

CHAPTER SEVENTEEN

Our Great Granddaddy

The reader should keep in mind that I have not attempted an exhaustive scholarly survey of myth, linguistic evidence, or historic data to support my presentation. Rather I have illustrated the pervasive nature of an ancient influence that can reasonably be attributed only to a high-ranking personality whose origins must be other than terrestrial. The evidence shows a pair of beings who were godlike in attributes. Only the Hebrew tradition speaks of this pair in earthly terms, but then as a special creation.

I have already mentioned how ancient people called space the Deep Water. The Sumerian god Dumuzi had a more formal name: *Dumuzi Abzu*. Near East scholars translate this as *True Son of the Deep Water*. Adam came from the realms of space.

The views of ancient people on the structure of the universe can be illustrated from ancient Mexico, as well as Sumeria.

In the Sumerian traditions the earth was surrounded by a vast hollow space, completely enclosed by a vault. The exact nature of the vault cannot be determined from the available Sumerian documents. Between the earth and the vault was a substance they called *lil*, a word that meant wind, breath or spirit. It was characterized by movement and expansion, similar to modern scientific notions of an expanding universe. The Sumerian word for heaven was An; that of the earth was Ki. Completely surrounding An-Ki was a boundless sea in which the universe was fixed^{TS}. This was the *Great Sea*, the *Great Deep: Abzu*.

Miguel Leon-Portilla presents the view of the ancient Mexican people^{MAW}:

The surface of the earth is a great disc situated in the center of the universe which extends horizontally and vertically. Around the earth is a vast water which causes the world to be *entirely circled by the water (cemanahuac)*. The earth and its vast ring of water are divided into four great quadrants or sectors which, opening out from the center of the world, extend to where the water joins the heavens and receives the name *the heavenly waters*.

From these two examples we see that space was not conceived as an emptiness by ancient people, but as a living, breathing substance. It was compared to water, a Great Sea.

The notion of direction shows also that these views were not merely of a flat earth, and a flat creation, but of spatial direction. In the Mexican tradition the vast waters surrounding the earth were the *heavenly waters*. Beyond these heavenly

waters were *nine celestial tiers* which, together with the water encircling the earth, form a kind of vault furrowed with courses separated from each other by great celestial beams.

According to the Mexican stories there was a dual god, the master of two distinct faces, with attributes grouped in pairs:

She of the star-speckled skirt; He who illuminates all things. Mistress of our flesh; Lord of our flesh. She who sustains the earth; He who covers it with cotton.

These were the *supreme dual gods who dwell beyond the nine heavenly beams*.

These brief references suggest that Adam and Eve may have been known to pre-Columbian Indians. The motifs of parenthood, god of agriculture, earth mother, and divine origin are evident.

The idea of Adam and Eve coming from heaven has much support in the myths. But something went wrong. Derk Bodde makes the following remarks on Chinese mythology^{MAW}:

The idea that Heaven and Earth were once joined together, thereby permitting free communication between men and the divine powers, but later became separated, is extremely widespread among cultures.

According to Bodde the Chinese believed that:

. . . the Lord on High . . . ordered the shamans Ch'mun and Li to sever communications between Heaven and Earth . . . so that there would be no descending and ascending of spirits and men between the two.

Mircea Eliade, in his *Myth of the Eternal Return*^{MER}, remarks:

. . . the myths of many people allude to a very distant epoch when men knew neither death nor toil nor suffering and had a bountiful supply of food merely for the taking. In those times the gods descended to earth and mingled with men; for their part, men could easily mount to heaven. As the result of a ritualistic fault, communications between heaven and earth were interrupted and the gods withdrew to the highest heaven. Since then men must work for their food and are no longer immortal.

In describing the several invasions of Ireland by various people in the remote past one portion of the Irish folk tales speak of the *Tuatha de Danaan, the people of the goddess Dana*, and the Irish folk memory of Don and Dona^{CH}:

This was not an historical invasion, but a crossing over from one form of being to another, variously described as having been accomplished in a ship and in a heavenly chariot.

. . . There was a divergence of opinion among the old writers as to whether the Tuatha came in ships or in clouds through the air.

. . . All other groups reached Ireland by ship, but the Tuatha came in dark clouds through the air and alighted on a mountain of Conmaicne Rein, and for three days they cast a darkness over the face of the sun.

In contrast to the other ancient people of Ireland, the Tuatha:

. . . Stand out as a people of magic wonder, learned in all the arts and supreme masters of wizardry. Before coming to Ireland they had sojourned in the northern islands of the world, where they had acquired their incomparable esoteric knowledge.

This segment illustrates the use of familiar concepts to assign origins to the Tuatha de Danaan. The north islands of the world represent the north part of the heavens, just as other old people assigned the gods to the north, Mt. Olympus of the Greeks, Mt. Manu of the Egyptians, Mt. Zion of the Hebrews, and so on. In Sir James Fraser's translation of Eriu he remarks^E:

The learned men who recorded the old Irish traditions in the Middle Ages were embarrassed to know whether to regard the Tuatha as men, as demons, or as fallen gods.

The Rees brothers relate that in a story of Tuan MacCairill in the *Book of the Dun Cow*, written about 1100 AD, it is said that

the learned men did not know whence the Tuatha had come, but that *it seems likely to them that they came from heaven on account of their intelligence and for the excellence of their knowledge*^{CH}. According to a text in a fifteenth century manuscript, they used to be worshipped, while a poet writing about 1000 AD finds it necessary to say that *though he enumerates them, he does not worship them*.

These examples illustrate how the generations venerated and preserved the memories of former ages. Only modern godless people reject the value of this old world knowledge.

The Apostle Paul may have had some insight into the mystery of Adam. He wrote in Rom 5:14 and I Cor 15:45, 47:

Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.

The first man Adam became a living being; the last Adam a life giving spirit . . . The first man was from the earth, a man of dust, the second man is from heaven.

Paul had several heavenly communications, II Cor 12:8. In the foregoing remarks he distinguished between Adam and Jesus, although he thought they were both of the same type, of divine origin. The first was of the earth, a material being, while the other was of heaven, a spiritual being.

Other traditions of Adam pervade Indo-European culture. They became associated with the heavenly bodies and were assigned responsibility for meteorological phenomena.

In the Hebrew *don* verb tabulation are two words not yet discussed: *diyēn* and *diyāh*. We know them as Diane and Dina. Diane was goddess of the moon for the Romans. She was the equivalent of the Greek *Artemis*, who was the daughter of Zeus, and the twin sister of *Apollo*, the messenger god. In the degenerate myths she was also the goddess of the hunt and of women. She was a maiden who demanded the strictest chastity from her worshipers.

This myth can be traced from the earliest days of the Greeks. A temple to the goddess in Ephesus in Asia Minor featured worship symbolic of fruitful nature conveying the connections of this goddess with the cycles of nature. In this older memory the goddess parallels the association of Adam with agriculture, vegetation and the seasons.

The assignment of Adam and Eve to the heavenly bodies is seen in the Russian *Dennitsa*, who takes the place of the sun as the wife of *Myesyats*, the male moon god,^{TK}

In Teutonic Europe Adam came down to us many ways in everyday common connections. *Donar* was an ancient warrior god, the god of thunder. Adam brought on the great cycles of weather with their erratic behavior; he was thought to be the god who created thunder. In Old High German his name was *Thonar*, an example of a “d” to “th” phonetic shift. He was known to the Anglo-Saxons as *Thunar*. With a slight twist of the tongue this name for the god became our word *thunder*. The same memory appears in Scandinavia and in Iceland, with a loss of the middle “n” as the god *Thor*. This memory was transmitted to modern times in Thor’s Day, which we know every day of the week as *Thursday*. Adam’s influence is pervasive and clings strongly in our western cultures.

This widespread influence is seen in other ways.

The ancient Phrygians of Asia Minor had a god whom the Greeks called *Attis*. Like Thammuz/Adonis he was a god of fertility and vegetation. The name *Attis*, like *Adonis*, was borrowed by the Greeks to designate the role of that ancient personality.

Attis is a formalized version of the Greek *atta*, the childhood word for father. It is commonly found throughout the regions of southeast Europe and the Near East. Some examples are Sumerian *adda*, Hittite *attas*, Ugaritic *addu*, Turkish

ata, Hungarian *aty*, and so on. *Attis* had another name in Phrygian familiar to all of us: *Papas!* His mother’s name was *Nana!* *Nana* finds a phonetic and semantic parallel with the Sumerian *Inanna*.

How did these names and titles originate?

We can trace them through that now familiar process from a Semitic influence.

Adda is a childhood diminutive for *Adon*, the Semitic word for Lord. A small child, showing great respect for its father, might address him as *Adon*, but in familiar terms he might also say *adda*. This form is found throughout Europe. We see it in our native English where we took *adda*, repeated the middle consonant by adding it to the front of the word, and know it today as *dadda*, or *daddy*.

The Phrygian *Papas* also came about through that same Semitic influence. Jesus used the phrase, whoever says *abba*, father . . . With a phonetic shift of “b” to “p” Slavic countries used this Hebrew word and knew it as *appa*, their childhood word for father. In English we again took the middle consonant, added to the front, and made it into *pappa*. Thus we see how the Phrygian form originated. Although widely separated in time and geography, two different peoples used the same honor for their fathers. We all inherited these familiar titles from that father of all fathers, that great *Daddy*, Adam or *Adon*, the great Lord of all the earth.

Strangely enough this linguistic curiosity is not limited to titles or honors for the father; we find it also in words for mother.

The ancient Hebrew word for mother is *am*. The Semitic childhood usage is *amma*. With our customary English habit we took the middle consonant, added it to the front, and now have *mamma*. Linguistic scholars believe that *amma* and *mamma* are merely primitive sounds of babies calling for that warm presence which reassures them and takes care of their needs. Other views suggest other possibilities.

Hebrew and closely allied tongues use simple phonemes for close family relatives. *Am* for mother, *ab* for father, *ach* (Oc) for brother, and *acha* for sister. This coincidence of simple phonemes, all beginning with “a,” does not seem accidental, fortuitous, or the simple babble of babies. The patterns lead one to question whether it was intelligently contrived, the invention of some language designer in the remote past. The pervasive influence of the *Don* and *Dona* names, the widespread Semitic/Hebrew forms we listed in Chapter 2, and the evidence we have thus far covered, suggest far more than mere absorption of linguistic elements from one culture to another with no more than an accidental origin. Some dominant influence was at work all across the planet and shows everywhere in these curious linguistic forms.

Another example is in ancient Maya vocabularies. In some dialects the common word for father was *tata*, while the words for mother were *na*, and *mama*^{AMA}

We can continue with other illustrations. The title *anna* is found in the Canaanite *Anath*, Hittite *Hannahanna*, a doublet, Iranian *Anahita*, Greek *Anadyomenes*, and so on. It shows in the Sumerian *Inanna*. It may be the source of our English *Nanna*.

Tabulation of the several forms shows the patterns more clearly:

Hebrew Word	Childhood Usage	Middle Consonant	English Form
Adon	Adda	D	Daddy
Ab	Abba	B to P	Poppa
Am	Amma	M	Momma
An	Anna	N	Nanna

The reader may note that the contracted form of amma is *ma*, used commonly everywhere. Curiously, when *ma* is married with *donna* we have *madonna*. The same *ma* married with *dam* becomes *madam*. However, with our usual scholarly difficulty, *ma* is thought to come from the Italian *mia*, the personal pronoun *my*. Such usage can be traced from the Italian through the French to English. Scholars would assign this origin rather than the more simple phoneme.

While the Don, Adom, Dumuzi, Thammuz, Adonis names show linguistic connections with one another the names for Eve do not. The different peoples remembered her differently, as the following tabulation shows:

Country	Male God	Female Goddess
Sumer	Dumuzi	Inanna
Babylon	Thammuz	Ishtar
Israel	Adam	Khava (Eve)
Greece	Adonis	Aphrodite
Europe	Don	Dona

Khava is a Hebrew verb which means to live. Adam named his wife Khava (anglicized to Eve) because she was the mother of life, Gen 3:20. With a v-to-w phonetic shift the original form would be Khawa. In Chapter 2 we saw the widespread use of this Hebrew verb in connection with water. The connection of Eve (Khawa) with water is as curious as that of Adam on the Don river names and bodies of water.

The Khawa linguistic form may also be found in China.

According to Chinese traditions their lunar calendar, known as the *gan zhi* system, was invented by *Danao*. He was a teacher and adviser to Huang Ti, the Great Yellow Lord,^{TC1}. In the euphemized myths of China the gods are demoted to human emperors and sages. From his descriptive attributes Huang Ti probably is the debased memory of the Creator, while *Danao*, one of their memories of Adam, becomes a mere adviser, but the one who started the Chinese reckoning of calendar time.

While *Danao* shows some memory of Adam, his mate is remembered also. In another story *Nu-Kua* is the sister and consort of Fu-Hsi, the first of a famous line of ten emperors. (Note that Nu-Kua is the wife-sister of Fu-Hsi). Fu-Hsi subdued the animals, taught men to hunt and work, to make nets, and instructed them in other domestic skills. On stone reliefs dating to approximately 150 AD Fu-Hsi and *Nu-Kua* appear together. Their upper bodies are human but merge below into intertwined serpents tails. He holds a carpenter's square in his hand

while she holds a compass^{MAW}. The carpenter's square and compass are symbols of the knowledge of science and mechanical training which Adam and Eve brought to this planet.

The Chinese word for woman is *Nu*. *Nu-Kua* is the Woman *Kua*. But *Kua* has the pronunciation of *Kawa*, and this is the Hebrew Khawa, the Life-giver. Thus we have a concrete connection between the Genesis name for Eve and a myth from China.

This linguistic form is also found in another Oriental tradition but the linguistic connections are more tenuous.

Kuanyin (Kwanyin) is the name for the gentle goddess beloved throughout the Orient for her understanding and tenderness toward humanity. The name may derive from a marriage of two Semitic words, *khawana* and *ayin*. *Khawana* is the female imperative of *Khawa* — to live! *Ayin* means the eye. If the connection is valid, and if *Kuanyin* is a marriage of these two words, then Eve is the one who shows us life.

On these small pieces of evidence there is some suggestion Adam and Eve may have had an influence in the Orient.