

CHAPTER EIGHT

SATURN'S CHILDREN

The year 1977 marked the beginning of quantavolutionary publications about Saturn. Three articles appeared, written by David Talbott, by Dwardu Cardona, and jointly by Harold Tresman and B. O’Gheoghan. A few months later, Velikovsky, who had inspired the studies in each case, without participating in them released a fragment of his manuscripts on Saturn [1].

“Two stars erupted from the planet Saturn and caused the Deluge.” So states the *Talmud*, in Velikovsky’s translation [2]. This is one of the several principal conclusions reached by the other writers. Saturn was a second sun, shining by day and night upon Earth. The record of the star is preserved in the legends of every ancient people. It was the dominating star of its age and most of the basic mythology of the world is traceable to its varying aspects, behavior, and fate. After leaving its infinitely complex imprint upon Earth and mankind, Saturn exploded in a nova or collision; a deluge fell upon the Earth; and Jupiter became king of the heavenly hosts.

From David Talbott we summarize more of the abundant material. For the ancients

“it was Saturn who introduced the day...what the Babylonians called Saturn’s ‘coming forth in splendor’ signified the beginning of the archaic ‘day.’ Saturn dominated the night and competed with the sunlight during the day.

Mythical records are unanimous in saying that Saturn, during his reign, stood in the north.... The Egyptian Ra, Osiris, Horus...the Mesopotamian Ninurta, Enki, Anu, Shamash... the Hebrew, or Ugaritic El...the Hindu Brahma, Vishnu, Varuna, Surya...the Chinese Huang-ti or Shang-ti...the Greek Kronos -- all appear as stationary suns... They are described as fixed at the polar summit... Ra comes forth and diminishes *em hetep*, which means ‘while standing in

one place.' He comes forth and diminishes at the center, which is also the summit -- the celestial Pole.”[3] Saturn was also the Babylonian Entil.

The points of difference among the several authors and between them and the theses of this book will be subjected in time to elaborate criticism, but the developing consensus amounts to a serious challenge to conventional opinion in the full range of historical and natural sciences.

Whether Saturn achieved stardom and kingship by the route delineated in this book or by means of some other cosmogony, we see, in the age of Saturnia, a divine figure of exquisite symbolism. Talbott presents the configuration of Saturn and analyzes its details as they are supplied by comparative mythology and archaeoastronomy. The configuration is presented in Figure 25. I have placed beneath each item of Talbott's Saturnian imagery a sloganized identification of it. The reader, already alerted to what is to come by what has been said in earlier chapters, can promptly grasp the significance of the parts and the whole and move confidently thereafter through the main body of this chapter.

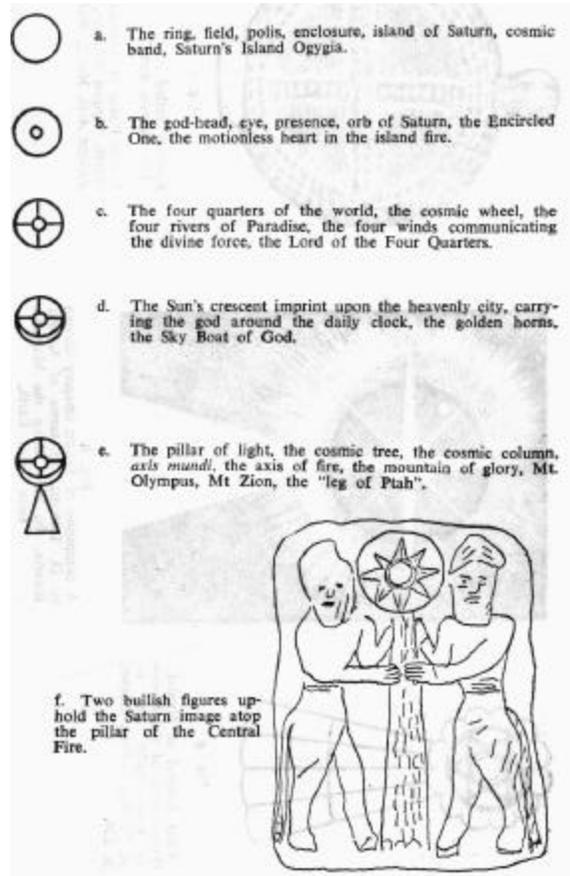
The parts of the symbols are used in many ways in all areas of the world. The whole depicts at one time a winged angel, another time a long-robed priest-god, and other symbols as well. Not surprisingly, the Christmas Tree, crowned by a star, traces its descent into the remote past.

Figure 25f is taken directly from an Assyrian plaque [4]. It illustrates the full form, containing several of the elements “a” to “e”, that represents a real-life imitation of Saturn, the god of the second and dominating sun in the period following the emplacement of the Moon and creation of the oceans. Two half-human, half-bullish figures uphold the Saturn image.

The drawing 25g shows an ancient Mayan figure from Uxmal, Yucatan, Mexico, and is called a “solar symbol” which it is, but a symbol of the *second* sun Saturn [5]. Figure “h” is the full composite drawn by Talbott. Figure “i” is a Dogon item of today; Temple has described the astronomy of this remarkable African tribe. Earlier, I expressed an eclectic view of

independent invention, diffusion, and common experience, in pre-history.

Figure 25 COMPOSITION OF SATURN IMAGES (shown below *a* to *i*). Click on these pictures to view enlarged versions. (*Caution: Image files are large.*)



g



h



i

- g. Solar Symbol at Uxmal. (Publications of the Bureau of Ethnography vol. ii., pl. 57, no. 5) from Goblet, p. 226.
- h. A composite of Saturn imagery (drawn by D. Talbott). In terms of Solaria Binaria, the view is up the Magnetic Tube from Earth
- i. Pendant called "The Female Sun." *From Fisher H. Mesmith, Jr., (1979) "Dogon Bronzes," XII African Arts, No. 2, (Feb.) 23.

These similarities are products of forceful similar experiences, depicting the experiences on the basis of originally derived ecumenical techniques and older experiences; yet, some element of diffusion may also be present, particularly since, in the "golden age of Saturn", great stretches of now sunken continental land were still above the sea, peoples were closer, and the seas were more navigable.

THE PLEIADES

The same analysis may be applied to the Pleiades constellation. Many places around the world mark the beginning of November as the Day of the Dead; it is All Saints Day; Halloween; All Souls Day; etc. The time is associated with the Pleiades for reasons not clearly understood yet [6]. The coincidences of time, mood, ceremony, and stellar assignation is so great as to exclude independent invention except in particulars and to insist upon a common experience of explicit quality. Only this may be said on behalf of diffusion: if the event "X" that threw the whole world into mourning in regard to the Pleiades occurred before the Moon eruption, then diffusion may be accepted. But if the event occurred in the time of Saturn, Jupiter, Mercury or Venus, then diffusion, like independent invention, must be reduced to particulars, and common experience and common observation must be the cause of the coincidences.

Cardona produces evidence to show that Saturn (Khima) is connected with the Pleiades [7]. For one thing their names are often confused, as in the King James and other versions of the Bible where Khima is translated as 'Pleiades' instead of as 'Saturn.' The Pleiades are connected with the Flood of Noah (Saturn) in many places. Further, two stars from (Super) Saturn caused the deluge. As Ginzberg reports the legend, "the upper water rushed through the space left when god removed two stars

out of the constellation Pleiades [Saturn].”[8] The stars, says Cardona, were better called comets; the Earth was deluged when it passed through their tails. (Super) Saturn was in the North polar region prior to its explosion. The Pleiades were presumably behind Saturn. After the Deluge, Saturn had been moved and the Pleiades were observed in his place.

Now we recite the Osiris-Saturn legend in Egypt. The great and beloved god, Osiris, is drowned by the devil god, Seth, who then cuts his body to pieces and scatters its fragments. The Pleiades, we surmise, are the fragments and worshipped on the day of Saturn’s death. The discrepancy between early November and late December, when Saturn is celebrated and the Saturnalia are held, indicates that the length of the year shifted once again after the deluge, perhaps from 260 to 320 days or so. At least one of the Pleiades has since lost much of its brightness, for many peoples, who can today observe only six stars, cite its true number of seven stars.

From the very beginnings in Urania, mankind was impressed by the great eye that appeared in the “northern” opening of the sky. In Talbott’s drawings (Figure 25) we see it. In the course of the day, the eye is often lidded with the crescent of the Sun’s reflection (the inverted sky-boat). The image also changes into the face of the Heavenly Cow, horned by the crescent. Rudolf Anthes writes :

The concept of the Eye of the highest god was mentioned in the story of the heavenly cow. The Eye occurs either as the Eye of Horus or the Eye of Re, though not exclusively : we encountered the Eye of Atum before. The characteristic of the Eye appears to be that its removal from the highest god means disturbance, while its return means pacification and the restitution of order.”[9]

The great battle when Seth plucked out the Eye of Horus (Jupiter) was one such occasion. The Eye prevailed until the end of Jovean times; it is still found in many occult philosophies and on the face of the American dollar.

THE TRIUMPH OF SATURN

Saturn replaced Uranus as binary sun and god some twelve thousand years ago. More correctly, it would be “Super-Saturn”,

for the birth of Jupiter from Saturn had not yet occurred. The transition from the one god to the other occurred as one more in the series of disasters, the climax of which to Solaria Binnaria was the fissioning of the darker binary, Super-Uranus, while the climax to earthlings was the pass-by of the exploded body and the eruption of the Moon. The behavior of the Moon was foremost in human attention for many centuries.

Expectedly, the ancients appear to have been sometimes unclear about the succession of events. They were clear in having Saturn descend directly from the heaven-god, not the Moon, and especially from a father, Uranus. They were often confused, however, about the exact form of transmission from Uranus, so that increasingly we find them according the work of creation to Saturn, rather than Uranus. The student today must depend upon scraps of evidence. The distinction between Super-Uranus and Saturn was more apparent to the earliest peoples than to us today, or even than to the Greeks, many memorial generations later.

The Hebrew *Genesis* credits the work of creation to Elohim or Saturn, but a close reading of its first lines may reveal that the work-week of Elohim traverses the times of Urania and Lunaria. It may be premised that every creation mythology will ultimately afford a predecessor to Saturn. And, "in each case, the successor to the original deity was a Saturn-like god." [10]

The beginning of Saturn's kingdom was fashioned by the Greeks into a story of celestial revolt [11]. Mother Earth aroused the giants born of Ouranos and herself. These united behind her son, Kronos, who in the struggle castrated his father. The giants or Titans ascended from the bowels of the Earth into heaven. Ouranos was exiled into farther space, possibly in reality constituting planet Uranus or Neptune, leaving the Earth bloody and battered by his passage.

It seemed logical by analogy: He who had overburdened and oppressed Mother Earth, who had buried her children under the Earth, lost his virile member. The perennial connections among astronomy, geology, sex and religion were reinforced (not only in Greek myth but everywhere) [12]. Humans developing from hominids very much like themselves, employed the most obvious

and personally salient analogies. The mountain of sexualized religious myths rose like a new volcano.

Saturn the god was identified by the Romans with the planet Saturn. As sun and king of gods, Saturn's names were many. Besides those listed by D. Talbott above (p. 179), one might mention as Saturnian Elohim (Hebrews), Odin (norse), Baal (Near East), and Tiamat-Apsu (Assyrian). Many identities are lost or undiscovered; several were once used for Uranus (as Varuna) or are given to later gods (as Baal became Venus). Also god heroes and gods act interchangeably, as Manu and Vishnu (Hindu)[13]. His home is supposed to be in the north where he presided on his throne. An early Egyptian account in the age of Mercury says that "when [Pharaoh] Pepi standeth upon the north of heaven with Ra, he becometh lord of the universe, like unto the king of the gods." [14] Pepi is also called brother of the Moon. A Chaldean oracle called him the companion of Helios, the Titanic Sun [15]. M. Jastrow (1898) states: "... at all events, the fact that Saturn was also called the 'sun' is vouched for, both by explanatory notes attached to the astrological connotations, and by notices in classical writings to that effect." [16] Many peoples of the Age of Saturn could see the planet there; it was huge and becoming more continuously distinct as the boreal heavens cleared of the Uranian canopies and the Lunarian debris. Saturn was the first irradiator of light, wrote Westropp and Wake [17], but we recognize Super-Uranus in this capacity and Saturn, the son of Uranus, as continuing where he left off.

THE "GOLDEN AGE"

The costly mechanics of the Lunarian period had purchased a reprieve to life upon Earth. The land surface of the Earth included the continental shelves and slopes, for the oceans were lower. The Sun shone feebly from the South. Its Saturnine binary, darkly brooding upon its children, dominated the northern sky, reflecting the Sun with some of its brightness and clarity that the Moon, daughter of Uranus, possessed. The Earth was almost never in full darkness. The climate of Saturnia was even and damp, a tropical greenhouse. The clouds still were much heavier than the skies of today.

Language became well-developed and replete with celestial references. Drawing and picture symbols occur. Memories of

Uranus were historicized. Memories of the lunar catastrophes were suppressed, but persisted in lunar myth and rites. Literature and music of a liturgical kind developed. “Religious” history was the pretext for music and art. The Romans regarded the most ancient Latin verses as Saturnian music, barbaric, chanted by fauns and augurs

The jagged flint sickle with which Saturn was said to have castrated his father became the inspiration and symbol of the useful tools of a golden age of agriculture. It also became the harp or lyre of music, when strung. Women and men, indeed all people, worked in general equality. Rulers merged sacred and sacred ideas. They were something like totem animals, not all-powerful, not gods, but steeped in the divine and used as scapegoats and advocates before the gods.

Government by God-kings of the Egyptian, Babylonian, and Chinese type evolved later. First a kind of sacred republican rule prevailed. Then the sacred ruler became the God-King. The transition may have been “natural”, as aggressive people enslaved others and their kings expanded royal power generally on the basis of their especial powers over slaves. Since the desire to control others, as well as to control the gods, was so strong, there would be no psychological resistance to absolutism in government. There appear to have been no Saturnian monolithic civilizations; Tiahuanacu and Atlantis did not seem to have the kind of state that dynastic Egypt and Sumeria developed in the next age of Jove. Perhaps Saturn was peaceful, the Moon calm now, and mankind generally restrained in behavior.

Civilizations, now separated by oceanic waters, entered upon a golden age, supposedly under the benevolent rule of Saturn. The altars addressed his northern polar throne. Saturn is “the generator,” “the devourer,” and the “vital vortex.”[18] His are the virtues of rusticity. Peace was believed to have characterized his reign. Something of the old aggressiveness seems to have absented itself from the human breast. Thousands of years later, the Romans deposited the ensigns of the legions in the temple of Saturnia when at peace. Many place names are of Saturn or his qualities. Latium of the Latins, for instance, was supposedly named for his place of exile, when he hid (*latuit*).

Life appeared generally easy to humanity during the “golden age” of Saturn, with universal warmth, moist conditions, an absence of marked seasons, low atmospheric turbulence, and a suffused golden color from the translucent remaining canopies.

Still religion flourished, and with it the practice of human sacrifices to Saturn. Long into the Roman Empire, despite legal suppression, the sacrifices were continued. Baal and Moloch were names for Saturn that endured in the Hebrew world until they came to stand for evil gods. The Phoenicians joined him to Baal and pictured him as a lion whose head was crowned by rays, a solar (binary?) image [19]. Animal representations -- among them the snake, bear, lion, and bull continued to assist in worship.

In the endless process of transferring gods and names, the names of Saturn descended to Jupiter and then to Venus, who were also called Baal and Moloch. However, the confusion among the ancients has been compounded by the lack of data and by the ideological prejudice of Solarian scholars who, regarding the gods as divinely named anthologies of fiction, were in no condition to distinguish the true identity of the gods to whom sacrifices were made.

THE PEOPLES OF SATURNIA

The multiple kingdoms of Atlantis that Plato described may have been of the political and social order of Saturnia. Atlantis was a set of kingdoms of related cultures [20]. It was perhaps Celtic and in close touch with the Tethyan-Mediterranean culture. Its survivors may have been the Stonehenge and megalithic builders of Western Europe. They remained under the influence of the Minoans, Phoenicians, and Mycenaeans.

Atlantis can be best defined by a line enclosing all of the European northwestern continental platform from the Bay of Biscay to Scandinavia on the north, from the western banks of Ireland into Denmark and France. It is difficult to decide whether the Pillars of Hercules that led to the several kingdoms were at Gibraltar, or whether the “Pillars” referred to the innumerable megalithic dolmens that later lined the shores in honor of Hercules, perhaps even in conjunction with a precursor to the English Channel [21].

Saturn taught mankind the arts, possibly after the Lunarian catastrophes. Metals were occasionally worked where they had fallen or erupted; stone and wood construction were fully elaborated. The science of geometry governed temples, roadways, and navigation. The great seas of Lunaria could be crossed for the first time and international commerce flourished. Carli insisted that before the Deluge of Saturn, the inhabitants of the globe might pass readily between Africa, Europe, and America. Maps were probably drawn [22], considering that the so-called “Maps of the Ancient Sea Kings” which came to light recently show Antarctic shores as they are today *beneath the ice*; the area has not been free of ice since the colder climates of Jovea arrived around 6000 years ago.

The differentiation of races is a result of ancient catastrophes. The races of hominids had been several in Pangea [23]. The race of mankind *sui generis*, was agglomerative in Urania. Its near extinction of Lunarian times produced many new breeds in isolated spots of the globe. Saturnia was a time of the multiplication of humans. Still the propagation was not uniform. Rather, isolated pockets of older strain remained, while three fairly distinct races flourished and dominated the world.

The three constituted the three major modern races. The areas of the Tethyan welt that runs around the world east and west included the original Caucasian peoples who can be called the Atlanteans and the Tethyans. Even today some evidences of their original occupation of the Tethyan belt are noted in the Caribbean belt and Polynesia. Nor is Northwest Europe devoid of hints of the Atlanteans. Further, the American Indians of the East Southeast were perhaps originally Tethyans [24]. The Sines were split into Asians and American. The Africans were divided into those who remained in North and Central South America and in Africa and those who were transported long distances upon the moving Indian subcontinent and into Australasia [25].

Neanderthal, other “modern” types, and a number of hominid branches were wiped out as breeding groups by ecological disasters and by the new humans who were aggressively schizoid.

In each of these three races, the surviving strains that rapidly bred were partly related to some common Uranian ancestors. Although they developed many special features they were still possessed of the basic schizoid humanness that incorporated the methods of survival in its madness.

The population of Saturnia was large. It developed religious, political, artistic, and linguistic forms that were to persevere through the ages until the breakthroughs of enlightenment and science in the 6th century B.C. (2,600 B.P.) in China, India, the Near East and Mediterranean; that is, until the end of the Martian terror [26]. The archaic Mesoamerican cultures that Spinden and Coe believe to have stretched from southwestern U.S.A. to the Andes, a full neolithic culture, was Saturnian, and probably at bottom Uranian.

THE DOWNFALL OF SATURN : NOVA AND DELUGE

Saturnia ended in disaster. Super-Saturn, the remnant binary of the Sun, underwent the same fate as Super-Uranus. It progressively engorged material from space it could ill digest. Its rotation was interrupted by the meals of "his children," as the Greek myth would have it; Figure 26 is an artistic rendering of the myth. Only Zeus (Jupiter) escaped, by the wiles of his mother and nurses (the Kuretes). Atum, the Egyptian Saturn, means "the One who has been completed by absorbing others." [27] Finally, near the year 6000 B.P., Saturn appeared to be in a frightful fit of rage; it brilliantly exploded much of its shell of gas and waters into space, and fissioned. It was a nova, still marked today by its emission of x-rays.

The Earth suffered a deluge of water and salt [28]. In addition to the Saturnian salt waters, the high clouds that blanketed the Earth most of the time were brought down in the ensuing destruction of the world. The "beloved" and "melancholy" old god of time was assaulted, as the Greek myth goes, by his wife in league with Zeus, his son (Jupiter). When he became visible again to human survivors, he was in farther space, bound up forever in his rings. The bonds were known to the ancients who thought them meant to restrain the old god and penalize him in a way for the crime of infant cannibalism [29]. So his last pictures, memorialized commonly in graphic media of classical times, was of a king receiving a wrapped stone in lieu of the infant Zeus.

(See Figure 13.) The legerdemain that was to be his undoing, according to Greek legend again, was a fate that was foreseen and foresworn by his own father, Ouranos, when Ouranos was exiled into far space.

While the astronomical drama was interpreted and reworked in these terms by some of its human observers, the peoples of Saturnia were practically obliterated. An electrical storm of cosmic dimensions ensued as Jupiter and Saturn separated. Lightning discharges were exchanged even among Jupiter and the planets. The axis of the Earth tilted sharply and quickly. Anaxagoras, the ancient Greek scientist, says that the Earth's pole tilted at the time of the flood [30]. The north pole, instead of pointing towards Saturn, now was nearly perpendicular to the plane of the ecliptic. The seasons became severe because of the loss of cloud cover and far atmosphere. Ice collected in the polar regions. Earthquakes shook the globe. In the Hebrew story, Adam and Eve, representing all people, were driven from the Garden of Eden by Yahweh, who made them feel intense guilt and shame. They felt their nudity physically, too, and needed warm clothing.



Figure 26. SATURN DEVOURING HIS CHILDREN. (Click on the picture to view an enlarged version. *Caution: Image files are large.*)

Not only did a new cold climate come upon Earth. Also, waters of Saturn were blown back along the solar axis, making dense the atmosphere of the thinning magnetic tube. But the great axis of fire, the electrical current of Pangea, was practically gone and the tube could not generate the magnetic field to support a universal atmosphere. The cataclysms began again. A great deluge of Noah (Near East), of Manu (India), and of many names elsewhere swamped the Earth. The waters fell upon continents and oceans. They fell as snow and ice at the polar regions. They ran off the continents into the sea.

The great heights reached by the floods according to many ancient myths suggest that tidal forces were operating, as well as deluges. The necessary cause of the tides may have been a large, electrically charged body passing near to the Earth. This could have been Saturn itself as it whirled from Jupiter in a great ellipse before retiring into farther space of its present solar orbit. Certainly in such a case, mountains too would have been further elevated. The tides would have also occurred if the Earth's axis shifted suddenly, with a consequent whirlpool of the Earth's waters and a rebounding of the flattened polar rocks.

Hence the high peaks upon which heroes around the world were stranded were probably revealed as the waters receded, but might also have been somewhat raised up at the time. The survivors, such as Noah and his family and animals, and Manu and his wise men, would have found little left of their own cultures. Survivors from the northern belts of the Earth would have migrated towards the center afterwards. They would have suffered devastation by cross-tides, deluges, and the ravaging of the atmosphere by wind, electricity, and fall-out of cosmic debris and particles.

The species were again decimated and their populations drastically reduced. The survivors, animal and human, fled together to the caves and highlands. The green world became browner and drier. People had to labor; they survived "by the sweat of their brows."

Numerous continental area, shelves and slopes, that had escaped aquatic burial before were now drowned, never to rise again. Great earthquakes accompanied the floods, following upon the primeval but still continuing imbalances and the crustal shock of

tilting, the movements of waters, the lithospheric adjustment to the old and new equatorial bulges, and the electrical interruption of the Earth's rotation.

Atlantis sank in a day of furious trembling and flood, it was told. Portions of the sialic continents that had remained above the oceans were deluged, not only at Atlantis but throughout the world. Total destruction came upon the large part of the Earth's population which was living on the continental margins. For these suddenly became the vast continental slopes and shelves of the oceans.

The ocean basins had not been deliberately designed for water, much less a quota of waters. They were the cups paved with basalt, volcanically transformed, placed where the crust had been removed and between the separating continents. That waters filled them from the beginning was a geological coincidence. That waters now overflowed them was an equally understandable lack of congruence.

THE POSEIDON PHASE

Okeanos, the child of Ouranos, was the founder of the ocean: he had begun his descent from heaven in Uranian times. The first phase of the Jovean Age and last great flood of waters from the skies might be called the Poseidon Phase. In Greek myth Poseidon, son of Kronos and brother of Zeus, remained in Heaven after his father retired, but later made an accord with Zeus to descend and rule the seas. The same great god was a ruler of Atlantis and was ambitious to rule the whole Earth as well. He was "greedy of earthly kingdoms,"[31] and famed for encroaching upon the Earth, as he did during the Atlantean collapse and flood.

F. Guirand provides additional helpful suggestions regarding Poseidon :

Poseidon was a very ancient Pelasgian deity, older even than Zeus. His province, later confined to the waters, was in primitive times much wider.... The name Poseidon seems to derive from the root meaning 'to be master'.... It is not impossible that this primitive Poseidon, this sovereign 'master,' had once been a celestial god, as his attribute, the trident -- probably a symbol for the thunderbolt -- seems to

indicate. Though supplanted by Zeus, Poseidon continued to exercise his empire over the entire Earth...[32]

At Sparta he was called “the creator.” It is possible, then, that Poseidon was mistaken for Jupiter or may have been for a time a visible distinct element in the break-up of Super-Saturn appearing between the time of the nova of Saturn and the great Deluge.

SURVIVORS AND SATURNALIA

Many neolithic sites uncovered in the Eurasian and African region are Saturnian. It was not an age of great temples. A stone age culture, quite decentralized, had existed in the land of Egypt before the first Egyptian dynasties were founded. There, little direct succession can be shown between Saturnia and Jovea. There is a great cultural leap and the physical type of the people changed [33]. The direct ancestors of the Egyptians were probably survivors from Tethyan northwestern Africa, or Indo-Africa.

Mullen surmises that the unification of Egypt “might have followed fairly directly after the deluge” from a study of the first king lists. “Most of the gods preceding Menes as divine kings are associated with the Osiris deluge legend. The fact that every king from Menes on identified himself with Horus, the planet Jupiter” suggests a new order under the auspices of a new planet.

Before the “Bronze Ages,” so called, of Jovea, many surface contours from the Atlantic Ocean to Iran had been altered. The Saturnian centers were often not preferred as sites for the new Bronze Age centers. Most Bronze Age sites of Eurasia are marked by six catastrophes [34]. But to find sites below them is rare. One is led to believe that either an entirely new foundation was laid where none had existed before, or else an original settlement had been completely erased in the transition from Saturn to Jupiter.

That the new age of Jupiter was more physically and politically repressive is strongly indicated by the Saturnalia. Persisting to the present day, in one form or another (“the influence of the Saturnalia upon the celebrations of Christmas and the New Year

has been direct”)[35] the Saturnalian revivals reveal what must have been a long-extant view of life and even social practices. In the Saturnalia, which occupied seven days in Rome, beginning on December 17, the times of chaos and breaking up of an age are repeated ritualistically. Once a year they removed the bonds of linen that wrapped up the god in the ancient Tarquinian temple, only to replace them afterwards [36].

But not only Rome, also in Mesoamerica, the Near East, Europe, and China Saturnalias are discovered [37]. They are days of equality; hierarchy is abolished, slaves are served by kings and masters. Saturn was believed to have dwelt among men. In some ways, Jesus of Nazareth was a Saturnian figure and feared and hated as such; early Christians, too, were suspected by the Roman authorities of conducting year-around Saturnalia. In the medieval “Feast of Fools” the Catholic hierarchy found itself often of two minds, caught up in the Saturnalian spirit and reproving it as pagan and anti-establishmentarian. The destructive-creative orgy was a complex of revolt against the gods succeeding Saturn, a psychologically terrified and disorderly recapitulation of chaos, and an expression of nostalgia for a better life once achieved, long-enjoyed, and irretrievably lost.

Notes (Chapter Eight: Saturn's Children)

1. (1978A).
2. *ibid.* 23; *tractate* Brakhot, Fol. 59.
3. Gibson (1977); Talbott (1977).
4. *Larousse Ency. of Mythology*.
5. Goblet (1956) 226.
6. Halliburton (1881).
7. Cardona (1978b).
8. Ginzberg (1909) I, 162.
9. Anthes (1961), 58-9.
10. Tresman and O'Geoghan (1977) 36.
11. Hesiod (1950).
12. Westropp and Wake 82, 84-6; Rix (1975), 58 ff.
13. The fish who pulls Manu (the East Indian Noah or Ut-Napishtim) to safety from the flood is "in the end but the incarnation of Vishnu." (Van Buitenen, 12).
14. Pepi is of the 6th Dynasty (ca 4,200 B.P.) of the Old Kingdom. The kings join the gods. Here the god is Ra or Re, who is regarded as developing stronger in Egyptian history as time goes on and is identified with the Sun. I maintain that, like many other gods around the world who are finally called sun gods, he was another god, to wit, Saturn, King of the North and King of gods.
15. Hild 1084.
16. (1898), 223, n.58 quoted by Tresman and O'Geoghan (1977) 40, fn 66.

17. Westropp and Wake 64.
18. Hild 1088.
19. *Ibid.*, 1084.
20. *Cf.* Timaeus and Critias, and Bellamy (1948).
21. Beaumont (1925).
22. Hapgood (1966).
23. Whitehouse (1975) 13-33 describes the world distribution of hominids, without partaking of the theory being developed here and later on.
24. Fox (1976).
25. Kondratov (1975) has the most suggestive materials for the kind of speculative reconstruction continued here.
26. “Enlightenment” (seeming) follows Mars. Since this was the last catastrophe it had a modern air about its ideas and culture.
27. Mullen (1973) 13.
28. Tresman and O’Geoghan (1977) 38-9, citing Martin Sieff’s research.
29. A. de Grazia (1977).
30. Beaumont (1932) 228.
31. Graves (1955) ch. 16.
32. *Larousse Encyclopedia of Mythology*, 133.
33. Mullen (1973) 12, quoting D. E. Derry.
34. Schaeffer (1948).
35. “Saturn”, VIII *Encyclopedia Britannica* 916.

36. Hild 1087, citing Macrobius.
37. Santillana and von Dechend 222.

CHAPTER NINE

THE OLYMPIAN RULERS

“When Jupiter was first born, he defeated Saturn and the Sun by his brilliance,” reports the Taitiriya Brahmana [1].

Declares Jupiter-Marduk in a Babylonian epic poem:

“When I stood up from my seat and let the flood break in,
then the judgement of Earth and Heaven went out of joint....
The gods, which trembled, the stars of heaven-their position
changed, and I did not bring them back.”[2]

The Age of Saturnia ended in the Biblical Deluge. The Age of Jovea (5700 to 4400 B.P.) began. The planets Saturn, Neptune [3], Uranus [4], and perhaps a “Planet ‘X’ “ (suspected to exist but not yet discovered) [5] had receded. They were retired gods; mythologists have applied this concept of *deus otiosus* to Saturn and Uranus. Mankind might have seen all of them recede into the farther reaches of the developing solar system.

Jupiter was the new central body of the sky, shining alternately or together with the Sun, while still looming large to Earth. Even in the time of Biblical Abraham, Jupiter was said to make the night-time bright [6]. It was the name of the planet and of the new reigning god who ordained a new phase of celestial stability. Impressionable mankind, eternally grateful for favors tendered by its cruel gods. exalted Jupiter as the god of law and order. To him was attributed a strict righteousness that not only bound up his father Saturn, but bound up himself so that he would obey his own laws. The ancients unmistakably perceived the rings of Saturn and the bands of Jupiter, and gave this explanation of the phenomena.

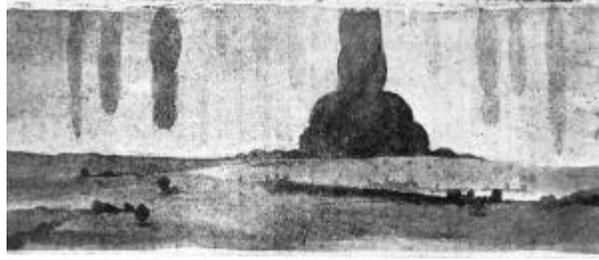


Figure 27 . ALBRECHT DURER'S "DELUGE" (1525). (Click on the picture to view an enlarged version. *Caution: Image files are large.*)

Dürer painted this picture following a nightmare. A most remarkable feature is the cyclone-like form of the cataclysm. The waters are bursting like giant pellets upon the Earth, not in sheets of rain. This physical mechanism is plausibly the way in which waters might be hurled through space, that is, like stone meteoroids, and it may be the only mechanism for supplying the great flood volume in a short period of time. How Durer got this dream is a matter of considerable scientific interest -- was it a Jungian archetype, a Velikovskian buried memory, a product of the Renaissance-connected genius of Durer? In 1515, Durer drew the first star map.

Jupiter is a god-name that the Romans took from their Etruscan neighbors. "Jove" was an exclamatory form of Jupiter, whence we take Jovea here to denote the period. Zeus was the Greek equivalent. He was Marduk of Babylon; Shiva of the Hindus; Mazda of the Persians; Thor or Donar of the Teutonic peoples; Amon and Horus of the Egyptians; Zeden and also Yahweh (Jehovah) of the Hebrews. Pausanias gives 47 appellations of Zeus. A most common appellation has to do with his lightning-hurling. Shiva carries the lightning fork; so do Zeus and Jupiter.

Sometimes names and traits of Saturn were kept and transferred to the new god. Thus the Great Fish (Saturnian) symbol is associated with Shiva in proto-India. Baal is interchangeably Saturn and Jupiter in Babylon; Odin among the Teutons seems to be Zeus and yet Hermes and even Saturn (who is perhaps better Bor son of Buri, "son" of Ymir); then, too, Ishtar of Mesopotamia is to become the child of Jupiter, planet Venus, and even the Moon.

The names of the gods are innumerable, and often overlap. Varro, the Roman scholar, counted 30,000 god-names used in Greece alone, according to Vico. Some of this confusion is in

the nature of the events themselves; Saturn emerged from Super-Uranus and in turn bore Jupiter, which may have given birth to Venus, so that there were initial periods of doubt when the planets carried their “father’s” names. Confusion has also characterized the minds and desires of theologians and scientists who came afterwards, down to our own day.

THE DEVIL SETH

There appears now with Horus, the hawk-figured Jupiter of Egypt, another divine figure. He is the enemy of Horus and even replaced him briefly in the Second Dynasty, probably as the result of a calamity. He is called Set or Seth. He has a peculiar dog-like appearance that, with his other traits, makes him comet-like. The Romans called a sea-monster whale “cetus”, and a cetus appears upon some carved stones of prehistoric Scotland that represent catastrophes [7]. (See the Golspie stone of Figure 28.) The *Larousse Encyclopedia of Mythology* [8] carries this description of Seth : “Set is represented as having the features of a fantastic beast with a thin, curved snout, straight, square-cut ears, and a stiff, forked tail.



Figure 28 CETUS OR SETH, THE DEVIL-DOG. (Click on the picture to view an enlarged version. *Caution: Image files are large.*)

The Golspie Stone of prehistoric Scotland. The arrow indicates the Cetus beast, the “Devil-Dog” Seth. (Source : Spalding Club). For a complete analysis see Beaumont (1949), 79.

This creature cannot with certainty be identified as of a species live or extinct, and is commonly called the ‘Typhonian Animal.’

Sometimes Set is depicted as a man with the head of this strange quadruped.” To the Greeks this must be Typhon, hence Phaeton; thus Seth also later ties into Venusian events. Perhaps the constellation and Latin word came long after the sky-seas monster called Setesh (Egp.) and Seth.

But what was Seth before he was Typhon? He was the leader of a band of conspirators who murdered Osiris. Later, or alternately, in Egypt, he dismembered Osiris. Later, or alternately, he fought with Horus, and was plunged into hell. Later he was adjudged fit only for hell by Hermes-Thoth who was called upon to hear the case of Seth vs Horus, and to hell Seth returned. It is likely that Seth is ultimately the Christian devil conceived originally in the Saturnian disaster.

Now again, in Greece, Jupiter destroyed the rule of Kronos and imprisoned him. Jupiter did not wear his new crown easily. For his new order of the world was attacked in earthshaking revolts, first by the Titans, who were Saturnians, and then by the Giants, who were ferocious humanoid dragons. Then later, Typhon came to threaten his rule and was sent crashing to Earth. In all of these battles Jupiter’s thunderbolts racked the universe. The Earth was violently convulsed.

Seth, then, must somehow supply in Egyptian myth and in the sky the material for the four great battles of Zeus or Jupiter. We therefore make Seth an alter ego for Zeus in the revolt against Saturn in Egyptian legends: he does the dirty work against the old god, whereas Zeus in Greek legend had to do the job personally. Second, Seth in Egypt dismembers Osiris-Saturn; Zeus and his cohorts destroy and scatter the Titans. Astronomically this was a sequence perhaps preceding the great Deluge of Saturn, when enormous electrical and material storms invaded the magnetic tube. The debris of Saturn’s fission could be considered either as Saturn’s dismemberment or as a clearing of rebellious Saturnians from the skies. Again Seth is taking the onus for Horus’ action, while Zeus is doing his own job.

The next phase, perhaps upon the occasion of the destruction of planet “Apollo” and the major displacement of Mercury, sees, in Egypt, Seth and Horus battling, and in Greece, a revolt of the giants against the Olympians led by Zeus. This set of events, then, would occur over a thousand years later than the death of

Osiris and would mark the appearance of Mercury, Hermes, or Thoth as a new great god -- that is, a god who is threatening the Earth with destruction.

The last battle against Typhon will be described below on the occasion of the Venusian catastrophes. There Seth is Typhon.

THE BONDS OF SATURN AND JUPITER

The primeval clouds that had gathered around the pulsing electric axis between Sun and Super-Uranus had furnished atmosphere to the magnetic tube in which the planets grew and moved. The flow and the magnetic field diminished, but the skies were not fully open until Jovean times. Remnant gases from the tubes, when not at last dissipated into space, were distributed as atmospheres among the planets.

Not until the nineteenth century were the rings of planet Saturn and the bands of planet Jupiter clearly defined. In both cases, the clouds extend for thousands of kilometers above the planets and are not to be confused with the low-lying clouds that form and dissolve over Earth. The banded clouds of the great planets Jupiter and Saturn are immense, global, and composed of hydrogen, ice, and debris. They remain in indefinite suspension, moving downward into the surface atmosphere, or exploded into space under cataclysmic circumstances.

Man's knowledge of clouds in primeval times was considerable and based upon observation. Not only were the Earth's cloud canopy and modern clouds known, but also those of the mantle of clouds (figure 13). The Greek theogony as set forth by Hesiod reported that the great god Saturn-Chronos had swallowed all his children but Zeus, and the infant Zeus was substituted for by a stone, which significantly, was swaddled in cloth (clouds). Saturn, deceived, swallowed the stone. The grown Zeus caused him to disgorge his brothers. They dethroned Saturn, bound him up and consigned him to outer space. Then Zeus became "Lord of the Bright Skies" (ca. 5700 B.P.).

Proclus (ca.410-485 A.D.) in his commentaries on Plato indirectly gives further details of the events in the guise of philosophy. Jupiter, the god of law and order most powerful and supreme intellect and Demiurge, confronts his father, Saturn,

also an all-perfect intellect and places his intellect under bonds to control its activity according to Jupiter's new ordering principles. Then, because he is logical and just, he binds himself so that he will be subject to his own laws as well. "In placing bonds about his father, he at the same time binds himself." [9] Proclus repeatedly refers to the "bonds" and the "bonding" of the two gods, and explicitly mentions the "Saturnian sections and bonds." We must take note how philosophy, like myth, has proceeded as a sublimation of catastrophic memory. It is fairly certain, then, that the cloud bands and belts of Jupiter were well-known in the earliest times.

THE LIGHTNING GOD

The mythical aegis of Zeus, which was occasionally lent to Pallas Athene (planet Venus), and which is depicted in art and sung of in poetry, was known to be the clouds of Zeus from which lightning came [11]. The lightning, say some scholars, is represented by the eyes of the Gorgon's head on the aegis, but more likely these are the eyes of god, two of them seen when Super-Saturn fissioned. Or perhaps this may be the double-eyed magnetosphere of Jupiter, more dense with particles then, and illuminated. The Gorgon (Phaeton, Lucifer, etc.) was carried by Zeus to symbolize what he had destroyed and what was destructive in himself.

Zeus was everywhere the god of the bright skies, and of lightning. His Jovian bolts are pictured in many places (see figures 29). "Jove hurls his bolts and fells the giants, and every gentile nation had its Jove," wrote Vico [12]. They are gigantic, not at all to be relegated to normal atmospheric phenomena of today. They helped to dispatch Saturn to far places; they struck the erratic monster, Typhon, that threatened Earth 2400 years later; they cleansed the Earth's atmosphere of much of its mists at the beginning of the Jovean period; they lit up the skies often as they played about the magnetic tube; they reached out to destroy mountain ranges upon Earth on occasion. Late in his divine career, Jupiter was watched with great care at the New Year of the Vernal Equinox [13].

THE BEHAVIOR OF PLANET JUPITER

All that was historically reported of Jupiter is directly or obliquely consistent with the present cosmogony, as are numerous discoveries concerning Jupiter made in recent years. Actions and traits ascribed to Jupiter earlier plus new types of behavior listed here and those to be treated confirm it as the ultimate heir of Super-Uranus.

The heat of Jupiter's interior is greater than that of the photosphere of the Sun. Jupiter rotates in nine hours 55 minutes. The composition of Jupiter is of a star. Its outermost layer of atmosphere consists of hydrogen and helium gas with a lacing of ammonia and water-ice clouds. Below is a seething "surface" of liquid hydrogen, then hydrogen compressed into metallic hydrogen, and centrally there may exist a core of rock or iron.[14]

Jupiter emits continuously streams of charged particles that penetrate deeply into space. Radio emissions of trapped charged particles of the magnetic field of Jupiter are akin to those launched through space by the stars and received by radio astronomers on Earth. Jupiter's signal emerges at 50 million kilo-watts. Super-hurricanes and Jovian lightning discharges, found to reach even its satellite Io, are common [15].

The Great Red Spot in Jupiter's cover may be the great depression still preserved by cyclonic action, whence sprang cometary Venus, or another large body, perhaps of giants in the rebellion described above. The Spot is a surface as well as cloud phenomenon. The radio noises have been audited for a few years but the Red Spot has been observed for centuries. During this longer period, on a number of occasions, the Spot has made dramatic moves [16]. Hence, the rotation of Jupiter has repeatedly suffered marked interruptions even though the force required to change the angular momentum of such a rotating body is far beyond the force imagined to be able to originate in a stable system.

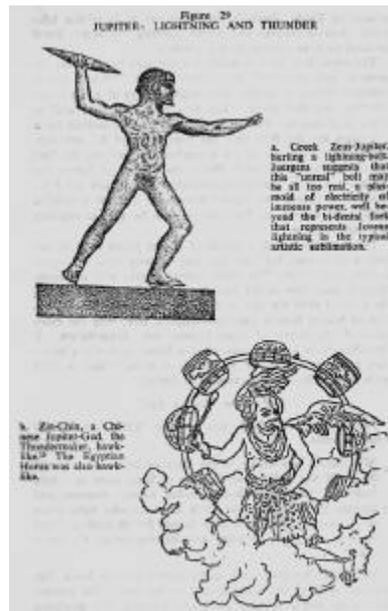


Figure 29 JUPITER: LIGHTNING AND THUNDER. (Click on the picture to view an enlarged version. *Caution: Image files are large.*)

- a. Greek Zeus-Jupiter, hurling a lightning-bolt Juergens suggests that this “unreal” bolt may be all too real, a plasmoid of electricity of immense power, well beyond the bi-dental fork that represents Jovean lightning in the typical artistic sublimation.
- b. Zin-Chin, a Chinese Jupiter-God, the Thundermaker, hawk-like [10]. The Egyptian Horus was also hawk-like.

The generally turbulent nature of Jupiter shows it to be not only a dark star, but one that may recently have undergone a nova experience. The radio activity marks still dispersing charged gases that would have been exploded and trapped in the nova of 6000 B.P. that it shared with Saturn. The dissolution of Solaria Binaria may be completed now, with the assistance of the novas of Super-Uranus and Super-Saturn. If “membership in a certain type of close-binary system is a necessary condition for a star to become a nova,”[17] then a third nova may be beyond the capacity of Jupiter.

END OF THE “GOLDEN AGE”

The Roman poet, Ovid, was probably telling true history when he wrote :

After Saturn was driven to the shadowy land of death, and the world was under Jove, the Age of Silver came in...Jove made the springtime shorter, added winter, summer, and autumn, the seasons as we know them...icicles hung down in the winter. And men built houses for themselves...and the oxen struggled, groaning and laboring under the heavy yoke [18].

The Earth's biosphere took on its modern form in Jovea. The seasonal cycle existed with relation to the Sun. The seasons were more severe because the heavy warming and insulating gases of the binary were practically gone. Pastoralism flourished in consequence of the diminution of wild life after the dessication of the land, and helped, also, to supplement a reduced vegetarian product. Komarek remarks upon the succession of forests by grasses in Midwestern America following an orogenic or other climate-transforming event [19].

It is possible, following Ovid again, that during the Saturnian period, before Jovea, humans were not typically carnivores. The eating of animals is then depicted or recounted in the Jovean setting until modern times in the context of sacrifice. The hunters of the "Upper Paleolithic" long regarded their prey as holy. Either, then, the Lunarians were, unlike Saturnians, carnivores but maintaining a holy relationship with their prey, or else the "Upper-Paleolithic hunters" were actually of the Age of Jovea and therefore survivors of the Saturnian floods.

MONUMENTALISM

The electrical phenomena, the terrors of the end of the Golden Age, the harsher life, and possibly the de-ionization (especially the denegativizing) of the new atmosphere stimulated human aggressiveness. The organized forms of law and order were also enhanced, rules being the reciprocal of lawlessness and resistance to law. As the internal structure of tribes was strengthened, the aggressiveness was turned towards the construction of kingdoms and empires.

About the same time as the Unification of Egypt may be placed the founding or resettlement from practically disappeared antecedents of Dilmun on the Persian Gulf, the Indus Valley proto-Indian towns, Tepe Yahya in Iran, the Olmec culture of

Meso-America Sumer, and Minoan Crete. These represent discoveries of social systems which certainly existed throughout the habitable world. The physical presence of Saturnian cultures, like the Uranian, had been practically obliterated.

Huge stone and brick structures were erected in Middle Americas, Mesopotamia Egypt and elsewhere. These coupled a rapidly redeveloped service of astronomy to the frantic needs of absolute rulers and priesthoods for protection against deluges and for electrical roadways to heaven. Tunnels, mazes, megaliths, ziggurats, and pyramids were built. The time was after 5700 B.P.(3700 B.C.). Copper was dug, and bronze and brass were made of it, with the help of tin and lead.

Euan MacKie's work on megalithic cultures places this immense human effort, that is today exhibited in ruins throughout Europe and the Western Mediterranean, between Jovean and Venusian times [20]. He accepts Euro-Near East communication, but reserves judgment as to whether the West European culture is indigenous or derived. My position is that the megalithic cultures of Spain, France, Ireland, England and Scandinavia are survivors of the larger realms of Atlantis. Painstaking attempts to demonstrate that Stonehenge and other megalithic formations are accurate astronomical indicators by retrocalculations of the present order of the skies have not succeeded. Few doubt that they are sky-oriented, part of the human obsession with the celestial order which is one of our basic principles in this work. In careful analysis of the constructions of Ballochroy and Kintraw in Scotland, by way of the work of MacKie, A. Thom, and others, Dwardu Cardona has disproved the theory that these sites represent celestial conditions unchanged since before 687 B.C.; that is, they cannot be used to contradict quantavolutionary earth movement as late as 2700 years ago.

REPEATED DISASTERS

Humans worked even while the heavens remained unsettled. The species was repeopling the Earth from a few thousands of survivors to many millions. Mankind was recovering from the Saturnian floods, restoring agriculture where the land had not been devastated by salted water, or dried by the lack of rain and by the brilliant Sun. Menes, the first king of Egypt, found a land of marshes, drained them, and built dikes along the Nile.

In the Pyramid texts and related histories, Professor W. Mullen has uncovered evidence of repeated disasters. Herodotus quotes Egyptian priests to the effect that the sun had changed its course four times since Egypt possessed its first king [21]. Notably, these Egyptians came with a distinct language, culture, and a new race or races, perhaps one from the West to the Delta and a second from the South to Upper Egypt, the time being early Jovea. By 3200, dynastic Egypt had begun, with a Deluge myth underlying it [22].

Nearly all of the royal monuments of the First Dynasty were obliterated by fire [23]. Calamities are associated with the Second Dynasty, too. Though the Third Dynasty, builders of Pyramids, appears to have been stable, a great catastrophe “brought down the whole Old Kingdom.”[24] The “Old Bronze Age” was succeeded by the “Middle Bronze Age” which we associate with the Age of Mercury.

Typical of the mysteries encountered when one attempts to reconstruct the disasters of Jovea is a buried pyramid, described by Zakaria Goneim [25]. It is placed early at 3000 B.C. but not finished. Its builders were supposedly fickle: they “often changed their plans during construction.” Both alignment and level were altered. A large wall of it was buried very shortly after being constructed. Clear, crude drawings and marks of the workers are left on its white limestone. Goneim offers no conclusion; to us the circumstances appear to have involved a rampant planet, a belief in the efficacy of pyramids against catastrophes and continual geophysical upsets, during which construction could not be carried out. Probably the pyramid belongs at the end of Jovean times.

One may conjecture that the pyramid-building epoch began in the period of transition from Jupiter to Mercury, which probably lasted for centuries. The Great Pyramid of Ghiza (ca. 2100 B.C. and 4th Dynasty) presents a superlative stability. It is oriented only 4 minutes of a degree west of geographical North. Its interior shows signs of enormous stresses. It was probably shifted in a great earthquake [26].

GODS NOT INVENTED

The Jovean Binary establishment continued to deteriorate. The deterioration is treated in Greek legend as the story of the Olympian family of Zeus. We make of this, and of similar family histories in Mesopotamia, Egypt, Meso-America, the Teutonic regions and elsewhere, a history of the solar system marked by the transgressions of major gods -- Apollo, Mercury, Venus, and Mars. The Olympians were *nouveaux arrivés*, a group who appeared after the Saturnian family had been displaced, and before these the Uranians.

The Jovean gods were in some cases new sky objects; in other cases they exchanged names and identities with older gods, partly out of amnesia, partly out of the changed motions and obscured vision of the time of transition. No new sky god has been “invented” in any part of the world since the Martian age, and Mars was part of the Jovean assemblage of Greco-Roman culture. Nor did the Teutonic peoples invent new gods, try as they might, after the “Ragnarok” or “Gotterdammerung.” Nor did a new sky god come out of India, China, or America.

Whence one concludes that “real gods” cannot be “invented” by the human mind as a pastime, or as a cold decision. Further, the abstract God of the Jews and of Christians and Muslim, and the abstract Heaven of the Chinese, are gods of philosophy. Insofar as a tangible presence is given to them, that presence becomes manifest in the behavior, appearances, visitations, rituals and iconography of the ancient sky gods and their heavenly hosts.

APOLLO

The most abstract of the ancient great gods might appear to be Apollo [27]. He was regarded anciently, too, as the most mysterious. Pausanias listed 58 different appellations for Apollo, compared with 67 for Zeus. Apollo is Boreal Apollo, who came from the northernmost lands of the Hyperboreans, hence, existed in late Urania and through Saturnia, when the Boreal opening in its half-closed later period was the cynosure of human eyes. The routes of the Baltic amber shores were dotted with shrines of Apollo. Delos, the Aegean Island, where stood the great classical religious center, was devoted to him; also Delphi, greatest prophetic center, for Apollo was the god of prophecy.

He was Phoebus Apollo, a shining god, without phases. He was not originally connected with farmers and shepherds, but was a master of animals and the hunt, as was his twin sister Artemis (Diana). He was a healer of sickness, and sender of plagues. He was not a war god. He was wise, as befitted a prophet. He was youthful and a god of youth. He was god of gatherings, assemblies, colonies, and politics. Through his sister and younger brother, Hermes, he was related to the mining of silver; most silver mines of ancient Attica were called by their names. He was god of music. He bore a distant gaze, a kind of vague Mona Lisa expression; he showered arrows from afar. His name suggests an old Greek verb meaning “to repel or set aside” and an ancient form of a verb meaning “to destroy.” And, finally, Miller feels that Apollo was not his earliest name.

Apollo in Egypt may have been Ammon (Amon, Amen) who is hard to distinguish from Horus-Jupiter and Thoth-Mercury, not to mention the conventional attempts to tie him to the Sun (“a solar deity”). Perhaps Ammon and Apollo both mean “not” (a “visibly present” (*pollomon*)). Perhaps Mercury and Apollo were close together, with Apollo much the larger.

EXPLOSION AND ASTEROIDS

To accord with revolutionary theory, Apollo was once important, and then disappeared. He was more probably a planet, I would guess, than a satellite of Uranus, or Saturn, or finally Jupiter, his father. He shone in the Boreal North to human observers, and was helpful in the hunt of day and night. His size and speed as he orbited between Earth and the larger planets may have made him seem young. Perhaps his orbit between Earth and the binary complex carried him across the stringed lines of colored clouds framed by the boreal arch. whereupon the invention of the harp or lyre was attributed to him [29]. Both he and his brother, Hermes, also god of music, were visible to the human eye. (Both were pictured as small suns, as Kerenyi writes.)[30] Among the stretched strings of the heavenly lyre, they moved, plucking the harmonies of the spheres.

The fate of planet Apollo was catastrophic. “Shining Apollo” was perhaps the most brilliant member of the Olympian family. Early in the Mercurian period, Apollo either collided with a Saturnian fragment, or was struck by Jovean thunderbolts, and

exploded. It was probably behind the Sun at that time and human observers could not report the event. Much of the debris of Apollo may still be orbiting the sun as the asteroidal belt between Jupiter and Mars. Other debris struck Earth, appearing to be and behaving as vast showers arrows and missiles, clouds of fumes that healed or plagued living things, and chunks of precious metal.

The material of Apollo is still moving eccentrically and dropping upon Earth. The theory of an exploded planet of the meteoroid belt between Jupiter and Mars was mentioned in Chapter One. “Without such an explosion the fragments would scarcely have been able to deviate from the orbit of the protoplanet.”[31] Meteoritic material that has been analyzed shows elements in excess of their proportions on Earth [32], leading to the surmise that elements have formed at different times in the history of the solar system. Hydrocarbons have been detected on meteorites and durable primitive forms of life are being watched for. Though sometimes advanced, the latter claims are never accepted.

The gift of prophecy is closely tied to the gift of disappearance, movement beyond sight into the realms of the mysterious unsighted future. Apollo was like the grin of the Cheshire cat in *Alice in Wonderland*; the cat vanished but the grin remained fixed in mid-air. The enigmatic smiles of some sculptures of Apollo are recalled.

MERCURY

Escaping the fate of Apollo, Mercury fled the neighborhood of Jupiter. We conjecture that it was driven or exploded from its near-in position. After following an erratic career, it settled in its present position near the Sun. Greek myth suggests that it passed close by its “older brother,” planet Apollo, much the larger, seizing some of its abundant clouds and electrical charge. The incident is related in the Greek myth of Hermes’ theft of the flocks of Apollo; this he did soon after he was born. Hermes was herald and guide to mankind, patron of thieves, gamblers, merchants, and wayfarers. He was the messenger of the Olympian gods, a reckless and careless fellow. He was Thoth, a great, perhaps dominating God of the Egyptian Middle Kingdom. “When Horus resigned earthly power Thoth

succeeded him to the throne.”[33] He guarded the Moon and played games with it. He was a great god of Western Europe where Beaumont, in studies of English and Scottish pre-history, ascribes to him disasters and obsessive worship. The Vedic Hindu Pushan is amazingly close to the Greek Hermes in traits [34].

In Meso-America, he was Xolotl, drawn like a big-eared dog or opossum of human body, who assisted in the deadly ball-games when Venus played against the “Sun.”[35] De Leonard tells us so, but I am uncertain and think that this creature may be none other than the cetus-figure or Seth, whom we have earlier described. For Rock has identified the Meso-American god Tezcatlipoca with Mercury and Wotan [36]. Tezcatlipoca is the god of wanderers, of travelling merchants. His cult places are at crossroads. He carries a rod. He is the inventor of ornate speech and knows how to read dead languages. He is god of song and dance, god of magic and witches. He is a god who moves easily into the underworld, and his followers can find themselves in the dark. He is a medical expert who helps women in the throes of childbirth.

Perhaps he was called “lucky Mercury” because he avoided the fate of Apollo, but more so because the Earth was lucky to have avoided colliding with him. The small planet came close to Earth, on occasion, and treated the globe to electrical shocks that unsettled the minds of people. The Biblical story of the Tower of Babel seems to be saying so. The Greek Hermes puts people to sleep and awakens them; he is an arch-deceiver, wizard, patron of magic. Table 30 attempts to arrange some notable events to help in general orientation. Everywhere, writes Schaeffer of the early Middle Bronze Age, the newcomers were few, weak, and very different.

Archaeological excavations give some support to the theory of Mercury’s destructive career. The Table that follows names some of the incidents in which the planet seems to have been involved, as well as catastrophes of the succeeding two periods.

Figure (table) 30

SOME DISASTERS FROM MERCURY TO MARS
(tentatively placed)

Periods and Dates Re-constructed Chronology	Equivalent in Conventional Chronology(x)	Catastrophic Events(y)
MERCURIA		
2400	(2400-2300)	Universal destruction[s], including collapse of Old Kingdom in Egypt [w] and Old Minoan Age in Crete [ma]
2300		Techuacan [Cave 30]
2200		Akkadians Fall [fr] Yu begins Hsin Dynasty in China [f] Tepe Yahya (Iran) [k] Fall of Ebla (Syria) [e]
2100	(2100)	Great destructions
2000		Proto-Indian Trouble [r] Neo-Sumerian Period Ends [rf]
1900		Revolt of the Giants [o] Tower of Babel [st] Abraham's Battle [p] Earthquakes [ot] Sodom and Gomorrah [p]
1800		Jacob (OT)p
1700		Job (OT)p
1600		
1500		Joseph Famine (OT)ps
VENUSIA (1750-1650)		
1450		Exodus (OT)ps
1400		Great Destruction [sv]

		Indus Valley Ruin [ro]
1300		
1200		
1100	(1450)	Great destruction [s]
1000	(1365)	Great destruction Thira-Santorini Explodes
900		
800	(1250-1225)	Great destruction[s]
MARTIA		Mars Destructions [v] Mycenaean Destruction [l]
700		

Note to the table:

(x) The six conventional dates are the central points of Schaeffer's catastrophic periods for the Near and Middle East, (1948) 563-5. (y) The footnotes refer to the following sources; many dozens of additional sources exist and, of these, many are cited in Schaeffer and Velikovsky, and elsewhere in the present work. (S) Schaeffer, 563-5 Summary. (Many sites). (M) MacNeish 29-37, (Ro) Rowland, 11-2. (G) Goodrich, 3rd (1963) p.5. (V) Velikovsky, 1950 (Many sites) (F) Fitzgerald, 14. (Fr) Frank-Fort, 47-54. (LK) Lamberg-Karlovsky, 102-11. (R) Rawlinson, 19-21. (P) Patten, 252,255, et passim. (MA) Matz, 73,239, (OT) Old Testament. (PS) Parker and Sieff. (I) Isaacson. (O) Ovid. (W) Bell (1971). (E) "Ebla" Maccoby (1977), (ST) Strickling.

Goblet d'Aviella points out that both Thoth and Hermes have the ram as a sacred animals; both were personified by steles, hermata or bethels; both carried the caduceus; both had human figures with wings. Both were guides to the Underworld, teachers, and scribes. Pausanias claims "Par-Ammon is the surname of Hermes," which is not irreconcilable with Ammon as Apollo, "par" meaning "Father".

The caduceus or Kerykeion is the famous wand of Mercury (and the emblem of the modern medical profession). It resembles the Hindu *trisula*, which in turn "bears a singular resemblance to the sign of the planet Mercury..."[37]. Furthermore the caduceus "produced fire and would slay," says Goblet [38]. It is too similar to the serpent-entwined magical staff of Moses for the staff to have been independently contrived by him. In the

turbulent electrical atmosphere of the times, wands could be made to produce glowing and crackling discharges with fair reliability. Thus would priests be tied to the gods [39].

It may also be notable that the Hebrew word for “planet” and “luck” *mazal*, are the same [40] and may refer to Hermes. Beaumont asserts that Thoth is also “Ham” of the Old Testament and Baal (Lord) Hammon of the Carthaginians; further, that the name Abram is from Ram and Ramah was the ancient Hebrew capital city. The King of Tyr was Hiram, or “High Ram.”[41] The Ram is associated with Fricka, Frigga, Frye, who is Venus (Venerdi in Italian is Friday in English) and who is said to be the wife of Odin (Wotan) who is the Teutonic Mercury or Hermes.

It is Beaumont’s theory, which deserves credence, that the pillars of Hercules refer to the large number of stone columns (dolmens) that line the coasts of Southern Britain and Northwestern France leading into the English Channel [42]. However, not Hercules, but Hermes is the god commemorated so strikingly there that the passage was known to the ancients. (Hercules is most clearly identified with the planet Mars.)[43] Beaumont relies partly upon Goblet d’Aviella who relies upon Tacitus [44]. What does Tacitus say? He says that the sacred stone columns found frequently in the region of the lower Rhine are called Pillars of Hercules, but adds that Hercules is given credit for many things that do not belong to him. Could the columns have been erected to Hermes and a thousand years or more later accredited to Hercules-Mars? A comparative study of the stones would answer the question; we know the myriad Hermes stones that marked the roads of Greece.

Otto concludes his study of Hermes by telling us not to think that all his later qualities were inconsistent with his earlier ones. “If a single trait actually did come to the fore later than others, it still retains the same basic meaning which has found a new expression”. Then naively he says, “Whatever may have been thought of Hermes in primitive times, a splendor out of the depths must once have so struck the eye that it perceived a world in the god and the god in the whole world.”[45] We already have pointed out that Hermes was viewed as a sun.

MERCURY'S GEOPHYSICS

The planet Mercury possesses today some features that are less puzzling when viewed in the perspective of quantavolutionary primevalogy. It is a little-known planet and the recent discoveries concerning it are sometimes reported with exclamations of surprise. It is more dense than the Earth; probably it has a huge core of iron. It has no atmosphere. It is covered with a thin dust of silicate, like the Moon. Like the Moon, too, it reflects sunlight and radar pulses, and emits infra-red radiation.

Mercury rotates on its axis thrice while circling the sun twice. This very slow spin is attributed to the sun's tidal or gravitational pull. Why this "spin-orbit coupling" in a 3 to 2 ratio has not become a firm lock in the "several billions of years" of revolution is unknown. The Moon, after all, is locked into the Earth, showing always the same face to us. Even were I mistaken in assigning only a couple of thousands of years for the Moon to acquire its earth-lock, and were to accept instead the several billions of years attributed to the satellite's origin, the Moon-to-Earth tidal ratio is not as great as the Mercury-to-Sun tidal ratio. Hence Mercury should be in firm lock. So, for that matter, should be the Earth and possibly Mars. (Venus is retrograde in its rotation and, if anything, locked into or resonant with Earth, so this, too, is an anomaly of excess.)[46]

Already disquieting hypotheses are being voiced about how long ago Mercury may have been emplaced; figures in the hundreds of thousands of years are heard. If Mercury, then Venus, *pari passu*; and then, logically, Earth and Mars must be even more recently emplaced; but of course, the quantavolutionary theory does not rely exclusively upon the conventional theory of what causes rotational and orbital speed. Forces usually uncalculated affect all planetary motions.

Mercury's orbit is not a true circle, but is eccentric [47]. This, too, is surprising, considering the supposed ages during which, free from the influence of other planets to all purpose, it might be expected to have developed the elegant Platonic and Galilean form.

The axis of Mercury is perpendicular to the plane of the ecliptic. If the planet has moved, as is claimed here, from one extreme of the binary axis (now the plane of the ecliptic) to the other, this condition is not readily deducible. One may conjecture that so long as there was focussed solar wind heavy enough to constitute some type of electrical axis, a planet descending upon the axis would present its electrically compatible equator to the arc or, in any case, wind and spin with the driving wind.

Mercury has magnetic field, stronger than that of Mars and the Moon. This may be largely a remnant of its magnetization, when it was a body immersed in the powerful magnetic tube. An authority declares, on this phenomenon, "That Mercury has a bipole magnetic field aligned with its spin axis very similar to the Earth's field although weaker, is to me particularly unexpected." [48] Conventional theory once posited a dynamo action, whereby a metallic core, rapidly moving, produced a magnetic field, such as with Earth. Venus has a larger and hotter core, and has no magnetic field, and no rotation to speak of. "Perhaps," he says, "the Mercurian magnetic field arises from causes still unimagined." [49]

The surface of Mercury appears as revolutionary theory would expect. It is devastated. It has large plains but is heavily cratered. There are long escarpments or "wrinkles" everywhere. A single basin, scene of a horrendous blast, is 1400 kilometers across. This Caloris Basin is apparently filled with smooth debris like the Imbrian Basin of the Moon. There appears to have been little or no change owing to vulcanism or tectonism, or even atmospheric evolution within the large craters following their creation.

There is no noticeable distinction between the types of craters found on Moon and Mars and those of Mercury. Again this is a surprising finding, considering how differently placed the three bodies are in relation to the Sun and to the asteroidal belt. A single bombardment -- why it should be "single" is difficult to understand even from a uniformitarian viewpoint--is postulated to have devastated the planet [50].

Again Bruce C. Murray may be quoted, as representing so frankly the puzzles confronting solar system evolutionists : "The bombardment could have originated...with a single object

perturbed to pass near the earth or Venus from an initial orbit beyond Jupiter, Tidal disruptions on the earth or Venus might then conceivably have created a shower of bombarding objects that would have been rapidly swept up through collisions with the four minor planets.”[51] Indeed, this theory might well have been employed in claiming that the Moon was caused to erupt from the Earth by a passing body from beyond Jupiter that spread Earth and other planetary debris throughout the system.

It is appropriate that, some passages later on, the same author should remark : “The debate now developing over the early history of the inner solar system is reminiscent of an earlier debate between the uniformitarians and catastrophists over the causes of the earth’s geological features. There the uniformitarians won.”[52]

Notes (Chapter Nine: The Olympian Rulers)

1. 5-1,1 nakshatra pushya is the word for sun and /or Saturn; Santillana and von Dechend (1969) 434.
2. Gossman (1956) quoted in Santillana and von Dechend (1969) 325.
3. Neptune is a modern, artificial name, not the Greek god Poseidon or Roman god Neptunus. One may guess that it had been fissioned from Super-Uranus or was one of the two stars that erupted from Super-Saturn. It is conceivable that the planet may have been the god Poseidon and is therefore well-named.
4. The rings of Uranus, discovered in 1977, indicate recent geophysical and astronomical activity, since rings descend in fairly short periods of time, as may now be occurring with Saturn's rings.
5. "Planet X," *Ency. Britannica* (1969).
6. Ginzburg (1909) I,232. Patten sets this incident at about 1900 B.C.
7. Beaumont (1949) 79-81.
8. *Lar. Ency. Mytho.* 20.
9. Proclus, quoted in A. de Grazia (1977). Cardona (1978B) has made it clear that Saturn, like Jupiter, was a god who binds. Proclus is pursuing one version of the myth.
10. Figure from W. Simpson (1896), *The Buddhist Praying Wheel*, Macmillan, fig. 41.
11. Hopkins (1965).
12. 30.
13. *Ibid.*, 430-1.
14. Juergens (1976).

15. Time mag. (Sept. 16, 1974) 56.
16. Finney (1964).
17. Kraft, quoted by Payne-Gaposchkin (1977) 669.
18. *Metamorphoses*, I, lines 112-24.
19. Komarek (1965) 172.
20. MacKie (1977); cf Müller (1970); Bord (1976); W. L. Cook, ed. (1977); Trento (1978).
21. 11-142 cited in Mullen (1973) 12.
22. Mullen (1973) 12.
23. *Ibid.*, 13 citing W. B. Emery 71-3.
24. *Ibid.*, 13 cf. Schaeffer (1948).
25. (1956).
26. Pawley and Abrahamsen (1973); Velikovsky (1973A).
27. Robert D. Miller (1939).
28. Ziegler, 197.
29. Vail (1972) 48-9.
30. (1976) 86.
31. Rittmann 285.
32. Kerr (1978) 203; Crew (1977A) 26; Birgham (1881).
33. *Larousse Ency. Mytho.* 27.
34. Otto 120-1.
35. De Leonard 271.

36. Röck, 1085-6.
37. Goblet 229 *et passim*.
38. *Ibid.*, 230.
39. Ziegler (1977).
40. Rose (1974) 35.
41. Beaumont (1949) 72-3.
42. *Ibid.*
43. Eratosthenes: “Third is the star of Mars, which others have called the star of Hercules.”
44. Goblet 106; Tacitus XXIV.
45. Otto 124.
46. Ransom (1976) 117.
47. Murray (1975) 40.
48. *Ibid.*, 46.
49. *Ibid.*
50. *Ibid.*
51. *Ibid.*, 45-6.
52. *Ibid.*, 47.

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