for the absence of human fossils in the *Pliocene Era* is that a great drought in Central Africa forced the hominoids to become aquatic *waders*, isolated in the Afar Gulf.¹³⁵ This Gulf lies in the Rift Valley of Africa, south of the Danakil Alps.¹³⁶ Some believe that in this aquatic environment female hominoids lost the characteristic of estrus.¹³⁷ Estrus is the phenomena of going *on heat* at a particular time of every month. We see it in all mammals except modern woman and Orangutans, where it has all but extinguished. In other coincidences, man and Orangutans are the only species to be ticklish and use tools.



**Emergence of the Afro-Asiatic Language Groups
and the cradle of Man in the 'Danakil Alps' of Afar Gulf
of the Rift Valley at the southern end of the Red Sea**

If the hominoids became aquatic *waders*, they seemed to return to land about three million years ago. Researchers find fossils of *Homo Habilis* at this time. The trail then leads confidently on once more to *Homo Erectus* and to the black, hairy African *Neanderthal* called *Homo Sapien*. He was characterised by an *Occipital Bun* or *Skull Bone Ridge*.

Then about forty thousand years ago the modern successor of *Homo Sapien* emerged from the Rift Valley in Africa. He is *Homo Sapien* (*Sapien*) and was very robust. *Homo Sapien* (*Sapien*) rapidly spread to West Africa as *Bantus* and to Europe as *Cro-Magnon Man*.

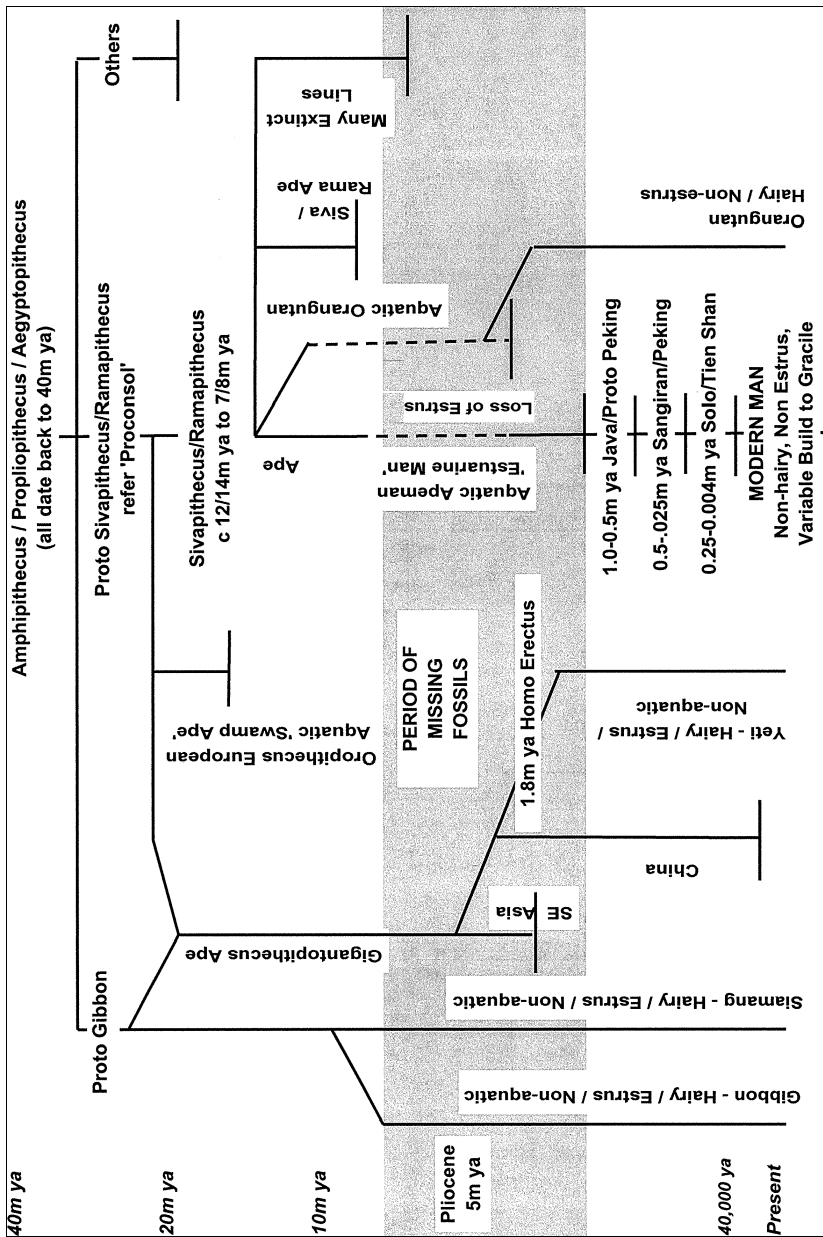
We now turn to Asia where a separate crucible developed from the *Amphipithecus* tree dwellers of forty million years ago. *Amphipithecus* and *Aegyptopithecus* of the African Rift Valley are closely related. Indeed, they were probably the same group for all genetic purposes.

Around twenty million years ago, the same *Proconsol* split occurred in Asia as in Africa. However, in Asia, *Amphipithecus* split into the proto-humanoid *Sivapithecus* and the Gibbon line rather than the Gorilla and Chimpanzee as in Africa.

As mentioned above, about twelve million years ago the hairy Orangutans split from the hominoids. We call the hominoids of this period *Sivapithecus*. Until eight million years ago, *Sivapithecus* gave rise to many lines in Asia, such as the *Siva/Rama Ape*, that have since become extinct. As in Africa, the *Pliocene* drought might well have forced *Sivapithecus* to the water's edge as an aquatic wading ape-man that we might call *Estuary-man*. Similarly, the hairy Orangutan became the *aquatic Orangutan*. As with *Ramapithecus*, the females of both the *Sivapithecus* hominoids and the Orangutans became non-estrus due to their aquatic environment.

Another result of the supposed aquatic phase in man's development was that man's pheromones largely disappeared. In contrast to other mammals, man developed eccrine glands for efficient sweat control.¹³⁸ Residual apocrine glands in humans are now limited to scent production. Harkening back to an earlier time of evolution, pheromone glands are still to be found all over a five month foetus.

There is a continuing similarity between *Sivapithecus* in Asia and *Ramapithecus* in Africa implying that to this point they were both practically the same. Yet, two distinct sub-groups were definitely emerging, notwithstanding the similarities.



Formation of the Indo-Hittite Supercluster

(‘ya’ means years ago, ‘m’ means million years & ‘c’ means circa)

This is where the work of George Todaro's team is important in upsetting the assumption of linearity in evolutionary theory.¹³⁹ His DNA research has shown that all African apes and monkeys possess Type C Virus antibodies of the highly infectious baboon plague virus.¹⁴⁰ These antibodies are conspicuously absent in Asian apes and man.

The uncannily monogamous Gibbon and the Orangutan are distinctly associated with the Asian group. This provides compelling evidence that the evolutionary path of man was in Asia for a long time.

A theory is gaining currency that Asian groups seem to have migrated, or returned to Africa after populations in Africa were wiped-out by airborne baboon plague.

This controversial version of the *Multi-regional Theory* dates to 1976 but is now supported by studies in Asia and Africa of the YAP haplotype of the male Y-chromosome, passed from father to son, and the beta-globin gene on chromosome eleven inherited from both parents.¹⁴¹ Variations at chromosome twenty-one also suggest that there were three distinct areas of human development.¹⁴² These were Europe, Asia and Oceania.

Sometimes DNA studies confirm what we already feel about our proximity to the Asian Orangutan. For example, a visit to the Orangutans at the local zoo provides a pleasantly unnerving communication experience.

Now we have established the major population crucibles, we will move as quickly as possible along to the importance of these crucibles for our story of alchemy and religion.

Gigantpithecus or the *Yeti Snowman* split from *Sivapithecus* about five million years ago in Asia. By one million years ago *Java Man* emerged as the *Proto-Peking* man.

Sangiran or the *Peking Man* in Java followed *Java Man*. This occurred between two hundred and fifty thousand and five hundred thousand years ago. *Solo Man*, the Asian *Neanderthal* called *Tien Shan*, followed in the period to two hundred and fifty thousand years.

At fourty thousand years, the Asian *Homo Sapien* (*Sapien*) or *Modern Man* emerged in Asia as in Africa. In contrast to his African counterpart, Asian Modern Man was light skinned, non-hairy and had a variable build.

In the period from one hundred thousand to twenty thousand years ago, the hairy black skinned *Neanderthal* expanded from the Rift Valley in Africa to the Middle East and Europe. He did not reach

Scandinavia. The DNA of a Neanderthal found at Dusseldorf differs significantly from modern humans.¹⁴³

Other Negroid *Neanderthals* that moved east were the *Australoid-Caucasian Veddahs* of Southern India and the hairy *Australian Aborigine*.

In the Middle East, *Neanderthals* dislodged the primitive aboriginal tribes of the *Ugruic* and the *Kirgis*. The *Ugruic* people were *Finnish* or *Magyor* and lived east and south of the Ural Mountains. The *Kirgis* lived in Turkic, from the Kirgiz Steppes to an area between the Caspian and Aral Seas and Lake Balkhash.

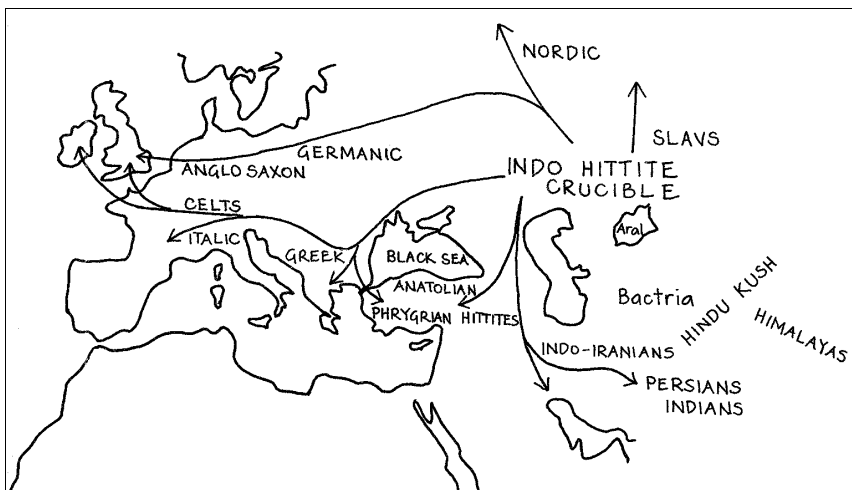
Possibly these *Neanderthals* were found in the east to Lake Baikal and the Altai Mountains. These primitive *Ugruic* and *Turkic* tribes of the Kirgiz Steppes relocated north to the Siberian Plains. They became the race we now call the Mongols. Remnants of these populations remain today as the *Mongol-Caucasoid Ugruic Laplanders*, *Samoyed Voguls*, and *Yukahir Eskimos*.

About one hundred thousand years ago, *Caucasians* separated from *Mongolian* races. The Mongols moved east to the Great Plain of China, between the Huang-Ho and Yangtze Rivers. To the south lay the Nan Shan Mountains beyond which lived *Australoid-Caucasian* people of Negroid origin.

In moving into the Great Plain of China, the Mongols dislodged the hairy *Ainu* who dwelled in Korea and Manchuria. The *Ainu* migrated to Japan, the remote Kamchatka Peninsular of Siberia and the Bering Sea. About thirty thousand years ago, they escaped even further to Taiwan and the Philippines.

The Mongols then migrated to North America across the Bering Strait land bridge, which at that time linked Siberia and Alaska. This bridge closed some thirty thousand years ago but became available again in the period from twelve thousand to ten thousand years ago. While the land bridge was unavailable, the Mongols expanded west to the region northwest of the Gobi desert.

Returning to the main Asian Crucible, we find that anthropologists know little about the original homelands of the Asian *Homo Sapien* (*Sapien*) in the Interglacial period between the Second and First Ice Ages. Romantic, albeit pervasive myths of the Aryans suggest that the Asian *Homo Sapien* (*Sapien*) enjoyed a *Golden Age* in their *Hyperborean* pre-Arctic homeland. This *Hyperborean* means *beyond the*



**The Indo-Hittite Crucible in the Steppes
and Major Population Movements into Europe and Persia.**

North Wind and has a special relationship to Britain as the homeland of the great teachers.¹⁴⁴ Vedic Hymns praised this fabled homeland as *The Paradise*.

A Tibetan legend tells of a city to the north of the Gobi Desert in today's Northern China, called *Shambhala* or the *Hidden City of Goodness*, founded by Manu the Priest King and Great Lawmaker of the Indo-Hittite Aryans. In his merit or caste system of social stability, Manu:¹⁴⁵

... clearly saw that men are distinguished by natural evolution into four great classes: those capable of offering service to society through their bodily labor (Sudras); those who serve through mentality, skill, agriculture, trade, commerce, business life in general (Vaisyas); those whose talents are administrative, executive, and protective (Kshatriyas); those of a contemplative nature, spiritually inspired and inspiring (Brahmins). 'Neither birth nor sacraments nor study nor ancestry can decide whether a person is twice born (i.e. a Brahmin)' the Mahabharata [Great Lord] declares, 'character and conduct only can decide.' Manu instructed society to show respect to its members insofar as they possessed wisdom, virtue, age, kinship or lastly, wealth. Riches in Vedic India were always despised if they were hoarded or not available for charitable purposes. Ungenerous men of great wealth were assigned a low rank in society.

The exceedingly sophisticated Vedic social system, based on *agape* or *charity of fellowship*, is unusual for a time many thousands of years ago. Some would argue that our current democracies are only now regaining the poignant elegance of anonymous philanthropy.

The environment of the Asian crucible was not to remain benign. An Ice Age made the hyperborean homeland of the Asian *Homo Sapien* (*Sapien*) uninhabitable twenty eight thousand years ago. The white skinned peoples departed south to the Russian Steppes. By twenty thousand years ago, they moved into Europe and eliminated the Neanderthals there. In fifteen thousand three hundred, they populated the city of Asgar (or Asgartha) in Northern India. The *Brahmatmas* emerged as a priestly caste who venerated fire as the symbol of their godhead. Asgerd was also the traditional home of the Norse god Odin, which was thought to be near the Euxine or Black Sea and the Caspian Sea, thirty miles north of Lake Van.

The Asian *Homo Sapien* (*Sapien*) called Aryans who plunged into the Indus Valley in today's Pakistan were a warrior society. They

lived in tents, were patriarchal and polygamous. Their sky gods were of lightning, storm, sun, wind and fire. Culturally they placed great emphasis on the oral transmission of mythology and they prohibited writing. These characteristics will prove uncannily insightful markers for the Indo-Hittite group in later chapters.

The Ice Age of twenty eight thousand years ago began to thaw fourteen thousand years ago. In ten thousand BCE, another bitter ice age called the Snap Ice Age quickly followed it. This forced more waves of Caucasian *Homo Sapien (Sapien)* migration into Mesopotamia, Bactria and up the Danube River into Europe.

Following the Snap Ice Age a warm interglacial period was quickly reestablished that favored agriculture. About five thousand five hundred BCE, an urban type Samarra civilisation arose at Eridu in Sumer and in the Nile and Indus Valleys. First dynasty Egyptian society emerged in about 3400BCE.

Studies of the Y-chromosome in European populations provide additional evidence for population movements in the last twelve thousand years. Factor analysis of European DNA polymorphism shows four principal components that correspond to geographical and historical population movements across Europe.¹⁴⁶

The most dominant component is consistent with the well-documented wave of Neolithic farmers from the Middle East nine thousand five hundred years ago. It accounts for twenty-eight percent of population variation. The second principal component matches the arrival of Finno-Ugric and Samoyeds speakers from the Western Siberian Lowland, following the Snap Ice Age. This polymorphism accounts for twenty-two percent of the geographic variation between populations in Europe. The third and fourth principal components each account for eleven percent. These are the westward migration of nomads from Bronze Age Don-Volga, above the Caspian Sea, and Greek colonial expansion in the first millennium BCE.

The Indo-Hittite movements came from Asian *Homo Sapien (Sapien)* domination of the area around the Caspian and Aral Seas. This developed into the crucible of the Indo-Hittite Language Group.¹⁴⁷ Its two primary sub-groups were the Indo-Europeans and the Anatolian group that included the *Hittites, Etruscans* and *Lydians*.

The Indo-European group is the Kurgan people. It included the *Celts, Italic Latins, the Gothic Anglo Saxons, Norse, Germans, Greeks, Phrygians, Albanians, Armenians* and *Baltic-Slavs*. It also included the

highly successful Indo-Iranians such as the *Persians* and the *Modern Indo-Aryan Indians*.

Indo-European *Kurgan* (or *Barrow*) people crossed into Europe above the Black Sea in about 4250BCE. They traveled on horses from the Russian Steppes west of the Ural Mountains and followed the Danube into Europe, razing relatively peaceful agrarian cultures everywhere they went. The *Kurgan* people finally reached Ireland from Britain in about 1700BCE.

Other *Kurgan* waves followed into Europe between 3400BCE and 2800BCE. Gradually the *Kurgans* spread southwards into the Macedonian plain and western Anatolia. They appear in Mesopotamia as *Hurrians*, *Mitanni* and *Kassites*.¹⁴⁸ In Greece, they were the *Achaeans* and *Dorians* from the small state of Doris.¹⁴⁹

These early Anatolian and Mesopotamian *Kurgans* worshipped the Indo-Hittite trinity of Mitra, Varuna and Indra.¹⁵⁰ Much later, in 1400BCE, the tough *Hurrian Mitanni* in Asia Minor still worshipped this same male trinity.

The *Achaeans*, who were the first to invade Greece, ultimately joined with the *Pelagians* and *Ionians*. In doing so, they succumbed to the religion of the Triple Goddess, which was the ancient religion of the other main crucible, the Afro-Asiatics.

The *Kurgans* violently sacked cities in Europe as they had in the Indus Valley. Their culture was highly mobile and war-oriented. Everywhere they became the ruling class.

A number of invasions also reached Britain from North Africa. The first was in about 2000BCE when the *Beaker* people made their way via Libya, Mauritania, Spain and France to Southern Ireland and Wales.

The *Picts* departed North Africa by sea and invaded Northern Ireland and Scotland in 1250BCE.¹⁵¹ The Picts, who have Mongol traits, are a good example of re-migration to Africa. Like the Dacians, Thracians, Scythians and Moschians, the Picts were cannibalistic, heavily tattooed and dyed their bodies with blue indigotin called *woad*.¹⁵² Their women also died their bodies in blue woad and were equally fearless in battle. The Picts were somewhat renowned for copulating in public.¹⁵³

Ancient histories of the Druids also record the colonization of England by the Indo-Hittite Hyperborean tribe of Albion in the fourth millennium BCE, and later by the Trojans in 1115BCE.¹⁵⁴ The legends of the Franks also claim that the Merovingians descended from the Trojans.

The Archangel Michael, St George and Minerva Britannia became respectively the patron Angel, Saint and Goddess of God's Countenance in Britain. Not surprisingly, they are also equivalent to the patrons of ancient Israel being Michael the Protector, Moses and the Shekhinah. The commonality of British and Israelite colonization harkens back to a perceived common Indo-Hittite source in Anatolia, which we shall look at in more detail in Chapter 17.

The warm interglacial period that followed the Snap Ice Age also drew Semitic speaking peoples from the Ethiopian Highlands back to the Near East and Asia Minor. These were now nomadic sheep and goat herders and their routes to Canaan passed through Egypt, South Arabia and Sumer.

The origin of the *Semites* is well understood from their language, which forms one of six groups in the Afro-Asiatic cluster of the African *Homo Sapien* (*Sapien*). The other groups are *Berber*, *Beja*, *Egyptian*, *Cushitic* and *Chadic* peoples.¹⁵⁵

The *Semites* have four sub-groups. The oldest is the *Akkadian* or *Assyro Babylonian* group that invaded the Arabian Peninsular and Sumer. The North Central group is comprised of *Modern Hebrew*, *Ugaritic*, *Phoenician*, *Aramaic* and *Syriac*. *Arabic* is a separate South Central group. On the Southern periphery is the language of the *Minaeans*, *Sabians of Yemen* and *Ethiopians*.

Drifting *Semites* from the Arabian peninsular initially entered Mesopotamia in small peaceful groups. However, the *Akkadians* were different. Although we do not have any evidence of when they first appeared in the Zagros Mountains, in present day Kurdistan, it seems the Akkadians were there at the dawn of prehistory. There they mixed with Indo-Iranian warrior tribes. From this region, they massed invasions of the fertile Tigris-Euphrates Valley. The well-armed Akkadian Semite King *Sharru-Kin*, who we call Sargon I, eventually dominated, seizing control of Upper Mesopotamia in 2380BCE.¹⁵⁶

Sharru-Kin did not erase civilisation in the manner of the Indo-Iranians but fused with Sumerian culture over his fifty-five year reign. He adopted their system of writing and built a grand new capital in northern Mesopotamia called *Agade*, which became the richest city in the world.

The name *Sharru-Kin* means *Righteous Ruler* and is remarkable for its concept of self-restraint and Goodness. The same belief underlies that of Indo-Hittite Zoroastrianism that we will look at in Chapter 8.

From at least this time onwards in Sumer, as in Egypt, the code word *Righteous* indicated the kingly right of divine rule. *Righteous* and *Good* have become the common descriptions of an underlying esoteric current or heritage that has continued to exist throughout recorded history.

With Indo-Hittite inspiration, the Semite-Akkadians then circled above Mesopotamia to Damascus. There a group became the well-documented tribe of Abraham. As such, *Sharru-Kin* foreshadows Abraham, *Melchizedek the Priest King of Righteousness* in Salem and the Essenes' *Teacher of Righteousness*. We will look at these further in Chapter 5 and Chapter 11.

The barbarian *Gutians* then conquered *Sharru-Kin's* grand city *Agade*. They descended upon Mesopotamia from the Zoreb Mountains in 2120BCE. They destroyed the whole of Sumer and the Sumerians only managed to regain independence a century later. Even then peace was not to last. The next wave of Semites, the *Semitic Amorites* arrived from the western deserts just a decade later. This instability in the north of Mesopotamia allowed the black-skinned Dravidian speaking *Elamites* to enter the south and capture Ur in 2004BCE. The *Elamites* continued to exert influence over Babylonia for the next 200 years.

Bitter internecine struggles ensued in Asia Minor until the Babylonian King Hammurabi emerged as a successful military leader in 1848BCE. He zealously protected his borders from the Persian Gulf to the Western Mediterranean Sea. Hammurabi was also highly regarded as a cultural leader. His major achievement was to codify the laws of Babylonian life. The legal innovations Hammurabi introduced were quite similar to those that had just occurred in Egypt under Amenemhe I and his son Sesôstris I. It was also about this time that Sumer became Babylonia.

Indo-Hittite Aryans called Hittites occupied the central plateau of Anatolia in this same period. The language structure of Anatolia became extraordinarily complex. Old Anatolian Indo-Hittite groups were scattered into small pockets such as the *Lydians* to the West, the *Palaic* in the North, and the *Carians*, *Luvians* of the South. The powerful *Hittites* and *Hurrians* together with the Western Semitic peoples controlled the prosperous east of Anatolia, which was developing mineral resources for Bronze Age trade throughout the Middle East. We shall see in the next two chapters that their wealth brought an avalanche of trouble to the region. Enter the Egyptians.

Chapter 5 Anatolian Commagene & Israelites

The Commagene is a region of intense historical intrigue in today's Turkey. It lies on the upper Euphrates, in the centre of a prosperous Bronze Age area famous for metalworking. It is here that wool and flax production began ten thousand years ago and copper smelting a thousand years later.¹⁵⁷ Wine production first appeared in the nearby Zagros Mountains of Northern Iran in 5400BCE.

Mt Ararat and Kurdistan border the Commagene in the east. Colchis, sorceress *Medea's* country, bounds the Commagene in the north. Her rivers ran with gold. Her hero, Jason, captured the mythical *Golden Fleece*.

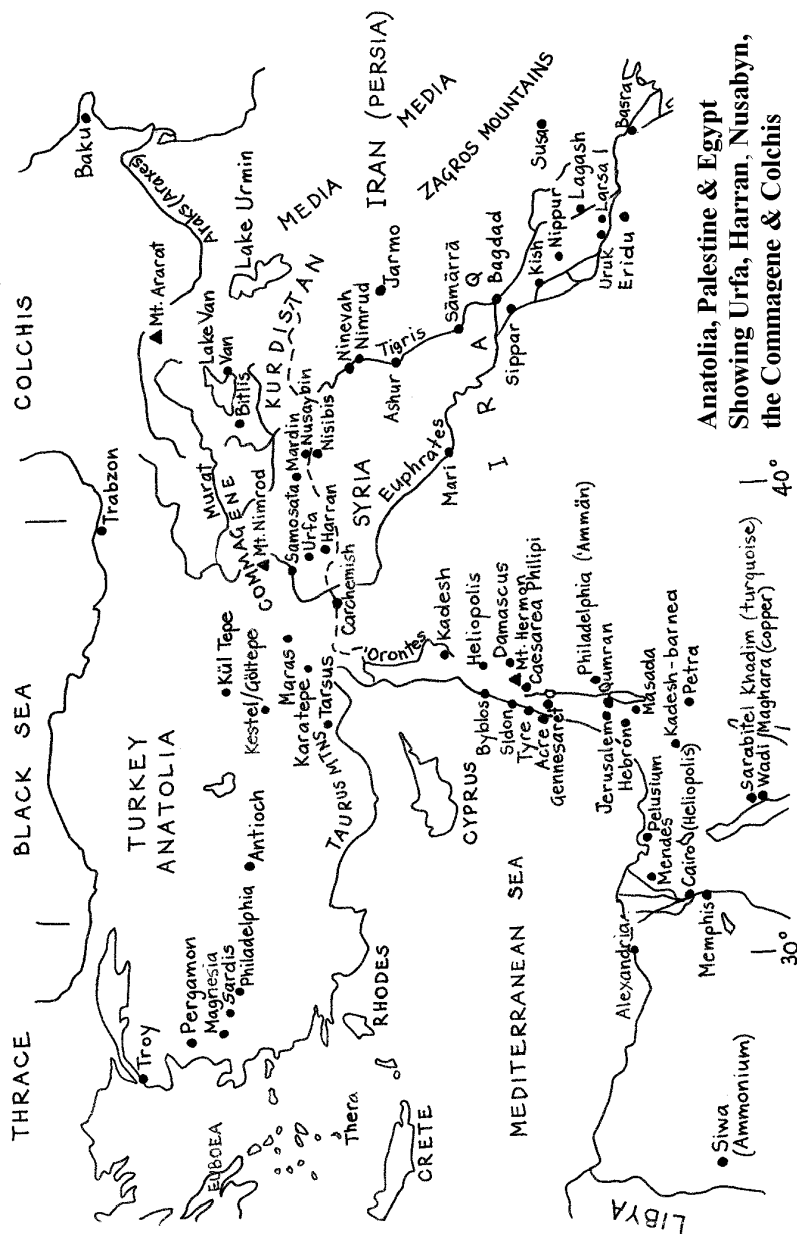
Four great rivers flow from the flat alluvial plateau of the Commagene. These are the Tigris and Euphrates that flow south to the Persian Gulf, the Murat River that flows into the Euphrates and the Araks River that flows to the Caspian Sea. The Biblical Eden has four similar rivers, the Pishon, Gihon, Hiddekel and Euphrates.¹⁵⁸

Temple worship in the Commagene dates back to very ancient times. In 1996, a Heidelberg University team discovered a temple and village dating from one thousand BCE in the Sanli-Urfa region of the Harran Plain. It is perhaps the richest of all similar villages noted in world archaeological literature.

The people of the Harran Plain used to go to this temple every spring for religious ceremonies. The excavations have so far revealed a sculptured lion, seven steles, three statues of people and flooring consisting of four layers of mosaics. Excavation of the site will take two decades.

The Commagene became known as *Kutmuhi* in Assyrian times from 1300BCE to 612BCE. After this, the Commagene passed into Persian control. It later became an important part of the *Silk Road* because of its natural access to Asia Minor, Uzbekistan, Bukhara and the Steppes of Russia.

The region effectively remained outside the Roman Empire until 67CE and this allowed it to retain a number of Indo-Hittite star cults involving Magi. The most well know of these was the Royal Cult of the Kings of Commagene.¹⁵⁹



Moving back in time by two thousand years, to early Bronze Age Anatolia, we find the Egyptians taking a great interest in the metallurgy and wealth of the area. In about 1950BCE the twelfth dynasty Pharaoh Sesôstris I, *Senwostre I* in Greek, campaigned by land and sea as far as the outer perimeter of the Black Sea.

Sesôstris I's father, Amenemhe I, was the first Pharaoh of the twelfth dynasty. At times father and son ruled as co-regents. Their predecessor, Montjuhotep II, had reunited Egypt through a series of Thebian wars just before two thousand BCE. The post-war economic revival of a united Upper and Lower Egypt led to immense wealth and power.

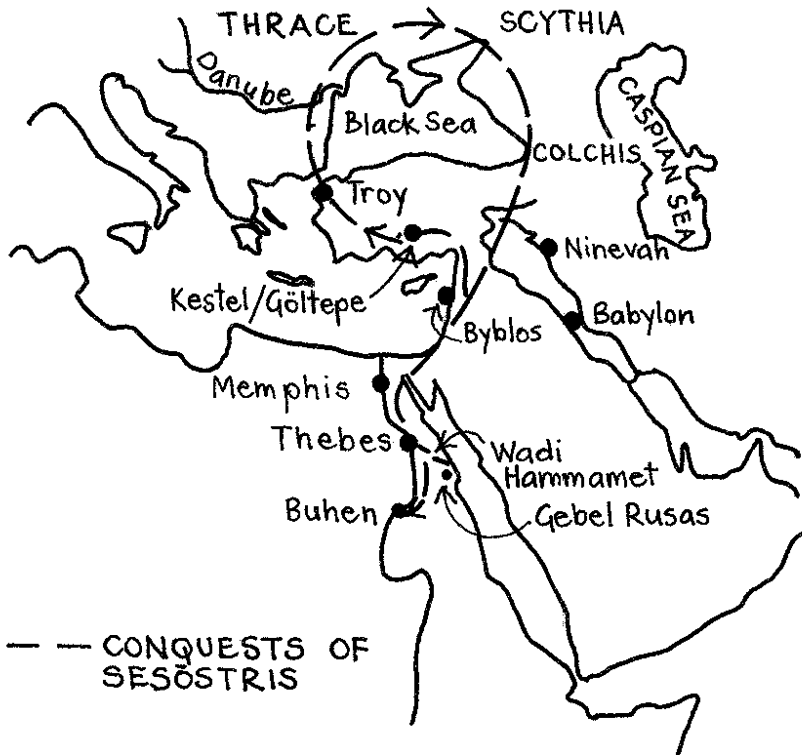
Sesôstris I consolidated the economic power of Egypt through a series of aggressive military campaigns in both Lower Egypt and abroad. He secured the richly fertile region of Wawat in Nubia, south of Elephantine. Sesôstris' military forts controlled all the desert and river caravan routes up to the second cataract.¹⁶⁰

Together Amenemhe I and his son Sesôstris I reestablished the old system of Pharaonic divinity in Egypt. They introduced law reforms and a new and progressive administrative system based on state religion. The *Crata Repoa* may describe their system of qualification for office (see Appendix 7).

The seven liberal arts blossomed in Egypt. It was a time of unusual literature such as the philosophical journey *A Man's Dispute with His Own Soul* and the popular *Story of Sinuhe*.¹⁶¹

Monumental, ashlar architecture flourished. Amenemhe I established a greenfields royal capital at Itjtawy, 20km south of Sakkara and Memphis. Adjacent to it he built one of the most beautiful funerary pyramid complexes in all Pharaonic history.

The wealth and grandeur of the twelfth dynasty came from mineral resources. Amenemhe I mined amethyst in the Wadi el-Hudi, east of Elephantine.¹⁶² Sesôstris I entered the Wadi Hammamat in the Coptos region to mine materials such as galena, the mineral of lead, and dark coloured sandstone called greywacke.¹⁶³ His expedition was nineteen thousand men strong. Many other twelfth dynasty expeditions exploited the turquoise and copper mines at Serabit el-Khadim, Timna and Wadi Maghara in southern Sinai.



**Campaigns of Sesôstris I to Buhen in the Nubian Wawat,
Thrace, Colchis, and the Commagene,
and into the Wadi Hammamat**

Sir Flinders Petrie excavated Serabit el-Khadim's temple of Hathor-Baalat in 1905.¹⁶⁴ It dates from the time of Sesôstris I in 1800BCE and is one of the oldest rock-cut temples in Egyptian architecture. These hard-rock underground turquoise mines at Serabit el-Khadim were active as early as three thousand four hundred BCE. They produced beautiful stones, some of which were set in the bracelets of Egypt's Queen Zer. These bracelets are amongst the oldest jewelry in the world.

Serabit el-Khadim's temple of Hathor-Baalat consisted of a long series of courts leading to an underground sanctuary.¹⁶⁵ Bas-reliefs and inscriptions show the kings of the Old and Middle Kingdoms as gods. However, the front building of the temple is oddly un-Egyptian, being asymmetrical and elongated.

Sir Flinders Petrie mentions fifty tons of mysterious white powder that he discovered beneath the floor of the Temple. He thought it was most likely wood ash from the burning of sacrifices but he was unable to provide any reason why this odd white powder was apparently stored under the floor slabs. The nearby Wadi Nasb produced evidence of copper smelting works but different ash.¹⁶⁶

Sesôstris I's remarkable 1950BCE expedition across the Mediterranean Sea ventured into Thrace in Eastern Greece, Scythia and Colchis in Georgia. He was most likely seeking, smelting technology for the manufacture of tin and bronze, and possibly the source of Baltic Amber.

Sesôstris was to leave a permanent reminder of his visit to Colchis. In the words of Herodotus:¹⁶⁷

... For the fact is, as I first came to realize myself, and then heard from others later, that the Colchians are obviously Egyptian. When the notion occurred to me, I asked both the Colchians and the Egyptians about it, and found that the Colchians had better recall of the Egyptians than the Egyptians did of them. Some Egyptians said they thought the Colchians originated with Sesôstris' army, but I myself guessed their Egyptian origin not only because the Colchians are dark-skinned and curly-haired (which does not count for much by itself, because these features are common to others too), but more importantly because Colchians, Egyptians, and Ethiopians are the only peoples of the world who practice circumcision and have always done so. ... The obvious antiquity of the custom in Egypt and Ethiopia prevents me from saying whether the Egyptians learnt it from the Ethiopians or vice versa, but

what convinces me that the other peoples learnt it as a result of their contact with Egypt is that any Phoenicians who have come into contact with Greece have stopped copying the Egyptians with respect to their genitalia, and do not cut off their children's foreskin. And let me mention one more way the Colchians resemble the Egyptians: these two peoples alone work linen, and they do so in the same way. In fact, their lifestyles in general and their languages are similar. The Greeks call Colchian linen Sardonian, while the linen that comes from Egypt is called Egyptian.

Powerful Sesôstris I destroyed many cities on his expedition. He sent back to Egypt prisoners as well as metal such as lead and silver.¹⁶⁸ He also relocated Caucasian metalworkers to cities in the Levant and the Siani under Egyptian influence.¹⁶⁹

The famous *Story of Sinuhe* illustrates the extent of Egyptian subjugation of the Levant and Syria. The story has always been highly regarded.¹⁷⁰ Sinuhe was a courtier who unwittingly overheard state secrets at the death of Amenemhe I, father of Sesôstris I. Fearing for his life Sinuhe escaped into Canaan and traveled to Byblos (in the Lebanon). There he turned homewards and traveled to *Upper Rtnw*, thought to be a town in Southern Syria, and became an adviser to the local king. Afterwards he became a rich man. In *Rtnw*, Sinuhe saw many messengers arrive from Pharaoh Sesôstris I and the Syrian princes offer humble deference to Egypt. He saw the resolve of the Pharaoh to smite the Bedouin and Asiatics, such as the Hurrians, infringing upon his suzerainty. Pharaoh Sesôstris I finally forgave Sinuhe. After many years, the Pharaoh invited him back to Egypt and there saw out his days.

The proto-Israelites originated in the Anatolian Commagene. Their godhead Yahweh was to begin with the metalworking god *Q're Adonai*.¹⁷¹ *Q're* means furnace or metalwork.

We need to understand a little more of *Q're Adonai's* widespread importance. *Qera* (or *Ktr w hss*) was the Western Semitic *Ugaritic* god of metalwork and craftsmanship. At the time of Pharaoh Tuthmose III, the Syrians worshipped him as the *great god Kir*.

Curetes are young men who shaved their hair at the feast of Comyria and sacrifice these hair-trimmings to the God *Q're*.¹⁷² Initially, they were the sacrificial king's armed companions who attended the Triple Goddess *Q're's* holocaust and in later times sacrificed a child to the god Cronos.¹⁷³

Qouros was a god of Thera, today's Island of Santorini.¹⁷⁴ After the eruption of the volcano, the island was renamed *Qera* after this god.¹⁷⁵ *Qouros* and *Qera* have the same meaning of cauldron, melting pot or furnace as the Canaanite *kûr*.

The Sumerian word *KUR* describes a cone-shape.¹⁷⁶ *Baetylos* are similar omphali, or cone-shaped pillars that the Greeks worshipped by anointing with oil, wine and blood.¹⁷⁷

KUR also represents an iron furnace, a round temple to *Sabazios* with a hole at the top and a beehive. The same word *KUR* also means *mountain* and the *House that is like a mountain*.¹⁷⁸ For example, the Mesopotamian Inanna descended to the *KUR*, or symbolic chamber of the underworld, risking all:¹⁷⁹

Inanna set out for the underworld. Ninshubur her faithful servant went with her. Inanna spoke to her saying:I am descending to the KUR, to the underworld. If I do not return set up a lament for me by the ruins ... Go to Nippur, to the temple of Enlil. When you enter his holy shrine cry out 'O father Enlil, do not let your daughter be put to death in the underworld ... If Enlil will not help you, go to Ur, to the temple of Nanna. Weep before Father Nanna. If Nanna will not help you go to Eridu, to the temple of Enki. Weep before Father Enki. Father Enki, the God of Wisdom, knows the food of life, he knows the water of life, he knows the secrets. Surely he will not let me die.'

The symbol of the mountain *KUR* is three small hillocks in an equilateral triangular pattern.¹⁸⁰ *KUR-KUR* also means *holy plant*, which is the common *lily of the field* or bright lilac *crocus flower*.¹⁸¹ As protection from the fiery breath of the Minoan bull, Medea gave Jason the blood-red juice of the two-stalked, saffron-colored Causican crocus, the potent flower which first sprang from the blood of Prometheus.¹⁸² The ancients used this poisonous *colchium* or meadow saffron as a remedy for gout.¹⁸³

The Indo-Hittite root *KUR* occurs in the name of the Kirgis people who lived in Kirgiz Steppes of Turkic and the alternative name for the Indo-Hittites, the *Kurgan* people. The root *Kûr* is also the same as *Car*. It occurs in many place names, such as the ancient name for Harran in the Commagene, Carrhae. The Caraïte sect was similar to the Essenes. Ancient Caraïte is the language of the Damascus Document, an excommunication text of the Dead Sea Scrolls.

The Quirites of Rome came from the Sabine town of Qures.¹⁸⁴ Sabian practices provide a unique insight into the unusual religion of the Commagene but we defer this discussion of the Sabians until Chapter 8.

Both Indo-Hittite and Afro-Asiatic roots to *Q're*, or *Quera*, imply that the same image of furnace is equally relevant to both cultural groups.¹⁸⁵ The abundance of evidence leaves little doubt as to the importance of this furnace-god or smithy-god to the Indo-Hittites and more particularly to the Israelites.

Another of Yahweh's names confirms this. He was *Elath-Iahu*, the Kenite Smith god. As foreshadowed in Chapter 3, the latter part of the name, *Iahu*, had a very ancient provenance. It dates from about 2630BCE as a title of the god Set. Horus, the divine son of Osiris who overcame Osiris' brother Set, was the *Calf Iahu*. The Hyksos Israelites may well have heard this name for Yahweh in Egypt where he was analogous to Set. We know *Iahu* is a divine name of Yahweh because Solomon is specifically aware of it.¹⁸⁶

And God gave Solomon wisdom and understanding exceeding much ... and he spake of trees, from the cedar that is in Lebanon even unto the hyssop that is upon the wall.

The hyssop is the tree of the winter solstice, IA, and the cedar was the tree of the summer solstice, HU. Together they make the divine name *Iahu*.

We see the metalworking influence continued with the subset names of *Tubal-cain* and *Hiram Abiff*. In the Bible, *Magog* is a son of *Japhet* and a brother of *Gomer*, *Madai*, *Javan*, *Tubal*, *Meshech* and *Tiras*.¹⁸⁷

Magog stands for Armenia and the brothers respectively to be the Cimmerians, Medians, Ionians, Tibarenians, Moschians and Tyrrhenians. The Tyrrhenians became the Etruscan civilisation in parts of Italy.¹⁸⁸

The Moschians and the iron-working Tibarenians of *Tubal* were tribes of the southeast Black Sea and the Commagene.¹⁸⁹ Ezekiel mentions *King Gog of Meshech and Tubal*, who is most likely Mithridates VI of Pontus.¹⁹⁰

Traditional histories hold that the Moschians became the Picts and the Cimmerians became the Cymry. The Indo-Hittite invasions dispersed both those peoples and they eventually invaded Britain as we shall see in Chapter Chapter 12.¹⁹¹

Turning now to *Tubal*, we find that Assyrian texts confirm *Tabalu* or *Tubalin* in central Anatolia was famous for its metalworking.¹⁹²

Tubal-ki of the Hittite texts, somewhere in the Caucasus region, is the Tabal of the Assyrian sources located in East Lycaonia, near Kayseri. This is where *Tûbal Qayîn* or *Tubal-Cain* comes from. He is the archetypal *artificer in metals* described in the Book of Genesis and known as the *master of all coppersmiths and blacksmiths*.

Tubal-Cain is another Bronze Age forerunner of Freemasonry's *Hiram Abiff*, the archetypal architect of King Solomon's Temple.¹⁹³ In fact, the name *Hiram Abiff* may simply be a refinement of *Tubal-cain* in the early Anatolian Iron Age because it derives from *Abiff* 'Aram where 'Aram means a metal ore from *ayir* or *ayiram* in Sanskrit and Dravidian (iron is *ayil*). *Abiff* is the metalworker or artificer. The blow Hiram Abiff receives imparts nobility. It is symbolically equivalent to achieving perfection by the *Colaphum*, or *Box of the Ear*.¹⁹⁴ The Romans and later the Germans and French conferred knighthood by the *Colaphum* as a sign of sustaining future hardships.

Charles Gounod's *La Reine de Saba* (*The Queen of Sheba*) a creation in the Opera, on 28 February 1862 builds on an alternative history that directly connects *Tubal-Cain* with the legend of *Hiram Abiff*.¹⁹⁵ It is based on a Rosicrucian legend reported by Gerard de Nerval. Three jealous workmen disrupt *Hiram* casting his masterpiece, the monumental bowl called the Molten or Brazen Sea. *Tubal-Cain* visits *Hiram* and declares that *Hiram* is his descendant. He initiates *Hiram* into the Mystery of Fire and the secret of bronze casting. *Tubal-Cain* gives *Hiram* his great hammer and a Golden Triangle to wear as a pendant round his neck. *Hiram* then successfully recasts the brazen sea. *Hiram* and Balkis, the Queen of Sheba, fall in love. A jealous Solomon instigates the murder of *Hiram* and the widow Balkis leaves, pregnant with *Hiram*'s son. He is the son of the widow, whose many descendants will complete the building of the Temple.

The knowledge of metals and explosive force has always gone hand-in-hand with religion. The *Shahnameh* or *Book of the Legendary Kings of Persia* demonstrates this relationship. The Arabian poet Firdowsi wrote the *Shahnameh* in 1010CE. He describes the early Indo-Iranian kings of the Persians *Kiyumars* and *Jemshid*. Chosen by Ahura Mazda, their faces shone brilliantly with the *Glory of God* called the *khvarnah* or *farr-i izadi*. It adorned Ahura Mazda as a large ring or diadem. This *Kingly Fortune* gave the prince *Jemshid* an intimate knowledge of God and the ability to carve hard substances without the

use of conventional tools.¹⁹⁶ In blacksmithing weapons, he was able to:¹⁹⁷

...mold iron into such equipment as helmets, chain mail, laminated armour as well as missile-proof vests, to swords and horse-armour.

Sadly, *Jemshid* became a tyrannical ruler. He delighted in the words of falsehood and untruth and the Glory was seen to flee away from him in the shape of a bird.¹⁹⁸ The next Iranian hero to possess the Kingly Fortune was *Feridun*.

Mircea Eliade summarizes the connection between religion and the smithy in the age of metals as follows:¹⁹⁹

There would appear to have existed therefore, at several different cultural levels (which is the mark of great antiquity), a close connection between the art of the smith, the occult sciences (shamanism, magic, healing etc) and the art of song, dance and poetry ... One element nevertheless is constant - that is the sacredness of metal and ... all mining and metallurgical operations ... It is in any case significant that in contrast to pre-agricultural and pre-metallurgical mythologies, where, as a natural prerogative, God is the possessor of the thunderbolt ... in the myths of historic peoples, on the other hand (Egypt, the Near East and the Indo-Europeans), the God of the hurricane receives these weapons - lightning and thunder - from a divine smith.

In Kenite lore, the divine smith Tubal-cain is also *Baal Gad*, the goat-god who is the eponymous ancestor of the tribe of Gad. He epitomizes the ancient association of smiths with goat and horned gods. A grotto sacred to *Baal Gad* exists at the source of the Jordan River.²⁰⁰ It lies at the base of a high limestone cliff, over which perches the city of *Caesarea Philippi*.²⁰¹

Kenite itself means *welding* or *possessions* in addition to *belonging to Kain*. The Kenites were a tribe of Midianite copper miners who lived amongst the warlike Amalekites, descended from Hagar.²⁰² On leaving Egypt, the Israelites met the Amalekites in flight to their native lands.

The minor tribe of the Midianites was an Asiatic people of the Arab/Palestinian Kush, called Kush Magan. In early times, Magan extended over both sides of the Persian Gulf.²⁰³ Later in 1100BCE, at about the time of Israelite conflicts with the Midianites, Assyrian sources note that Kush Magan was a region on the South side of the Euphrates,

not far from Karkemish. The Massorets regarded this Kush Magan as the Babylonian Kish.²⁰⁴

We digress for a moment to mention the Kushites because of their importance in the Hyksos story. The Meluhha Kushites were a second Kushite or Amalekite group. They were mercenaries and traders in metals and weapons. Their mercenary activities continued long after the Hyksos invasion. The Amarna letters show that Palestinian kinglets hired them. Indeed, later *Meluhha* and *Arab* became interchangeable words.²⁰⁵

The Mlecha in Vedic literary sources are the Meluhha Kushites that derive from India or Pakistan.²⁰⁶ Eusebius notes that the Ethiopian Kushites came from India. The Musri in Egypt and in early Akkadian literature are also Meluhha Kushites. The Hyksos title *hekaw khasout* is an almost literal loan from the Akkadian *sar kissati*, the supreme royal title of *king from the hill country*.

These Meluhha are the same as the maritime Kaphtorim who maintained ports in the Mediterranean.²⁰⁷ Kaphtorim or Caphtorim is one of the two Biblical tribes of Mizraim that inhabited the region between the Nile River of Egypt and Sile.²⁰⁸ The other Mizraim tribe is Lehabim. Mizraim led colonies into Egypt to lay the foundation of the Kingdom of Egypt.

At the time of Bochoris (720-715BC) the Meluhha, Arabs and Hiskija or Hyksos formed an alliance. Late antique sources report that they returned to rebuild Avaris in alliance with the king of Jerusalem. Texts speak either about the *city of the Shepherds* or about Rhinocorura which is El Arish. Complicating the understanding of this event, the site of Avaris is still in doubt despite the discovery of *Tell ed Daba*. Avaris, a Greek rendition, derives phonetically from *Mansion of the Desert Tract*.

Now back to the Kenites. In surprising contrast to the poor relations between the Israelites and Amalekites, so strong were Israelite relations with the Kenites that the Israelites freely intermarried with them. Moses' father-in-law, Jethro, was a Midianite and priest of Yaho or *Iahu*.²⁰⁹ Yaho was the Midianite's god of storms and war who dwelt on Mt Horeb in Sinai. Yaho was also the god of the Chaldeans and the Babylonians.²¹⁰ His symbol was a Tau cross worn on the forehead that later became known as the *Yahweh Mark*.²¹¹

Until quite recently, and perhaps still today, a group of itinerant Bedouin smiths and carpenters in Syria continued the tradition of marking their foreheads with the Tau-cross of Yahweh.²¹²

At Hebron, Shiloh, Tabor and elsewhere until the time of Judges, men marked with the Tau cross died as Sacrificial Kings. In all Mediterranean countries and in Britain, the Mother Goddess received her sacrifice each year. This took place on a *terebinth-tree* or kerm-oak.²¹³ The gory method of death for the Sacrificial King was crucifixion on the lopped oak in the shape of a Tau. Castrated and torn apart, the raw body of the sacrificial male became a Eucharist. The crow or raven was believed to be Athene's oracular bird that housed the soul of the sacrificed king.²¹⁴ In Asia Minor, the kadosh or sacred men and women followers of Astarte, released an eagle from the sacred king's funeral pyre to symbolise the ascent of the divine soul to heaven.²¹⁵

Orpheus for example, was torn apart by delirious women called the *Bassarids*:²¹⁶

*... a frenzied band
Of Thracian women, wearing skins of beasts,
From some high ridge of ground caught sight of him.
"Look," shouted one of them, tossing her hair
That floated in the breeze ...
The reckless onslaught swelled; their fury knew
No bounds; stark madness reigned. And still his singing
Would have charmed every weapon, but the huge
Clamor, the drums, the curving Phrygian fifes,
Hand-clapping, Bacchic screaming drowned the lyre.
And then at last, his song unheard, his blood
Reddened the stones.*

Medea set out the same way to execute King Aeson, before restoring him to youth. When the moon shone in fullest radiance:²¹⁷

*Medea, barefoot, her long robe unfastened,
Her hair on her shoulders falling loose,
Went forth alone on her roaming way,
In the deep stillness of the midnight hour.*

Procne set out to find Philomela in the same way:²¹⁸

*It was the time of Bacchus' festival,
Kept by the Thracian women each three years.
Night knows their sacraments; at night the peaks
Of Rhodope resound with ringing bronze;
At night the queen, arrayed to celebrate
The rites, went forth with frenzy's weaponry.
Vines wreathed her head, a light spear lay upon*

*Her shoulder and a deerskin draped her side.
Wild with her troop of women through the woods
She rushed, a sight of terror, frenzied by
The grief that maddened her, the image of
A real Bacchanal ...*

Moses' sister Miriam similarly led a band of women in a ceremonial rite after Pharaoh's troops drowned:²¹⁹

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

Josephus tactfully ignored this sacrificial rite in his *Antiquities of the Jews* because the Romans would have recognized it.²²⁰ The rite was a key sign of the sacred marriage through which the Israelites needed to pass in order to receive the new land of Israel. It is an allegorical initiation. The Israelites had passed the test of water. They were to immediately face the bitter cup of Marah. Moses was Miriam's sacrificial king. He bore all the guilt for past actions and died so the new king, Joshua, could emerge into Canaan as an Israelite *Tabula Rasa*.

One of the familiar symbolic codes for the sacrificial king is *Orphruoeis*, which means *growing on the riverbank*.²²¹ An ear of wheat growing near a stream of water is still the familiar depiction of the initiate in a Fellowcraft Lodge. It refers to the ritual stew of the sacrificial king in a cauldron on a tripod.²²² In Wales, the cauldron contained both the sacrificial king and the Triple Goddess, represented by a white horse.

In response to the inhumanity of a male Eucharist, the first Israelite dynasty of King Saul (1050BCE) outlawed cannibalism. Later, Good King Josiah (640-609BCE) prohibited sacrificial crucifixion. He statutorily converted the act from a magical means of immortality to a felonious punishment involving the extinction of the soul. However, the Jews were not to escape the tarnished background of sacrificial crucifixion for many centuries. In Ptolemaic times, a majority of Alexandrians still believed Jews annually sacrificed a Greek.²²³

Picking-up again on the theme of goats, we find the Kenite Goat-god, Tubal-cain, is the archetypal Freemason's goat. Some say he is also a prime candidate for the mysterious Baphomet of the Knights Templar. There are however, two distinct but intertwined traditions associated with the goat that make this unlikely.

The Afro-Asiatic tradition of the goat relates to the ancient annual festivals of the sacrificial king. These were usually orgiastic and

celebrated in the *Lesser Mysteries of Eleusis*, English witch ceremonies and the Swedish May-eve play *Bukkerwise*.²²⁴ In these rituals, the sexually mature he-goat, representing Lust, mates with the Goddess. His sacrifice is a prelude to crowning the new king for the new year. Pallas Athene similarly received her name from Pallas, the maiden she killed in armed combat to win the right to join with the goat-king in ritual marriage.²²⁵

The lustful he-goat occurs in various guises all over Europe.²²⁶ For example, the well known British legend of *Lady Godiva* carved in the *miserere-seat* of Coventry Cathedral shows the goddess riding to the ceremony on a goat's back denoting her dominion over him. Often these same stories show the naked Goddess Goda (*the Good*) with long hair, wrapped in a net, riding sideways on a goat, preceded by a hare signifying bold copulation and accompanied by a raven.²²⁷ The Goddess used the hunting or fishing net used in her murderous chase of the sacrificial king.²²⁸ Agamemnon, for example, died with a net over his head in the peculiar manner of the midsummer sacrificial king. Stepping from his bath he was:²²⁹

...neither clothed or unclothed, neither in water nor on dry land, neither in his palace or outside...

The Libyo-Thracians gave the name of their Goat-goddess, *Aegis*, to the Aegean Sea.²³⁰ In the Egyptian Delta city of Mendēs, the goat was originally a well-endowed ram.²³¹ Herodotus later describes the Mendēs animal alternately as a goat and a ram. Herodotus tells us that he witnessed a surprising incident in Mendēs: *a goat had intercourse with a woman, in full view of everybody*.²³² Perhaps Herodotus is really telling us that he attended an initiation ceremony where the initiate was the goat. This may explain the much clichéd Freemason's joke about the goat at an initiation ceremony.

In Assyrian, Persian, Dionysian, Pythagorean and Orphist initiation rites, the initiate bathes in the *milk* of the hidden doctrine. The initiate discovers that Love is the luminous principle of Light, while Light is in turn the radiance of Love or Goodness, Charity and Truth.²³³

When the Initiate reaches Hades, the guardians of the dead challenge him to give the pass-phrase:²³⁴

Like a kid, I have fallen into milk.

At the end of an initiation, the candidate is one with the god, Dionysis for example. He drinks a cup of goats' milk and honey. New York's Metropolitan Museum of Art displays many of the two handled

cups used in the Greek ceremonies. Some of these cups bear golden sun images.

In the seventh and final degree of all ancient Mysteries, which is the fourth degree of the Greater Mysteries, adepts partook of the ambrosial beverage *Oimellas* as a sign they had arrived at the final threshold of all mysteries (see Appendix 7).²³⁵

Zoroaster achieved his immortality through the Mysteries where he drank something that resembled honey, after answering thirty-three questions over a period of three days.

Plato drinks of the *Oimellas* before the last phase of his initiation in the play *Initiation of Plato*.²³⁶

It is the beverage of the lotus; drink and forget all sentiments of hatred, envy, and intolerance; and put on this robe in sign of devotion to science and virtue. Thou goest to be initiated into the last mysteries.

Honey was one important component of the heavenly *soma* believed to intoxicate the divine beings. Herodotus tells us that burial ceremonies of the nobles often included embalming in honey.²³⁷ Its sweetness relates to the human hope of another life that would be eternally happy.

The bee was universally revered. In Egypt, the Pharaoh's title of *Beekeeper* was one of his main designations. The double image of the *bee and the reed* symbolized the *Lord of Upper and Lower Egypt*. The Egyptians believed that when the Pharaoh died, his soul joined Osiris in the constellation of Orion. There he became one of the bee stars in the *Beehive* or *Prasepe*, a group of stars in the constellation of *Cancer* adjacent to *Leo the Lion*.

The bee has continued through the millennia as a symbol of the soul's survival after death and limitless existence in the harmony of Golden Age of the world.²³⁸ However, the bee also had a very dark side. It remained a primary symbol of the Afro-Asiatic Triple Goddesses such as Demeter, Hecate, Persephone, Aphrodite and the pre-Indo-European aspect of Artemis.²³⁹ Arcadians worshipped both Artemis and Persephone under the name Despoina, which means mistress.

Aphrodite, the nymph-goddess of midsummer, would destroy the sacred king by tearing out his sexual organs just as the queen-bee destroys the drone.²⁴⁰ Her Priestesses displayed a golden honeycomb at her shrine on Mount Eryx.

Butes is the most famous beekeeper of antiquity.²⁴¹ He was a priest to Athene on Mount Eryx who represented the love-god Phanes,

son of the Triple Goddess. Phanes was often shown as the loudly buzzing bee called Ericepaius.²⁴²

Incongruous with Aphrodite's beauty, she was known as the Eldest of the Fates, Melaenis or *black one*, Scotia or *dark one*, Androphonor or *man-slayer* and Epitymbria, which means *of the tombs*.²⁴³

Artemis was an orgiastic Nymph like Aphrodite. She was the Maiden of the Silver Bow, which symbolized the new moon.²⁴⁴ Her male consort received the arrows of death. Besides the bow and bee, her other emblems were the date-palm signifying birth and the stag symbolizing her control of wild things. Artemis' bees were the *melissae* priestesses who daubed their faces with gypsum or white clay in honour of the White Goddess. Artemis chief priest was, as we may imagine, the *king bee*.²⁴⁵

A *Treasury* was a metaphor for a beehive or hive of *melissae* bee-priestesses, as at Marmaria near Delphi.²⁴⁶ The veiled Tholos trompe l'oeil in Bedroom M of the Villa of Publius Fannius Synistor at Boscoreale, near Pompeii, shows the *melissae* priestesses as a swarm of bees on a pedestal in the foreground.²⁴⁷ Nearby is the dour goddess Hecate between two columns. The frescos are now in New York's Metropolitan Museum of Art.

We saw earlier in this chapter how maenads were women who practiced wild Mother Goddess orgies in the mountains and woods. As late as the first century CE the Arcadian fertility or witch cult on Mount Lycaenum held drunk maenad orgies after which they chased and killed their lover, whom they had clad in a stag's skin.²⁴⁸ The women wore red war paint boiled from ivy gum and urine, painted on like the stripes of a Spartan penelope duck.²⁴⁹ The woof and warp pattern on their limbs suggested a ladder. In Thrace, the Maenads tattooed themselves with spider web designs. One Greek vase shows each maenad has a stag tattooed on her forearm.²⁵⁰

The maenads' ferocious behaviour involved strong hallucinogens.²⁵¹ These included spruce-beer laced with ivy, sweetened with mead, and the mild *panaeolus papilionaceus* mushroom. More effective were the Priestesses' laurel leaves containing potassium cyanide, hippomanes, which was perhaps the slimy vaginal tissue of a mare in heat, and juice from the mistletoe of the Eastern European Oak, called *ixias* or *loranthus*.²⁵²

One of their most powerful hallucinogenic substances was the raw mushroom *amanita muscaria*. *A. muscaria* grows on conifers and

oaks. It has wide effects inducing beserker rage and feats of extraordinary muscular strength. Following this physical ecstasy comes a period of peace where the person touches the divine and believes that his or her spiritual eye, or third eye, has been opened.²⁵³

In the fifth century BCE, Euripides wrote in *The Bacchantes* of the frantic ceremonies of the Bacchanals or maenads. He described that *from every ivy-wreathed staff sweet rills of honey trickled*. To crown their revelries, the *Bacchante* raised loud his voice and cried:

On, on, ye Bacchanals, pride of Tmolus with its rills of gold.

Euripides was referring to the even more potent substance that the *melissae* priestesses chose for their sacrificial king ritual, green or unripe honey. This deadly honey came from plants of the heath such as oleanders, azaleas, rhododendrons and laurel.²⁵⁴

The dangerous element in green honey is acetylcholinesterase, which is a grayanotoxin that acts on the central nervous system. Just two tablespoons of this honey induces acute breathing impairment, perilously low heart rate and hypnotics.²⁵⁵ The green honey from Trebizond, Colchis and the Black Sea region is particularly toxic. In 401BCE, Xenophon's Greek army behaved like madmen after eating Colchian honey. Seized with vomiting, they collapsed by the thousands. In 67BCE, Mithridates, the king of Pontus, won a battle against Pompey the Great after the Romans ate toxic honey.²⁵⁶

Pliny called toxic Black Sea honey *meli maenomenon*. European taverns later used it as *miel fou* to intensify the intoxicating effect of alcoholic beverages. This *miel fou* was probably the mandrake of the witches and used along with plants containing skin-penetrating atropine such as hemlock, nightshade, henbane and belladonna.²⁵⁷

As with their Mediterranean counterparts, European witches anointed themselves with a green Oyl to induce states of ecstasy. They applied the Oyl to their foreheads, forearms and underarms. They also used a broomstick handle to apply the Oyl to their vulva and this is probably the source of the flying broomstick myth.

In the sixteenth century, the physician Andrés Laguna investigated the discovery of a jar of witch's Oyl.²⁵⁸ The jar was half filled with the green unguent used by the witches. He experimented with the Oyl by smearing it all over a woman. She promptly fell into a deep coma that lasted for thirty-six hours. Afterwards she described her erotic coma with considerable delight.

A Homeric Hymn to Hermes describes how the *melissae* bee-priestesses of Mount Parnassus consumed the honeycomb of the gods, *meli chloron*, to attain a state of ecstasy:²⁵⁹

*Divinely maddened, they are inspired to speak the truth
But if they are deprived of the divine honeycomb
they cannot prophesy.*

Toxic honey causes vertigo, delirium, nausea, vomiting, blue skin, muscle paralysis and unconsciousness. Severe ventricular tachycardia leads to death. This is an over-contraction of the lower ventricles of the heart. The contractions fall out of phase with the heart's own pacemaker in its sinus node. In the second century CE, Plutarch noted that the *melissae* priestesses often collapsed and died after frantic disorientation and shrieking. In 19 BCE, Virgil described the effects on the Cumaean Sibyl priestess as she foretold of grim war in Lavinium to the legendary Trojan leader Aeneas at Euboea:²⁶⁰

The threshold was barely gained when the maiden cried 'It is the hour to enquire your fates! The god – behold the god.' And as she stood by the doors and spoke, suddenly her countenance and hue changed, and her tresses fell disordered: her bosom panted, her wild heart swelled with fury, and she grew taller to the view, and her voice rang not of mortality, now that the god breathed on her in nigher presence ... in her cavern the prophetess, intolerant of Phoebus' will, raved in limitless frenzy, straining to exorcise the mighty god from her soul: but all the more he curbed her foaming lips to weariness, subdued her fierce heart, and molded her to his constraint ... the madness ceased and her raving lips were hushed.

The Indo-Hittite traditions of both the goat and bee are quite different from those of the Afro-Asiatics. The goat, above all the young kid, is the pure symbol of the initiate rather than the sexually craven he-goat. Sexual proclivity could not be further from contemplation in Indo-Hittite, hermetic and Zoroastrian rituals:²⁶¹

Sex is a thing of bodies, not of souls.

The Pauline Church, notwithstanding its embracing of the Afro-Asiatic sacrificial king ritual, also adopted the goat or kid as a symbol of purity. It is the *Agnus Dei* and signifies Christ.²⁶²

When it came to masculine deities, Indo-Hittite religion was more straightforward than the Afro-Asiatics. As herders, they did not see the need to sacrifice their masculine gods or clan leaders for the agricultural fertility of the land. While there were female gods, in their

overtly male dominated society there was no reason for dominant gods of the male-principal to be subservient to a female. Such male-principle gods were the Sumerian Gilgamesh and Ninurta, Persian Ohrmazd, Akkadian Marduk and Vedic Indra.

The typical Indo-Hittite hero kills the Serpent of the Abyss to disenfranchise the matriarch's sacrificial ceremony. He then marries the Serpent's mother or sister, the Triple Goddess, and begets divine children through her that are all manifestations of him.²⁶³ For example, the Persian Ohrmazd marries the Afro-Asiatic Triple Goddess and immediately dispossesses her.²⁶⁴ He then goes about clothed in her three colours of white, red and dark blue. These colours symbolize creation and re-creation, the eternal combat with evil and bringing forth fecundity.

Over time, the matriarchal sacrifice ceremony of the Afro-Asiatics became less violent. Although it was still a sacred marriage and rebirth ceremony, the Goddess did not kill the consort. Instead, she rescued him from death in chaos. The Vedic Usas shows us the strong Indo-Hittite side of the paradigm. She does not give birth but bravely rescues her man.

In Mesopotamia, the new paradigm begins tentatively with Inanna who brings Dumuzi back to life semi-annually. However, the actions of the great Inanna are rather incipit. She acts like a fairy godmother instead of her powerful former character of the *Female* or *Triple Goddess* in decisive action. The paradigm of male rights later gained more strength with Ishtar who demanded the release of her consort Tammuz from the underworld.

Plato described the myth of *Orpheus and Eurydice* where the male and female swap roles to assert the male paradigm.²⁶⁵ Orpheus now enters the underworld to seek the return of his bride. The symbol of the ability to descend into Hecate's underworld is a single bronze sandal, which later came to signify the Mother Goddess' imprimatur to a contract.

Orpheus's bride is the lovely nymph Eurydice, killed by a snake. He wins back her life for the asking but his enthusiasm causes him to look back into Hades, whereupon Eurydice vanishes. The act of looking back is the traditional sign that the initiate lacks the courage so essential in the further pursuit of Wisdom:²⁶⁶

It is the way thou must take without looking back.

Gluck's opera *Orfeo ed Euridice* beautifully tells the story of *Orpheus and Eurydice*.²⁶⁷ The acclaimed aria *Che faro senza Euridice* of *Orfeo ed Euridice* became pivotal in the development of modern opera.

The metamorphosis of the festival of *Lenaea*, the Festival of the Wild Women, in Athens demonstrates the attack of the Indo-Hittites on the Triple Goddess.²⁶⁸ At first, Hera tore apart an adult male. After the Indo-Hittite revision, a male child substituted for the mature male victim.²⁶⁹ A kid then replaced the male child. Finally, orgiastic moon-priestesses cut into nine pieces and sacrificed a bull representing Dionysis.²⁷⁰

The respective traditions of the Afro-Asiatics and Indo-Hittites compress and merge in a peculiar fashion at the interface region of Anatolia. A unique group emerged from this compression, the proto-Israelites. They appear to be Semitic Levant Asiatics with Indo-Hittite traditions of God.

For example, they abhorred the mystery religions of their Afro-Asiatic clans and often repeated the analogy *Thou shalt not seethe a kid in its mother's milk* meaning that the initiate should not bathe in the *milk* of the hidden Afro-Asiatic doctrine.²⁷¹ Notably, they did not have any similar prohibition for cooking the young of other animals in their mother's milk.

Even though ingrained, the Israelites and later the Jews deplored the sacred marriage ceremony of the Afro-Asiatics. This is the reason why Judaism regards the sacred son concept of Christianity as a great lie. The Priests ruled that a Jewish girl should not become a holy prostitute like Tamar. We return to Tamar later in the chapter.

Yet, the Israelites could not escape their heritage of Mother Right entirely. They sacrificed and consumed the *scapegoat* at the beginning of the agricultural year.²⁷² This true *He-goat* or Oak-king equivalent is the Assyrian counterpart of Azazel. The Israelites later consumed the *He-goat* as a Eucharist when Moses allowed the Israelites to substitute a kid for the paschal lamb in the first law stipulated for Passover.²⁷³

The Israelites were also highly suspicious of honey and bees because of their place in the Afro-Asiatic mysteries of rebirth. In the same way Jews prohibited seething a kid in milk, they deprecated the bee as a filthy creature engendered in the rotting flesh of cattle. This was a reference to Bull Mysteries. Ovid describes the same phenomena of bees emerging from the rotting flesh of a prize bull, slain for sacrifice, in *The Doctrines of Pythagoras*.²⁷⁴

Philo Judaeus of Alexandria (20BCE to 50CE) who was the greatest Jewish-Hellenistic philosopher of his time wrote:²⁷⁵

The Eucharistic bread must be without leavening and without honey.

Yet, the Israelites drew a very fine line on bees and honey because of its importance in early Indo-Hittite religion. In Israelite mythology, Samson of Dan killed a lion and when passing later on found a swarm of bees and some honey in the carcass. He scooped out the honey and it gave him the idea for a riddle:²⁷⁶

Out of the eater came forth meat, and out of the strong came forth sweetness.

The legend does not say that the lion's body was the womb of the bees. Neither does it imply that the honey was impure since both Samson and his parent consumed it. Ancient doctors who prepared alchemical medicines would immediately recognize that the lion is gold and the sweetness is the sweet, universal medicine of gold that cures all diseases.

On another level of meaning, Samson is predicting Dan's universal hermetic religion will be born from the carcass of the Lion of Judah. The bees are Samson's Tribe of Dan and the honey is a golden new age.²⁷⁷ However, we can also detect both the Israelite attempt to reconcile varying interpretations of honey by the Afro-Asiatic and Indo-Hittite mystics and a deeper esoteric meaning, which we will look at in Chapter 16.

The Israelites had great difficulty in maintaining amity or harmony of culture with their fellow Semite tribes because of their acquired Indo-Hittite influences, particularly patriarchal monotheism. They had similar problems with Indo-Hittite attitudes to women's status, agricultural castration and rebirth celebrations, sacrificial rituals and ethnic cleansing.

Concerning the status of women, after Deuteronomy an Israelite woman generally belonged to either her husband or father. Notwithstanding that a husband could have many wives, a wife was permitted only one husband. Women were to be chaste, subservient and sexually ploughed or wrought by their husbands.

All of these were Indo-Hittite traits. The woman was a pure chattel in the strict Indo-Hittite sense. Yet, the Israelites also regarded women as ancient respected instruments of rebirth, revered for their biological role. For example, although conviction for adultery required stoning of the adulterous couple, the usual Pharisaic practice was for the

woman to plead ignorance of the law whereupon the couple was set free.²⁷⁸ Even today, Israel's Rabbinical Court actively seeks to resolve the objectively disadvantaged position of women in marital separation. This requires it to track-down husbands who have deserted or separated from their wife, but continue to harshly penalize her by refusing to grant a divorce.

More importantly, land ownership continued through the youngest of the royal female line.²⁷⁹ This is ultimogeniture rather than primogeniture. In royal succession, it was not to the son of the King that the Kingdom passed, but to the son of either his youngest daughter or his youngest sister.²⁸⁰ For this reason, Egyptian Pharaohs would marry their half-sisters in order to propagate the bloodline of the dynasty.

Even today, the mother's bloodline incorporates the Jewish heritage. This is a continuation of the Afro-Asiatic matriarchal religion, with the womb as the over-riding regenerative principle. Judaism considers all children of Jewish mothers as Jews and children of Jewish fathers and non-Jewish mothers as Gentiles. This is little different than in Isaac's time (c1750BCE) when an Israelite man who married a woman of another tribe was considered to have transferred to that other tribe and no longer be an Israelite. This is one of the main reasons Isaac needed to return to his tribe in Harran. Isaac's bride is Rebecca the water-carrier.²⁸¹ As with all water goddesses, she is an analogy of the Mother Goddess procreative aspect. Isis is likewise.

The Roman Catholic Church adopted the principals of female beauty and procreation, incorporating them into the great Lady cathedrals of Europe. The East lancet window is typically high and narrow corresponding to the male principle of *Spirit* while the rose window of the West is circular and primeval, symbolizing the womb.²⁸²

The North entrance of Chartres Cathedral, beneath the rose window, is the Gate of the Initiates. Melchizedek, Aaron, Anna the Mother of Mary, David and Solomon welcome the Initiates there (c1235).²⁸³ Statues in stone of Melchizedek, Abraham and Isaac, and Moses also welcome visitors through the Central Portal of the North Transept (c1215).

The cathedral itself is a chamber or womb of spiritual rebirth, as in the ancient Mysteries. After embracing the Church, the congregation is reborn in the womb of the Church. This occurs in a set program throughout the year. In Rome, on special days in a Holy Year, cleansing

of sin is even more efficient. It simply requires passage through the doors of one of Rome's four great churches.

Rose logic explains this ancient cleansing process, which we look at in Chapter 17. Most of the congregation would be unable to appreciate the full significance of this cycle since only priests are educated in the Church Mysteries at their Ordination.

St Bernard was an enthusiast of the cult of the Virgin embodied in the cathedral. He declared of Chartres:²⁸⁴

Leave your temporal bodies at the door, only the spirit may enter here ... The Son will answer the prayers of the Mother and the Father will answer the prayers of the Son.

Another blending of the Afro-Asiatic rebirth mysteries with Indo-Hittite masculinity occurs in the castration myths. Removing the fertility of the old king disenfranchised him thus allowing the young king to rule. In Egypt *Set* castrated his brother *Osiris*, in Sumer, *Kumarbi* castrated *Anu*. In Greece, *Zeus* castrated his father *Cronos* and Homer writes of *Cronos* castrating his father *Uranus*. In Israelite myth *Canaan*, the son of *Ham*, castrated his grandfather *Noah*.

The continuation of the Israelites' castration myth as a halfway position between the agricultural sacrifice myths and the Indo-Hittite rescue myths shows their difficulty in completely breaking away from their Semitic agricultural background.

The importance of castration in Israel is a sign that covenants were *cut*, not *made*.²⁸⁵ The contracting parties severed an animal in two and walked between the pieces *that this may happen to me when I break this covenant*.²⁸⁶ This is why circumcision is reserved for a special promise. The separation of the foreskin *cuts* the covenant that appeases the Mother Goddess' demand for the sacred marriage with its ritual castration, death and rebirth. She demands every man's phallus.²⁸⁷ Jewish women offered the foreskin as a substitute for their husband's phallus. For example, the substitute sacrifice of circumcision even saved Moses.²⁸⁸

And it came to pass by the way in the inn, that the Lord met him [Moses], and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Israelite priests would sprinkle *the blood of the covenant* on oath-takers to make a promise binding.²⁸⁹ This blood came from an animal

sacrificed on the altar. The Male and Baka tribes of southwestern Ethiopia still slaughter a beast to mark a contract. Blood from the sacrificial animal smears the man who cuts the covenant. In emulation of the combined importance of cutting a promise and involving the male genitals, an Arab promise becomes a serious contract of honour by the oath-taker placing his hand on the bare inner thigh of the person to whom he is making the pledge. Some older masonic rituals mirrored this form of oath with the initiate placing his hand between the hands of person receiving the obligation.

The Bible provides other grand stories of the sacrifice myth. Moses died before Joshua received the fertile land of Israel. King David similarly died before Solomon brought prosperity to the land with the building of the Temple. In the same way, the wounded and impotent Fisher King of the Holy Grail finally passes to his rest before prosperity returns to his wasting land.

In contrast are the Indo-Hittite male-principle gods Gilgamesh and Ninurta, Akkadian Marduk and Vedic Indra. Indra is the most important god of the invaders of the Indus Valley.²⁹⁰ He is eternally young, strong, stormy and a cunning fighter. He has boundless energy and bestows fertility on women and on fields. One of his names is *he with a thousand testicles*. Indra neither ages nor is castrated so a younger king can bring fertility to the land.

The Sumerian god Marduk was similarly fertile. Yet, he is even more important to us because he graphically highlights the switch from the matriarchal religion of the Afro-Asiatic Mother Goddess religion to the patriarchal religion of the Indo-Hittites. Marduk is the only god with both an old and a new paradigm legend. In the old legend, he is a sacrificial king killed by the dragon Tiamat, while in the new legend Marduk kills her with a sword.

King Solomon also possesses the Indo-Hittite character. His fecundity was as legendary as that of his father, King David:²⁹¹

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines ...

David's death was a precondition to building the Temple. His passing allowed the younger and more fertile hero king, Solomon, to ascend to the throne. In stark contrast, Solomon's own death is an anticlimax. He simply fades away at the conclusion of building the Temple and his grand palace.²⁹² His son Rehoboam promptly forfeits the glory of Israel. This ultimately has the effect of disenfranchising the proto-Israelites' forlorn claim to the Egyptian Delta. We will look further into this claim in the next chapter.

The displacement of matriarchal rights in the mysteries of the Great Goddess had the most marked effect on the roles of women. The patriarchal religion of Yahweh decisively rejected the Mother Goddess. As a result, women lost all control over religious celebration. They could not participate; only view the ceremonies from the women's gallery.

An often given rationalization for the ousting of women is that females have an unsettling effect on men, who then tend to confuse mystical ecstasy with erotic ecstasy.²⁹³

The three main festivals of Judaism *Pesach*, *Shovous* and *Sukkos* demonstrate the Israelites' difficulty in breaking free of the agricultural cycles. These three festivals have themes of harvest and planting, as well as the Exodus. The Israelites purged Afro-Asiatic sexual content from the rituals. For example, in Jerusalem the celibate *Feast of the Tabernacles* replaced the orgiastic *Day of Willows* where *Salma* celebrated his sacred marriage with the Flower Queen Moon Goddess, as we saw in Chapter 3.

The purging of the agricultural festivals left a ragged edge, evidenced by Yahweh's shifting demand for the sacrifice of the first male from the womb. In Exodus:²⁹⁴

And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

And in Micah:²⁹⁵

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

And Judges showed that it was a common practice to sacrifice a royal prince in return for a successful campaign:²⁹⁶

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me,

when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

There are awful stories of sacrifices and the words of the scribe show Yahweh lamenting for not having been clearer in his sacrifice requirements.²⁹⁷

*The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their altars and their groves [Asherah poles] by the green trees upon the high hills.*²⁹⁸

*And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.*²⁹⁹

These verses provide vivid images of Levite priests carrying out the gruesome task of butchering the flowering youth of Israel. No payment could substitute.³⁰⁰ When they carried out ritual sacrifice, the Levites always turned the victim's head to the north.³⁰¹

Yet, the practice of human sacrifice seems to have developed into lamb substitution as favored by the Indo-Hittites.³⁰² What had originated as a form of ritual sacrifice to renew the agreement with God for ensuring the harvest, was already becoming less barbarous by two thousand BCE.³⁰³

All that openeth the matrix [the first borne] is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty [handed].

God spared Isaac. This was an important change. God had decided to waive his craving for human flesh and accept a ram in lieu:

*And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*³⁰⁴

*Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure [he received Isaac back from death].*³⁰⁵

By the time of the return from Exile, Zoroastrianism and respect of life heavily influenced the Jewish leaders. They distanced their

religion from human sacrifice. This corresponded to Yahweh completing his transformation from a devoted son of the Great Goddess, through a supernal trinity with two attributes of the great Goddess' *Anatha of the Lions* and *Ashima of the Doves*, to finally become the sole ruler of the universe.³⁰⁶ The post-exilic Jews, in their zeal for the one God, persuaded themselves that they had never accepted the Great Triple Mother Goddess, although their stories of Adam, Noah, Abraham, Jacob and Moses might demonstrate otherwise.³⁰⁷

After the return from Exile, the practices that prevailed at the time of King Solomon and King Hiram of Tyre, who was a priest of Melkarth where child sacrifice was common, were no longer relevant. The new Jewish approach recognized the absurdity and cruelty of murdering able-bodied men. Annual male sacrifice became redundant with the *cut* of ritual circumcision of the male phallus. It was sufficient evidence of God's Covenant with man:³⁰⁸

And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. ... And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore ... Every man child among you shall be circumcised ... and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations...

A final ill-fitting characteristic of the Israelites explained by the Anatolian compression is that their Semitic background was one of accommodation rather than subjugation. While the Indo-Hittites and particularly the Indo-Iranians were at their best wading knee-deep through blood in their campaigns, ethnic cleansing was unusual amongst the Afro-Asiatics and Semites. For example, the Semites of King Sargon I merged with subject populations in Sumer rather than eliminating them.

Much later King David chose not to eliminate Semitic populations in and around Jerusalem but to merge with them. In doing this, he countermanded Yahweh's specific order. Yahweh had ruthlessly *rattled the sabres* of the Israelites as they departed Egypt for Canaan. He directed them to mercilessly murder the inhabitants of Jerusalem, the elite Hurrian Jebusites, and those of nearby cities:

*Then ye shall drive out all the inhabitants of the land from before you, ... And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.*³⁰⁹

*But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee ...*³¹⁰

The Hivites (Hebrew *chry*) are the Horites (Hebrew *chwy*) and more generally Achaeans or Hurrians.³¹¹ In other cities on the fringe of the new state, Yahweh directed the Israelites to exact tribute or kill the men and take the women and children as slaves:

*And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself.*³¹²

David acted to the contrary and with impunity from Yahweh. In fact, there is little archeological evidence to support the conquest of Canaan by Joshua and the Israelites. All destruction in Palestine accrues directly to recorded Egyptian campaigns in the fifteenth and sixteenth centuries BCE.³¹³ Furthermore, Joshua supposedly destroyed Jericho:³¹⁴

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword ... And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

Yet, it was not the Israelites but one of their tribal enemies, the Amorites, who raised Jericho in 1480BCE and continued to harass Thutmose III from their new base there.

CJ Jung cannot dismiss the absence of human morality in Yahweh's commands to the Israelites.³¹⁵ He says that Yahweh demonstrates a gross deficiency of reason and morality, the two characteristics of a mature human mind. It provides an image of unethical brutal force.

What Jung has perhaps overlooked is that these commands are not of the personal god of the Israelites, Yahweh, but of storytellers coming to grips with the Indo-Hittite god of war and trying to paint Yahweh into the extremes. Exodus provides evidence for Yahweh converting from a tribal deity to a nationalist one. In Exodus 3 Yahweh

is simply the god of the fathers Abraham, Isaac and Jacob. Exodus 6(3) identifies him as the great El Shaddai. The power of the archetype is destabilising to the paradigm if pushed to extremes.

As we have noted, the Indo-Hittites favored oral communication of myths and legends over written records. They developed verbal rituals for transmission of their myths and Israelite emulation of this has resulted in a profusion of Biblical archetypes later set down by Israelite and Jewish authors. This has always been a particular trait of the illusive Rosicrucians. Even today, it is usual in organizations such as the Scottish Rite.

We have seen that the unique compression of Indo-Hittite and Afro-Asiatic Semitic cultures produced the very unusual phenomenon of the proto-Israelites. The Israelites and Indo-Hittites were then to join in a cooperative commercial venture to secure the Commagene region of Anatolia from the Egyptians. This was to have the most far reaching of effects, as we shall see in the next chapter.

Chapter 6 Hyksos Invasion of Egypt

‘Tutimaheus. In his reign, for what cause I know not, a blast of god smote us; and unexpectedly, from the regions of the East, invaders of an obscure race marched in confidence against our land. By main force that easily overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others.’

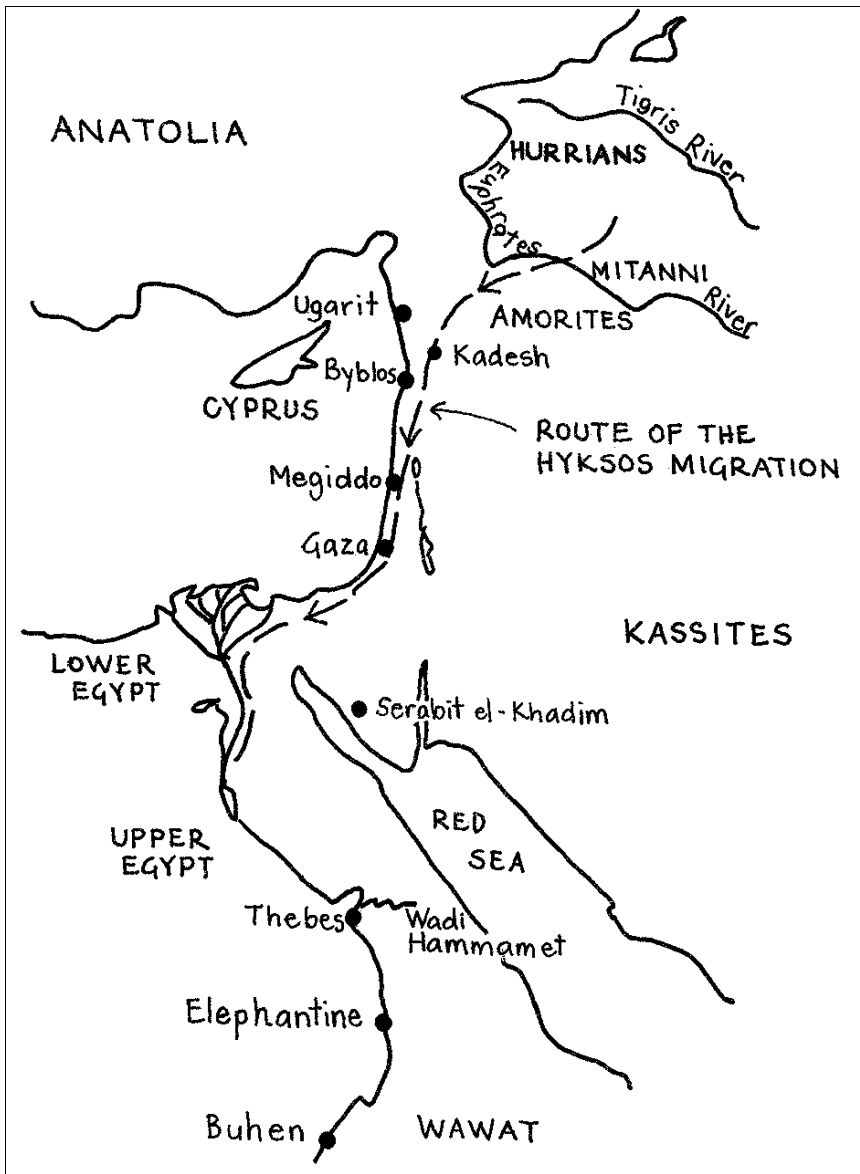
So said the Egyptian priest Manetho in 330BCE about the Hyksos invasion that took place some one thousand five hundred years before his own time.³¹⁶ Savage evidence of severed limbs in grave pits seems to support his claim.³¹⁷

Manetho also wrote that the Hyksos escaped to Syria where they built Jerusalem.³¹⁸ Hekataios of Abdera similarly wrote in 300BCE that Jewish tradition of the Exodus came from the expulsion of the Hyksos.³¹⁹ He maintained the Israelites were the Hyksos. Although the Exodus is an article of faith, modern archeologists are still unable to confirm or deny the Biblical traditions. We still do not know whether the Exodus was mythical or it actually occurred as described in the Bible. If it did occur, we do not know whether it was the Hyksos expulsion as Hekataios maintains or a separate event later in time.

It is, however, well recognized that the Hyksos conquerors of Egypt were overwhelmingly Semitic speaking Levant Asiatics, because most of the Hyksos names are Semitic. For example, Jacob exists as both a Hyksos Prince (*Mr wsr R'Y'qb hr; Yaqob*) and the Biblical Palestine identity.³²⁰ Yet the Semites of Western Palestine never otherwise displayed the military might and war-technology necessary to mount a sole invasion of Egypt.

The main war force of the Hyksos was Indo-Hittite and more particularly Indo-Iranian or Hurrian. We know less about this military force because of their peculiar characteristic of discouraging written records.

Because of their aversion to the written word, the Hurrians seemed to leave non-military administration to the Semitic Levant Asiatics, the proto-Israelites. This may well be the reason Joseph was a vizier to the Pharaoh rather than a General. Tuthmose III similarly



Commagene Crucible for the Hyksos Invasion of Egypt

elevated the Amorites Meri-Re and User Min to key administrative positions. In the same way, Amenhotep III relied on the Semite Yanhamu as Governor of Palestine. At the time of Amenhotep III and Akhenaten, Yanhamu controlled the granaries of Yarimuta and governed the Egyptian domains in Palestine and Gebal. The Amarna letters show the Syrians petitioned Akhenaten asking for his help, suggesting that Yanhamu was familiar with their circumstances. His position no doubt forms part of Joseph's complex archetype.³²¹ The Canaanite, Ben Matana, was another Semite who rose to prominence, becoming Pharaoh Merenptah's Chief Spokesman.

King Nebuchadnezzar similarly made Daniel and his companions Shadrach, Meshach and Abednego governors in Babylon.³²² The practice of appointing Semite administrators continued more than two thousand years later when the Umayyad Muslims invaded Spain and Southern France, 719-720CE.³²³ As each Visigoth fortress fell, the Saracens installed Jews as administrators. The Saracens then pursued their conquest to the next town. The Arabs in Tripoli adopted the same practice.

While the Hurrian invasion is virtually silent in history, it is not the only example of such a vacuum left by Indo-Hittites. Indo-Hittite Aryans usually devastated culture in the regions they conquered and brought little to replace it. The Huns, for example, had no long-term influence on Europe. German culture eventually arrived through the Western Roman Empire.

The Indo-Iranian influence in the Hyksos is most graphically seen from the advanced chariotry of the invaders. This technology came from the Hurrians whose large Trans-Caspian horses easily displaced the small ass drawn chariots of the Egyptians.³²⁴

The Hurrians had been in Syria and East Anatolia for many thousands of years. They originally spoke *Urartu*, a northeast Caucasian language that was neither Afro-Asiatic nor Indo-Hittite. Later the Hurrians became indistinguishable from Indo-Iranians. They took Aryan Indian gods and Indian royal names. Their charioteering terms were very close to Indian Sanskrit.³²⁵ The language of Georgia today still retains some similarity to Hurrian.

The Hurrian kingdom of Mitanni was contemporaneous with the Egyptian eighteenth dynasty. The Mitanni was still a potent military force at the end of the Hyksos occupation in 1567BCE.

Commerce drove this seemingly odd cultural combination of Indo-Iranian Hurrians and Semitic Israelites. As explained in Chapter 5, the Anatolian Commagene was the central interface where Indo-Hittites and Afro-Asiatic Semites were geographically compressed. The races had apparently learned to live together in relative harmony.

The region was the first to prosper in the Bronze Age as a centre of metallurgical technology. Copper and lead smelting had taken place in the region for five millennia - at nearby Jarmo, in Iraqi Kurdistan, from 6,750BCE and at *Çatal Hûtûk* in Anatolia, three hundred and fifty years later. *Çatal Hûtûk* came to a sudden end in about five thousand six hundred BCE for reasons not yet understood.³²⁶

The burgeoning economic affluence of the region in two thousand BCE meant that it was no longer a zero sum game for the groups. Wealth grew over a long period and, to some degree, peaceful trade provided more prosperity than war. The Indo-Hittites proved able technologists and the Israelites capable craftsmen and administrators. Even today, businessmen of Trebizond on the Black Sea coast of Anatolia in the upper Commagene are the most successful entrepreneurs of Turkey.

So, what happened to disturb this golden era? In short, twelfth dynasty Egyptians seized their wealth and technology. Thutmose III and Ramses II repeated this after the Hyksos invasion. The Egyptian Pharaoh who initiated the first expropriation was Pharaoh Sesôstris I, who ruled from 1959BCE to 1914BCE. The twelfth dynasty has been a confusing period but we now know the dates accurately due to reliable European and Chinese dating of the eruption of Thera in 1648BCE.³²⁷ Thera is seventy miles north of Crete and its crater is now the romantic island of Santorini. Using this as a reference point, the Hyksos period of occupation in Egypt lasted from 1801BCE to 1567BCE.³²⁸

Pharaoh Sesôstris I upset the relatively stable commercial arrangement of the Semitic Levant Asiatics and Indo-Hittites by capturing and transporting to Egypt and Siani, metals resources, metallurgical technology and even the Semitic metalworking populations. Anatolia was devastated for one hundred and fifty years. It is quite possible that the Kenites of Siani, the ancestors of David, were an Anatolian group transported to the copper and turquoise mines in the south by this Pharaoh of the twelfth dynasty.

The Semites of the area considered their position and resolved to join the Hurrians to recover their interests with violence. The outcome

was a commercial-military joint venture, the invasion of Egypt, using the new wonder Indo-Iranian technology of the fast light chariot. Even the nearby Kassites thought it was an opportune time to invade the powerful cities of Sumer in the same way.

As compelling as Manetho's description is of the Hyksos arriving from the East by land, later exploits in the Mediterranean suggest that the Hyksos were backed-up from the sea by the Phoenicians of Byblos.³²⁹ The Semite Byblians along with the Cretians had a major port at Pelusium in the Nile Delta where they handled all of Egypt's maritime trade.

Due to convenient sea support and trading efficiency, the Hyksos capital remained at *Avaris* in the East Delta, most probably today's *Tell el Daba'a*. The graves at *Tell el Daba'a* contain many bronze weapons such as axes, daggers and knives made with fine metalwork styles developed in Syro-Palestine after the time of Pharaoh Sesôstris I.

The underlying reason for the Hyksos invasion of Egypt in 1801BCE by the combined forces of the Semitic desert princes and Indo-Hittite Hurrians was to regain their commercial interests in mining and metallurgy. Their hostile invasion of Egypt was highly successful. The production of metals in Anatolia resumed and lasted six hundred years, until the end of the Bronze Age in 1200BCE.

The Hyksos takeover of Egypt expanded into the Mediterranean and Aegean Seas. Using their Phoenician maritime connections, the Hyksos colonised both Crete and Greece. Chemical analysis of pottery has confirmed that during this period there was active trade between Egypt, the Levant, Cyprus and Nubia.³³⁰ Linguistics confirms this. The enigmatic Linear A tablet of Knossos seems to be a mixture of Syro-Mesopotamian Hurrian, Semitic and Luwitic. Early analysis of the Etruscan language also suggests a consolidation of Indo-Hittite and Semitic roots.

Expansion of the Hyksos into the Mediterranean had the most far reaching of effects on civilisation, as we know it today:³³¹

What is today seen as 'Mycenaean' material culture could usefully be seen as 'Hyksos' or at least the 'Hyksos of the non-Cretan Aegean' ... and it was from this society that not only the cultivation of the later Mycenaean palaces but also Greek language and culture - as they survive until today - first took shape.

The Hyksos lived mainly in the delta region and this area continued as the focus for Semitic Levant Asiatic aspirations for a

thousand years. The Hyksos had limited control over Upper Egypt where they permitted the true Egyptian Pharaohs to reign. Pharaoh Seqenenre's sons Kamose and Ahmose ultimately raised an army in Upper Egypt and rebelled against the Hyksos King Apophis in 1570BCE. In 1567BCE, they expelled the Hyksos from Egypt and with this, the New Kingdom was born. With the expulsion of the Hyksos, Kamose wrote:³³²

Let me understand what this strength of mine is for! (One) prince is in Avaris, another is in Ethiopia, and (here) I sit associated with an Asiatic and a Negro! Each man has his slice of this Egypt, dividing up the land with me... no man can settle down, when despoiled by the taxes of the Asiatics. I will grapple with him, that I may rip open his belly! My wish is to save Egypt and to smite the Asiatic! I went north because I was strong (enough) to attack the Asiatics through the command of Ammon, the just of counsels. My valiant army was in front of me like a blast of fire ... When day broke, I was on him as if it was a falcon. When the time of breakfast had come, I attacked him. I broke down his walls, I killed his people, and I made his wife come down to the riverbank. My soldiers were as lions are, with their spoil, having serfs, cattle, milk, fat and honey, dividing up their property, their hearts gay.

One of the commanders of Kamose's fleet wrote that after his majesty had killed the Asiatics he sailed southward to destroy the Nubian nomads.³³³

The Hyksos-Israelites escaped to Palestine. They remained there from 1567BCE until the Palestine campaign of Tuthmose III in 1480BCE. There was extensive fragmentation in Palestine during this period:³³⁴

Now at that time, the Asiatics had fallen into disagreement, each man fighting against his neighbor.

Tuthmose III's 1480BCE campaign capitalized on this disarray to push as far north as Naharin on the Upper Euphrates and to the strategic city of Mari where the Israelite Patriarchs had initially come from. There the fierce Mitanni Empire of the Hurrians halted them.

Thutmose III's troops then occupied the strategically important cities of Megiddo and Jerusalem, or Kadesh, in Palestine. A Hurrian-Semitic vassal of Egypt called Abd-Khiba still ruled Jerusalem eighty years later in 1400BCE.³³⁵

The dislodged Hyksos re-established in a Syrian town that they also called Kadesh or *Holy City*. This was *Kadesh on the Orontes River*.

Today the Orontes River forms part of the border between Lebanon and Syria just above Damascus.

In 1291BCE, Ramses II again re-exerted Egyptian sovereignty over Palestine as Sesôstris I and Thutmose III had done. He pushed up towards the Commagene and won a decisive battle at the Orontes River against the Semitic and Hurrian peoples lead by King Muwatallis.

Ramses II turned his victory battle against the *Kadesh the Deceitful* into a symbolic battle against the allies of Seth *the children of Apophis, the impious who haunt the wilderness and the desert*.³³⁶ He recorded this battle in grand bas-relief compositions in the Temple of Karnak, the Temple of Luxor, the Ramesseum and the Temple of Abu-Simbel. The scenes show Ramses II bringing order to his land, single-handed, as the personification of Amun. This is the same temple site where his predecessor Thutmose III recorded his plunder of Palestine.

The Hyksos period of occupation provides the background to the image of Hyksos invaders as *the children of Apophis*. The Egyptian concept of order was Maat. It dominated the whole fabric of Egyptian society.³³⁷ In his manifestation as Ptah, Amun was called the *Lord of Maat*. His three-step pedestal is the hieroglyph of *Maat*.³³⁸ In opposition to *Maat* is *Isfet*, which denotes falsehood, injustice and whatever runs counter to the rightness of the world.³³⁹ The leader of the embodiment of *Isfet* was the gigantic evil serpent god *Apophis*. He had no sensory organs, so could neither see nor hear.³⁴⁰ He could only scream. We will see this serpent emerge again and again in mystery religion and literature.

In Egyptian folklore, Set killed Osiris and *Apophis* reigned until the resurrected Osiris chased him away. Osiris represents the rising sun. The Hyksos provocatively identified their monotheistic Indo-Hittite god with the Egyptian Set. The Hyksos King Apepi I went even further. He associated himself with *Apophis*, the antithesis of order and stability in Egypt.³⁴¹ As a result, the Egyptians described the Hyksos invaders as the *Children of Apophis*. This is the reason Kamose identifies with the resurrection of Osiris attacking the *Children of Apophis*, the Hyksos, at dawn.

The Persian region of Media provides additional evidence that the Indo-Iranian Hyksos invaders were the *Children of Apophis*. Here the Median kings took the title *Mâr*, meaning *snake* in Persian.³⁴² This gave rise to the tyrant *dragon dynasty of Media*. Herodotus describes the later kings, in particular the last Median ruler Astyages (584-550BCE), as having the royal demonic title *Rshti-vegâ Azhi Dahâka*. Nowadays

Azhdahâ, the abbreviation of *Azhi Dahâka*, is the only Persian word for *snake*.

The triumph of Ramses II at Kadesh on the Orontes River symbolized the victory of *Maat* or stability and order over chaos. It became the magnificent victory of knowledge over ignorance and good over evil. Kadesh on the Orontes had a similar special significance to Jerusalem. They both had the same Egyptian name of *Holy City*. Ramses II treated Kadesh with deference. He did not overrun and destroy it. Instead, he granted the Kheta chief King Hattusilish III a generous peace treaty.

The Hurrian King Tushratta of Urkesh had already set the precedent for ultimogeniture transfer of property. He gave his daughter *Tatu-hepa* as a bride to Pharaoh Amenhotep III. The Hurrian capital of Urkesh has been located in Syria, as *Tell Mozan* near Nusaybin on the border with Turkey.³⁴³

In the same way, after some aloofness that King Hattusilish III of Kadesh was unable to placate by gifts of tribute, Ramses II finally agreed to marry King Hattusilish III's daughter and thereby accept possession of the land by the principle of ultimogeniture.

Archeologists discovered the records of the 1258BCE peace treaty with King Hattusilish III at both Karnak and in the Hittite archives of Arinna.³⁴⁴ A seal on the treaty depicts the gods of the contracting parties. In the Hittite rendition of the seal, Set is *Teshub* meaning *Storm God*. His consort is *Hebat* meaning *Lady of the Skies* and *Ra* is *Shammash*. We will return to the god Shammash in Chapter 18.

The Palestine campaigns waged by the Egyptians to stabilize occupied territories provided a number of opportunities for the capture and release of Israelites. From this we can speculate that an event resembling the Exodus could well have occurred in the 320-year period between 1470BCE and 1150BCE. Conventional Biblical dating at 1466BCE fits well with the earliest estimate. However, alternative dating sources do not confirm it. An Exodus in 1466BCE would have been a prompt release from the capture of Thutmose III rather than a release by Ramses II.³⁴⁵ However, a release from Thutmose III is unlikely.

Jacob, or more correctly *Iakeb Aarhu* (Jacob on the Ladder) *Mer User Ra*, was a Hyksos king that reigned immediately before *Aa Pehti Set*.³⁴⁶ Many inscriptions on scarabs attest to him. Ramses II dated the commencement of the reign of this king *Aa Pehti Set*. He erected a stele in 1240BCE to commemorate the four hundredth anniversary of his

dynasty commencing with *Aa Pehti Set*. From this we can deduce that if Jacob of the Ladder was indeed the primary biblical archetype for Jacob and he was present in Egypt in 1460BCE, then the early 1466BCE date for Exodus is in some doubt.

On the other hand, there us another most interesting late date for the Exodus. Amenhotep III (*Amen Hetep III*) held his first Jubilee in 1365BCE. Altogether, he had three Jubilees. The first son of Amenhotep III, crown prince Thutmose V, died before this Jubilee. The Pharaoh therefore selected his celebrated advisor Amen Hetep Son of Hapu to conduct the Sed Festival. This advisor took the place of the First Son, or Great One His Son (*Aa Siph*), in the role of the Sem Priest who deified the Pharaoh. In gratitude, Amenhotep III provided Amen Hetep Son of Hapu with a funerary temple in western Thebes, adjacent to his own. The Egyptians later deified the great advisor Amen Hetep Son of Hapu, as they had Imhotep. A Pharaonic decree inaugurated his mortuary cult.

Amen Hetep Son of Hapu was born of unimportant parents in Athribis, the modern Benha, in Egypt's delta. So great did he become that numerous statues in the temples of Amun and Mut at Karnak marked his illustrious career. These statues show him seated as a scribe holding a papyrus. One statue made in his eightieth year records that he hoped to live to one hundred and ten.

Although an outstanding and respected architect, Amen Hetep Son of Hapu became renowned for his piety and turned to religious duties. His main designation of *scribe of goodly young men* described one who recruited for the Egyptian State Mysteries. As many young men came to his temple for ceremonies and he was a Sed Priest, he was almost certainly in charge of these initiation rites.

Amen Hetep Son of Hapu is an early archetype for the Freemason's legendary Grand Master, *Hiram Abiff*. The king Amenhotep III is correspondingly an archetype for Solomon, as is the temple of Al Karnak for the Temple of Solomon.

One of Amen Hetep Son of Hapu's key projects was the *Ophet* or harem for the God Amun, in the Temple of Luxor.³⁴⁷ Amun traveled from Karnak to *Ophet* once each year to celebrate his sacred marriage with Mut. A great feast followed in the name of the holy family of Karnak. Far beyond the borders of Egypt, people celebrated the eminence of Amun's perfect son Khonsu, the *Advice Giver*.

Amun's new *Ophet* or harem adjoined the temple's existing Pylon and first court built by Ramses II. It consisted of a colonnade,

second court, columned hall and innermost ceremonial temple. Chapter 18 will provide more detail of Amen Hetep Son of Hapu's building activities.

The other reason Amen Hetep Son of Hapu undertook the Sem Priest role in the Jubilee was that the second son of Amenhotep III, who was Amenhotep IV, was too young at the time. Amenhotep IV became co-regent and erected his own Jubilee-Coronation Temple at Karnak in 1364BCE. In the Jubilee, Amenhotep IV took the new name Akhenaten (*Akhu En Aten*), meaning *well pleasing to the Aten*. The Aten (*Pa Aten*) appeared in each of the forty-two shrines of Egypt in the Jubilee Temple to bless the new king. At death, forty-two judges on earth and another forty-two in heaven would assess a Pharaoh's soul according to its actions when in the body. Both the Israelite connection and the forty-two names of God are quite apparent.

Akhenaten ceased work on the Temple of Amen Re in Karnak in 1350BCE. He switched to constructing the Temple of Aten in 1353BCE and established Yahweh-style monotheism in Egypt under the High Priest Meri-Re. In doing so, he rebelled against the ceremonies of the Afro-Asiatic sacred marriage practiced by his father Amenhotep III. So close were relations between the Amarna dynasty and the post-Hyksos kings of Assyria that in about 1365BCE Burnaburias II of Babylon even accused the Assyrian king Assuruballit of being vassal to Akhenaten.

Akhenaten's new religion was not to last. Egyptians quickly upset this Indo-Hittite innovation, which deplored the sacred marriage of Amun and was associated with the miseries brought to Egypt by the Hyksos. Although Tutankhamun returned Egypt to the traditional religion of Amun, Tutankhamun's death without heir in the ninth year of his reign in about 1318BCE led to a crisis. Tutankhamun's widowed queen arranged for Prince Zannanaz, son of the Asiatic Hittite king Suppiluliuma I, to be her husband and become the next Pharaoh.³⁴⁸

The Egyptians respected Hittite king Suppiluliuma I for defeating the Mitanni, sacking their capital and creating a buffer state against the Assyrians. After suppressing the Mitanni, Suppiluliuma I installed Tushratta as a pro-Egyptian king to provide a Hittite buffer between Egypt and Assyria. Following Tushratta's murder the *Great King* of Assyria, Assuruballit I, placed an Assyrian king called Artatama on the throne. Suppiluliuma I then retaliated and set Tushratta's son on the Mitanni throne. This created a Hittite buffer state against Assyria, which

lasted until Suppiluliuma's death. Assurballit I then annexed what was left of the Mitanni kingdom.

With the prospect of another Hittite-Mitanni king in Egypt, General Horemheb seized control in about 1315BCE. Horemheb promptly expunged the whole Hyksos-friendly Amarna dynasty of Akhenaten, Smenkhkare and Tutankhamun from the records of Egypt. He demolished Akhenaten's sun Temple of the Aten in Karnak and used its fourty thousand blocks to build the Ninth Pylon of Karnak.

General Horemheb was Tutankhamun's commander of the Egyptian army. As Horemheb had no sons, he put another favorite general on the throne as co-regent. This was General Ramses, whose father was a court official called Seti. General Ramses was to name his son Seti after his own father. This son, Seti, inaugurated the nineteenth dynasty as Pharaoh Seti I. It is also notable as the first occasion since Hyksos domination that a Pharaoh took the name of a Canaanite god.

It demonstrates that while General Horemheb violently opposed the military Hyksos of the Hittites and Mitanni, the Semitic Levant Asiatic contingent of the Hyksos successfully integrated into Egypt as high officers of state. These Semitic Hyksos married into Egyptian royalty from the time of the famous founder Queen of the eighteenth dynasty, Ahmose-Nefertari. Pharaohs' queens held the title of *God's Wife of Amen*. The three most famous are Queen Tiye (queen of Amenhotep III), Nefertari (queen of Ramses II) shown with pink skin and Nefertiti (queen of Akhenaten) in an earlier bust. Eventually the female Semitic Levant Asiatic bloodline successfully gave rise to the nineteenth dynasty of Seti I.

A surprising outcome of this lineage of kings and queens is that these facts perhaps reveal the identity of Moses.³⁴⁹ Furthermore, this theory supports an Exodus at the time claimed by Manetho and Josephus.

The Sem Priest at the time of Ramses II (Ra Meses II) was Kha Em Uset, the fourth Crown Prince of Ramses II. He was a great restorer of monuments and erected the four hundred year stele mentioned previously, celebrating the king's first Jubilee in his thirtieth year (about 1249BCE). Kha Em Uset continued to celebrate the Jubilees until he died in 1230BCE. At his second Jubilee, Kha Em Uset built a special Jubilee temple at Memphis. This marked his position as High Priest of Ptah and keeper of the Apis Bull. This funerary temple for the Apis Bull, known as the Serapeum, was at Sakkara, just West of Memphis. With

new economy, the series of tombs for the Bulls at the Serapeum ended the practice of separate tombs and Temples for each bull.

Kha Em Uset's name was visible to the notaries on the Serapeum's *Museum Notice*, right down to third century CE when the practice of burying bulls ceased. From this a demotic romance of The Third Intermediate Period/Late Period, called the Setne Cycle, developed with Kha Em Uset as its subject. It tells of the tomb work carried out by Setne Khamwas and the tales of wonder of his magical son Si-Osiris, who defeated the Nubian magicians before his grandfather Ramses II, only to vanish from the court. His father grieved until another son called User Mont Hor was born.

Crown Prince Kha Em Uset's first son was also Ra Meses. Although he grew to an age where he could accept the office of High Priest of Ptah from his father, he did not do so for reasons we will examine. These offices, along with others due to him, passed to the second son called Hori. Hori then became the important Vizier of the North and later of Thebes.

However, details of Kha Em Uset's first son, Ra Meses, still exist. These include his estate, the name of his scribe (Hui) and some correspondence conveyed by the captain of his barge.

An unnamed person who seems to be Ra Meses tried to obtain land in Per Ramesses, the new capital in the delta, by altering Temple records. The Chief Accountant of the Temple of Ptah in Memphis, Mose, inscribed the story in his tomb.³⁵⁰ The cult of this great man regularly made offerings to him at the tomb. There they read of the one hundred year legal challenge in which Mose prevailed triumphant. The story also made its way into another demotic tale of the Third Intermediate Period where Mose described his father's life, an oblique view of his own life and the expulsion of *the followers of Set*.

Mose described the challenge of a powerful royal figure who tried to steal his mother's inheritance. In the process, this person altered the records of the Temple. He fled in disgrace after the discovery. It is quite possible that the Chief Accountant's one hundred year battle for the land of his mother was actually Egypt's recovery of its Nile delta territories from the Semites who were growing ever more numerous. These Semitic Levant Asiatics in the delta were seeking land at a time when the borders of Egypt were already under considerable pressure from both Palestine and Libya. An attempt by Ra Meses to achieve the Semite goal by deception may have been the last straw.

Notwithstanding what might have been Ra Meses' reason for leaving Egypt unexpectedly, he appears to have returned to Egypt from Syria shortly after the death of Pharaoh Merenptah (*Mer En Ptah*) in about 1203BCE, when Merenptah's half-brother Amenmesse usurped the throne of Egypt. Three years later, in 1200BCE, Seti II deposed this usurper and gained the throne as the son and rightful heir of Merenptah.

The deposing of Amenmesse occurred at the same time that the *followers of Set* called on the successors of the Hyksos in Jerusalem for help. This has led some scholars to suggest that Amenmesse is Messui or Moses. However, there is a more compelling argument.

On his return from Syria, Ra Meses becomes *Ra Meses Em Per Ra*. The title meant he was a Prince of the Royal Dynasty *the House of Ra* and therefore one of the seventy grandchildren of Ramses II. He seems to have been active in deposing Amenmesse because our candidate for Moses, Ra Meses, then became known as Kingmaker (*Arsu*) for the rest of the dynasty.

Ra Meses also became Chancellor with the name Bai/Bay, or Si Osire, which is the same as name as the son of Osiris or Osarsiph who led the *followers of Set* to Avaris.³⁵¹ In 1188BCE, Ra Meses placed Queen Ta Usert on the throne and prepared a tomb for her although she subsequently abandoned it in preference for internment with Pharaoh Sethnakht.

Sethnakht became Pharaoh in about 1186BCE. He promptly expelled Ra Meses and all his followers.³⁵² As noted with the story of Mose, Sethnakht's twentieth dynasty always made a great point of Ra Meses' expulsion from Avaris, calling his people *the followers of Set*. This expulsion was the same event that Manetho and Josephus understood as the Exodus. The fleeing Israelites took with them a belief in the importance of the rising sun as the rising soul of the newborn king.³⁵³ Even today, an orthodox Jew in his tallith and phylactery will orient his prayers to the direction of the rising sun rather than to Jerusalem.

Sethnakht then provided co-regency for his son Ramses III to continue the new dynasty.

In 1177BCE Ramses III, son of Sethnakht, vigorously defended his northeast border against the Keftiu or *Sea Peoples*.³⁵⁴ These were refugee families from the collapse of Suppiluliuma II's Hittite empire. At the time of Ramses III's conquest the Israelites do not appear to have reached Palestine although the famous *Israel Stela* of Merenptah, dealing

with a similar victory over a Libyan refugee incursion, had already mentioned Israel as being in Canaan.

The argument can be summed-up as follows. The Semitic Levant Asiatics, who were later to become the Israelites, entered Egypt as Hyksos. They integrated into the administration of Egypt as Viziers and Governors. Ahmose did not expel them, in contrast to the militaristic Hurrians. Over the following centuries, the Semite female line intermarried with the eighteenth dynasty and many Semites rose to prominence.³⁵⁵ These included the Amorite Meri-Re, Tuthmose III's armor-bearer. His brother was the Priest User Min. As mentioned earlier in the chapter, Yanhamu was another prominent Semite mentioned in the Amarna letters.

To continue, at the death of Tutankhamun without heir, General Horemheb preferred Egypt's throne to pass to the Levant Asiatics in Egypt rather than to the Hittites. This created the nineteenth dynasty of Seti I who was the first post-Hyksos king to use the name of a Canaanite god. His son, Ramses II, commemorated the four hundredth anniversary of the nineteenth dynasty, commencing with the Hyksos Pharaoh *Aa Pehti Set*, in a stele of 1240BCE.

The Biblical Moses was Ra Meses, a grandson of Ramses II. After political intrigue, dealings with the Jerusalem Asiatics and a land grab in the Delta, the new twentieth dynasty Pharaoh Sethnakht expelled Moses and the *followers of Set* from Egypt. Sethnakht's son, Ramses III, continued his father's vigilance against all peoples seeking to occupy the Delta.

Placing Exodus in the reign of Sethnakht, about 1186BCE to 1184BCE, followed by 40 years in the wilderness as an itinerant tribe in fear of Ramses III, coincides precisely with the violent third eruption of the Icelandic volcano Hekla III in 1159BCE. While the forty years in the wilderness and the Exodus are most likely a metaphor of Afro-Asiatic religious rebirth, it is interesting to follow the literal interpretation for a moment.

Hekla III erupted in 1628BCE and again in 1159BCE, during the rule of Ramses III, causing major global events and climate changes.³⁵⁶ The 1159BCE eruption virtually depopulated northwest Britain causing many extraordinary phenomena recorded by the Chinese. These included double suns, pale suns, dry mists and frosts in summer. The effects could have well included unseasonable changes in Egypt and Palestine. The shallow sand bar of the Dead Sea and Bitter Lakes, which then formed

part of the Gulf of Suez, was dangerous when the North East trade winds abated allowing water to surge in from Yemen. Unexpected changes in the tide across the sandbar between the Great and Bitter Lakes could well have been the inspiration for a story of the parting and closing of the Red Sea.

The Exodus and effects of Hekla III would have been closely associated in the minds of the scribes who seem to have recorded some elements the story of Exodus in about 966BCE. However, Exodus 15: 16-17 may be the only part of the story written in early times as it has close parallels in the Dead Sea Scrolls. Conversely, Exodus 13:28 to 15:22 appears neither in the Dead Sea Scrolls nor in Greek Corpus LXX Septuagint of about the time of Ptolemy Philadelphus in 250BCE.

The phenomena of the desert sojourn in Exodus 14:19-21 are under suspicion as later insertions because these contrived verses encode the seventy-two-letter name of God:

WHW YLY SYT OLM MSh LLH AKH KHTh HZY ALK LAW
HHO YZL MBH HRY HQM LAW KLY LWW PhHL NLK YYY MLH ChHW
NThH HAA YRTh ShAH RYY AWM LKB WShR YChW LHCh KWQ MND
ANY HOS RHO YYZ HHH MYK WWL YLH SAL ORY OShL MYH WHW
DNY HChSh OMM NNA NYTh MBH PhWY NMM YYL HRCh MTzR WMB
YHH ONW MChY DMB MNQ AYO ChBW RAH YBM HYY MWM

Both the Zohar and Rashi's twelfth century CE *Bachir* discuss this encoding of the name. The relevant verses and their translations are:

WYSO MLAK HALHYM HHLK LPhNY MChNH YShRAL WYLK
MACHRYHM WYSO OMWD HONN MPhNYHM WYOMD MACHRYHM:

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

WYBA BYN MChNH MTzRYM WBYN MChNH YShRAL WYHY
HONN WHChShK WYAR ATTh HLYLH WLA QRB ZH AL ZH KL HLYLH

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

WYT MShH ATTh YDW OL HYM WYWLK YHWH ATTh HYM
BRWCh QDYM OZH KL HLYLH WYShM ATTh HYM LChRBH WYBQOW
HMYM

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Each of these three verses in Hebrew contains exactly seventy-two letters. The seventy-two triplets of the great Name derive from one letter taken from each verse. The *Bachir* outlines the process of constructing the Name. The letters of the first verse apply in direct order, those of the second in reverse order, and those of the third verse in direct order. The first triplet is W (Vav) H (He) W (Vav).

Another mass movement of Semitic Levant Asiatics occurred in 752BCE. Josephus explains that Lysimachos sets his estimate of the Israelites leaving Egypt at 752BCE *in the time of Bokchoris, ... Apion within the time of the 7th Olympiad, to be more precise in its first year.*³⁵⁷ This was the period when the Nubian Kushites from Napata brought the whole of Egypt under their control following its internal political collapse. At this time, there was a refugee exodus from the Delta.

The defeat of the Semitic Levant Asiatic aspirations caused by the twentieth dynasty and the expulsion of Ra Meses (Moses) was a temporary setback. However, it was not necessarily decisive because the Pharaonic dynasties of Egypt had already integrated the Semitic Levant Asiatic bloodline. In stark contrast, the division of the kingdom about 1075BCE and its consequent loss by the twenty-first dynasty in 945BCE was fatal to Semitic Levant Asiatic aspirations. The enormity of the Semites' loss affected the stability of their homeland until 1948CE when the freedom fighters under David Ben Gurion gained control of modern Israel.

Nevertheless, the Jewish presence in the Delta remained strong until at least 250CE when Hippolytus reported the presence of Essenes in Alexandria.

The next chapter provides the necessary background to the name of God. We then turn to developments in the Commagene, particularly at Harran where Abraham lived with his father Terah for many years.