

CHAPTER FIFTEEN Blood and Fertility Myths

Comparison of the Sumerian myths with the biblical tale throws light on the nature of the Adamic problem. Eve did not eat some mythological apple; she copulated with a mortal man. She disrupted divine plans. She deranged a carefully prepared program and brought untold trouble to countless generations of mankind.

Why? The Sumerian myths suggest she was dissatisfied with conditions. The snake, or Enki, or Enkimdu, or the Devil, or by whatever name, deceived her. He led her astray. She was naive to evil sophistries. In spite of her origins, perhaps because of them, she was unprepared for wicked reasoning. Her desires to improve the degenerate condition of the world, her biological impulses, her leadership position — all contributed to the great default. And when Adam learned of the great sin he probably could not stand the thought of being without her; he consciously acted to share in her fate. She gave him the apple to eat and he ate also, not out of ignorance but with full recognition that he would share in the consequences that would surely follow. And the world has suffered ever since, with continuing moral and religious degradation to the present desperate state of mankind.

It is natural to ask what other information exists in the ancient records, with all due regard for the distortions of time and the confusion of many generations. Have we fully plumbed the source-wells of information?

We are unable to grasp the true nature of our planetary history because we are so ignorant. We inherited fond imagination, much wishful thinking, and lack of specific details to appreciate the momentous events of long ago. When we collate and catalog information, elevate our views, and coordinate source material, we begin to see the past in a different light.

I shall now go on to other information.

CREATED MAN

The Bible distinguishes between Adamic man and evolutionary man but this difference has been suppressed by scholars for more than two thousand years.

Two Hebrew words are used to denote man; the first is *adam*; the second is *eesh*. Since both are translated as man in the English texts we cannot distinguish between them. But notice how the ancient texts use them. When Genesis quotes God as saying that he would create man in his image it does not use the word *eesh*; it uses *adam*.

Let us make adom in our image . . . It does not say, Let us make *eesh* in our image.

. . . and there was no adom to till the ground. It does not say there was no *eesh* to till the ground.

God formed adom out of the dust of the earth, not eesh.

Adom became a living soul, not eesh.

In the days that God created adom, in the likeness of God made he them .

In several places use of the two distinguishing word, *adom* and *eesh*, contrasts created man with evolutionary man. In giving commandments to Moses, Num 5:6, God distinguished between man (*adom*) and man (*eesh*).

When *eesh* and *eesh*a (woman) shall commit any sin that *adom* commits . . .

In Jeremiah the contrast is pointed, emphasizing the difference:

As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, said Yahweh, no *eesh* shall abide there, neither shall a son of *adom* (ben adom) dwell in it, Jer 50:40.

These and other passages distinguish between man (*adom*) as a specially created being and man (*eesh*) as a creature of the earth. Adam is different; he is not an ordinary evolutionary man. In many passages the phrase *benai adom*, the sons of Adam, is used to denote the men of Israel (Ps 11:4, 14:2, and so on). One does not refer to them as *benai eesh*; they are different from the sons of evolutionary man. Indeed, they held themselves in superior esteem from ancient times. The Jew today commonly holds himself in superior esteem. The men of Israel remembered their Adamic ancestry.

RED MAN

Adam's name offers other insight into our planetary past. Do you recall the Akkadian Adamatu? They were known as red-skins. Adam had a red color; the Akkadian Adamatu were descended from him. The Israelites also were descended from an ancestor with a red color.

The name Adom derives from a verb denoting redness^{SEC,BDB}. Biblical scholars generally accept it to mean red or ruddy. In their eyes it means the flush of the white complexion. Unfortunately, in this imaginary interpretation, the real history is lost.

A list of words shows the meaning of this verb, and its many derivatives. For convenience I offer dictionary numbers from *Strong's Exhaustive Concordance*, but equivalents can be found in *Brown, Driver and Briggs*.

119: *adam* -- To show blood, flush.

122: *adom* -- Rosy, red, ruddy.

124: *odem* -- Redness, ruby, garnet.

127: *adamah* -- Soil, for its redness.

131: *adumim* -- Red spots, a place in Palestine.

125: *adamdam* -- (A couplet) Reddish.

123: *edom* -- Red, compared to Assyrian *adamatu*, and for Edom, the son of Isaac^{BDB}.

Brown, Driver and Briggs show Assyrian *adamu* for tawny. They also show the Akkadian *adamatu* in the same red name associations.

1818: *dam* -- (With loss of a prefix.) Blood.

Literally, when we speak Adam's name we say Red.

This is a lot more than mere flush of the white complexion.

According to the story in Gen 25:29-34 Isaac's eldest twin son Esau picked up the nickname *Edom* = *Red* because he was famished from hunting in the field and wanted the red (*adom*) stew his younger twin brother Jacob was making. For this favor Jacob (Israel) demanded his older brother's birthright. Jacob later became the father of the Hebrew tribes. *Edom* is really the name *Adom* with very slight change in vowel sound. He was descended from a forefather named *Adom* = *Red*, as was his brother Jacob, his father Isaac before him, his grandfather Abraham before that, and on back to that original parent named *Red*.

The story of Esau's nickname in Genesis is a folk tale devised by later scribes to offer a common explanation. Esau's descendants, the Edomites, were described literally by their name, Red Men.

If we accept the literal meaning of the Hebrew word then *Adam* was the *Red One*. *Benai Adam* are the sons of the Red One, the sons of Israel. As for Adam:

. . . there was no *Red One* to till the ground. God formed *Red* out of the dust of the earth.

The question before us now is whether the man received his name from the word for red, or if the word for the color was borrowed from Adam's name. We are inclined to believe the latter. The Hebrew words for colors are not consistent in origin. For example *argaman* = *purple* is thought to be foreign because it violates Hebrew consonant and vowel patterns. *Khum* is from an unused root which means to be warm, hence a swarthy complexion, and thus brown. These examples suggest that the word for red may have come from Adam's name and not vice versa.

THE PURPLE PHOENICIANS

Further insight into the red color associated with Adam is provided by the Phoenicians, those cousins of the Hebrews who lived along the shores of the Mediterranean just north of the Holy Land in the cities of Tyre and Sidon. The Phoenicians had close ties with the Hebrews, trading extensively with them, providing lumber for the building of Solomon's temple, and intermarrying, I Kings 5

and 7:14, II Chron 2:14. The Phoenician language was essentially Hebrew, no more different in dialect than is found today among various regional groups in the United States.

The Phoenician name is Greek; the singular is *Phoenix*, the plural is *Phoenike*. Phoenix was the eponymous ancestor of the Phoenicians; the word meant *purplish-red* or *crimson*. Phoenix was the *Red One*.

Since early Christian times much debate has centered on the origin of the Phoenicians and the meaning of their name. In this tradition Van Der Broek suggested possible origins of the word^{MOP}. Part of the puzzle lies in the fact that the Phoenicians were noted across the Mediterranean for their manufacture of purplish-red dye from murex sea shells. This dye was used to color the robes of nobility. The nobility used the royal red and purple colors to denote their social status. The tradition is well recorded in the Bible. Moses was instructed to decorate the tabernacle with blue and purple and scarlet, Exod 26. The kings of Midian wore purple garments, Judges 8:26. Solomon requested workers from Hiram, king of Tyre, those who were skilled in purple, crimson and blue fabrics, II Chron 2:7,14. Lydia was a seller of purple, Acts 16:14. When Jesus was on trial the soldiers mocked him because he was accused of being King of the Jews; they put purple robes on him. In the *Book of Revelation* the great whore of the nations is clothed in purple and scarlet colors, Rev 17:4, 18:12.

Confusion exists on the exact nature of the colors. Our word *purple* comes from the Greek *porphyra* via Latin *purpura*, in early use meaning *crimson*^{OED}. This confusion may be observed in the robes of the hierarchy of the Roman Catholic Church. They inherited the ancient tradition of royal crimson and purple colors from pagan Roman nobility; Bishops and Cardinals still retain those colors in both crimson and purple robes. These traditions all reflect a very ancient practice of denoting high social ancestry with royal colors, a distinguishing mark of royal inheritance and regal rights, all from the *Red One*, Adam.

Van Der Broek suggested that the Phoenician name was derived from an earlier Mycenaean word, *ponike*, applied to the red color, and traced from a word in Arabic and Hebrew. He did not show the exact connection^{MOP}.

We can trace it precisely.

Two other biblical names show connection to red colors and dye stuffs. These two names come from two sons of Issachar, forefather of one of the twelve tribes of Israel. The first is Tola, Gen 46:13, Num 26:23, I Chron 7:1, Judges 10:1. *Tola* means *crimson*, from the crimson grub worm. The second is Pua, brother of Tola. *Pua* means *madder*, after the red dye obtained from the dried roots of the herbaceous climbing plant *Rubis tinctorum*. As Edom reflected the red or ruddy color of the Semites so Tola and Pua also reflected this skin color in their names.

But the connection to Pua is even more fascinating when we examine his name, its use in the Bible, and the origins of the Phoenicians.

In Hebrew the family of Pua were called *ha-Puni*, literally The Puni. We know them in English as The Punites, Num 26:23. They lived in northern Palestine near the territory of the Phoenicians. After the conquest of Canaan the tribes were

allocated lands that included those known historically as Phoenicia, modern Lebanon. The tribe of Asher was spread along the coast from the city of Dor north beyond Tyre. The tribe of Issachar was less than twenty-five miles east, along the Jordan river. We should remember the tribes did not permanently settle in one section of the land. The tribe of Dan had trouble securing their settlements along the coast; some migrated northward to Laish near Asher and Naphtali. The tribe of Manasseh was split between two different territories. The Puni (*ha-puni*) could easily have settled along the coast in what later became identified as Phoenicia.

The Hebrew form Puni is striking because it is the same as the Roman name for the colonists of Carthage, the Poeni or Puni. Historically the Puni (Punics) are recognized as Phoenician people; the Punic colonies of Carthage and other cities of the Mediterranean were settled by the Phoenicians. The Romans fought the Carthaginians in the Punic wars. Thus there is a direct connection between a Hebrew tribal family name and the Phoenician name, both denoting the purplish-red color. The close biblical proximity of the tribe of Issachar to Phoenicia, together with the Puni name, shows the two were of one blood. Phoenicians were actually members of the Hebrew people descended from Issachar, one of the tribes of Israel.

Other evidence shows this direct blood connection between the Phoenicians and the Hebrew tribes. Phoenician folk mythologies say they originally came from the region of the Red Sea, the location of the Hebrew tribes during their wandering in the wilderness of Sinai^{AE}.

The Puni (Phoenicians) probably lost their sentimental and religious connection with the Hebrew tribes because they became pagan; they chased after the Ashteroth, the pagan practices of the Canaanite people, Judges 2:11-13. They went after the gods of Tyre and Sidon, Judges 10:6. They forsook their allegiance to Yahweh. As a result they would have been ostracized by the remaining Hebrew tribes.

Many scholars believe Carthage was founded in the ninth century BC. But Tola and Pua, as sons of Issachar, would have lived around 1800 BC. Hence the Puni carried their name to the Phoenician coast nearly a millennium earlier. During this period they forgot their ancestry from among Hebrew tribes. But they continued to carry the tradition of naming their eponymous ancestor after a red color.

The Phoenician traditions of Phoenix as their red-colored ancestor may be a confusion between Pua and Adam. In both cases the ancestor is remembered for his red skin. As generations pass memories become confused; the name Puni (into Greek Phoenix) probably replaced Adam as the source of that original fatherhood. The tradition stated he was a god; it is unlikely one of the sons of Issachar would be remembered as a god.

We can trace the Greek word Phoenician from *Puni* through simple phonetics. First, the change from P to Ph = F is a common phonetic shift. Note the parallel with the Indo-European words Pater and Father. Second, the "oe" in place of "u" is easily recognized. Third, the Greek inflectional habits created the hard "ks" ending on the word, Poenic = Phoenix. Only much later did English change

the hard “k” to a soft “s” for “c.” This change occurred in medieval times, when “k’s” commonly went to “c” = “s” sounds. Note how Anglo-Saxon kirk went to church.

In a later chapter I shall discuss the migration of the Puni (Phoenicians) across the Mediterranean and how their ancestry from Abraham helped carry that red blood line to other peoples.

OTHER RED-PURPLE TRADITIONS

The association of the Adamic name with a red or purple color came down to modern times by paths other than Hebrew or Phoenician traditions. His name is remembered by many people in fruits and flowers. *Damson* is a purple plum of Asia Minor. *Dame’s* (*Dam’s*) violet is a flower of lilac or purple color native to Europe. The *Damask* rose is a fragrant flower of pink color. The rose was dedicated by the people of the Near East to the goddess of love, beauty and fruitfulness, remembered by the Greeks as Aphrodite. The red rose was also thought to be formed from the blood of *Adonis*, the Greek god who carried the Semitic title for Lord^{AE,RHDEL,GB}.

Other red-purple folk traditions add to this catalog of information.

According to Greek sources one Cinyras, an ancient king of Phoenicia, dedicated a sanctuary to Astarte (Ishtar = Ashteroth) on Mt. Lebanon at Aphaca, known today as Afka. It was at the head of a wooded gorge named after the Phoenician god *Adon*, whom the Greeks called *Adonis*. A river in the gorge rushes from a cavern at the base of towering cliffs down a series of cascades into the Mediterranean^{GB}.

It was believed that each year Adon was fatally wounded by a great bear. The face of nature was dyed by his blood when the anemone, his flower, bloomed along the banks of the river and among the cedars of Lebanon. The spring rains washed soil into the river, which flowed red to the sea, fringing the Mediterranean when the wind blew toward shore with a sinuous band of crimson. The red hue and the crimson stain were believed to be the blood of Adon^{GB}.

The name *anemone* comes from the Semitic *na-aman*, the handsome, an epithet for Adon. In Arabia the flower is called *Naaman’s Wounds*. This same tradition led to the red rose as the flower which carried the Adon blood stain. The blood tradition was transferred to Jesus, the second Adam. In England the flower blood-stained at the crucifixion is the *orchis mascula*; in Cheshire, England it is known as the *Gethsemane*. In Belgium the *polygonum persicaris* is called Roodselken; in Italy the flower is the sorrel.

Other evidence illustrates this profound Adamic legacy.

Adon was the title for Thammuz, the young spouse and lover of Ishtar, the Babylonian earth mother goddess. He was a god who died annually to be reborn each spring. He was mourned by the women of the Near East during the month of July when they would sit in the streets and wail for their beloved lost god, Ezek 8:14. The Semites named the mid-summer month of July after him. Adam, through the Babylonian Thammuz, is still remembered in the Jewish calendar.

The Greeks took the title of Thammuz and used it for their beautiful young god Adonis. He was the lover of Aphrodite, the Greek earth mother goddess. In one story Aphrodite hid Adonis in a chest in his infancy and gave him to Persephone, queen of the netherworld. When Persephone saw the beauty of the young child she refused to give him back. Aphrodite went to Hades to ransom the child but their dispute with one another had to be settled by Zeus, the Greek king of the gods, who decreed that Adonis should spend half of the year in the netherworld and the other half in the upper world. At last Adonis was killed by Ares, a wild boar. In another form of the myth he was killed by a wild bear.

The symbolism of the Greek myth shows that each winter Thammuz/Adonis died and the whole earth died with him; each spring he rose again and the whole world came into resurrection. Everything in nature was coming back to life; the old people thought Adonis was coming back to life. Adam's sin had a dramatic impact upon the whole world. He brought on the seasons of spring and summer, fall and winter.

Spring rites in the Near East were dedicated to Ishtar, the spouse of Thammuz. The rites carried over from pagan practices into the Christian Easter. They were fertility rites we know in the symbolism of the Easter egg and the Easter rabbit, intended to ensure vigor and reproduction in the birth of the new season. And through the Teutonic goddess *Eostre*, Ishtar not only gave us our word for Easter; she also put her name upon the rivers of Europe, the Ister and the Dniester.

The flow of blood (dam) in the sacrifices of the Hebrew Passover was also related to spring rites. The sprinkling of dam upon the doorposts of the Hebrew houses ensured protection to the firstborn and the continuity of the generations, Exod 12:7.

Christians and Jews still observe these spring rites, modified according to their respective experiences as a people and by the innovations of early Christian missionaries in Europe. For the Jew it was delivery from Egyptian slavery; for the Christian it was the resurrection of the crucified Jesus. The Passover celebration was carried over into Christianity in the Holy Supper, instituted by Jesus. Modern secular and godless scholars then tie the real resurrection of Jesus to the supposed resurrection of Adonis or Thammuz, deducing that Jesus was merely trying to imitate the old traditions.

These practices remembered Thammuz and Ishtar, Adonis and Aphrodite, in the spring time and at the height of summer; they were naturally associated with the seasons. Thammuz' connection with the great cycles of nature and his godhood over vegetation, cereals, and life is remembered throughout the Mediterranean by the custom of the planting of the *Garden of Adonis*^{GB}.

The Gardens were baskets or pots filled with earth in which wheat, barley, lettuce, fennel and various kinds of flowers were sown and tended, almost exclusively by women. When set in the sun the plants shot up quickly, but without root they rapidly withered away. At the end of eight days they were carried out with images of the dead Adonis and flung into the sea or some other local body of water.

The Gardens were planted in Sardinia at the celebration of the mid-summer festival, known in recent times as St. John's, a Roman Catholic substitute for the more ancient name. The practice also took place in Sicily.

Although European women planted the Gardens the practice was observed in other Indo-European regions. Similar Gardens are planted by the Hindu of India to secure the fertility of the soil. They are also used at marriage ceremonies of the Brahmans to secure the fertility of a newly married couple.

The symbolism of the *Gardens of Adonis* is easily associated with the Garden of Eden. The quick growth and the withering away are representative of the short life of the original Garden. Both the Garden and Adam were lost, or cast out.

These myths show how ancient people associated Adam and Eve with the periodic cycles of nature. When Adam fell he destroyed the Golden Age; he caused the great cycles of nature which removed the perpetual season of summer and brought on the death of winter. Many myths and pagan practices derived from the memory of that famous pair. This is indicated again in Hebrew from two words, *admah* and *adami*, both of which mean earthy; they are used as place names in Palestine. They refer to the soil and to animal husbandry, the cultivation of animal and plant life. Thammuz was the god of cereals, of vegetation, and of life. Adam was given responsibility for shepherding the earth. He taught evolutionary people methods of farming and animal husbandry.

The connection of the Hebrew Adon and Adam to the Greek Adonis is evident in these many myths and traditions. The Gardens of Adonis show how close this connection may be.

We know the Garden of Eden as the home of Adam. Eden is an identical word to Adon except for a minor vowel inflection. This inflection is used to distinguish between the title of the man, Adon, and the name for his home, Eden. The word underwent further evolution associated with the original Garden. *Adan* in Hebrew means to be soft or pleasant, to live voluptuously, or to delight the self. Eden, as the name of Adam's home means pleasure. It is found yet today in Aden, Arabia. From the evidence it seems reasonable to postulate that at some time during the intervening millennia a shift in pronunciation took place in the Semitic words which made the Garden of Adon the Garden of Eden.

From the myths we are led to believe that Adam and Eve, the god of agriculture and the earth mother goddess, began a new system of culture on our world which was different from earlier cultures. They both symbolized fertility and life. When Adam died he was bitterly lamented. Each spring he was remembered because the earth was coming back to life, to new growth, to pleasantness and comfort.

Another connection with Hebrew Adamic words is found in *Aden*, *Addan* and *Adamah*. They denoted strength and fortified places, as the Celtic Dun denoted a fortified place. *Adamant* is an obsolete English word meaning an exceedingly hard, diamond-like material. We use the word yet today to denote firmness

of will. The origins of the word are obscure. Latin writers several centuries after Jesus believed it came from *adamare*, to admire, but the use and derivation are unknown. It lead to our word *diamond*.

COPULATION WITH THE GOD

Other myths help us gain further insight into the Adamic influence and the consequences of his default.

In Babylon all women, rich and poor, once in their lives submitted themselves to a stranger in the temple of Ishtar. The wages earned from this sacred harlotry were dedicated to the mother goddess.

The same practice took place among the Amorites, down to the second century AD. In Armenia the noblest families dedicated their daughters to the service of the goddess of fertility, the great Mother goddess. This same tradition, in diluted form, was observed by the Roman vestal virgins who tended the sacred fires on the hearth of Vesta (Greek Hestia), the goddess of hearth and home.

The sacred harlotry was also practiced among the Hebrews but severely condemned by their religious leaders. The people served Baal and the Ashterah, Judges 2. Solomon went after the Ashteroth, the goddess of the Phoenicians, I Kings 11:15. The practice was regarded as an abomination, II Kings 23:13.

Ashterah is the Phoenician/Hebrew form of the Babylonian Ishtar, the goddess wife of Thammuz. She was symbolic of fertility and reproduction. The sacred prostitutes were the brides of the god; men going into them were substitutes for the god. By these practices the people were ensuring the reproduction of the generations and maintaining a link to the earth mother goddess, and the god of vegetation and of life. These traditions reveal how strongly Adamic rituals carried down to historic times.

Part of Adam's mission was to build a large body of direct-line children who would carry pure Adamic genes. A large group was necessary to avoid genetic dilution. They were to go out among evolutionary people to upstep the races only after they had sufficient genetic stock. (The practice of European noble families limiting their breeding among themselves reflects that genetic concern.) If Adam's children were to interbreed with the evolutionary races to provide spiritual, intellectual and artistic uplift, the genetic pool had to be large enough that it would not become diluted too quickly.

With Adam's default the program was cut short; the large body of children never formed. In an attempt to salvage something of the divine plan he selected outstanding evolutionary women to directly receive Adamic sperm. For the evolutionary minds of those days these chosen women then came into the god. With the passage of time and the generations, people attempted to carry on the practice. Since the practice originated in that unique person it would naturally take on a sacred aspect. With the god gone from the earth it would be continued in religious rites as a remembrance of that renowned person. The temple prosti-

tutes served as substitutes to carry on the task of leaving children blessed by that creative act. The men coming into the prostitutes were substitutes for the god who could no longer perform this sacred obligation.

I offer this explanation because the practice must have a real explanation, not a mythical one. There was an individual regarded as a god, and there was an event associated with him that gave rise to this practice. Adam may not have realized the impact of his actions on following generations. They would cling to such rituals in attempt to preserve his memory. If he felt this practice was necessary later generations felt it should be continued. They were acting out of respect for that great person. They did not perform such practices casually, although later the ritual became perverted and grossly misunderstood.