

# **Ancient Giants And Gods - Their Place In Mankind's History**

## **Chapter 1: Old Testament Evidence**

One of the most puzzling and intriguing passages in the Bible occurs in Genesis, the first book of the Old Testament, where we read that "there were giants on the earth in those days" - but disappointingly we are told very little about them. (6;4) These giants were, we gather, the descendants of supernatural beings and human women: a strange concept indeed! Who were these supernatural beings? - about whom for centuries there has been much debate. Genesis tells us that they were "the sons of God", who seeing "the daughters of men" i.e. of mankind, "that they were fair", lusted after them and "took to wife such of them as they chose". The offspring of this union were the "mighty men of old" who were the great heroes and "men of renown". This occurred "long ago", before the time of Moses, who reputedly lived about the period 15th-13th century BC (people it seems had much longer lives then).

### **THE NEPHILIM**

Moses is generally regarded as the author, at least by Jews, of the first five books of the Bible (the Pentateuch), of which of course Genesis is one. Whether we accept this or regard the Pentateuch as a much later compilation, the point made in chapter 6 of Genesis is startling: giants were on the earth before the time of the great flood, when God decided to destroy mankind and later after the occurrence of the illicit union of the sons of God with mortals which also produced giant beings. The original word for the term translated in many Bible versions as giants, is Nephilim, whose interesting etymology we can go into later.

### **A Race of Giants: Human? Semi-divine?**

The Nephilim were of course part of the human race at that time and as such no doubt contributed to the wickedness that so enraged the Maker as to bring about the flood. That they were also men of renown and heroic figures perhaps refers to that remote, golden age when man dwelt in harmony with God. The giants produced in the later unholy unions were clearly something else - until we look closely at verse 3, where the statement is clear that people lived for ever (or at least a very long time), which would seem to indicate the early giants were still alive! But where did THEY come from? What was their origin?

### **God's Judgement**

The Lord infuriated by his perception of man's wickedness decided that mankind should henceforward be mortal and that the span of life should be drastically curtailed: "People are [to be] mortal; from now on they will live no more than a hundred and twenty years". (6; 3) The exception was Noah who "found favour in eyes of the Lord" (6; 8) and lived to be nine hundred and fifty. The great flood to destroy mankind was imminent.

### **GIANT RACES**

It seems there were many giant races, or tribes, dwelling in Biblical lands at that time, judging from the frequent Bible references to such peoples as the Anakim, Rephaim, Emim, Zanzummin and Gihonim (the latter may mean simply a warrior or military hero). Most of these references involved military matters: battles, conquests and defeats as the bellicose tribal kings sought dominance over each other. In one battle we read how the armies of the kings of Sodom and Gomorrah fell into bitumin pits when fleeing from the famed Chedorlaomer, king of Elam, who a few years before had overcome the giant warrior tribes of Rephaim, Zanzummin and Emim. (Genesis: 14; 5-10) The unfortunate Rephaim came to attention later, on the occasion of God's covenant with Abraham when He promised the gift of territory to the Israelites, which among others, included the land of the Rephaim. (Genesis: 15; 18-21)

### **Giants in the Desert**

Numbers, the third book of the Bible, tells of the Israelites' wandering in the desert for nearly forty years after the leaving of Mount Sinai until they reached the land that God had promised them. On the borders of Canaan the Lord told Moses to send scouts into the country to reconnoitre. They approached Hebron, and entered into the Negeb only to discover the descendants of the giant, Anak, were in possession of the land. Fearing to go any further, the scouts decided at least to bring back some of the large and abundant fruit to show to their companions as an earnest of their endeavours which had taken many days.

"We explored the land," they said to Moses, "and found it to be rich and fertile; here is some of its fruit. But the people who live there are powerful; their cities are very large and strongly fortified. Even worse, we recognised the descendants of the giants there, the Anakim. We are not able to attack them for they are much stronger than we are." (13; 28)

### **The Sons of Anak**

The men who had spied out the land were determined not to be pressurised into fighting these formidable peoples. Accordingly they decided to spread false reports among their countrymen, saying it was a land that could not even support its people but that all the inhabitants were of great stature. "There we saw the Nephilim, the sons of Anak, who come from the Nephilim. We felt as small as grasshoppers and that is how we must have looked to them." (13; 33)

Moses, in his fifth book, Deuteronomy, recalls the significant events of the forty years wandering in the wilderness, just before the people of Israel were at last to enter the promised land of Canaan. He scathingly refers to the reconnoitring episode when, despite God's promise to fight for them, his countrymen were reluctant to advance against the huge inhabitants, the sons of the Anakim. He reminded his congregation that when they went into the district of Moab the Lord had forbidden them to trouble the dwellers there because He had given the Moabites the city of Ar and He did not wish them to lose any land. The next paragraph tells us more of this city of Ar: "A mighty race of giants called the Emim used to live in Ar. They were as tall as the Anakim, another race of giants. Like the Anakim they were also known as Rephaim; but the Moabites called them Emim." (2; 10-12)

### **MOSES SPEAKS TO HIS PEOPLE**

Moses continues to relate how God had spoken to him: you (addressing his followers) remember how when we approached the land of the Ammonites the Lord told us not to trouble them or take any of the land He had given them. "This territory," explains Deuteronomy, "is also known as the land of the Rephaim, the name of the people who used to live there; the Ammonites called them Zamzummin. They were as tall as the Anakim. There were many of them and they were a mighty race." (2; 21-22) Then we went towards Bashan, (said Moses), where king Og and his army confronted us, but the Lord told us not to be afraid. With his aid we defeated king Og and took all the territory of Bashan...

### **The Israelites alarmed**

It was not surprising that the Israelites were initially alarmed at the sight of this giant race led by king Og, "the last of the Rephaim. His coffin, made of stone was four metres long and almost two metres wide according to standard measurements. It can still be seen in the Ammonite city of Rabbah". (3; 11) Later Moses exhorts and encourages his people, now on the threshold of the promised land. "Listen, people of Israel! Today you are about to cross the River Jordan and occupy the land belonging to nations more powerful than you. Their cities are large, with walls that reach the sky. The people themselves are tall and strong; they are giants and you have heard it said that no-one can stand against them. But the Lord your God will go ahead; he will defeat them as you advance." And as we know, all this came to pass.

### **JOSHUA, SUCCESSOR OF MOSES**

Joshua was the successor to Moses as leader of the Israelites. One day, Caleb, a trustworthy member of the scouting party sent out by Moses years before, came to Joshua to remind him of that occasion when they had brought warning of the giant race of Anakim occupying the land they coveted. Joshua rewarded the faithful Caleb with the promised governance of the city of Hebron which earlier had been "called the city of Arba. Arba had been the greatest of the Anakim". (Joshua: 14; 15) Accordingly, Caleb drove the descendants of Anak whose father had been Arba out of the city: three clans of them. The division of the conquered lands among the various tribes was not without its problems however. The "hill country", part of Canaan, still had indigenous inhabitants who were fearsomely large. Not surprisingly the tribe of Joseph was reluctant to face them. But like Moses before him, Joshua reassured his people they would succeed with the help of the Lord. "You will drive out the Canaanites, though they have huge chariots of iron and are very powerful," declared Joshua. (17; 18)

### **THE PHILISTINES**

The Philistines figure large in the books of Samuel since they were constantly at war with the Israelites. They had many weapons made of iron and bronze. They were a non-Semitic people originally from Crete who mainly inhabited southern Palestine (especially Canaan) from the 12th century BC.

### **Goliath**

After very many skirmishes, a decisive battle was in the offing. The opposing forces camped on either side of a valley. When the battle lines were ready a huge figure emerged from the Philistine ranks: their champion whose name was Goliath. This man came from the city of Gath, well-known for its large and powerful inhabitants, who were probably descended from one of the giant races. Goliath was about three metres tall and broad with it. He wore bronze armour that weighed about fifty-seven kilogrammes and a bronze helmet. He carried a bronze javelin over his shoulder and the shaft of his spear was like a beam. The spear's head alone weighed about seven kilogrammes. A soldier walked in front of him carrying his shield. Goliath stood and shouted at the enemy. "What are you doing there, lined up for battle? I am a Philistine; you are slaves of Saul! Choose one of your men to fight me. Here and now I challenge the Israelite army." (1 Samuel; (17; 8-11). A formidable figure indeed whose challenge terrified the forces of Saul. Fortunately they possessed the courageous David with his marvellous sling!

### **Other giant warriors**

This however was only one battle in the on-going wars with the Philistines who from all accounts certainly had a strain of giantism in their genes. Several years later, the Philistines produced another giant warrior, Ishbiben, who led his forces against those of David. This giant rushed into the fray, carrying a bronze spear that weighed about three and a half kilogrammes and brandishing a freshly-minted sword, with every intention of killing David. Luckily, one of David's colleagues taking advantage of the blind fury of Ishbiben, managed to strike him a blow from the rear, killing the giant. Other battles ensued in which giant warriors figured. The Old Testament speaks of a conflict at Gobb during which giants were killed. Another Goliath arose, this time a Gittite (i.e. not from Gath) who bore a spear about three inches in diameter. He also, with God's help, was killed on the battlefield as was his giant brother, Lahmi. One battle was fought in the heartland of the biblical giants: the city of Gath. A monstrous giant was then the Philistine champion who loved nothing better than to fight. He had six fingers on each hand and six toes on each foot. He defied the Israelites and taunted them. Eventually he also was killed by Jonathan - with the Lord on his side; Jonathan was the son of David's brother. (Sam. 2) These dead warriors were without doubt descendants of the giants of Canaan. The books of the Chronicles mainly retell the events already recorded in previous books, such as those of Samuel and Kings. In 11; 22-25, we read of Benai, one of David's bodyguard, who slew with a club a huge man from Egypt, over two and a half metres tall and who was armed with a gigantic spear. No doubt these giants were indeed powerful but their fatal flaw was lack of agility on the field of battle!

### **Sincere belief**

Looking back, the great prophet Isaiah reflects on the past enemies of Israel who fell, despite their vast size, in battle. He imagines he is speaking to the Lord. "Now they are dead and will not live again; their ghosts will not rise, for you have punished them and destroyed them. No-one remembers them any more." (26; 14)

The book known as the Wisdom of Solomon is one of the many Apocryphal books of the Bible; that is to say it is not generally accepted by all Christian and Jewish faiths as "canonical" - a book whose contents and authority are universally agreed. Most Bibles do not contain the Apocryphal writings. Nevertheless, some religions do accept the Apocrypha as genuine sacred tracts. Some of these books are now seen to be very revealing. With changing times often comes a changing viewpoint. Whatever may be our perspective on these "uncanonical" books we cannot ignore them in the light of modern scholarship. Chapter 14 of the Wisdom of Solomon clearly relates to Noah's Ark and to the giants extant at the time. The piece was probably written about AD 40 in Greek by an author unknown, an orthodox Jew, and in honour of Solomon. He addresses the Lord: "For even in the beginning, when arrogant giants were perishing, the hope of the world took refuge on a raft and guided by your hand left to the world the seed of a new generation." (14; 6) Reading the above in combination with the foregoing material, it is not possible to doubt the sincere belief in ancient giants held by the writers of the Old Testament, and whenever they spoke, the same belief held by the illustrious figures of the biblical age themselves.

### **A Gift from God?**

It is hinted in the Old Testament books that giant stature can be in certain cases a gift from God. (There is a school of thought that holds Adam and Noah were giant beings - but more of this later.) Another Apocryphal book, known as Ecclesiasticus or the The

Wisdom of Sirach, certainly suggests the hypothesis. "Thus," Sirach writes, "in the beloved city He gave me a resting place; in Jerusalem was my domain." Thus blessed by the Lord, Sirach "grew tall like a cedar in Lebanon...I grew tall like a palm tree in Engedi..." (24; 13-140) The "Sirach" mentioned here is understood to be actually the son of Sirach, whose true name was Joshua who wrote about 200 BC.

Baruch, an Israelite scribe, wrote his book largely for the edification of the peoples of Babylon about the same time as Sirach/Joshua was writing. Again, the sincerity of the writer and his book cannot be doubted; we read it with an impression of its deep religious fervour. The passage chosen from the work illumines our theme. O Israel, how great is the house of God, how vast the territory He possesses! It is great and has no bounds; it is high and immeasurable. The giants were born there, famous of old great in stature, expert in war. God did not choose them, or give them the way to knowledge; so they perished because they had no wisdom; they perished through their folly."

### **THE ANAKIM RACE OF GIANTS**

Of all the races of giants mentioned in the Old Testament, it is the Anakim who are most often referred to. Anak is derived from the Hebrew meaning "long-necked" or as some interpretations have it, "swan-necked". Swans have wings. This interpretation opens up fascinating speculations which we shall discuss later. There are no fewer than thirteen references to this race alone in the Testament. We can read of the descent of the Anakim in Numbers, 13:22 and Joshua, 15:13; we are told of the sons of Anak in Numbers 13:33; of the sons of the Anakim in Deut. 1:28; of the children of the Anakim in Deut. 9:2; of their division into three tribes, Joshua, 15:14; they inhabited the mountains of Judah, Joshua, 11:21; Hebron was their chief city, Joshua, 14:15 and 21:11; they were of gigantic strength and stature, Deut. 2: 10, 11, 21; the Israelites were terrified of them, Numbers, 14:1 and 13:33; Hebron a possession of the Anakim given to Caleb, Joshua, 14: 6-14; the Anakim driven from Hebron by Caleb, Joshua, 15: 13,14; and driven from Debir by Othniel, Joshua, 15: 15-17 and Judges, 1: 12, 13; the Anakim almost annihilated, Joshua, 11: 21, 22. Certain Egyptian texts mention a tribe of Anak living in Palestine about 2000 BC.

### **SIGNIFICANCE OF NEPHILIM**

Despite the above, we first read of the giants who lived before the flood, the "mighty men...men of renown" (Gen. 6:4), who were known as Nephilim. This Hebrew word is of dubious etymology, possibly deriving from the original Hebrew, Nephel, which seemed to denote a monster, a fearsome man who beats and bears down on other men. A giant being could of course do this. It could also be interpreted as a fallen man, (the fallen Angels?) or men who fell (to earth) - interpretations of much significance which we shall later explore. Raymond Fowler in his book THE WATCHERS endorses the view that tall celestial beings fell from the sky (compare the theories of such as van Daniken in CHARIOTS OF THE GODS). Fowler speaks of the resulting half-breed progeny and their descendants who were eventually killed off. He says that some scholars speculate that this tradition of giants born from the union of gods and humans formed the basis for the demigods of Greek mythology. We shall discuss this topic in Part 2 of this book.

### **THE REPHAIM**

John Gray in his NEAR EASTERN MYTHOLOGY advances the viewpoint that the conception of the Rephaim as supermen may reflect the Canaanite tradition of defunct kings as dispensers of fertility and other blessings. The Genesis tradition may reflect also the myth of the birth of minor gods from the union of human women and "the s/Sons of God", who might themselves have been fallen angels. "The sons of God": a strange, mysterious expression! There have been many attempts at explaining this. Some commentators believe that the expression refers to the "godly line" of Seth (a worthy son of Adam), and the expression "daughters of men" to women from the line of Cain. It is instructive to note other explanations of these strange expressions. "The sons of God" could be translated "the sons of the gods" - a radical interpretation indeed, but one which warrants further examination (later). The Apocryphal book of Enoch (important for our purposes) has a very relevant passage on this theme. "They took wives (or lovers) for themselves...and they began to cohabit with them and to defile themselves with them; and they taught them sorcery and spells and showed them the cutting of roots and trees. The women became pregnant by them and bore large progeny: giants." (1 Enoch: 7; 1-4)

Jewish tradition says that their (the supernatural beings) seduction from the paths of righteousness was at least partly their own fault since they had taught the women the art of cosmetics and allure and had thereby begun the movement to degeneracy and sexual abandon. (A theme of John Allegro in his book, THE SACRED MUSHROOM AND THE CROSS)

### **GENESIS AND GIANTS ON THE EARTH**

It would be opportune at this juncture to look at the translation of Genesis 6:4 (as in the King James version) mentioned in the opening paragraph: "There were giants on the earth in those days; and also after that, when the sons of God came in unto the daughters of men and they bare children unto them; the same became mighty men which were of old, men of renown." Compare this with other, probably MORE ACCURATE translations, where the last sentence reads: "They were the mighty ones of eternity, the people of the SHEM" (the manuscript word). The original, basic meaning of Shem (in the Hebrew) is - a rocket! A rocket ship.

### **People of Renown?**

The usual translation of the Hebrew phrase is "people who have a name" thus giving us "people of renown". A revolutionary theory of evolution may be explored based on this fact. The high priest of this line of argument is the writer Zechariah Sitchin; we shall review his interesting theories in Part 3. But the immediate connotation of Nephilim to translators is (or was), "giants", especially when the Hebrew of the biblical books was translated into Greek (called the Septuagint version after the seventy scholars who reputedly worked on the translation). In the Greek translation Nephilim became gigas, the Greek word for giants. The Septuagint also sometimes translates the Hebrew word gibbor which occurs several times in the original as giant, though it MAY signify no more than a strong man or warrior. In the book of Numbers the Nephilim are described as the giant original inhabitants of Canaan but it is never made clear how they survived the flood to become the original Canaanites. It may be that their ambiguous name refers to the fact of their destruction (i.e. fallen ones) in the Flood - or by the Israelite conquest.

As we have seen, the Bible gives various names to these giant races: sometimes also Emim, or Rephaim, secondary only to the word Anakim. We learn in Genesis for example that the Rephaim are ancient inhabitants of Canaan (Gen. 15:20). The word "giants" as opposed to "giant" in association with the race name, occurs in a dozen places in the Old Testament; most of these we have already met, but the remaining two in Joshua: "then get thee up to the land of the giants" (17:15) and "Benjamin came to the valley of the giants" (18:16) are worthy of note. The word "Rephaim" is probably derived from the Hebrew verb meaning "to heal" which opens up interesting speculations about this race. As used in the Bible, the term may refer to the ancestral giants who not only in life had great status, but also

after death as semi-divine beings, exercised a type of healing power upon the living. Most probably the Rephaim were among other things, members of a military class wealthy enough to provide themselves with the necessities of war. In Isaiah, the Rephaim of the underworld are alluded to as those "who were leaders of the earth" and those "who were kings of the nations".(14; 9) "Emim" is derived from the Hebrew noun meaning "terrors", which would fit well our understanding in the Bible of them as another fierce and powerful giant tribe living in Canaan in ancient times.

### **MYTHS AND THE OLD TESTAMENT**

The charge of "mythical" is frequently made against many events in the Bible, particularly in the Old Testament. We need to be wary of this judgement. In fact, very little in the Bible is myth in the sense there is absolutely no truth in it. The meaning of myth and interpretation of the word we can leave to a later chapter. In the main, biblical narratives focus on human actors living on earth in historical time. Such items as Eden, Noah, Babel, may indeed be myth. The creation and flood stories however undoubtedly are derived from a very long line of similar stories, which are not myth but legend, from the Near East: especially Babylon, and Egypt and Mesopotamia. Indeed, traditions are persistent among Middle Eastern peoples of an ancient race of giant men and women and the Bible does identify several unusually large individuals of which the most famous, as we know, is Goliath.

In the Bible, as Denis Saurat states very pertinently in his ATLANTIS AND THE GIANTS, there is no "mythology", only statements of fact. The point he is making is that in the Bible the references to giants are not NECESSARY to make the text credible; omission would not impair the theological implications. Any references are very short anyway, and no special significance is attached to them. "In short," he says, "once we rid ourselves of our instinctive prejudice against the notion of giants ever having existed, these passages would seem simply to tell the unvarnished truth." (p 76) The Bible, he maintains, puts giants in their proper place; nothing more. They are not gods; simply giants.

### **Theories of Gigantism**

Hoerbiger and Sitchin

Throughout certain periods of history gigantism has been a fact; we are aware of this. Theories have been advanced to account for this of which the cosmic ice theory of the Germanwriter, Hoerbiger, is the most revolutionary - and the most illuminating! (We shall consider his views in some detail in subsequent chapters.) Briefly, Hoerbiger states that about a thousand or more years BC there were giants who were the descendants of older races going back about three hundred thousand years. These giant races were degenerate and comparatively few at the time of the biblical narratives. The Hebrews when they invaded Palestine found opposing soldiers often of approximately their own size, but led by giant kings armed with unknown weapons. These giants, says Hoerbiger, probably possessed knowledge which they kept secret from the masses.

No-body possessed more secret knowledge than the giants first mentioned in the Bible: the Nephilim, who we remember "were the mighty ones of eternity; the people of the shem". The ancient writers of the Old Testament, we can assert, found it necessary to "acknowledge the presence upon earth in early times of such divine beings." (Zechariah Sitchin, THE TWELFTH PLANET, p 159) We recall the basic meaning of "Nephilim" : loosely translated it means those who were cast down upon earth. As Sitchin says, "the literal and original meaning of the verses cannot be escaped. the sons of the gods who came to earth from the heavens were the Nephilim". (p 160) The place where they came from was the "Twelfth Planet" (see chapter 18 later) The Deluge was to say the least a traumatic event in mankind's history; according to some theorists it was no less so for the "descended" giant/gods. If we adduce that the Nephilim came to earth for compelling reasons of their own and initiated man into advanced knowledge (but at the same time making use of man as labourers for them) their knowledge of the coming flood caused even them some consternation. So much so that they resolved to return to their home on the twelfth planet. One of man's regressions followed.

### **AN IMPORTANT CRITIQUE**

Regression or degeneracy is one of the themes of a very interesting essay by J.C. Knight in his criticism upon Genesis (V1; 1-5) seen in the October, 1867, issue of the Journal of Sacred Literature. The puzzling Bible verses are intelligently examined, but of course all his observations are not able to be discussed here. We can however pick out his most relevant points (for our purposes). One of Knight's first comments is that as there were Nephilim before and after the flood this is clear proof that they were not a race but a class - (as the whole human race perished). The violence upon the earth is due largely to their outrages and oppressions. These words "mighty men" imply nothing as to moral character, Knight remarks. But when used in this connection, when told that men had had the high designation of being sons of God and of being men of renown and then they indulged in polygamous intercourse, taking to themselves wives of ALL whom they chose and became men of might, it does seem "as if the words were intended to denote deterioration of character". (p7 of the Williams and Norgate reprinting of Knight's article) We have compelling reasons for so thinking when it is added that their becoming so indicated such deterioration - "and God saw that the wickedness of man was great in the earth". (Gen. 6; 5)

### **Sons of God**

Of course a great stumbling block is the meaning of the phrase "sons of God". As we have seen the phrase could be translated "Sons" and/or "of god" or "of the G/god/s" - we cannot be sure; but these people were the parents of the Gibborim (giants) produced in the unholy alliances. E.J. Wood, in his book, GIANTOLOGY AND DWARFIANA, draws our attention to the book of Enoch (about which more later) where certain angels were sent by God to guard the earth but they were seduced from their allegiance by the beauty of the terrestrial women by whom they had giant progeny. After the Flood: the first monstrous beings are the Rephaim, we are told. (Gen. 14;5) In Deuteronomy, we find references to the Anakim (2; 10,11) "a people great, and many and tall" and that the land of Ammon was "a land of giants...the Ammonites call Zamzummim" (2; 20,21) Eventually, according to the Bible, these giants were dispersed, leaving king Og as the last of the giants, smitten by Moses and the Lord. However there are many later references in the Bible to giant beings: as Wood points out Saul must have been a gigantic man, for we are told in Samuel that "from his shoulders and upwards he was higher than any of his people" (9; 2); in Judith an Apocryphal book) giants are mentioned (16; 7); in Baruch (3;26) already mentioned, there are references to giant beings. The giants thus defeated in the east (of Palestine) seem to have moved to the west where with the Philistines they continued to fight the Hebrews. The race of Anakim were as we related earlier, routed by Joshua and after their chief city was given to Caleb, the Anakim faded from the biblical scene.

### **THREAT OF THE GIANTS**

That the giants mentioned in the Old Testament were certainly real to the early writers, and a genuine threat to the biblical peoples there can be no doubt especially if credence in biblical accounts is to be maintained; indeed what purpose is served by untruths in the Scriptures? Of course there are many questions still to be asked concerning the origin, history and the very concept of giants. In the next chapter we shall try to answer some of these questions. →

## **CHAPTER 2: THE NATURE AND ORIGINS OF THE ANCIENT GIANTS**

Who exactly were these giants and where did they come from? - fundamental queries in any discussion of the subject. Let us make it clear that we are not discussing here the monstrous beings that are frequently alluded to in such as Greek, Norse and other mythologies, where the giants are not only tall and powerful but usually have other characteristics as well that mark them off from normal humanity: more than one head, or many arms; and often frightening to look at, because of their monstrosity. An exceptional "monstrous" being is the six-fingered and six-toed, otherwise normal giant, mentioned in the Bible, Samuel, 2.

### **HISTORICAL VALIDITY**

It is usually assumed that the giants, especially the ancient ones, were thoroughly evil and that it was because of this that God, commonly by means of human agency, in war, put an end to their existence. That they were, as a race, criminal, is however a calumny. Many of them did good on the earth, as we shall see, and those who came to notice tended to do so because they simply fought back against God's chosen people - so naturally they got a bad press. Of course, the story of their origin did not help with their image, which was believed to be sinful or at least unnatural: this was principally the Christian view. Dante (1265-1321), however, in his DIVINE COMEDY, writes of giants as natural beings, with their due place in history, and other early writers concurred with the viewpoint that giants were simply a variety of humanity.

One school of thought holds (or held) the view that giants were "created" or let to exist by God, in order to punish the lesser mortals, ordinary men and women. No doubt the giants were overbearing, they could afford to be, and along with their physical prowess went pride, which itself was sinful in the eyes of the Lord. Therefore they had to be destroyed - eventually. The point however is that for many, if not most, early Christian and Jewish writers, the biblical giants were true historical figures: they had faced Moses, who had written about them in the Pentateuch. Tradition nevertheless suggested that the early giants were not fully human, partaking partly of animal nature, and consequently rather stupid. As stated, this opinion is not sustainable and is largely a theological perspective; that is to say, it has an axe to grind. Despite this view, giants for many medieval thinkers, were certainly not merely symbolic of evil at large, but were real figures, so much so that a branch of learning, giantology, inquired into their every aspect.

### **Giants as symbols?**

Much, however, has been made of the symbolic nature of the biblical giants as representing the struggles the Israelites endured in reaching the Promised Land. The writers of the Old Testament made no such suggestion. It is clear they believed implicitly in the historicity of the many giant tribes, or races, they wrote about. It is a much later perspective that views these giants as mere symbols. A truly momentous event occurred largely because of these giants - "symbols" would not have occasioned it! This historic event was the Flood. According to biblical history, the Deluge came about because God wished to destroy mankind, among whom were the giant beings. It seems, we are told, that much of the wickedness on earth was occasioned by the depredations of the giants augmented by the waywardness of "ordinary" humanity. Much of this reprehensible behaviour was of a sexual nature, largely arising from congress between "the sons of God" and mortal women. Thus chapter 6 of Genesis, verses 5-7: "The Lord saw that the wickedness of man was great upon the earth and that his thoughts were continually evil, so much so that the Lord regretted making man...so he said that he would blot out man from the face of the earth, man and beast...for He was sorry that He had made them." But as we are told, inimical giants were encountered AFTER the Flood - so some must have survived. It is in the first book of the Bible, Genesis, that giants before the Flood, such as the Nephilim, are mentioned as a force to be reckoned with. In fact, most giants existed before the Flood. One of the most intriguing features of chapter 6 of Genesis is the inference that giant beings already existed on the earth soon after the Creation, but that more giants were born to mortal women subsequently. Interpretation of the verses in chapter 6 has proved difficult - and tendentious - down the years. (More on this later)

St Augustine, (354-430) one of the greatest early Christian writers, clearly believing in the existence of the giants, writes in his CITY OF GOD (15; 23) that they were created by God, so that "it might be shown that neither size nor strength are of much moment to the wise man whose blessedness lies in spiritual and immortal blessings..."

### **THE GENESIS ACCOUNT**

At this juncture it would be instructive to look more closely at the verses given in fragmented fashion in the opening paragraph. The full version is as follows: (6; 1-3) "When men began to multiply on the face of the earth and daughters were born to them, the sons of God saw that the daughters of men were fair and they took to wife such of them as they chose. Then the Lord said, 'My spirit shall not abide in man forever, for he is flesh, and his days shall be a hundred and twenty years.'" (We have already mentioned the debate concerning the meaning of the expression "sons of God"; there is another one concerning the meaning or interpretation of the above mystifying words of the Lord.) Ostensibly the meaning of the above is that God was angered by human evil generally but also by this unnatural sexual congress between the sons of God and the daughters of men.

### **Sons of God**

Among interpretations of "sons of God" pride of place must go to the generally accepted belief that they were "fallen angels" known commonly as the Watchers, who watched happenings upon earth. Not only did they seduce mortal women but also taught them, as we have mentioned, much secret lore, enabling mortals to acquire forbidden knowledge, which fact also angered the Deity. Thus the fallen angels, according to this interpretation, became the begetters of the giants. They were able to "beget" because it was believed that angels being polymorphous (capable of taking different shapes) assumed the bodies of human males.

Not surprisingly, Catholic tradition, probably stemming from the opinions of Augustine, held that fallen angels were not the begetters of the giants but that mortal men were the fathers, albeit contaminated in some way. Consequently, giants were viewed by the Catholic church as a race of admittedly suprahuman beings, but because they did not have the demonic, fallen angel connection, they were not to be regarded as intrinsically evil. Another interpretation of sons of God, mentioned earlier, is to be found in the equating of the expression

with the descendants of the worthy Seth (a son of Adam) and the daughters of men with the descendants of Cain who had committed the first murder and whose lineage would be forever cursed. John Cassian (360-435), one of the most influential Catholic ascetics, expressed in his book *COLLATIONES*, agreeing with the opinion of Augustine, that angels (or demons) could not have been the begetters of giants. His thesis on this subject is that in the early days there were indeed two separate races: giants and normal men.

According to Cassian, it was, however, the sons of Seth who were to blame for the mischief wrought by their children (giants) because they first indulged in sensuality and miscegenation. He has an interesting passage in his book (section 240) where he writes: "The sons of Seth and the daughters of Cain engendered children even more evil than themselves, who were mighty hunters, most violent and ferocious men who because of the immensity of their bodies or of their cruelty and evil, were called giants. They were the first among men to pillage their neighbours...insisting on living by booty rather than by toil... their crimes multiplied to such an extent that the world could not be purged except by the Flood."

From this it is clear that Cassian believed that the giants' behaviour provoked the Lord's anger which led to the Flood. Naturally there was controversy over whether or not the giants were knowingly created by God. That the giants came into existence as a result of some form of aberration largely as a consequence of unnatural behaviour did go some way towards relieving God of the responsibility for the existence of the giants. Walter Stephens in his book, *GIANTS IN THOSE DAYS*, sums it up nicely: "Not only did Scripture seem to state that Giants had been born from miscegenation, but the identification of the filii Dei [sons of God] as filii Seth [sons of Seth] provided an appealingly dramatic, even 'realistic' or plausible origin for these disturbing hominids whose existence and evil character were also attested by European folklore and classical literature". (p. 84)

### **THE FLOOD AND THE GIANTS**

What is perplexing in all this is something we have glanced at earlier: the existence in postdiluvian times of giants (Og, Goliath and others) whose ancestors presumably had all been destroyed by the Flood; at least that was God's purpose. What therefore was the point of the elaborate origin stories in Genesis? (which approximately covers mankind's first one thousand five hundred years - from about 4000 BC to 2500). Were the giants therefore different from the rest of mankind? This problem of the giants' survival assumed for centuries great moment in the eyes of the Christian church as it was one of several serious difficulties encountered in the biblical account of the Deluge. Did the giants somehow arise again naturally in postdiluvian times? Or, how did they survive? The giant King Og is a key player in the argument. In Deut 3;11, we are told that Og of Bashan was the last survivor of the giants. But it is not clear how HE survived the Flood. Presumably he began a line of similar beings to himself after the Flood. For the early churchmen it was important to consider the giants seriously and literally in order to understand their significance. The problem exercised the intellect of St Augustine: interpret the troublesome lines as meaning "already" there were giants on the earth in those days; suggest that the giants were just very large people and that in any case the human race was naturally declining in stature from very early days. However the notion of a race of giants persisted for centuries after Augustine's death.

There is an extensive literature, ancient and modern, which testifies to the truth of the existence of giants. Probably the earliest is Philo of Alexandria (about 10 BC -50 AD) whose central thesis was that the antediluvian giants were by no means mythical beings. Other influential and scholarly works aimed to prove that the Scriptural giants existed of which Augustin Calmet's (1672-1757) treatise *ON GIANTS* is one of the most important. Calmet asserts that in ancient times there were many giants, but that then they were not regarded as monstrous. With Augustine, Calmet does not accept that the giants arose from miscegenation. He is also intrigued by the old question as to why the giants survived the Flood meant to destroy them; he appears to be able to justify why God might permit evil individuals to exist, but the concept of whole races, he acknowledges, is a different matter.

### **THE ISRAELITES AND THE GIANTS**

As distinct from an evil race, is the ancient Hebrew people, the chosen ones of God. Abraham is revered in the Bible as their father (about 2000-1650 BC), and is reputed to have lived among the giant Anakim for some time in Canaan. The original settlers of this land, as Elmer Gould points out in his *ESSENTIALS OF BIBLE HISTORY*, were indeed people of gigantic stature, Anakim, Rephaim, Emim. In east Jordan, in Bashan, there dwelt the people of king Og; central Canaan was the land of the Rephaim, in which is (or was) to be found a Valley of the Rephaim. We know that in Moses' day, at the time of the Exodus, a large army did not dare to attack the giant warriors of Arba/ Hebron. Similarly in Abraham's day, so many giants dwelt in Bashan that it was known as "the land of Rephaim" (Deut. 3; 13) We also gather that soon after their surrender to king Chedorlaomer, the kings of Sodom and Gomorrah entered into an alliance with giant tribes/races in Jordan, who occupied Bashan, Gilead and Edom. Discovering this, Chedorlaomer decided to attempt to cut off the aid received from the giant tribes, but not before he had drafted many giants into his own ranks. Giants, it seems, were indeed plentiful on earth in those days. Achieving success, Chedorlaomer fell next upon the massive Zamzummim people at Ham, and isolated the army of the ferocious Emim. That these giant peoples were not only huge but warlike cannot be doubted; that they were also part-animal, part-human as some writers state, is very much open to debate. No doubt their reputation, particularly the Anakim, as fierce, half-wild people gave rise to this description. They are named in Egyptian texts of about 2000 BC as being formidable foes, thus corroborating the biblical evidence as to their existence and strength. The Jewish historian of the first century AD, Josephus, writes in his *ANTIQUITIES* of huge human bones being dug up belonging to the Anakim.

### **Nephilim and humanity**

However, it was the Nephilim as Moses called them, who mingling with Adam's children, acted increasingly as a bad influence: humans sank into depravity. The ensuing copulation of created and evolved beings resulted, as we have seen, in offspring of gigantic stature, only partly human (as some claim) especially their descendants, the ungodly Gibborim. As we see in the Bible, these violent people were not ALL wiped out by the Deluge. Indeed, at the time of the Israelite occupation of the Promised Land, Canaan, were not only dwelling there the mentioned giants but also the Amorites, another people of near giant stature, probably as a result of interbreeding with the Rephaim and Anakim.

As we know, the Israelite forces had great success on the battlefield, demolishing cities and killing their giant inhabitant, including the Rephaim and the monstrous Avvim, before capturing Jerusalem. Joshua, Moses' successor, spoke of the Anakim as occupying "all the hill country of Israel" (Josh. 11; 21) Complaining about land allocation, the sons of Joseph were told to clear land in the possession of the Rephaim; this they did by driving out the giants. However the Anakim came back and engaged Caleb and his forces who faced,

according to Josephus, "a race of giants, who had bodies so large and countenances so entirely different from other men, that they were surprising to the sight and terrible to the hearing. The bones of these men are still shown to this very day, unlike to any credible relations of other men". (Antiquities, Bk 5;chap. 2; verse 3) Caleb retook Hebron and Israel's long seven year war against the giants of Canaan ended. Too few giants actually survived Joshua's campaigns to pose a threat again to the Israelites. We read in Joshua (11; 12), that he "cut off the Anakim from the hill country, from Hebron, from Debir...Joshua utterly destroyed them with their cities. There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath and in Ashdod some remained".

### **EVIDENCE**

Incontrovertible evidence for the origin of the giants which convinces everyone has not been found. The Fallen Angels and the daughters of men explanation has probably the most credence. There are others, (which may be called extra-biblical), most notably theories involving the gravitational pull of a satellite, notably the moon, (or extra-terrestrial visitation). To examine these we need to explore the work of Saurat, Bellamy and Hoerbiger, seminal thinkers about the earth and its development.

In his 1957 book, ATLANTIS AND THE GIANTS, Denis Saurat's theory about why giant beings existed at all, is encapsulated. He writes in a chapter called "The Moon and History" of the planet earth and its satellite, the moon, revolving together until the eventual fall of the satellite (explained in detail in a later section of this book). I shall not attempt to paraphrase him. This is what he says: "During these long periods [when the satellite circles the earth] before the fixation [into mutual gravitational pulls] during and after it, the weight of all objects...is greatly diminished, since gravitation towards the moon draws them upward and the accelerated rotation of the earth throws them outward. Gravitation is what gives us our height: we grow to the stature and weight we can carry. Therefore during those periods of the proximity of the moon all organisms grew much taller. Giants are produced...but when the moon has crashed, their weight no longer reduced by upward gravitation...becomes a handicap...they degenerate and disappear."

### **Age and gigantism**

The Old Testament makes many references to the great ages attained by some of its major figures. Probably there is, claims Saurat, a connection between gigantism and longevity, though this is nowhere linked in the Scriptures. The lessening of gravitation allows gigantic growth but allows at the same time a longer life period because physiological wearing away of tissue, the normal reason for the shortness of life, is connected with the weight of the body. A lighter body, subject to less heavy strains, lives longer than a heavier body of the same volume. (p 39) Before that, says Saurat, when smaller men emerged on this planet, the giants, living on, civilised these smaller men; ancient mythology from virtually all over the world testifies that men have been "civilised" by giants and gods. Thus, claims Saurat, the first reign of the giants was benevolent: this was the golden age ubiquitously mentioned. Giants, in many accounts, were by no means always hostile. Much later on, as we have pointed out, they began to deteriorate.

According to Cruden's famous Concordance (to the Bible), it is probable that the first men were of a strength and stature much superior to those of mankind at present ...they lived a long time...and had a strong constitution. That formerly "there were men of a stature much above that of common men cannot be denied, at least not without contradicting the holy Scriptures...These sorts of giants were still common in Joshua's and David's time when the life of men was already so much shortened and the size and strength of human bodies were very much diminished". (p. 189) The Concordance points out that there is much corroboration from other sources as to the existence of giants; they are mentioned in the works of such eminent ancient historians as Herodotus, Pliny, Homer and Plutarch. In these sources they are mostly referred to as simply "giants" whereas, as we know, a variety of names is given in the Bible, of which it seems, Rephaim is generic, although specifically Anakim is used more often.

Chedorlaomer beat the Rephaim (or giants) at Ashteroth (Gen. 14; 5); the Emims, ancient inhabitants of the land of Moab were of a gigantic stature and were of the number of the Rephaim (Deut. 2; 10-11); the Rephaim and the Perrizites are joined together as old inhabitants of the land of Canaan (Gen. 15; 20): these are but some of the references to the Rephaim in the Scriptures. Summing up, therefore, it is generally believed that the Rephaim were giants and were Canaanites. Others however, such as Marie Corbaux, have tried to show that they were neither. (A full discussion of this topic appears in her book, THE REPHAIM AND THEIR CONNEXION WITH EGYPT.) The main thesis of this valuable book is summed up in a paragraph at the end of her chapter on The Rephaim (chap. 111; p 19) where she writes: [by the foregoing] "some idea may be formed of the immense extension of power achieved by this ambitious race...in which Egyptian records supply the political, religious and personal details that abundantly fill out the rapid outline of their condition and destiny afforded by the the patriarchal records of Moses".

### **PHILISTINES, REPHAIM AND ANAKIM**

All the biblical indications, she maintains, are that the early Philistines were themselves only a junior branch of the powerful tribe of Rephaim called Anakim. Philistine champions were called Rephaim because the Philistines really were Rephaim by descent. From the military detail in the Old Testament (of which there is a great deal) it seems therefore that the Philistines were at first a sub-tribe of the children of Anak and thus Rephaim by descent; who when they had grown numerous and powerful formed an independent settlement on the sea coast at the expense of their weaker neighbours. A crucial sentence reads, "the very name of Rephaim borne by the Mizraimites [a tribe of Egypt] bears witness to an Egyptian origin". (p 21)

From Moses' words to his people in the desert (in Deut. 3; 19-21), it is however presumed that the Rephaim were destroyed and replaced by the Ammonites. We recall what he said: "the land...the Rephaim formerly settled there, but the Ammonites call them Zamzummim...like the Anakim; but the Lord destroyed them [the Rephaim] from before them,[the Ammonites] and now they [the Ammonites] dwell in their [Rephaim's] place". Some of their descendants lived on however. With the Egyptian domination of Palestine the "tribes of Rapha" as they became known joined the rest of the nation against Egypt but appear to have been singled out for special persecution. After the conquests of Rameses 111, as Corbaux points out, none of these people are ever mentioned again as enemies of Egypt. The true Canaanites began their inroads into the land formerly ruled by the Rephaim after "the war of extermination waged against them by Egypt". (p. 28)

### **Emim**

That other tribe, frequently mentioned in the Scriptures, the Emim, are also identified by Corbaux as deriving from, if not actually identical with, a notable warlike tribe from Egypt, the Shetta. (The proof of this may be seen in her chapter 1X, pp 1-13.) Like their close relatives the Rephaim, the Emim also became very involved in the Hebrew nation's struggle against the Egyptians. The domination of

Egypt was not to be shaken off, however, and the Emim forces were defeated. The remnant of the tribe withdrew to the mountains where eventually they were outnumbered by the indigenous Moabites, finally assimilated and ceased to exist as a separate nation (or tribe)

### Anakim

Of all the great, fierce and giant tribes of the Rephaim nation mentioned in the Bible, the most prominent are the Anakim: as Moses said to his people: "Who can stand before the children of Anak!" (Deut. 9; 1,2) The Anakim were co-residents of the Amorites in southern Judea, who fought on the side of the Rephaim nation, the Emim and the Anakim notably, in the struggle against Egypt. For the moment, the Rephaim nation (of giants) lorded it over the land belonging to the aboriginal population, the Canaanites. The Amorites also fought for the Philistines, another race reputedly of giant stature (Goliath of Gath was one). Both the Anakim and the Philistines are mentioned in Egyptian records where the term "Temaru" frequently occurs - the Egyptian equivalent of "Rephaim": giants or etymologically, "healers" in the sense of people of special lineage, people who (try to) restore to a former state. (See comments in my Chapter 1.) It is worth emphasising that the Philistines were brothers-in-arms of the Anakim in the struggle against Egypt, as many Egyptian memorials of victory testify. Eventually these three Rapha nations (as we shall call them), the Rephaim, Emim and the Anakim, succumbed to their overlords, the Egyptians.

It is accepted therefore that remnants of a giant race lived near Hebron, (near the Dead Sea), about 1500 BC, who co-existed with the Amorites, a greater and taller race than the Israelites. Deuteronomy makes several references to giant races, as we have seen. Moses speaks of a "land of giants...the Ammonites call them Zamzummim," part of the Rephaim (2; 20-21). "Zamzummim" means those who speak a strange, half inarticulate language, indicating they had their own distinctive speech. In about 2000 BC, before the destruction of Sodom and Gomorrah, it is clear that giants existed over much of the biblical lands. They were still there, but greatly reduced, some five hundred years later.

Rephaim - a generic term?

We have mentioned the difficulty in translating or understanding the meaning of the term, Rephaim. One of the problems thrown up by the Bible when it alludes to this name is the fact that sometimes the reference is clearly to giant beings of pre-Christian Palestine but sometimes it seems the reference is to the long dead of the remote past. Some interpretations give the meaning to Rephaim of "sunken ones" (see Isaiah, 14;9 and Psalm 88; verse 10) - an interesting reading, which links with the theory that the giants came from the sunken continent of Atlantis - which we shall examine in chapter 9. What is deducible from all the references to the ancient giants is that there was something ineluctable about them; that they possessed some secret or strange power, some hidden wisdom that marked them off from other men - and made them feared.

Indeed, some writers have stated that the giants had received secret knowledge from the Sons of God, their fathers. This secret knowledge may have come down to the Canaanite giants through Shem, a son of Noah, who had been initiated into magic arts by these selfsame Sons of God. It is possible that the Anakim race and the Amorites of which we read so much, are one and the same people. The Amorites emigrated from Arabia to Babylonia about 2000 BC when they began to speak Semitic. Around 3000 BC there were the two languages (around Mesopotamia): the Semitic language and the non-Semitic Sumerian.

### Sumerian influence

The first intelligible writing appeared among the Sumerians about 3500 BC along with the appearance of many other civilised skills. Clearly the Sumerians reached the full flowering of their civilisation soon after 3000 BC - a remarkably short time you may think - in terms of man's evolution. So remarkable that some writers have suggested the Sumerians may have had a helping hand. Was this hand that of the giants?

### GREAT LANDMARKS

Two landmarks in biblical history are the Flood and the Tower of Babel. If we could date them with any accuracy, much of our speculation regarding the arrival of the giants in Babylonia would be solved. Flood stories are well nigh universal in all historical chronicles. Fortunately we have one account of a great flood in the the Epic of Gilgamesh, written in the language of Akkad (a kingdom of Iraq near by the Euphrates) originally written about 1500 BC. It speaks of a flood that dates from about 4000 BC. Therefore Moses' biblical account was of an event that happened some 2500 years previously. If the catastrophe was indeed world-wide, the only event that would fit is the end of the last Ice Age in about 11000 BC. If the flood was confined to the Babylonian area it may be deduced that the giants appeared in the Mediterranean area soon after the 4000 BC flood.

The giants were said to come from the west, which would mean Egypt for one, (which recalls the Corbaux account) and the Atlantic coast (which revives the Atlantis theory.) The problem is we know little of Egyptian history before 5000 BC. However if the giant races did come from sunken Atlantis, they could have entered what is now known as South America - and the many similarities there, especially in construction work, buildings, statues, tunnels, to those of the Middle East could be given an exciting explanation. There are numerous constructions that could be associated with giants; in Peru, Chile, Ecuador, Mexico; in north Africa, and in France, Britain, Easter Island: these are only some of them.

Ancient Egyptians

There is no doubt that the ancient Egyptians possessed a knowledge and indeed a wisdom from very early times. The most recent research indicates a probable start to their enlightenment in about 10,000 BC. Their KNOWN history goes back to circa 5000 BC. The question is still asked; how did they build the Pyramids? There are many other unanswered questions about the achievements of the ancient Egyptians. Were they (along with others) helped by giants? If so, they were, as Norvill states in his book GIANTS (p. 129), "...highly intelligent. Tracking them back into their land of birth is no easy task, for the road they travelled is long. It winds back over twelve thousand years, or more ..."

Book of Enoch

Light is thrown on the origin of the giants in the important Book of Enoch (not accepted in the "Canon" - the usual books of the Bible) which will be discussed in a later section, especially in the episode where he describes a vision in which he heard a voice berating the "guardians" - the angels designated to watch over the earth. As Norvill says, the giants evolved as progeny of semi-spiritual beings; not the giants only, but all Mankind. "The Sons of God, and the Angels of the Bible; the 'Guardians' of the Book of Enoch are the same.

While enjoying the sensations of the mortal form, they procreated with mortal women to produce the giants who were mighty men..." (p. 151) The concept of suprahuman beings as mighty men, WHO DID GOOD, is buried in the deepest psyche of mankind. The usual idea is of a race, largely benevolent, who looked after and shaped the earth and its immense buildings, possessing therefore a true physical presence but having also a mysterious almost supernatural ability.

#### THE GOLDEN AGE

This was in the "Golden Age" of the human race. The savagery often associated with these giants is a much later ascription. The ancient, early giants possess cultural traits, arcane knowledge of particularly building skills, and military affairs. It is indeed hard to explain some of the monstrous constructions on the face of the earth as due to primitive man - primitive in the sense of lacking technology. If giants resulted from the sexual congress between fallen angels and mortal women all this happened in the Golden Age when the resultant offspring instructed humanity in several arts and sciences. They were considered to have power over forces of nature and have an affinity with the stars from which they derived, partly, their strange energy. (See the later chapter on the ideas of Sitchin and others.) Memories of a lost ideal age are to be found for example in the works of the profound ancient Greek thinkers and writers. The corollary of all this of course is that a deterioration befell the giants, a sort of degeneracy which also involved normal humanity.

Enoch speaks of "the Grigori [breaking] their vows...with the daughters of men..." (Chapter 18, of the Book of Enoch). The Grigori were entrusted with being the guardians of the world; the name means "the watchers". As Anthony Roberts sums up: "The Grigori or fallen angels, the sons of God, are variously interpreted as giants, supernatural elementals, visitors from another solar system, or...as rebels from heaven, the legions of mighty Satan himself. Whoever they were, they certainly initiated a terrific upheaval on this planet...taking the indigenous culture by the neck...reorganising its rationale. This is really the essence of all the legends..." (SOWERS OF THUNDER, p. 23)

#### A Distorted Image

It has to be said that a distorted image of giant beings as ignorant, malicious brutes has been handed down from times immemorial, mainly as a deliberate policy on the part of certain historians, chiefly ecclesiastical. There is now no doubt that from the times of the earliest "modern" man in the Paleolithic era (the late Stone Age) to about 1000 BC, cultures existed in Britain and elsewhere, that were based on a thorough knowledge of geomancy (a type of knowledge about the immediate and distant future by means of lines, - ley-lines? - and by figures on the earth). Considering the Paleolithic period, even the late period of Cro-Magnon man, was about one million years ago, it is clear we are talking about the most distant of times.

Distance of time is indeed the besetting problem for biblical scholars, exegetes as they are called, who try to arrive at interpretations of phrases or sentences in the light of modern knowledge. There are bound to be accretions over many years, mistranslations and perhaps deliberate changes of emphasis by the many redactors or editors who have revised, rearranged, edited and translated the Scriptures for two millennia or more. Many of these people had (or have) an axe to grind, endeavouring to put their own particular gloss on meanings or events. We shall look at some of the questions (and distortions) in respect of our subject, giants, in the following chapter. For example: who decided the so-called "Canon"? And why? What reasons lay behind the exclusion or glossing-over of references to giants, "Watchers", and fallen angels? and other unpalatable facts? Most important of all - have attempts been made to conceal the truth from us in scriptural writings?

### **Chapter 3: Holy Scripture And Its Interpretations**

If, as we usually say, seeing is believing, then reading the Scriptures is generally held to be in the same category - for is not the Bible the word of the Lord, transmitted by inspired writers, men of God? It is a fact, however, that there are many versions of "the Bible" and different editions say different things. To a large extent, as with so many other matters, it depends what viewpoint one possesses, what angle one wishes to promulgate - where, in modern parlance, one is coming from. The Books themselves often are in conflict with each other or gave a different view of the same event. Add to this varying translations, interpolations, even distortions and misunderstandings, on the part of writers and scholars of disparate faiths through the ages, and indeed readers of the Bible may be forgiven for being confused. And references to giants as well as associated creations such as angels, fallen or not, semi-divine beings, heroes and warriors, come in for more than their fair share. Some terms indeed are so hard to comprehend that many Bible commentators did not try - and left it up to individual readers

#### Original Texts?

It has to be remembered that "original" texts were written in a form of Hebrew but that much used versions such as the Septuagint, the Greek translation, are often less authentic than the original. Christian translations contain Christian bias and are often quite different from Jewish versions. Perceived contradictions and believed errors are edited out by means of simply omitting words and phrases, filling in blanks, altering punctuation or switching between different versions. Translators through the ages have made the text say what they want it to say. It is impossible to find two versions alike (from the scores of translations). Indeed, THE SAME VERSES are not by any means to be found in all Bibles. Possibly the most famous translation of the Bible is the King James version (published in 1611) where many verses appear that are not seen in later versions such as the Revised Standard Version, or New Revised Standard Version, the New International Version, the Good News Bible and other modern translations. Much of Scripture appears to be derived from ancient documents that considerably predate the Bible. Therefore it may be deduced that stories of giants, people and warriors, usually have a very ancient lineage. Writers, inspired or not, drew on much older sources as well as oral tradition when they told of giant beings who seemingly existed in remote times. Many ancient civilisations speak of these huge beings; it is hard to believe that the esteemed writers of old deliberately made up such accounts - what was the point and would they lie?

#### Translators' Prefaces revealing

Translators' prefaces to the different versions are very revealing: that the task before the translators is difficult in the extreme is not in question. All of them are at pains to explain how they arrived at their version; words taken from the Good News Bible (Preface) are typical and give some flavour of the problems. "The basic text for the Old Testament is the Massoretic Text printed in 'Biblia Hebraica', 1937, [text of the Hebrew Bible compiled before the 10th century by a group of Hebrew scholars called Masoretes]. In some instances the words of the printed text have been divided differently or have been read differently; at times a variant reading in the margin of the

Hebrew text has been followed instead of the reading in the text; in other instances a variant reading supported by one or more Hebrew manuscripts has been adopted. Where no Hebrew source yields a satisfactory meaning in the context, the translation has either followed one or more of the ancient versions e.g. Greek, Syriac, Latin or has adopted a reconstructed text, technically referred to as a conjectural emendation, based on scholarly agreement..."

It is clear therefore even from this short passage that readers can never be sure they have a rendition true to the original; in fact it is more likely that they have not. The key word, "Nephilim" which has been looked at earlier, is very much a case in point. The word is Hebrew in its etymology and appears as a generic term in the Bible to suggest huge, strong, maybe violent people. The passage later in the Bible we have quoted where the Israelites compared themselves to grasshoppers would seem to bear out this interpretation. A textual difficulty is in the word Nephilim where it is translated as giants (as in the King James Version and the Good News Bible, among others) while in others it is simply left as it is. This itself has led to much discussion - and divergence. Nephilim is translated as giants in the New King James Version, New American Standard, and Vulgate versions, while the Revised and New versions and the New International often transliterate the Hebrew (representing words or sounds in another language). Possibly Ezek 32; 20-28 refers to Gen. 6; 1-4 where it speaks of the gibborim (warriors) who have fallen in battle and now are in Sheol (Hell). "Gibborim" itself is an example of individual interpretation: in the NKJV, NASB. and RSV they are "mighty men"; in the NRSV and NIV they are "heroes".

#### CORPOREAL ANGELS?

The difficulty of explaining and comprehending how angels (the sons of God) with incorporeal forms could have intercourse with women on earth can be appreciated. On the other hand, Peter in letter 2; chapter 2; verse 4, speaks of angels, and referred to the Book of Enoch where it seems "sons of God" is interpreted as "angels". Is there some original meaning we have lost? Or is it easier to keep in mind that wherever we read "angels" the meaning, or translation proper, is simply "messengers".

Angels as wicked fornicators has been too difficult a pill to swallow for centuries. It seems to go against all Christian belief in the innate (if this is the right word) goodness of angels; accordingly many interpretations exist. J.C. Knight, for example, speaks of "the sons of God" as not angels, fallen or otherwise, and not descendants of Seth, but "God's avowed worshippers", the "outwardly [note the word!] pious"; while the "daughters of men" denote women generally. (GIANTS AND THE SONS OF GOD, p.3) He goes on to point out that Rephaim IS derived from a Hebrew word, which does mean giants; the fact that it occurs in some twenty-two passages suggests the concept of giant beings was very much a reality to the ancient Hebrews.

In the same context, (see Gen. chap 4 and chap 11) the word "name" occurs, which has been translated "men of renown" but as we have seen in my chapter 1, this translation is faulty - but generally accepted. (Compare Sitchin version later.) Similar difficulties arise with the Hebrew phrase referring to "God" which in fact is the PLURAL word "elohim", meaning gods, not "God" and the interesting etymology of the Hebrew "adam", meaning "men" when speaking of the daughters of men (benoth ha' adam) but is the name attributed to the first man. Verse 20; 1,2 would have "adam" meaning mankind, while in 5; 2, it would seem as if the term meant a specific group of men.

Yet another interpretation by scholars identifies the sons of God as rulers before the Flood who forced women into polygamous "marriage". Indeed, literature of the Near East does describe rulers as "sons of God". There are grave difficulties however with this interpretation as rape is understood by the former while marriage is understood in the biblical references. This explanation does not cohere. The exegetical waters are further muddied by the use of the expression "Son of Man" where it is not always clear (but sometimes it is) that Christ himself is meant. Indeed for many scholars interpreting the expression as meaning simply "man" seemed to be less confusing. Then we have "Son of God" which is interpreted as Christ made flesh. The Gospels for example, show us Jesus claiming to be the Only Son, the awaited Messiah.

God's "sons"

We have spoken of the view whereby the sons of God are identified as angels or demigods. Apart from the common difficulties associated with this opinion one would have to accept the seemingly unjust sentence whereby humanity is being punished for the angels' sins. However it is not uncommon for retribution to be exacted on related groups in the Bible (not just the prime movers) e.g. "third and fourth generation" (Exodus: 34; 6-7). Of course the concept of angelic beings mating with earthly women could not possibly be accepted by the Fathers of the (Catholic) Church. Polymorphism (mentioned earlier) could alone account for it - if it happened at all. For centuries there was a strong belief, by churchmen, demonologists, laypeople, that there was a category of demon or devil, that frequented the night, looking for sleeping victims with which they could have sexual intercourse. These creatures were known as succubi or incubi: female or male demon ravishers. Succubi endeavoured to inveigle or trick men, into sins of the flesh, while incubi, the male demons/devils/fallen angels lay on women, and had intercourse with them while they slept (or not as the case may be). Any resultant progeny was held to be deviant or deformed in some way, such as being of giant size. All of which leads inescapably to the view that the individual perspective rules, when it comes to interpretation.

Lacking the originals

One cannot deny that not only interpretations vary but that there are contradictions in the Bible. The greatest barrier to the truth (of the original message) is that the original manuscripts no longer exist. We have only some copies that mostly date several centuries after the originals. Of course there are bound to be distortions and frankly mistakes over the centuries made by later writers, editors and redactors. As stated, the major factor in variants between translations is religious bias. As if language difficulties were not enough, it is always going to be difficult if a reader is ignorant of the political, social and historical background of the biblical times. Moreover, both the Christian Church and Jewish religion were not really concerned to establish the original form of the sacred books and in fact the medieval and renaissance Christian Church generally contented itself with adapting (and sometimes adopting) synagogogue opinions. The anonymity of most of the texts was/is always a difficulty, as well. As Soggin points out, the biblical authors (whoever they were) had a message they sought to hand on to contemporaries and to posterity; later generations applied it to their own circumstances, sometimes misunderstanding the original intention. (J. Alberto Soggin: INTRODUCTION TO THE OLD TESTAMENT, p. 10) A thorough description of the stages an ancient text can go through over a long period whereby errors can occur is given in chapter 3 of Soggin's book: copying, translating, choosing between one text and another, changing critical views - are some of them. When we realise that several translations exist (apart from those in English), such as Greek, Samaritan, Aramaic, Syriac and Latin it is not surprising that

authenticity to the original is difficult to come by! In addition, we have the Dead Sea Scrolls which shed new light on traditional Scripture as well as revealing new religious matter

#### THE CANON

Knowing exactly what the original, true Scriptural writings and their messages were, is further complicated by the "canonicity" idea (mentioned earlier), whereby some writings were decreed to be divinely inspired and thus they alone provided the norm for belief - and some were not. This idea of THE canon had been accepted by about 100 AD; the conception was largely the work of the Rabbis of the time, aided and abetted by the great Jewish historian Josephus (died c. 100). It is essential to keep in mind in considering any feature of the Bible that for the Christian Churches and Jewish religion alike the Sacred Scriptures are the inspired word of God. Both believe that the inspiration exhibited by the authors was a special gift from God, by which no errors of a doctrinal or factual kind could be made, i.e. they at all times spoke only the truth. On this basis, references to giants and their activities must be true. Whether one is a believer or not in organised religion, is irrelevant in this context.

Before the corpus of belief, history and story we call the Old Testament was written down, there had been centuries, possibly millenia, of oral tradition, reflecting events in the remote past. Put succinctly, this oral tradition produced written tradition "and then continued parallel to it so that each exercised a kind of constant control over the other". (Soggin: p. 67) It is probable that this consigning of chronic oral tradition to paper, so to speak, accounts for the general anonymity of the texts. The names (or titles) under which so many of the "Books" go are misleading insofar as these names or titles were bestowed much later, to create, so it was hoped, canonical authority in ascribing the authorship to a noted man of God, who often, at least in the Old Testament, was a revered prophet. It may be opportune here to remark that the term "prophet" as written in the Bible does not have the same connotation the present use of the word has. Rather, as Soggin says, (see chapter on the prophets of Israel, idem), we are dealing more with literary stereotypes or later reconstructions by individuals or groups who made the "prophet" the proclaimer of their own views. Therefore prophecy which came to fruition is true and that which did not is false, thereby transforming the figure of the prophet into one who proclaimed the future - a role which the prophets did not originally have.

#### Prophecies and the Old Testament

"Prophecies" that came true are to be seen in the New Testament. The latter has even more versions (differing) than the Old Testament and a similar problem over its "canonicity" - which was fixed in the 4th century, never to be seriously questioned. For the purposes of this study, however, the New Testament is of little import. The Old Testament, especially Genesis, is a different proposition altogether. The value of this book, compiled over some 1000 years, by many persons, is immense. Its value is manifold, but one value of great relevance to our purposes may be cited: in English speaking countries "the heroes of Genesis have been adopted as the spiritual fathers of the race, having superseded those of Celtic or Teuton mythology" (Lowther Clarke, Concise Bible Commentary, p. 341).

#### COMMENTARIES

This 1952 Commentary is a work of significant scholarship. In it Lowther Clarke's comments on pertinent words and phrases are illuminating and at the same time illustrative of the difficulties of interpretation facing individuals. Thus he writes of the "Nephilim" (6; 1-4), as a word of uncertain origin but probably, he says, meaning "giants". His view of the "sons of God" is that these are superhuman beings partaking of the nature of elohim - the broad term for "God" (or rather as it is plural, g/Gods). He agrees with the early Fathers of the Roman Church that these sons of God were fallen angels. He does however refer to the above as "myth", with which this treatise begs to differ (see later chapters). This story, he continues, may have originated from the myth (here we have no quarrel) in which the Titans of Greek mythology tried to storm heaven and were cast out. There is also a reference to giants and the Nephilim in Numbers, 13; 33 and following, which may have had a bearing on the story. Clarke makes here an interesting observation about an alternative tradition in which the flood played no part, for the Nephilim "survived to withstand the Hebrews as they approached Palestine". (p. 344)

Clarke's comments on the David and Goliath episode are illustrative of the variations that occur between versions of the Bible. "The discrepancies between the Hebrew text and the Septuagint [the translation into Greek] reach their height here, for the latter omits 12-31; 38; 41; 48; 50; 55; of chapter 17, and 1-5 of chapter 18. [I refrain from the exclamation mark.] The Septuagint translators may have been struck by the discrepancies and have omitted enough to make a coherent narrative..." (p. 418) In The Psalms, chapter 29, verse 1, appears the translation "Sons of the mighty" from the Hebrew "sons of God (or gods)", (in the Revised Version of 1898, which Clarke used for his Commentary). These were, he says, "angels or superhuman beings" who worship Yahweh [the name by which God was known by the ancient Hebrews] clad in holy array, that is, in garments corresponding to those worn by his priests on earth. Noteworthy is the fact that the commentator speaks of angels "or superhuman beings" indicating beyond doubt that he himself believes something other than angels existed at the time, who partook of supernatural essence. Were these Nephilim?

#### Clarifications

All editions or versions, companions or commentaries (of the Bible) preface their pages with clarifications regarding the text or translation they have used. The prestigious CAMBRIDGE COMPANION (to the Bible) loses no time, like the GOOD NEWS BIBLE in entering its caveats in respect of its contents.

"In this 'Companion' we shall examine all those writings widely considered to be authoritative, but we shall also look at a number of the writings that were given official status only by some groups within Judaism and Christianity." (Intro., p. 1)

Two main problems or tasks face biblical scholars: determining the original wording of the ancient texts and reconstructing the historical origins of the writings. The first undertaking is to examine and compare the earliest copies of the various parts of the Bible, as Howard Clark Kee points out in his Introduction to the COMPANION, to reconstruct as nearly as possible, its original text. (page 12).

Many "Books" (of 'biblical' writings) did not find a place on the "official" list. Others claimed to be essential supplements or addenda to the accepted or canonical ones. Some attempted to justify their claim by posing as the last will and testament of one of the major ancient figures; others claimed to be psalms or odes written by such as Solomon or Ezra. One must remember, however, that "part of the aim of these writings was to show how these ancient figures and their insights into the ways of God were relevant for the present situations of the later writers". (Introduction, p. 11)

#### Historical record according to the Bible

Accordingly, phrased simplistically, the Bible is a mixture of real history, myth and to some extent, legend. We have to exercise caution over the use of the word myth: (dealt with at greater length later). Myth nowadays tends to be used in the sense of something not true. This is not the interpretation put upon it in this study - unless indicated to the contrary.

The early chapters of Genesis, for example, are very similar to stories about the origins of the world found among Israel's neighbours. Acquaintance with this nonbiblical material will help us the better to understand the biblical Genesis and give us an understanding of the universality (in those days) of early traditions. Giants or semi-divine beings, partaking of some type of godhead, figure in all the ancient stories/legends, partly because it was genuinely believed that such beings existed and partly, it has to be admitted, because they bestowed great kudos on the races or individuals who overcame them, usually with the help of God or gods who had clearly bestowed special favour on the victors.

### **STORIES FROM THE NEAR EAST**

The "myths" of the Near East sought to explain the hard lot of humanity because the gods had created humans, especially giant-sized ones, to do the jobs that they, the gods, did not want to do. (This is an important theme which will be mentioned subsequently especially in relation to Sitchin's work.) Also a common theme was that of a suffering humanity caught up in the quarrels of the gods. The order and security desired by humans was unattainable, menaced as they were by giants in their midst. But as we have earlier intimated, the attitude to giants was ambivalent, sometimes being regarded as "men of renown", doing good - sometimes as fearsome brutes, wreaking evil. There was often the suggestion or implication that these Nephilim/giants possessed great longevity, even a type of immortality, though they could be killed by humans (with divine aid).

Many themes are common to Genesis and Near Eastern traditions as we have said. One of the most notable is called the ENUMA ELISH, a Babylonian creation story written about 1100 BC. The themes of a divine spirit creating earth, light, man are virtually identical to those of the Bible. A central narrative in the "Enuma" concerns the god of Babylon triumphing over the goddess of chaos, Tiamat, names we will mention in due course later. The creation of men and women is in Genesis something intended to be benign, whereas in other Near Eastern writings, for example, Sumerian and Akkadian (a Semitic people inhabiting the ancient Babylonian kingdom of Akkad, now in Mesopotamia), it appears that humans were created to do manual labour for the gods. Giants were especially useful; there was a tradition that, in their early benevolent days, they looked after the physical features of earth, mountains, woods, rivers even the ground itself.

An Akkadian text, the EPIC OF GILGAMESH, written about 1600 BC, parallels the events of Genesis, if anything even more closely than the ENUMA. For example, a man (Enkidu) is created out of earth or clay. Enki is the divine ruler of the delightful land of Dilmun, who brings about his own downfall by eating some forbidden plants, and subsequently he experiences pain and sickness. Themes of mortality and immortality run through the Epic just as they feature strongly in Genesis. When Enkidu dies, Gilgamesh is thrown into despair and seeks immortality but is foiled when near success, by a serpent.

### **The Deluge**

The Deluge account in Genesis finds parallels virtually in all ancient stories across the world. In the Epic, Noah's counterpart is Utnapishtim and like in Genesis, the Flood is the result of the human race's becoming disorderly - too numerous and too obstreperous. In Genesis, the Flood is more the result of man's wickedness, augmented by the depredations of the giants then on earth. In the Epic it is noteworthy that warning of the forthcoming flood to be sent by gods is given by a (friendly) god! Although it is clear that the Sumerian, Babylonian and Akkadian texts are older than the conjectured dates of the Old Testament texts, it would be wrong to presume that the OT writers simply copied the older writings. What happened was that the biblical authors revised the Mesopotamian stories in order to create their own versions of the then world view.

There is an opinion about the "sons of god" which is a simplistic one: this reference, it is maintained, suggests the violation of the boundary between human and divine, and this was its purpose: a warning to humanity. But we suggest there is much more to this account than that. The giant progeny for example; silence on this topic as is the wont of many commentators, will not do, in the light of the many references in the biblical texts to giant beings. As Meyers and Rogerson say in their chapter, "The Old Testament World" (in the CAMBRIDGE COMPANION), "The material in Genesis is deeply rooted in Near East myths, in those stories about gods, goddesses, heroes [and giants] that attempt to explain the paradoxes of human existence" (p. 51)

One Near Eastern view relevant to our theme is that regarding the "giants in those days" reflecting the belief that life in every way was on a much larger scale in the beginning (whenever that was) than now. The great ages of people probably express this view also. In Genesis, 6: 3, lifespans are lowered to 120 years by God - at least this is one explanation of the difficult passage.

Differing from Clarke's interpretations seen above, are the views expressed in the NEW JEROME BIBLICAL COMMENTARY written by Catholic exegetes (in the 1992 edition, Geoffrey Chapman, Cassell Publishers) who base their comments on the Douai version (1610) itself based on an English (Catholic) translation of St Jerome's (died 5th century AD) Latin version of the Greek Septuagint. An example of differing translations occasioning different comments is presented to us in the pertinent early section of Genesis where the conventional "sons of god" is given as "divine beings". The Genesis commentators in the NEW JEROME, speak of them as being members of the class of divine beings, common, as they say, in religious texts of Canaan. Somewhat naturally, the Catholic commentators do not mention the word angels in this context. What, we may legitimately ask, is "the class of divine beings" who sired giant offspring with mortal women? Other and comparable literature relate tales of ancient semidivine heroes, whose origin is obscure. An even older myth speaks of marriages (or liaisons) between heavenly beings and human women which produced the pre-flood race of giants.

Comment about the "Nephilim" (as it appears in the text) suggests the word is an ancient variant of "the mighty men of old". These are the "fallen ones" (from heaven), the race of giants mentioned in Numbers (13;33) as the giant pre-conquest inhabitants of Canaan, who are the children of unholy unions. "The ancient inhabitants of Canaan were frequently referred to as giants": (Genesis Commentary, p. 14)

Anak in the book of Numbers and Joshua

Moving on to the book of Numbers, the comment on "Anak" (chapter 14) is that the expression "descendants of Anak" can only be construed with difficulty. The reference according to the commentators, "appears to be with an elite warrior guild analogous to the votaries of Rapha (see Sam 21; 18-22). (p. 85). A telling comment is on the phrase "the sons of Anak who come from the Nephilim"

which apparently is absent from the Greek version. Why? we may ask. To hide a disparity? - (the usual reason!) The giant Anakim are mentioned again in Deuteronomy (Chapter 1: 20 et seq) where Moses' people refuse to enter the land before them because of the terrifying sight of the inhabitants and their imposing fortified cities. The "Jerome" comment apropos these lines is interesting in its matter-of-fact style: "The Anakim (giants) were a non-Semitic group settled around Hebron..."

Another revealing note by the commentators is that concerning Chapter 2, verses 10-12, which are usually placed in brackets in the several Bible versions. These are described as "antiquarian notes added to this section"; that is to say they are adjudged to be interpolations by writers unknown, into the original Hebrew text. They (the unknown writers) clearly felt this 'clarification' was necessary. The Emim and Zamzummim are local giant variants of the Rephaim, first mentioned in Genesis 14; 15. It is deducible from the general context that the Hebrews did not so much win the promised land by their physical and moral strength as that the giant inhabitants' moral turpitude was displeasing to the Lord. The conquest was not achieved without much bloodshed: the people of Israel "wiped out the Anakim" and "utterly destroyed them with their cities...there was none of the Anakim left in the land of the people of Israel [a significant phrase, indeed]; only in Gaza, in Gath and in Ashdod did some remain". (Joshua, 11; 21-22). (We need to remember this last line for our later understanding of events.) This wholesale slaughter, which occurs throughout the Old Testament, is of course a rock on which much potential belief has foundered: how could an all-merciful God encourage, much less cause, this carnage? Not unexpectedly, the "Jerome" commentators explain this by saying that though the concept [of killing] does raise theological problems the "viewpoint of the biblical writers must be recognised: Israel's enemies were of no account, mere puppets, as it were, in Yahweh's hands as he continued his purposes for Israel". Reading between the lines, the comment surely indicates that it was human (and fallible) men, not necessarily and perpetually divinely inspired writers who helped to compile the Bible. This type of comment is not encountered in other commentaries on the Scriptures.

### Giant king Og

The book of Joshua, (12; 4) speaks of the giant king Og of Bashan, one of the "remnant of the Rephaim", an illuminating reference since in the Massoretic text of the Hebrew Bible the word "boundary" precedes the mention of Og which in the view of the Jerome commentators is "a late and erroneous addition" - but are we sure, and how do we KNOW? Ancient boundaries can change over time. The Rephaim, a word left untranslated as we have said, in some versions, is, in this locus, translated in the Septuagint version as "giants", but in the version under scrutiny by the "Jerome" commentators is left as the original word, Rephaim. Still in Joshua, 14; 12-15, where Caleb is reminding his leader Joshua, of his past services, the Septuagint has "You heard this word on that day" but which is omitted in the commentators' version of the Bible, no doubt because it would seem to imply that Joshua was not one of the scouts. Another example (there are of course hundreds) of how things change with time, worthy of mention, is that concerning the ancient name for Hebron, viz Kiriath-arba, which meant "city of the four". When the original meaning was lost, "arba", "four" was reinterpreted as a personal name with the result that Arba was understood to be the founder (ancestor) of the Anakim tribe (or race). His son (or one of them) was Anak who had three sons, we are told, Sheshai, Ahiman and Talmi, who are mentioned (in some versions) as of huge stature, like their father.

The most famous encounter with giants is of course the David and Goliath episode. Even here two different stories have been combined. One, of a folktale type, depicts a young shepherd boy who distinguishes himself in battle for personal ambition; the other is a more theological and sophisticated story whose purpose is to present David as a realistic successor to the throne of Saul. For some of the innumerable variant readings and interpretations the GOOD NEWS BIBLE is invaluable, accessible and very readable. Naturally only a few of the marginal notes are germane to the present study but the impression of no one single "manuscript" now extant being without doubt closest to the original, is overwhelming.

### Matthew Henry

We cannot leave this section without a mention of Matthew Henry' great work of scholarship, his COMMENTARY on the Bible in six volumes. each about 900 thousand words in extent, concluded just before he died in 1714. Thus his comments have the value of reflecting non Catholic religious attitudes of the time (he was a Presbyterian clergyman) to the Bible as well as giving the reader invaluable insights into difficult or ambivalent words and phrases. It is not clear which edition or version of the Bible he was using for his commentary but it was probably THE REVISED VERSION of 1611, often extolled as a model of English prose style. As with all new versions of the Bible the RV aroused controversy. The Preface to the work deserves to be quoted: "...We should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek once by 'purpose', never to call it 'intent' if one where 'journeying' never 'travelling'; if one where 'think' never 'suppose' ...thus, we thought to savour more of curiosity than wisdom and that it would breed scorn in the atheist, than bring profit to the godly reader. We have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words and betake them to other, as when they put 'washing' for 'baptism' and 'congregation' instead of 'church' , as also on the other side we have shunned the obscurity of the Papists, in their 'azymes', 'tunik', 'rational', 'holocausts' , 'prepuce' and a number of such like". (Quoted in Lowther Clarke, BIBLE COMMENTARY, p 330)

The most important fact for our purposes is that this man of immense biblical scholarship never in his comments for a second doubts the veracity of the relation of the word Nephilim (or whatever the original Hebrew had) as "giants" - in the version of the Holy Book before him. But he had also some interesting and original insights which have been adopted in more recent commentaries, for example the descendants of Seth and of Cain regarding the "sons of God" and the "daughters of men" controversy. His explanation of the former phrase is that it means those people who profess religion, its truth and morality, and that it was their marrying the descendants of Cain WITHOUT God's permission that brought about humanity's nemesis. His comment on the vital section of Genesis (6;4) deserves to be quoted: "They were giants, and they were men of renown; they became too hard for all about them and carried all before them...they were the terror of the mighty in the land of the living, and they daringly insulted the rights of all their neighbours and trampled upon all that is just and sacred...this degenerate race slighted the honour their ancestors had obtained by virtue and religion and made themselves a great name by that which was the perpetual ruin of their good name". Notice particularly the expression, "slighted the honour their ancestors had obtained by virtue..." which indicates beyond doubt that (he believed) the first race of giants had been benevolent.

Henry's comment on the Og passage in Deuteronomy, (3; 5) where the giant king and his army confronted the people of Israel reveals the traditional viewpoint: "When God pleads his people's cause he can deal with giants as with grasshoppers. no man's might can secure him against the Almighty. The army of Og was very powerful...yet all this was nothing before God's Israel when they came with

commission to destroy him [Og]". There are very many BASIC differences in translation, wording and emphasis between for example the Douai version of the "Jerome" commentary and the Revised Version which Henry was using; as we have said, no two versions are alike in their INTERPRETATION, to say nothing of their respective emphases. All however agree in their stance of credibility towards the giant references (and races) mentioned in the Old Testament.

We are now in a position to look at the allusions to giants in the non-canonical books: the Apocrypha; the Pseudepigrapha, (writings attributed to famous names); and the Deuterocanonical books (writings regarded as of secondary importance), which ironically are of great importance to our subject.

## **Chapter 4: The "Other Bible" Writings And The Giants**

There is no such thing therefore as THE bible; it is selective about its "books" as well as about its interpretations and what passages it will omit. Pick up any common edition and it is highly probable that it will contain the standard works with no mention of the many other, "unaccepted" books. Who excluded them and why, we have already partially answered. Some editions state they do include "non-canonical" works, but this is not usual and such works are always put in a separate section - as though they do not really belong. The suspicion is that anything (especially in the first few centuries AD), that did not square with the rest of the Bible narrative, anything that was contrary to received wisdom (concerning God) and the entrenched attitude of the clergy, or mentioned in any way difficult to explain phenomena, such as the reality of semi-divine beings and heroes, a plurality of godheads and the role of giant creatures - was not granted entry into the accepted "Canon". The unaccepted work is not an inconsiderable body of writing; in fact it exceeds in extent the standard Bible!

### **THE APOCRYPHA AND THE "CANON"**

The whole problem revolved around the concept of Godhead. It still does. The Jewish historian, Josephus (c. 37AD-100AD) and the philosopher Philo of Alexandria, who was also a Jew, (c. 30BC-40AD) were largely responsible for the establishment of the Canon, their guiding principle (among others) being that a book had to possess a certain objective sacred quality - according to their judgement! Anything that did not meet this subjective test was rejected. This resulted in some 38 books being "canonised".

As we have pointed out, Roman Catholic, Protestant and Hebrew versions of the Bible differ; the three included books which are excluded by the other faiths and vice versa. But there is no doubt that the first five books of the Bible (the Pentateuch) are a collection accepted in their entirety by the three creeds. This fact is significant for our study since, as we know, it is in the Pentateuch that reference to early giants is made.

#### **The prophets**

As we are going on to see what the prophets (or so-called prophets) wrote in the extra-canonical books, we should here say a little about these people. They were basically preachers, not writers though the Scriptures would suggest otherwise. It is generally accepted that the books are the work of followers of the prophets, who usually gave the name of their leader to the works which they themselves had written. Hence the category of literature known as "pseudepigrapha" (false superscription). We may just add here, (because we are sure to meet the term again) that some scholars refer to the apocrypha as "deutero-canonical" books (of secondary significance). To summarise the position, Judaism does not accept the apocryphal books, or the Greek Septuagint translation (written about the middle of the third century BC) accepting only the Hebrew Bible (the Massoretic text, as we learnt earlier) whereas the Christian Churches do accept the Greek version.

The Hebrew Bible and its Canon was complete by about 100 AD or soon after, but it has to be realised that the text we have is of comparatively recent date, (probably in about the 10th century AD) and thus far removed from the originals. Very important, especially to the Catholic Church is the Latin translation (known as the Vulgate) made by St Jerome about 400 AD from Hebrew and Aramaic texts (Aramaic was replacing Hebrew as a spoken tongue). Even here, the Protestant Church has attacked the Jerome translation on the grounds that it contained certain variants supportive of Catholic doctrine - a position we have encountered before! Another position we can state therefore is that all the existing manuscripts have a revised text of one kind or another. By way of clarification, the word "apocrypha", a plural word, originally meant books of "hidden" teaching and as such were not to be read by the common people. One of the traditional criteria for making a decision about a book is whether it contains any prophecy or other authentic mark of inspiration. Considering what we have said about prophecy and indeed about "authenticity" and "divine inspiration" the ruling does seem open to debate. These apocrypha are only a SELECTION of the books which were added to the Old Testament books, and which later formed a part of the Greek translation of the Testament. Protestants generally, as Lowther Clarke points out in his CONCISE COMMENTARY (p 629), pay little heed to the apocrypha, (as distinct from Anglicans), while the Roman Catholic Church makes no distinction between Scriptures of the first and second rank: the apocrypha books included in the Vulgate (of St Jerome) now the standard basis for the Catholic Bible, are regarded by this Church as Scripture in the same sense as Genesis is.

However it must be said, apropos the "hidden" definition of the apocrypha, above, that the label may denote the special value of the books which as we know were usually issued under the names of ancient Israeli heroes and prophets; they were kept hidden for a time, and not intended for the general public but only for those worthy enough to read them. The 2nd Book of Esdras (in the apocrypha collection) tells of Ezra dictating to five scribes ninety-four books, twenty-four of which were the OT writings and seventy being for the wise. "For in them is the spring of understanding, the fountain of wisdom and the river of knowledge." (14; 46,47). This clearly indicates that the apocrypha books were valued even more than the writings in the Old Testament!

"My heart poured forth understanding and wisdom increased in my breast," said Esdras, "and the Most High gave understanding to the five men ...and ninety-four books were written. The Most High spoke to me, saying, 'Make public the twenty-four [OT] books that you wrote first, and let the worthy and the unworthy read them; but keep the seventy that were written last, in order to give them to the wise among your people.'" (2 Esdras, 14: 40-47).

### **EXISTING BOOKS AND THE GIANTS**

Clearly, many books have been lost. Existing are the following apocryphal/deuterocanonical books (according to the 1995 edition of the NEW REVISED STANDARD VERSION) that are in the Roman Catholic Bible: Tobit, Judith, Additions to the Book of Esther, the Wisdom of Solomom, Ecclesiasticus, Baruch, the Letter of Jeremiah, the Prayer of Azariah, Susanna, Bel and the Dragon, Maccabees I

and 2; and the following not in the Catholic Bible: Esdras 1 and 2, the Prayer of Manesseh, Psalm 151, Maccabees 3 and 4. Unfortunately there is no agreement about what constitutes the apocrypha (and the pseudepigrapha/deuterocanonical). For example, a major work on these texts, such as H.F.D. Sparks' (editor) THE APOCRYPHAL OLD TESTAMENT (1984) lists a number of works which are not mentioned in the NRSV, above.

#### The Book of Jubilees

One of them is Jubilees, written by a Jewish author, in the later centuries BC, i.e. between say 400 and 100 BC. It is similar to Genesis and Exodus in the Pentateuch, tending to repeat events in the above books, but is different insofar as it exhibits a keen interest in chronology and the calendar. The story narrated in Genesis about the birth of giants is repeated almost word for word but there are significant differences. The "sons of God" in Genesis has become "angels of God" in Jubilees; "who begot sons who were giants". "Lawlessness increased on the earth, and the way of life of every creature became corrupted: men, animals...and they began to devour one another. Men's thoughts and inclinations were never anything but evil...God looked on the earth and it was corrupt...and all creatures on earth had done every kind of evil...He said he would destroy man and all creatures on the earth..."(5)

Noah and his family escaped the Deluge and later told his grandsons the reason for the catastrophe: "because of the fornication of the Watchers [the so-called guardians of the earth] who contrary to the law of their nature lusted after the daughters of men...and they begot sons..." ((7; 20-21). These sons are given the name "Naphidim" by the writer of Jubilees and "they were all unlike one another, and they devoured one another: one giant son [or his descendants] killed the Naphil [another kind of giant], the Naphil killed the Elioud [another kind], and the Elioud killed human kind, and one man killed another man." (7; 22-23)

It is notable that Jubilees gives more detail about the giants than does Genesis, although there is no mention of the pre-Flood race of giants, which are as we know called Nephilim (here the post-flood race is referred to as Naphidim ("im" forming the plural of Hebrew words). "After this they sinned against the wild animals...and much blood was shed upon the earth..." Sinning in this context, and other similar pericopes (passages) no doubt has bestiality in mind. (7; 24-25)

One of the theories advanced for the origin of demons is that they were fallen angels, or their progeny, and this notion we appear to encounter in chapter 10 of Jubilees where we read of "unclean spirits" leading Noah's sons astray who told Noah of the demons who were even blinding and killing his grandsons. Noah prayed to the Lord saying, "Thou knowest what thy Watchers, the fathers of these spirits did in my day..." confirming belief in the fallen angels as being progenitors of giants. In chapter 20, we read of Abraham calling his sons and grandsons, where, among other things, he tells them "about the judgement of the giants [against them] and the judgement of the Sodomites, how they had been judged because of their wickedness, and had died because of their uncleanness..."

#### The Book of Enoch

The most significant book outside the canon is undoubtedly that of Enoch whose writings had a wide circulation and were at one time accepted as Scripture. The Epistle of Jude explicitly mentions Enoch "the seventh from Adam..." He was known to the great early Fathers of the Church, Tertullian, (160-220 AD) Origen (185-254), Jerome (342-420), Augustine of Hippo (354-430) and to the 2nd century anti-Jewish and anti-Christian Roman philosopher, Celsus. The notable Eastern writer Georgius Syncellus (c 800 AD) in his famous work the "Chronography" gives four major extracts (in Greek) from Enoch. However, for about a thousand years the book of Enoch dropped out of circulation until its rediscovery in the late eighteenth century. Much light has since then been shed on the Enoch literature especially by the Dead Sea Scrolls which indicate that 1 Enoch at least was known in pre-Christian times. Like many OT "books" the Enoch literature is a composite work attributed to another name, in this case, that of Enoch.

We recall that Gen 6; 4 refers to the sons of God who had intercourse with the daughters of the people. 1 Enoch, says E. Isaac, in his introduction (Charlesworth, p.9), "transforms this idea into a theology of fallen angels who consorted with women and produced giants who sinned against the people. They corrupted the people through the instructions in forbidden sciences like making arms, cosmetics, precious metals. Enoch's intercession on behalf of the fallen angels fails; he is instructed on the contrary to predict their final doom".

#### The Watchers

Book 1 is usually known as "The Book of Watchers" because Syncellus's extracts were taken from it, and as he said, the first book of Enoch was about the Watchers, which is dated to about the 3rd century BC. At Qumran (the caves where the scrolls were found) Enoch's works were apparently copied, some containing the Book of the Watchers, the Book of Giants, (about which we shall say more later) which told the story of the Watchers in detail and foretold their future destruction by Flood water and by fire, and the Book of Dreams. "When sometime in the later third or fourth centuries AD, the Book of Giants fell into disfavour in the Church, perhaps because of its popularity with the Manichees, it was replaced by the Book of Parables; and thus 1 Enoch took its present shape" (Sparks, THE OT APOCRYPHA, p 178).

In chapter 6 of Enoch we have another, perhaps more enlightening version of the Genesis (and Jubilees) story of the seduction (if this was what it was) of human women by the "angels, the sons of heaven" as they are now called. When the angels said that they wanted to beget children, their leader, Semyaza, hesitated, saying to them he feared that he alone would have to pay for the great sin. But the angels all answered, "Let us swear an oath ...not to alter this plan but to carry it out effectively". They swore together and all two hundred came down onto Mount Herman where they bound each other to keep the oath. They then took "wives" presumably by force and had intercourse with them. The women became pregnant and had children who grew into giants. One translation has the following: "and they bore to them three kinds: first large giants, who in turn begat the Naphilim, and to the Naphilim were born the Elioud. They grew according to their greatness and they taught themselves and their 'women' charms and spells."

#### Naphidim, Naphilim, Nephilim

Clearly this is very similar to the passage in Jubilees, but where the reference is to "Naphidim", not "Naphilim" as here, but no doubt this is another example of mistranslation. (Both are not dissimilar to the "Nephilim" of Genesis.) The giant progeny devoured all the toil of men until men were unable to sustain them. The giants then "Turned against men in order to devour (some texts have "kill") them. They began to sin against all creation and they devoured one another's flesh and drank the blood from it. Then the earth complained about the lawless ones." (Enoch: 7; 4-6)

Seduction - but by whom?

Much importance is given to the fact that the descended angels taught the women charms and magical spells and other arcane secrets, and showed them the cutting of roots and trees. Understood is the covert meaning that they were shown how to make potions, maybe medicines, and indeed poisons out of the flora. The men were taught by Azazel, one of the leaders, how to make instruments of battle, swords, daggers, shields and breastplates. He showed them metals and the art of working them and bracelets and ornaments (for the women, as one translation has it). Azazel also showed "the art of making up the eyes and of beautifying the eyelids" and "precious stones and all kinds of coloured dyes". And "the world was changed...and they all went astray". (7; 1-3). Astrology was also taught, portents [of the earth, sun and moon] and the "path of the moon" - no doubt soothsaying and divination were involved. All the leaders of the fallen angels (according to an alternative text) "began to reveal mysteries to their wives and children. After this the giants began to devour the flesh of men". Men began to decrease on the earth, and "they cried out, complaining about their mistreatment saying that the remembrance of them should be brought before the Lord". They pleaded with the Most High, declaring what the leaders had done "how they had taught all iniquity on the earth and revealed the eternal secrets which were made in heaven...". The women, they said, had born giants and thereby the earth has been filled with iniquity.(9).

The Lord replied and commanded the angel Raphael to restore the earth "which the angels have ruined...so that not all the sons of men shall be destroyed through the mystery of [knowing] everything which the Watchers made known and taught to their sons". All the "Watchers" did not desert heaven however as Enoch makes clear in chapter 12, where he speaks of the [just] Watchers addressing him, telling him to inform those Watchers who have left the high heaven ...and corrupted themselves with the women...that they will have neither peace nor mercy.

### **THE WORD OF RIGHTEOUSNESS**

"This book," says Enoch (14), "is the word of righteousness and of reproof for the Watchers who are from eternity ...the sons of heaven." Enoch now experiences a series of visions in which he hears the voice of the Lord. "Say to the Watchers: you ought to petition on behalf of men, not men on behalf of you. Why have you left the holy heaven and become unclean with the daughters of men ...and begotten giant sons? You were spiritual, holy, living an eternal life...but you produced flesh...who die...I gave [men] wives ...that thus children may be born and deeds done on earth. But you [angels] were formerly spiritual, living an immortal life...I did not arrange wives for you because the dwelling of the spiritual ones is in heaven. Now the giants who were born from body and flesh will be called evil spirits...and the earth will be their dwelling...from the holy Watchers was their origin. The spirits of the giants, the Nephilim, do wrong, fight, and cause sorrow. These spirits will not rise against the sons and daughters of men. In the days of destruction and the death of the giants, wherever the souls have gone out from their bodies, their flesh will be destroyed before the judgement...Say to the Watchers who were formerly in heaven: You were in heaven, but its secrets had not yet been revealed to you and a worthless mystery you knew. This you made known to the women in the hardness of your hearts, and through this mystery the women and the men cause evil to increase on the earth." A variant translation of the last three sentences gives the following: "And from the time of the slaughter and death of the giant Nephilim, the mighty ones of the earth, the great, famous ones, the spirits that have gone out from their souls as from the flesh, will destroy without judgement". (1, Enoch: 15; and se3e notes on p. 205, Sparks). A comment might be that from these giants when they die will proceed evil spirits, that is, demons, living on earth. These demons will not be restrained as the fallen angels are, nor slain like the mortal bodies of the giants. The demons will not be punished until the final judgement, whereas the Watchers are before and again at that judgement.

Later in the account, Enoch is charged with pleading the cause of the fallen Watchers/ angels/ messengers to the Most High but to no avail.

#### Enoch's Son of Man

Although not explicitly about giants, there is a passage (chapter 46) of much importance, later, to our theme, which relates Enoch's vision concerning the Son of Man (Christ). In this chapter the Son of Man ("whose face had the appearance of a man") is with the Ancient of Days whose head is white like wool (similar to the description in Dan 7; 9). Enoch is told that the Son of Man is the one who has righteousness, whose purpose is in due time to judge the mighty now on earth. These "visions" of Enoch are not to be understood as merely creations of the imagination; it is clear that we are supposed to believe that the patriarch was really in the presence of divine beings who spoke to him. As Enoch says, in chapter 52, he had left the world for higher planes, "for I had been carried off by a whirlwind and they had brought me to where my eyes saw the secrets of heaven, everything that will occur on earth..."

#### The tilting of the earth

In chapter 45 occurs a sentence of abstruse meaning but of great moment in the light of future discussion. It is the first sentence: "In those days Noah saw that THE EARTH HAD TILTED and that its destruction was near" - (my capitals). Noah inquired of Enoch why the earth was so afflicted, and received the reply: "This must be their [earth dwellers] end for they have learnt all the secrets of the angels and all the wrong doing of the satans, and all their secret power and all the power of those who practise magic arts, and the power of enchantments, and the power of those who cast molten images, and further how silver is produced from the dust of the earth, and how other soft metals [gold?] occurs on/in the earth". They will be destroyed because of the "sorceries" which they have searched out - a telling sentence indeed.

In what Enoch calls his third parable he relates how the angel Michael names the wicked angels: "Yequ, who led astray all the children of the angels of the Lord; Asbeel, who suggested the evil plan; Gadreel, who showed all the deadly blows of warfare to men and led astray Eve; all the weapons of war; Penemue, who showed the bitter and the sweet and all the secrets of wisdom. He taught men the art of writing with pen and paper and through this many have gone astray from eternity to eternity; for men were not created for this, that they should confirm their faith like this with pen and ink, for men were created no differently from the angels, that they might remain righteous and pure, and death would not have touched them but through this knowledge of theirs they are being destroyed...and Kasdeyae, who showed all the evil blows of the spirits and of the demons, and the blows which attack the embryo in the womb so that it miscarries, and the blows which attack the soul..." The First Book of Enoch (chapter 106) concludes with a very strange story indeed, which must be recounted both for its own sake (in the Enoch context) and for its undoubted relevance to the origin theories of early humanity, (discussed later in this book).

#### Lamech's strange child

Enoch relates how the wife of his grandson, Lamech, had a child whose "body was white like snow and red like the flower of a rose, and the hair of his head was white like wool ...and his eyes were beautiful so that when he opened his eyes he made the whole house bright like the sun, and spoke to the Lord of Righteousness". Lamech, afraid, fled and went to his father, Methusaleh, saying, "I have begotten a strange grandson; he is not like a man but is like the angels of heaven, not like us. It seems to me he is not sprung from me, but from the angels and I fear him lest something should occur". Methusaleh spoke about this to his father, Enoch who replied, "This child who has been born to you will be left on the earth [after the flood] and his three sons with him and all the people on earth shall die. These earth dwellers beget giants, not of spirit, but of flesh, and the earth will be cleansed of all corruption. and now make known that to Lamech the one who has been born is truly his son. Call his name Noah".

A Dead Sea Scroll version

It is interesting to compare this account with that given in one of the Dead Sea Scrolls (Tales of the Patriarchs, 1Qapgen). The DSS version may be a "rewritten" version of the "Bible" as it was known then. In the pericope we learn that Lamech, Noah's father, suspects his new born son may not be his own but rather the offspring of an illicit union between his wife and lustful fallen angels, the Watchers or Nephilim. The text reads: "Then I decided the conception was at the hands of Watchers. that the seed had been planted by Holy Ones or Nephilim...then I went to my wife...Have you conceived by one of the Sons of Heaven...Was this birth by the King of Eternity?" "Greatly angered, his wife denied it.

The Second Book of Enoch

The 2nd book of Enoch was written later than Enoch 1, probably in the second or early third century AD. This book tells how Enoch was greeted by two giant men, with shining faces and burning eyes who took him up to the various heavens. One place of torment had "fierce and cruel angels" who inflicted torments without mercy on sinners. In the fifth heaven Enoch saw an immense crowd of Watchers who appeared like men but were "bigger than giants" (2 Enoch: 1). In reply to Enoch's queries, his two tall guardians told him that "these were Watchers who did not join their brothers in going down to the earth...These Watchers are bewailing their brothers and the punishment laid upon them..." (7). Enoch spoke to them, explaining he had tried to intercede on their (the fallen Watchers) behalf but to no avail. They remain condemned for ever. Why therefore mourn for them? Enoch told the faithful Watchers to serve God, as there was nothing they could do to help their fallen comrades.

Eventually, the Lord sent a darkness on earth and under cover of it, the ministering angel-giants took up Enoch to the highest heaven and the Lord set him before him for ever (See Sparks, p 354).

We have discussed the Book of Enoch at some length in respect of the giant tradition, because it is, as J. T. Milik says in his THE BOOKS OF ENOCH, one of the most important apocryphal works of the Second Temple period (approximately 250 BC to 70 AD). It has been pointed out that the book is an unmistakable product of Hellenistic civilisation, displaying an encyclopedic world view that embraced the geography of heaven and earth, astronomy, meteorology, medicine that was no part of Jewish tradition. David Conway (RITUAL MAGIC) states that in "The Book of Enoch" the arcane wisdom is said to have been betrayed to mankind by fallen angels. Enoch the man is credited with many achievements, some of them arcane, some more mundane (but remarkable in the historical context). Among them are the invention of writing, and the art of building, so the following quotation from M. P. Hall, HERMETIC, QUABBALISTIC AND ROSICRUCIAN SYMBOLIC PHILOSOPHY, is apposite, particularly when we come to consider the ideas of Van Daniken and Sitchin.

"In his 'Antiquities of the Jews' Josephus writes that Adam had warned his descendants that sinful humanity would be destroyed by a deluge. In order to preserve their science and philosophy the children of Seth therefor raised two pillars, one of brick and one of stone, on which were inscribed the keys to their knowledge. The patriarch Enoch, also constructed an underground temple consisting of nine vaults one beneath the other, placing in the deepest vault a triangular tablet of gold bearing upon it the absolute and ineffable name of Deity."

#### OTHER REFERENCES TO GIANTS

The following description of Adam and Eve occurs in the text known as the "Apocalypse of Abraham": "I looked into the picture and my eyes ran to the side of the garden of Eden. I saw there a man, immensely tall, alarmingly solid, such as I had never seen before who was embracing a woman that was the man's equal both in her appearance and size". (23; 4) The "picture" was that of creation shown to Abraham by the "Eternal One". Adam and Eve are not the only named biblical figures to be regarded as of giant proportions from the sacred texts. Noah is another.

"The Testament of the Twelve Patriarchs", another Apocryphal book contains an account of the advice Reuben passed on to his sons, which in its misogyny is typical of its age and genre. (Chapter 5). It adds to the detail we already have of the birth of the giants. "Every woman uses wiles...it was thus that they allured the Watchers before the flood; for as a result of seeing them continually the Watchers lusted after them all and they conceived the act in their minds and changed themselves into the shape of men and appeared to the women when they were having intercourse with their husbands. The women lusting in their minds after seeing their [the Watchers] phantom forms gave birth to giants (for the Watchers seemed so very tall)". This seems to contradict the texts we have considered earlier, and suggests, (as do paragraphs in Jubilees and the testimony of the twelve patriarchs, see below,) that the women seduced the angels.

Another Interpretation of the Birth of the Giants

Clearly this is a different explanation for the birth of giants: the act of procreation was not actually performed by the Watchers but by magical or demoniac/supernatural power they were able to effect their will upon the women. Also in the "Twelve Patriarchs", in the Testament of Judah where Judah tells of his feats of courage, he relates how he killed king Achor "one of the giants who was shooting arrows ...and our father Jacob killed Beelisas, the leader of the kings, a giant in strength and eighteen feet in height..." As always in the biblical wars, an angel "of might" followed, so that the underdog "should not be overcome". (3) "The Psalms of Solomon" refers to "the daughter of Jerusalem" who were profane "Because they had defiled themselves in unnatural intercourse". In "The Testament of Solomon" (5), Solomon relates a conversation he had with Asmodeus, a demon who says, "You are a man's son and I am an angel's (though born of a man's daughter...[I am] a member of the heavenly race and you [mankind] may worship us as gods..." Later, in (12) Solomon tells of "an anonymous lascivious spirit of a giant slaughtered in the time of the giants..." This time of the giants flourished "when God brought the flood on the earth" as the angel said to Baruch (in "The Greek Apocalypse of Baruch") when God destroyed

mankind and "four hundred and nine thousand giants..." (Baruch, 4). In Baruch also are the lines (3; 19-26); in Israel: "There were the giants born that were famous of old, Great of stature, and expert in war These did not God choose Neither gave he the way of knowledge unto them; So they perished because they had no wisdom They perished through their own foolishness".

In "The Book of Judith" is related the hymn of thanksgiving for the destruction of Israel's Assyrian enemies: "The Lord Almighty has foiled me by the hand of a woman For the mighty ones did not fall by young men Nor did the sons of the Titans strike them down, Nor did tall giants set upon them; But Judith with the beauty of her countenance undid them".

The High-Priest, Simon, addresses the Lord (in 3 Maccabees, 2; 4), "You destroyed those who in the past committed injustice among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing on them a boundless flood". In "The Wisdom of Solomon" we are told that people trust their lives when drowning to the smallest piece of wood: "For even in the beginning when arrogant giants were perishing, the hope of the world took refuge on a raft...".

Belief in giant beings

In many of the "uncanonical" books therefore, (to say nothing of the canonical ones), it can readily be seen that references to giants by the various writers were quite common: it is clear that the existence of giant beings in past times was firmly believed in.

There is an enlightening note (p. 873) by R. Doran in Charlesworth's PSEUDEPIGRAPHA on the difficulties facing an eminent biblical scholar (Freudenthal) in his interpretation of the fragmentary book, "Pseudo-Eupolemus" (written prior to the 1st century BC). In comparing two texts, Freudenthal adduced they were by the same author based on certain similarities. (One fragment traces the lineage of Abraham back to the giants.) The similarities were: the building of the tower [of Babel] was done (in both cases) by giants; Abraham is clearly connected with the giants (in both). Other biblical scholars have disagreed, alleging that in one of the texts the giants escape the flood, build the tower, and are dispersed over the earth when God destroys the tower. In the other however, the tower is built after the gods have destroyed most of the giants. Moreover, "it is not unreasonable that the building of the tower be associated with giants", says R. Doran in his introduction to Pseudo-Eupolemus (p. 874). "The Septuagint of Genesis 10; 8, has Nimrod as a giant in the region of Babel and Shinar where the tower is built, (Gen 11; 2-4)."

In this chapter we have seen some of the allusions to (and accounts of) the ancient giants, mainly in the apocryphal or not generally accepted books of the Bible. For more evidence we shall next look at what such eminent early Jewish writers such as Philo of Alexandria and Josephus had to say, mention the Book of Revelation, that great concluding book of the New Testament, see the evidence presented by other pseudonymous biblical books - and especially the Book of the Giants, a very little known text about Enoch, at least before the discoveries in the Qumran caves in 1947.

## **Chapter 5: The Pseudepigraphical, Deutero-Canonical Texts & References To Giants**

First, an apology is due for using these ugly words! They are unfortunately universally accepted by biblical scholars, though some do try to avoid one or the other term. As we have said earlier, the terms mean simply texts that have been given an author name other than the true, and/or texts held by some to be of less than major significance - all of which is debatable however. The two volumes issued under the general editorship of J.H. Charlesworth gives some seventy works: in THE OLD TESTAMENT PSEUDEPIGRAPHA, divided into sections: apocalyptic, testaments, wisdom literature, prayers, psalms and odes - and this does not contain them all!

### **Revelatory writing**

A brief note about apocalyptic literature would not go amiss at this juncture. A generally held definition holds that it is a type of revelatory literature having a narrative structure and possessing certain special features, such as pseudonymity, strange images, and visions of the end of time. The Testaments are usually centred on an ideal figure facing death who gathers his family around him, and exhorts them to avoid temptation and instructs them in the way of righteousness. Often he illustrates his words with descriptions of the future as revealed to him - in this the Testaments are similar to apocalyptic literature.

Returning to the Charlesworth volumes, the title he says, "denotes writings falsely attributed to ideal figures featured in the Old Testament". (p. XXV of the General Introduction). Therefore he includes those writings 1) that are Jewish or Christian; 2) that are attributed to ideal figures in Israel's past; 3) that lay claim to God's message; 4) that build upon ideas in the OT; 5) that were composed mainly in the period 200 BC to 200 AD.

The importance of the Pseudepigrapha, in a nutshell, is that it gives us a "better understanding of the history and of the thought of Jews during the centuries that preceded and followed the beginning of the common era" [AD]: Charlesworth, p. XXVIII of the Introduction. Four main themes or theological concepts occupy these writings: sin, evil and theodicy (the vindication of divine justice in relation to evil); the transcendence of God; belief in a Messiah; resurrection and paradise.

### **THE BOOK OF THE GIANTS**

One of the most important texts coming under the heading above, for our study, is the fragmentary Book of the Giants, a literary work largely concerned with Enoch and the story of the Watchers, which was widely read (and translated) throughout the Roman Empire. It was believed to have been in circulation among the Manicheans, an heretical sect founded by Manichaeus (215-276 AD), a Persian religious leader. Some of the most revealing work on the Book of Enoch has been done by the notable biblical exegete (scholar) J.T. Milik who stated it was his belief that the books attributed to Enoch, found at Qumran (the Dead Sea Scrolls) were originally of pre-Christian origin, and originally included an intact "Book of Giants" (instead of the existing replacement "Book 2" of "Enoch" known as the Similitudes). If it is surmised (with Milik) that the Similitudes are a late Christian work, this fact could account for its replacing the much earlier Book of Giants which is possible considering the latter's popularity among the heretical Manicheans (and unpopularity with the early Church!)

An important article by the scholar, W.B. Henning, appeared in 1943, entitled "The Book of Giants", a sort of commentary on the fragmentary text. To Henning belongs the credit of recovering the work from various fragments i.e. before the discovery of further (and older) pieces at Qumran. The Book/s of Enoch survive only in Ethiopic translation dating from about 400 AD - that is to say until copies of Enoch written in Aramaic were found among the Dead Sea Scrolls.

Enoch himself lived before the Flood when the world was very different, at least in ancient imaginations. We are acquainted with the early story the Book of Enoch (and Genesis) tells: the fallen angels, the cohabitation, the birth of giants, the resultant strife. The Book of

Giants retells part of this story and dwells on the exploits of the giants. The Qumran fragments concern the baleful dreams of the giants and Enoch's attempts to interpret them. As we read, Enoch also tried to intercede with God on the giants' behalf. It is probable that some of these accounts were derived from Near Eastern mythology and indeed one of the giants is called Gilgamesh, a Babylonian hero, subject of the epic written about 2000 years or more before the birth of Jesus. We are going to discuss the significance of the Epic of Gilgamesh in later chapters.

### **The descent of the Egregori**

Henning mentions the fact that the story of the Book of Giants viz. the part dealing with the fallen angels and their giant sons led Mani (as Manichaeus is known) to transform into, or consider the fallen ones as, demons - an idea we have seen before. The angels rebelled, were captured, but two hundred escaped to earth. Mani who attempted to use the Book of Giants for his own ends, interpreted the puzzling expression of Gen 6; 4, as "when the Egregori (Nephilim) descended, the abortions were already in existence". Mani understood 'Gibborim' to mean giants throughout and apparently had no difficulty with the various terms interpreted as "giants". The "Egregori" and their giant progeny in Mani's version of the Book of the Giants are defeated by the four archangels, Raphael, Michael, Gabriel, and Israael. No details are given in the Book of Enoch about the individual feats of the giants, but Mani mentioned king Og of Bashan, who managed to survive the Deluge.

One fragment says "many were killed, four hundred thousand Righteous.." As Henning remarks, these Righteous may have perished when the Egregori descended to earth. The hard labour imposed on some tribes by the Egregori/giants may be due says Henning to the insatiable needs of their giant progeny, (P 62 of the Bulletin in which Henning's article appears). In another fragment we read "Thereupon now Sahn the giant was very angry and laid hands on Mahawai the giant, with the intention of killing him..." In another place we are told "those are the Egregori and the giants that came out of the women.." (p. 69)

Henning goes on to translate and comment on a significant passage from "The Book of Giants". "The angels themselves descended from the heaven to the earth. When the two hundred demons [Mani's interpretation] saw those angels, they were much worried...They assumed the shape of men and hid themselves. The angels forcibly removed the men from the demons, laid them aside, and put watchers over them...the giants were sons with each other in bodily union ..." (p. 69) Eventually after a long and hard struggle, as we have learned, the demons were overcome by the four angels. According to Georgius Syncellus, writing in the 8th century AD, says Henning in a footnote, there were three generations: the Giants; the Nephilim, their sons; the Eliud, their grandsons. In the Book of Enoch, the giants are killed or rather incited to kill each other before the Egregori are punished. Their spirits, we are told, shall roam the earth until the day of judgement.

"Before the sons of the giants were born", a concluding fragment tells us, "who knew not Righteousness and piety among themselves, thirty-six towns had been prepared and erected so that the sons of the giants should live in them, they that come to beget...who live a thousand years."

### **THE DEAD SEA SCROLLS AND THE GIANTS**

Dating the Scrolls with any great accuracy, as with all the books of the Bible, is not possible. However, radio-carbon techniques and artefacts from the period do help. It is generally accepted that the Scrolls date from about 200 BC (or earlier) to, say, 100 AD - at all events much, much earlier than our only previously existing texts.

A fascinating compendium of Qumran fragments (see pp 246-250) is given coherent form in the DEAD SEA SCROLLS by M. Wise, M. Abegg, and E. Cook (first published 1996). The authors summarise the event/s then give the relevant DSS lines.

The wicked giants brought both knowledge and havoc as we are told in Genesis. "...they knew the secrets...they killed many...they begat giants...The fallen (or descended) angels exploited the fruits of the earth and began to choose animals on which to perform unnatural acts, including humans. Animals named for the purposes of miscegenation, are donkeys, asses, rams, goats, and ...from every animal..." The outcome, as the editors state, was perversion, and a brood of monstrous beings: "...they defiled...all the earth was corrupted...they were seeking to devour many..." (p. 247)

### **Dreams of the giants**

These giants are soon troubled by dreams and visions. Mahway, the titan son of the angel Barakel, tells of these initial dreams to his fellow giants. He sees a tablet being immersed in water, and when it emerges, all but three names have been washed away. The dream seems to foreshadow the destruction of all people except Noah and his sons by the Flood. The giants then discuss the dream. "This vision [tells of] the spirits of the slain complaining about their killers and crying out that we shall die together and be made an end of..." (248). Then Ohya [a child of Shemihaza, the rebel ring-leader] said to Mahway, 'Who showed you all this vision, my brother?'...Then Ohya said to Hahya [another child of Shemihaza], "...it is not for us [to resolve the crisis] but for Azazel...for the children of angels are the giants who would not let all their loved ones be neglected...we have strength..." (248)

However the giants realise the futility of fighting against the forces of heaven. In the following fragment, Gilgamesh speaks, "I am a giant and by the mighty strength of my arm ...anyone mortal [I can defeat]...but I am not able to stand against the opponents who reside in heaven..." (249)

Ohya tells of his dream of a tree uprooted except for three roots, which could be interpreted similarly to the first dream. Ohya implies that the dream's message refers only to the demon Azazel and suggests the destruction is only for the earthly rulers. More dreams afflict the giants, which appear to bode ill for the giants. Some of those who dreamt spoke to the "monsters" (the progeny of miscegenation?) saying that "...in my dreams I was watching and there was a garden and gardeners who were watering ...two hundred trees and large shoots came out of the roots...then fire burned all the garden ..." (249). Then those who had had dreams told the giants.

### **Enoch's interpretation**

It is suggested thereupon that Enoch be called upon to interpret the dreams. Ohya said to the giants that he too had had a dream in which the Ruler of Heaven came down to earth. "All the giants and the monsters grew afraid and called Mahway and sent him to Enoch to interpret the dreams...[so that he could say] how long the giants have to live..." (249) Mahway reaches Enoch and requests an interpretation. "Mahway said to him, 'The giants await your words and all the monsters of the earth...we wish to know from you the meaning...'" (249)

Enoch gives a grim message of judgement but with the hope of repentance on the part of the giants. The next fragment says that this record of Enoch's judgement is "in the very handwriting of Enoch, the noted scribe...In the name of God the great...to Shemizaza and all his companions...let it be known to you...your licentiousness on earth...and the harm that you have done to it...until Raphael arrives, destruction is coming...a great flood...which will destroy all living things...[this is] the meaning of the matter...But for now [you can] loosen the bonds binding you to the devil...and pray." (250).

#### OTHER OT BOOKS AND GIANTS

Most of the other books in the Charlesworth volumes have little bearing on our theme, but one, "The Sibylline Oracles", is especially noteworthy insofar as it exhibits conspicuously the influence of the Greek poet Hesiod, (whom we shall be mentioning in another context), markedly his poems WORKS AND DAYS and THEOGONY. As in Hesiod, the Sibylline Oracles divide one half of world history into four eras, each one worse than the previous, followed by the fifth age in which the world is destroyed. The sixth age, the Golden Age, is said to be the first after the Flood. (see Book 1).

The "Oracles" or books were written in the period mid-second century BC, to the seventh century AD. (Hesiod, like Homer, lived in the eighth century BC).

Apart from the Hesiod similarity, there are many reflections of the Genesis story in the Oracles. The Watchers are mentioned, who were "mighty, of great form" as belonging to the second generation; the fifth generation, "a far inferior race" [than the fourth], "were insolent, much more than those Giants.." (Book 1; lines 100 and 120) The Watchers here are a generation of humans compared to the "Watchers" of 1 Enoch, 6-16, who are identified with the fallen "sons of God" in Genesis, 6. Their mastery of varied skills is common to both books as is their punishment by fire.

#### Hesiod's account of man's remote past

In Hesiod's THEOGONY, the Giants spring from the earth when it is impregnated by the blood of Heaven, who had been castrated by Cronos (of whom more later) and they are also mentioned by Homer in his ODYSSEY. In the Septuagint version of Genesis, the Giants, as we know, are begotten by the fallen "sons of God". Here the Giants are identified with the Watchers. Philo of Alexandria in his work DE GIGANTIBUS (Concerning the Giants) reflects allegorically on the treatment of the Giants while that other notable Jewish writer and historian, Josephus, in his ANTIQUITIES OF THE JEWS, remarks on the analogy between the story of Genesis 6 and the Giants of Greek mythology, another important theme we shall explore.

The Oracles speak of the seventh generation of Titans (giants) who will arise, "another grievous, mighty second race of earthborn men". As J.J. Collins points out in his footnote (p. 342) in the Charlesworth edition, the Titan giants were in Greek mythology, the children of Heaven and Earth, Cronos being the younger of the Titans, as well as their leader. The revolt of the Titans against the supreme god, Zeus, is told in Hesiod's THEOGONY, where they were defeated by the thunderbolts of Zeus.

Book 2 of the Oracles recounts how Uriel "the great angel...will lead all the mournful forms to judgement, especially those of ancient phantoms, Titans, and the Giants, and such as the Flood destroyed." Part of Book 3 returns to the subject of the Titans: "the tenth generation of articulate men" arrived after the Deluge: "the time when the Flood came upon the men of old". This was when "Cronos and Titan and Iapetus reigned [giants all] the best children of Gaia and Ouranos [Uranus, more commonly], whom men called earth and heaven, giving them a name because they were the first of articulate men". (Book 3; lines 105-110). Hesiod's THEOGONY parallels the account of the Titans here, but in Hesiod is interpreted euhemeristically (a notion that the classic gods are merely deified national kings and heroes and their miraculous feats exaggerated traditions of actual events).

In all, there are 14 books of "Oracles" - not all complete by any means. The concluding lines to Book 3 seems a fitting end (to this section mainly alluding to giants) by Sibylla (the Sybil, the author) : "when the world was deluged with waters, and a certain single approved man was left floating on the waters in a house of hewn wood with beasts and birds so that the world might be filled again, I was his daughter-in-law and I was of his blood. The first things happened to him and all the latter things have been revealed, so let all these things from my mouth be accounted true". (820-830)

One (Book 3) of the four books of Baruch makes a notable reference to the giants. Baruch is speaking to an angel who says that "When God made the flood upon the earth he drowned every firstling and he destroyed 104 thousand giants and the water rose above the hills...". Baruch, mentioned in the Book of Jeremiah, became an important name (or pseudonym) in later times. In the second century BC, 1 Baruch was written; after AD 70 (when the Jerusalem temple was destroyed by the Romans) Books 2 and 4 were written.

"The Testament of Solomon" from about the last century BC or the first AD, is a mixture of religious legend and belief. It possesses a fecund demonology for those interested in the subject. The introduction to the text by D.C. Duling (in Charlesworth) has a salient paragraph on the demonology in the book, which has a bearing on our interest and is worthy of mention (p. 953). The Testament, Duling points out, shares the belief that demons are fallen angels, or at least the offspring of fallen angels and human women. In Jewish literature these offspring are often thought of as giants, and the Testament reflects this view. The "demons" are primarily spirits who change forms [to have intercourse with mortal females?] who can also be perceived as gods if the names of their thwarting angels are unknown. "Their forms include heavenly bodies perceived as vices or persons, forces of nature...fire, wind...mythical personages...dragons, satyrs, some female, some having more than one head...Beelzebub is their ruler. "

Many of the demons are stars [significant!] or are associated with the stars. "Demons reside in constellations and because they can fly, often overhear God's plans for the life of men and know the future." They frequent desolate places; their main function is to initiate wickedness: immorality, natural disasters, deformity, disease and death. The similarity between the "demons" described here and the (wicked) giants of the Old Testament is obvious.

#### More on the Watchers

"The Watchers" have been mentioned several times, because they (or the interpretation) is of great moment to our study as the progenitors of giant beings. We should attempt to say a little more about them, but prefacing our remarks by some truly percipient statements encountered in Julian Jaynes' THE ORIGIN OF CONSCIOUSNESS. One of these is the notion that when reading anything about remote ancestors we have to be conscious of the fact that early civilisations had a profoundly different mentality from our own so that "the gods" for example were in no sense figments of the imagination, but indeed occupied man's nervous system. All lands were owned by gods, and men were their slaves. As we see in the Bible, each city had its king, closely identified with the city-state god.

One of the biblical cities (or territories) is called Shumer, or Shinar and it is generally thought that the "cradle" of civilisation was Sumer: this name literally means "land of the Watchers". Graham Hancock, in *FINGERPRINTS OF THE GODS*, suggests that the Watchers were intermediaries between men and god. The Egyptian Book of the Dead uses the term Watchers: "Deliver thou the scribe Nebseni whose word is truth, from the Watchers...may these Watchers never gain mastery over me..." For the ancient Egyptians, the Watchers were the god-like creatures, Anubis, Horus and other "sovereign princes". As we saw a class of evil angels is first described in 1 Enoch as the Watchers; In Jubilees we learn that at first the Watcher angels were good, sent to do uprightness and bring judgement on earth, as the text says. Some of them "fell" we know and dwelt in the third heaven or in hell; the good Watchers resided in the fifth heaven.

A paragraph towards the end of the Alta-Vista Internet pages on "The Sons of God" which comments on the books of Enoch and Jubilees seems most apposite to conclude this section and to remind us of a statement made earlier: Jewish religious authorities concerned that the growing worship of angels would be a threat to belief in one God, excised works like that of Enoch and Jubilees from canonical literature...making them part of what is now known as the apocrypha and pseudepigrapha. In an attempt at clarification, I must point out (or repeat) that some scholars prefer the expression deuterocanonical to pseudepigrapha, so that one may encounter bibles (and studies) where only one of these terms is used. An interesting remark is encountered in Paul's first letter to the Corinthians where he says that women should keep their heads covered in church "because of the w/Watchers" [meaning angelic beings] (Cor, 11: 5-10).

#### Philo and giants

Philo of Alexandria (c. 30 BC to c 40 AD) wrote many tracts on religious themes among which was the *DE GIGANTIBUS* (on Giants). Philo regarded the Scriptures he interpreted allegorically as the inspired word of God and this of course colours all his judgements. For him, the heroes of the Scriptures are demi-gods, possessing a greatness above nature. However he does speak of the giants as "evil ones...cloaking themselves under the name of angels.." (*DE GIGANTIBUS*, p. 455 in the Loeb Classical Library edition) and he seemingly takes their existence seriously. Philo was one of the most influential of early writers; it may be that his interpretation of the "sons of God" as "they who live in the knowledge of the One.." ("On the Confusion of Tongues", section 145), has much to recommend it.

Philo interpreted the OT allegorically whereby mythical elements could be rendered acceptable. According to him, the so-called "mythical" stories of the OT possess an inner meaning whereas pagan myths do not. As R. Williamson says in *JEWS IN THE HELLENISTIC WORLD*, p. 173, "Philo is quite sure that Moses did not introduce myths into what he wrote since 'myth-making is a thing most alien to him' ". (*DE GIGANTIBUS*, 58) and with reference to Genesis, 6:4, Philo writes that "it is no myth at all of giants that he [Moses] sets before us; rather he wishes to show you that some men are earth-born, some heaven-born and some God-born" (60). The reference to the "myths of the poets about the giants" (58) may be, as Williamson says, an allusion to Homer who did record myths.

#### **THE "MESSAGE" OF THE APOCALYPTIC TEXTS**

Some apocalyptic literature is non-canonical, which means as we have learnt, that it is part of apocrypha. In this context an apocalyptic text simply means that basically it purports to tell of future happenings. One of the most rewarding of this type of script we have considered: the Book of Enoch. J.C. Burkitt transposed a series of lectures he gave (1913) on "Jewish and Christian Apocalypses" into a small but percipient book (written for the British Academy) on this subject, in which discussion on the Book of Enoch predominates. A quotation from Burkitt appears to sum up well the situation when apocalyptic writing flourished. "They are [the apocalypses] the most characteristic survival of what I will venture to call...the heroic age of Jewish history, the age when the nation attempted to realise in action the part of the peculiar people of God". (p.15). The Book of Enoch is an attempt, says Burkitt, to unify the world in all its aspects, a world which is the national destiny of God's chosen people. It contains a serious attempt to account for the presence of evil in human history. "Enoch" and the gospel of St Matthew are similar in these aims, but it is instructive to know that the original is Enoch - not the other way round. In fact the gospels can only be really appreciated by a prior knowledge of the Book/s of Enoch. The giants, for instance, to Enoch and to his readers (or hearers) were real figures who, in later ages, had to be overcome. Thus the apocalypse was intended as an encouragement for their contemporaries, as Burkitt points out, so that the Jews were nerved to continue their struggle to achieve their national ideals...

#### Revelation according to St John

There is no doubt however that the most significant, (or well known) book of apocalyptic writing is the "Revelation" attributed to the Christian prophet John (not of course the Apostle) since he was writing about the end of the first century AD, long after the martyrdom of Jesus. John focussed on the vision of the ancient prophets regarding a "Golden Age" for Israel and the coming of a Jewish Messiah - which might or might not be imminent. John truly believed that the messages he wrote down had indeed come directly from God.

"Apocalyptic proper," says H.S. Bellamy, "is mythological reportage of cosmic and terrestrial events which took place in the dim past..." (*THE BOOK OF REVELATION IS HISTORY*; his introduction, p. 10). As long as we do not understand the term "mythological" as meaning not true, (a point we have made before) this seems a good definition. (Bellamy wrote a number of very interesting books in the 40s about biblical and cosmic themes.) Another quote from Bellamy: "The mythology of Revelation is infinitely richer than that of the books of Daniel, Exekiel, Isaiah and of Enoch and others...indeed on closer investigation the bulk of the Book of Revelation is found to be derived from unknown other, extra biblical sources". (Introduction, p. 14)

#### Bellamy, Hoerbiger and earth history

Reading Bellamy it is clear that he had an axe to grind; his was no task of exegesis or commentary; the reason why he wrote his book "is the interpretation of the 'mythological' passages of the Book of Revelation". For him, Revelation is a collection of cosmological myths, and this material he maintains is translated or adapted from some unknown source of folk-literature and NOT compiled from Old Testament texts.

Bellamy was a disciple of Hoerbiger who wrote his influential (and revolutionary) books on cosmic theory in an attempt to explain some of the most puzzling and abiding problems in any consideration of earth's history. Hans Hoerbiger was an Austrian cosmologist who advanced his theories largely in the second decade of the twentieth century. We shall learn more of him in a later chapter. Suffice it to say here that Bellamy's interpretation of the often seemingly weird descriptions and events met in the Book of Revelation, are all coloured (perhaps it would be better to use the word, informed) by Hoerbiger's cosmogonic theory. Accordingly, while of course there is

no substitute for reading Revelation as THE supreme example of apocalyptic literature, it is fascinating to see Bellamy's explanations of an otherwise very puzzling text.

We cannot here go into these interpretations, but we will be looking at some of the theories which occupied Bellamy and Hoerbigger a little later, as they relate to giants and gigantism. At this juncture we simply introduce them and their beliefs.

So far, literary allusion to giant beings and their activities has been the main theme. We have laid under contribution biblical and extra-biblical material to this end. Time now to explore and examine archaeological and related evidence for some of these biblical statements (and events) which will involve an element of relevant research into biblical history and that of the Middle and Near East. Ancient wonders of the world, and mysterious constructions in various parts of the world, including Britain, South America, the strange stories of the walls (and Tower) of Babylon and of Jericho, all have been associated with giants at various times by various writers.

## **Chapter 6: Evidence From Archaeology: Ancient History And The Giants**

PROVING the truth of the Bible, or more accurately, that events mentioned in the Bible are capable of verification, has been the goal of many writers. Sometimes the evidence is partial or lacking in persuasion; but often it is convincing to those of open mind. We have reviewed the accounts of the biblical authors which many regard as revealed truth in relation to giant beings. Revealed truth or not (depending on your perspective), the activities of giant beings in early history are indelibly printed on earth. We can now look at this evidence.

### **THE BIBLE AS HISTORY**

Defining what is history is the basic problem. History is not a science which can be verified. As we saw in our first chapters, subjectivity is a besetting sin of the history (and Bible!) writer. Added difficulties are to do with the sources: are they first or second hand? (usually the latter) What is to be treated as myth and as legend? What IS history? One definition says that it is the "process by which we investigate sources, primarily documentary". (Clarke, BIBLE COMMENTARY, p. 302) On this definition, archaeology is not history per se but it is a valuable and reliable concomitant.

Biblical archaeology, says Clarke, is the science by which the life of bible times is reconstructed and the message of the Bible illustrated. Archaeology describes the study of PRE-history and the unwritten evidence of the historical period. Pre-history may be defined as information about human culture drawn mostly from flints and other stone work from the ages preceding the invention of agriculture, pottery, metallurgy and writing. One well-known major difficulty facing archaeologists is the fact that interesting sites have often been covered and built on several times throughout the ages.

Palestine has yielded evidence of Paleolithic man (of the early stone age c. 2,000,000 years BC) since some skeletons found are clearly of a type akin to that of Neanderthal man. It is thought that they (the Neanderthals) lived contemporaneously with homo sapiens. One of the most famous of archaeological discoveries was the discovery (in 1798) and deciphering of the Rosetta Stone which effectively began Egyptology. Many Egyptian monuments have pictures of Semites which illustrate the entry of the Hebrews into Egypt. Excavations in Crete have revealed the existence of the Minoan age; the connection with the OT here is that the Hebrews believed the Philistines came from Crete - something we have already noted. Excavations in Egypt, (particularly) in the Sinai, and in Assyria (western Persia or Iran) have given some back-up to biblical stories such as those concerning Abraham, Isaac and Jacob. Discoveries in Babylonia, especially in the southern part of Mesopotamia, shed light on the Sumerians, a non-Semitic people dating from the 4th millennium. Maybe Palestine and Syria yield most evidence for biblical history, as archaeological discoveries in for example, Jericho, Jerusalem, Samaria, Ugarit, where various constructions, camps, pottery sherds, and seals reveal the existence of ancient civilisations.

### **Biblical truth**

Recent excavations have suggested the biblical truth of the Flood or the fall of Jericho to Joshua. It is not only artifacts of course that are revealing but many documents have been found that shed light on the lives of the ancient people of the Bible. Egyptian kings have recorded their conquests in Palestine which are familiar to us in the Bible. Unearthed temples and strongholds bear witness to places described in the OT. Records from Assyria name such as Judah, Ahab, Joash, Hoshea and other biblical figures. Babylonian records tell of when king Nebuchadnezzar took Jerusalem.

Artifacts aplenty have been unearthed in Israel, dating from about 20,000 BC to 10,000 BC, such as tools and art objects. Many artifacts from subsequent centuries have been found in biblical named sites all proving that the territory was occupied by civilised races from the earliest times. After about 3,000 BC written records on papyrus and on stone added to the archaeologists' discoveries. Excavated remains of city walls testify to the veracity of biblical stories. The Middle Bronze Age (2000 BC-1550 BC) is rich in ceramics, remains, artifacts of every kind; this age is usually linked to the biblical patriarchs.

The Late Bronze Age (1550-1200) is of special interest inasmuch as from this time on, archaeological evidence has a direct bearing on the Bible. This period is historical because we have literary and administrative records. This is also the era of Egyptian dominance about which evidence has been revealed. The exodus event is traditionally dated in this period as is the Israelite occupation of Canaan and archaeological excavations appear to substantiate these.

The Early Iron Age from about 1200 to 900 BC marks the transition from the use of bronze tools (and weapons) to iron. It was in this period that the Philistines, one of the Sea Peoples, settled for the first time in the eastern area of the Mediterranean lands, (12th century). Phillistine influence began to be felt in Palestine about 1200 BC; only after their defeat by the Egyptian king, Rameses 111, did the Phillistines settle in the southern plain of Palestine. Their main strongholds were Gaza, Ashdod and Gath (from where Goliath came). The word "Philistine" has come to have a bad press but this is to do the race a disservice. In fact, excavation has shown that the race was superior to the Israelites, revealing that the latter were generally content to follow their neighbours' culture forms.

### **Human development**

We have mentioned the Paleolithic period from which stone tools have been found (some 2.5 million years ago). This early stage of human development, homo habilis, as it is called, was followed by homo erectus, who had the ability to use more advanced tools. This stage lasted till about 350,000 years ago. Neanderthal man appeared about 125,000 years ago, but it was not until about 40,000 years ago that fully modern skeletons (of Cro-Magnon man) have been found, the so-called homo sapiens or intelligent man. These dates are of significance in the light of theories of the development of man we shall be discussing later.

## THE DELUGE

The Flood as we understand it was occasioned by God's anger at mankind's wickedness in which the giants and their offspring played a large part. Many attempts have been made to verify the biblical account of this catastrophe which must have taken place at a time when there were people on earth to experience, survive and describe it. The excavations of the famous archaeologist, Sir Leonard Wooley, in 1929, in the ancient city of Ur, the reputed birthplace of Abraham, have proved that the Flood really did happen. The earliest traces of settlement in and around Ur go back to about 5000 BC. Wooley's account stated that evidence showed that the inundation engulfed an area north-west of the Persian Gulf, an area about 400 miles long and 100 miles wide - the whole world for inhabitants of the plains in those days. Judging from clay strata and traces of human habitation in them Wooley judged the Flood had taken place about 4000 BC.

### Gilgamesh

At the turn of the twentieth century the amazing discovery of the story of Gilgamesh, now known as "The Epic Of Gilgamesh", mentioned earlier, corroborated the archaeological evidence. Written in Akkadian, a diplomatic language of the second millennium BC, its hero was probably a historical character, the king of a Sumerian kingdom, who ruled in the third millennium BC (say c. 3,500 BC). Even this Epic is not by any means the original story; there is a predecessor in an Old Babylonian epic which may itself have had its origins in an eye-witness account. A series of expeditions has also tried to locate the final resting place of the Ark of Noah - on Mount Ararat, in Turkey. Much of the latest evidence does seem credible as to the exact location of the giant boat.

From the Bible we gather that Abraham left Ur 650 years before the Exodus. The Israelites wandered for many years in the desert towards the Promised Land under Moses's leadership; this took place in the thirteenth century BC. Abraham himself must have lived about 1900 BC; these dates are evidenced by archaeology. Discovered documents from ancient sites have proved that the stories of the patriarchs in the Bible are not legends but happenings that can be accurately dated.

### Remarkable structures

Scholars searching around the Jordan discovered remarkable structures of tall stones in oval formation and with huge stone blocks over them to form a roof. They are believed to be megalithic graves, often referred to, in many different parts of the world, as "Giants' Beds". The global incidence perhaps points to an ancient mass migration? In 1918 a dolmen (or megalithic grave) was discovered near the biblical city of Amman, modern capital of Jordan, which corresponded approximately to the measurements given in the Bible about the bed (or grave) of the famous king Og: thirteen feet long and six feet wide. Investigations have proved that huge dolmens are common in Palestine especially in the land where king Og of Bashan is said to have ruled. Bashan, we remember, is called the land of the giants (Deut 3;13) Other dolmens are to be found in the area of Hebron, where the scouts that Moses sent out saw the giants, the sons of Anak (Num 13;22) They must also have seen the massive stone graves which have been discovered at Hebron.

"These huge stone graves and the stories about giants bear witness to the colourful and varied history of the Land of Canaan..." (THE BIBLE AS HISTORY, Werner Keller, p. 149)

King Ahab, much mentioned in the Bible (see Kings) has several stories narrated about him some of which are proved by history. In the area over which he ruled for example, the huge stone blocks of the fortifications form walls 15 feet thick; other excavations have revealed similar gigantic constructions.

### Babylon and Jericho

Babylon is famed as one of the oldest cities in the world and as (in biblical times) "Babylon the Great, the mother of prostitutes and of the abominations of the earth" (Rev 17; 5) After a great deal of excavation part of the temple of Marduk, at Babylon, on the Euphrates, rebuilt by Nebuchadnezzar in about 560 BC, was exposed opposite to the Ziggurat pyramid or tower. In Gen. 11; 3,4, we read: "Come, they said, let us build ourselves a city with a tower that reaches to the heavens, so that we may make a name for ourselves." (Marduk and "making a name" will be discussed later in this book.) It is worth mentioning that archaeological evidence has corroborated the brick-laying techniques described in the Bible; i.e. the use of only special types of brick. Unfortunately most of the remains of the Tower of Babel lie in the water; the Ziggurat, which maybe was the Tower itself, was once, even when unfinished, three hundred feet high. Excavations have also revealed the city's huge double encircling walls, with large statues at intervals.

If Babylon is one of the oldest cities of the world maybe the oldest is Jerich, inhabited since at least the early stone age. There was a communal life there in 7,000 BC. Excavations have brought to light a massive stone tower and city walls six feet thick. A fortress and a necropolis have been unearthed as have further walls. The walls of Jericho are of course famous for having collapsed under the onslaught of the Israelites' trumpet blasts, but few remains have been found of these walls. However this does not prove one thing either way; it may just be that the walls were built of dried brick whose ruins have been dissipated by time and weather.

### MYTHS

Some of the stories in the Bible have to be accounted myth in the modern sense, that is, not true - but only according to modern lights: if it sounds too far-fetched it may be myth. But proving it is another thing. Obviously the world was a very different place in those days, three thousand or more years ago. What is unbelievable today may not have been so then.

Myth itself is a literary genre. In the Bible, and in Near Eastern texts, myth is used to relate the deeds of gods or heroes, deeds which tend to be independent of a historical, geographical or chronological context and take the form of participation in a cult, usually of fertility. "These elements," says Soggin, "are often presented as being ABOVE and coming BEFORE: above the world and before history." (INTRODUCTION TO THE OT, p. 50).

Myth however, as it is presented in the Scriptures, is not non-historical; myth tends to deal with gods and heroes, it is true, but much, if not most ancient history tends to deal with kings and their actions, often grossly exaggerated. The biblical myth belongs not to the world of fantasy but to that of the cult, "actualizing a primordial event for the benefit of those who take part, the community". (Soggin, p. 51). Myth therefore is capable of expressing historical facts, of producing tangible historical effects. A mythical narrative, as Soggin points out, may effectively retain the memory of real religious experiences, but which are hard to verify. The biblical writers it may be believed, did try to eliminate the mythical view of the universe from their texts; God, in their writing aims, revealed himself in history and not in mythical narratives. Therefore it follows that personages (patriarchs or giants) are not to be treated as make-believe but as beings essential to the world view of the times. Clearly the biblical relation of the beginning of days is IN MODERN EYES mythical. On the

other hand, there are "myths" which speak of the struggles of God the creator, against the forces of chaos. Admittedly it is not easy to tell what exactly is historical and what is pure myth; as Soggin says, ancient myths have been taken and inserted into historical contexts, thus losing the ahistorical character of myth. In practice, therefore, much of what appears to be mythical is in fact allegorical or symbolic of a higher truth: as an instance, pertinent to our subject, is the story (or myth) of the Titans who tried to scale heaven, which really it may be thought illustrates the arrogance of the king of Babylon (Isa. 14): and several biblical stories MAY be so interpreted. In distinction is the death and resurrection of Jesus which took place in a real place (Jerusalem) and in real time (under Pontius Pilate in 30 or 33 AD) and so this is no myth.

Often we can date biblical events with corresponding events in history of which there is no doubt. Israel did try to "demythologize" the universe and on many occasions it succeeded. Clearly a three-layered universe and one where God constantly intervened in human affairs to reward or punish, is a reflection of a mythical conception of the universe. Germane to our topic are the fragments of ancient myth which tell of the origin of a race of giants and heroes, offspring of intercourse between divine beings and mortal women. (Soggin).

#### Evidence of giant existence

Apart from the biblical pages is the ever growing evidence unearthed all round the world of the existence of giant races in the remote past. The discovery of huge hunting weapons, of stone implements, of axe-heads which would be impossible for ordinary men to handle suggests some larger than modern life creatures. Large teeth, proved not to have been of animal origin, have also been discovered. There appears to be no doubt from all available historical evidence, that creatures of giant size once existed (for example the dinosaurs) and that at one time everything was larger; why then not man himself? - his huge footprints have been discovered. We are on the trail of the intelligent giants who built the vast stone monuments seen around the world. Reports of findings of huge skeletons exist but not the skeletons themselves; the unearthing of fossilized bones, of any kind, is a comparative rarity. These reports of finds and of giants themselves are however legion. How do we explain them?

#### A reason for giantism

Roy Norvill's book, GIANTS, has a fascinating potential reason for ancient giantism, in his chapter on Cause and Effect. It is important because it relates closely to one of our later chapters. Radiation he maintains is a cause of gigantism (or giantism). In past times there may have been certain distortions of earth's protective atmospheric blanket. There are mentions of a larger sun and a shorter day in old records. This indicates that our planet may have had an orbit which took it nearer the sun, and consequently the radiation would have been greater. Theories have been advanced to indicate that upheavals may have occurred in the remote past sufficient to throw the earth into a different orbit. (Remember we read earlier of the "tilt" of the world when considering a Judaic text.)

A more mundane theory (unprovable one way or the other) is that the giants came from the now sunken land of Atlantis, of which more later. Escaping from their doomed continent, the Atlanteans could have gone west into the Americas as well as going east into the Mediterranean area. The immense and aged constructions discovered in South America give rise to this thinking. While ancient legends abound regarding giant beings in the Americas, it may be that the most convincing evidence is the building on a majestic and gigantic scale that is found there. Blocks of stone weighing upwards of one hundred tons were carefully put in place - after being transported over rough terrain. We cannot now envisage how they did this. If giants had a hand, literally, in the construction it would seem to bear out the traditional belief that the giants possessed some secret knowledge, notably about scientific skills. Sachsayhuaman and Tiahuanaco contain some of the most remarkable building remains where gigantic stones were used. In fact, there are numerous legends of a race of WHITE giants known by the Indians as the Viracocha race.

Not only great building feats but tunneling feats have been attributed to the giant activity. These tunnels are found in several places in the world but when they were built, why they were built and how, remains a mystery. The only thing we know for sure is that these tunnels, especially those that stretch for hundreds of miles in Peru, are very old and extensive. Many huge earthworks made by man can be seen from the air in South America. Several interpretations of these, especially of the Nazca Lines, have been advanced, such as guides or signals to extra-terrestrials. (See my section on the ideas of Van Daniken.) The purpose of these designs and lines has still not been convincingly explained, however. A great many standing stones, dolmens and menhirs (prehistoric tall upright stones) are found all over South America, as well as megalithic (prehistoric) stone circles, all of which come to be related to giant activity. Regarding monoliths, (monuments consisting of only one stone) there is no better example than the Easter Island statues; one explanation for their existence is that they are life-size models of long gone giants.

#### STRANGE SIMILARITIES

Southern and Central America retain memories and legends of a giant race and indeed there are many puzzling similarities between the constructions, artifacts, even beliefs of the two land masses. Keen interest in time, the movements of the heavens and astronomy are characteristic of both areas, Egypt and the Mediterranean lands on the one hand and the Americas on the other. These similarities are too close to be dismissed as coincidence. So what is the explanation? Answers range from mass migration (from Atlantis, as mentioned), land bridges lost in the mist of time, now disappeared, but happening countless thousands of years ago, the spread of a common "culture" by enigmatic visitors, including those from outer space, voyages (and maybe trade) between the continents, presuming sufficiently sea worthy vessels were around then (whenever it was) - recalling the voyage of the Kon Tiki.

All of the South American tribes have their legends of an ancient giant race that once inhabited their land; a race of white people, exceptionally tall, who imparted much wisdom, then strangely vanished. In North America, finds of huge human bones have been reported as well as the discovery of mysterious burial mounds of great size. What evidence has been discovered in North America and around the world indicates a pre-historic era when giants walked the earth. Megalithic sites, traditionally associated with giants, found in the USA indicate their past presence in this land, if such associations are valid.

One of the most interesting places on earth with regard to mysterious remains is the island of Malta. Here strange huge stones, a temple constructed of immense blocks, many dolmens and the "cart ruts" worn into the rock dating from some 5000 years ago, indicate an ancient once flourishing civilisation, but mysterious, one whose members must have been physically much greater than modern day man. Closer to home, France has its share of giant monuments, many dolmens and, most famous of all, the most immense arrangement of stones in Europe, those of Carnac. The essence of the mystery of all these strange constructions in the world is that their PURPOSE is still unknown, despite several theories. No-where can we read why these monuments were built. It is all guesswork on our part. They

may have been astronomical in nature; they may have been temples or some sort of meeting place; the only thing we are sure about from the evidence of our senses is that they were built or erected on a giant scale with great precision. The question we ask ourselves when seeing these ancient constructs is: why so large - and why so precise? '

The detectable presence of giants?

As far as we can ascertain, giants were present in Britain in about 2000 or even 3000 BC which would coincide with the construction of the oldest burial ground (and it might be more than this) in Europe, Newgrange in Ireland, and the most enigmatic, Stonehenge in England. If indeed the latter is a type of computer which some adduce, predicting among other things eclipses of the sun and moon, the building of Stonehenge reveals a far advanced knowledge of the heavens: a science of the giants - which was then lost to us for millenia. Near to Stonehenge is the Avebury circle of stones; equally strange, and like the Nazca Lines having a significant design only when seen from the air.

It seems likely therefore that the technical skill shown in buildings, roads (once thought Roman), huge constructions of all kinds, has been lost over say the last three thousand years and only now is being partially emulated with the benefit of modern tools and equipment. More startling still, as indicated above, is the inescapable fact that megalithic people possessed not only great physical attributes but also knowledge on a truly advanced scale - of such as geometry, mathematics, and astronomy. Add to this their knowledge of what they knew as "energy" sites, lay-lines, springs of water, as places for their stones and monuments, and the mystery deepens further - unless it was part of the "secret" wisdom the giants possessed: as a gift of the gods.

Disappearance of the giants: a theory

Why are the giant beings no longer with us? A pertinent question. An ingenious theory begins with the premise that the age of the giants started to decline about 1000 BC, with the coming of the Iron Age. Before this the metals in use were bronze, copper and of course, gold and silver; non-metallic materials all. Iron may be thought able to nullify man's ability to detect radiation and man i.e, the ancient giants, would no longer be able to find these (and their) centres of power.

### **A mysterious race**

Archaeologists admit that it does seem that "a mysterious race of ancient times engaged in a gradual spread across the globe constructing massive buildings as they went. Their endeavours...have scarcely been approached in our modern day, let alone surpassed, despite the technological achievements of ...putting a man on the moon". (Norvill, p. 129) It is the amazing accuracy with which this race placed huge stones that is so baffling; how could they do it? One has only to consider the pyramids at Giza, or the city remains in South America. In every ancient site there is the tradition that giants were the builders.

### **THE PYRAMIDS**

The Egyptian pyramids and their (apparent) guardian, the Sphinx, still puzzle us today, although many hypotheses have been put forward to explain them. The difficulty is that no writing, no pictures, no hieroglyphs are to be found on the surfaces, inside or out, to give us a clue - very strange indeed when we realise that the ancient Egyptians lost no opportunity to embellish their monuments' surfaces with records and information. Although our historical knowledge of Egypt goes back only to some 4000 years BC it is realistic to presume that Egypt's civilisation goes back many years before then; probably millenia. All indications are that Egypt had an advanced technical knowledge that may have begun about the end of the last ice age, roughly 10,000 BC.

Looking at the pyramids is to be awe-struck. How was it possible to raise such huge stone blocks so high off the ground? We can not do it now. If the builders of the pyramids were giants or were ordinary people helped and instructed by giants, this only goes part of the way to explain these amazing constructions. Another theory advanced is that the pyramids were designed and built by a race whose origins were not on the earth. Semi-divine beings or creatures from an infinitely more advanced civilisation might have had the ability. (See later chapters.) Whoever the builders were, one thing is inescapable: they had knowledge of a skill which has now been lost to modern man. The secret of levitation may have been part of this skill. The power to levitate has been in man's consciousness for aeons. It may once have existed. In any consideration of man's remote past nothing can with confidence be ruled out. Who two hundred years ago would have taken seriously the idea of flying machines, to say nothing of rockets to the moon?

### **Astral man**

Norvill has an interesting comment on the passage in the Book of Enoch where he (Enoch) hears a voice speaking to beings (guardians or watchers) in one of "the Heavens" who are clearly immortal and where at the same time a contrast is implied between them and ordinary men who are mortal. We have here, maintains Norvill, a distinction between material man and what he calls "astral man". A school of thought has it that astral man was the first intelligent being on earth who later evolved into material man. According to this theory, appraisal of the Bible allegories has shown that the giants evolved as progeny of semi-spiritual beings; not only the giants but all mankind. (Refer to ideas of Sitchin and others in later sections.)

### **The Golden age**

Deducible from all ancient writings and aged oral tradition is that there was once a Golden Age (mentioned earlier) and that mankind has degenerated or recessed ever since. This first age was one of some innocence and a goodness supreme; the second age of silver saw something of a deterioration; the third age of bronze sees more degeneration; and the fourth (our age), that of iron, is worst of all. (These concepts will be treated in more detail in relevant later chapters.) It is difficult not to agree with Norvill: "Man has held a cyclic existence on earth for millions of years - a series of rising civilisations that have achieved a peak and then been wiped out by natural upheavals. It is my feeling that opinion should also now be revised to allow for the existence of giants". (p. 155)

### **THE SEVEN WONDERS OF THE WORLD**

It would be opportune at this stage to consider a theory or belief that giants were associated with the building of the "Seven Wonders of the World". We have already to an extent mentioned one of them, the pyramids, mainly because it is the only surviving wonder of the seven. The reason for their construction on such a giant scale is more obvious in some cases than in others; some have clear utilitarian purposes. But the motive force? I believe it is convincingly encapsulated in Peter Clayton and Martin Price's book, THE SEVEN WONDERS OF THE ANCIENT WORLD, where the authors say that "it was the search to outlive the mortal limits set upon us that was at the very root of the idea ...to give some semblance of immortality in overcoming the frailty of life's short span". (P. 4) It was the Greek historian, Herodotus, in the 5th century BC who first gave the world the idea of "wonders" of the then world (the "seven" had not all been

built by his lifetime). The two most impressive for him were the Egyptian pyramids and the city of Babylon. Above all, it was the walls of this city that impressed. These were gigantic in construction. The city's "Hanging Gardens" bespoke a technical skill in construction engineering that was awesome. History tells us that king Nebuchadnezzar had the hanging gardens built in about 500 BC. All ancient accounts of the gardens emphasise the ingenuity and sheer massivity of the construction which like all the wonders reveal an astonishing skill for those times. It was not until the end of the second century that the concept of "Seven Wonders" had been formed.

The Statue of Zeus at Olympia was built about 450 BC, a shrine of the god, massively sculptured by Phidias, the most famous of Greek sculptors. All the other wonders as far as we can judge, were also on a massive scale representing the height of achievement for those days: the Temple of Artemis at Ephesos, the Mausoleum at Halicarnassus, the Colossus of Rhodes, the Pharos (lighthouse) at Alexandria. So supreme were these achievements that it is not surprising that there is a feeling that ordinary mortals had some sort of a supernatural helping hand. I believe, however, all these constructions were capable of erection by human muscle and skill. The exception, the one that still fails to submit to the sentiment of the last sentence, is the greatest and oldest of them all, the pyramids of Egypt, built, according to conventional dating, about 2500 BC. when, it must be remembered, the ancient Egyptians had no knowledge of the pulley and block and tackle.

Ineluctably, we are drawn to the conclusion adumbrated in the above quote from Clayton and Price, that the concepts of mortality and immortality adhere to the very stones (and design) of the ancient monuments. This would indeed be a fitting theme for the semi-divine progeny of "fallen angels" who could have been the master builders. This chapter has been a broad survey of archaeological evidence for the truth of the Bible with regard to the existence of the giants. It has largely followed conventional lines and proved theory. In the next chapter we will explore some of the more unconventional ideas of mainly modern writers on the subject of giants and their activities in ancient times.

## **Chapter 7: Evidence Throughout History; And Some Modern Perspectives**

Time now to look at some of the views of writers of the twentieth century with regard to the present book's theme. These are always interesting, often unique and thought provoking in their singularity. In considering these views it is important to realise that much conventional thinking on subjects long held to be sacrosanct (by religion or traditional academia) has been, and is being, vigorously challenged by a comparatively new breed of open-minded writers and scholars. In any case, little can be taken as proved or as disproved, especially in the nebulous sphere of ancient anthropological or religious study.

STONEHENGE, PYRAMIDS AND THE GIANTS by W.H. Warn, written in 1931, is an erudite booklet drawing on obscure ancient history in order to substantiate his thesis that a race of giant beings played no small part in building some of the most famous structures on earth. Warn adduces the testimony of the Greek historian Thucydides, (who wrote about 500 BC) regarding the race of Cyclops, the one-eyed giants, probably originating from Sicily. The Greek playwright, Euripides, describes the home of Polyphemus, the leader of the Cyclops, as being near the foot of Mount Etna. Homer (or the writings attributed to him) testify to the existence near Mount Etna of the Cyclops. Warn believes they were of the Anakim race (of biblical fame). The author presents further evidence of giants' existence (from ancient writers) and concludes "It is evident that the Cyclopien giants took part in erecting those ancient buildings or works in which were used enormous blocks of stone". (p. 3) He further instances the huge stones raised twenty or thirty feet in the air at the temple at Baalbec, in Syria, and at Stonehenge. The original inhabitants of Britain, he states, were Celts, who are descended from Celtus, the son of Polyphemus. If they came to British shores from Sicily (as the author maintains) in remote times, retaining their giant stature, constructing huge works would not present such a problem as to men of ordinary stature.

Astronomical observatories?

The idea has also been advanced that Stonehenge was (originally ?) a cometary catastrophe predictor, whose construction began about 4000 BC and whose existence was to predict meteor storms on earth caused by a meteor or comet passing close to the earth. The huge long-barrows in the neighbourhood would then be shelters for the people of the time.

The site of the Great Pyramid was carefully chosen. It is in the exact centre of the land masses of the earth's surface, "a pivotal point chosen by the Ancients as the strategic centre of the earth and therefore the safest spot for this monument designed in stone to serve as a symbol of scientific and spiritual knowledge. The Pyramids of Giza were built with the use of natural magnetic power." So says A. Seeker, clearly a pseudonym, writing in 1956. The quote is contained in another interesting, if idiosyncratic, book GIANTS \_ TRUE OR FALSE? (front page). According to the author, ancient peoples apparently seeing the action of natural forces in the skies, movement, star shine, thunder and lightning and so on, felt the need to give names (or a name) to these mysterious forces: they called them (or it), Deities or Gods, often with a small initial letter. "The most ancient people on this earth, giants, called these forces Natural Laws..." (p. 5). Then, everything was much larger (a concept we have mentioned before); even the world itself before it began cooling and contracting. The early stone monuments "which the wise giants had built for us to see and recognize the natural laws which they had recognised...they wanted us to know about the very beginning..." (p. 15). It was their time on earth that was the Golden Age, when because these early giants were benevolent, there was no trouble, no war. One thing, says Seeker, is certain; the early giants were not savages, killing animals and using animal skins for clothing. In fact so developed were they that they had a form of intelligence that enabled them to communicate without speech. Their longevity was much greater than ours and the group (breed or race/s) lasted many hundreds of years. As time passed, the giants became smaller and their age spans shorter.

The giants' power

The secret of the giants' power was their ability to extract natural forces from water, ground, air. "They used a rod or staff for this purpose." (p. 34) They took this secret (of power) with them when they dispersed into other lands, other continents. In this connection, Seeker mentions the sunk land of Atlantis of which we have said something and will say more. The author writes of races who are descended from the (smaller) giants who possessed powers or secrets passed on to them by their giant ancestors. They were much more advanced, says Seeker, than the early Egyptians and taught them many skills, especially building.

The original pyramids, writes Seeker, were built by descendants of the wise giants. "After the Atlanteans had occupied Egypt and were lost in time an Egyptian king took credit for building the Great Pyramid and put his name on it [more on this point later]. He did not

know who built it and thought it was a big grave. Other Egyptian kings continued this mistake and built pyramids in which to be buried." (p. 42)

Huge statues, says Seeker, are found not only in Easter Island but also in many parts of the world: "Either these now distant lands were once connected or they were occupied by persons of one group or colony which became scattered" (p. 47). He also mentions the fine smooth roads on the Island (similar to those on Peru which stretch for hundreds of miles), sometimes into the sea. It is significant that the Incas told the Spanish conquerers that they did not know who built the roads, the stone figures and the gold statues. Unfortunately the Spanish Christians destroyed all the ancient records and books they could lay their hands on. As the author of GIANTS writes, "We lost some wonderful information when the old records were destroyed, for the ancients actually possessed secret information concerning the stars" (p. 72).

#### OLD CIVILISATIONS

Old civilisations in South America contain many mysteries. We guess at the meaning of the symbolic carvings on their monuments and hazard a guess at the meaning and purpose of the huge ruins. Probably these were not temples as such, but astronomical buildings enabling them (e. g. the Maia) to keep records by the stars.

When the land bridges existed, the giants crossed from Asia and Africa across the ocean to both South and North America. Islands appeared and disappeared at this time. Because of the earth's axis which "adjusts" itself, or tries to, every 26,000 years, this "Balance" as we may call it, causes some land masses, and islands to sink and other new ones to rise. It is known for example that under-sea mountains, valleys, and inexplicable constructions exist, and it is well known that some islands of the present day came from out of the sea and that others sank below the waves.

If we accept that the building of such as the great pyramids and the Sphinx are many, many years older than conventional history tells, then the existence of a co-terminous race of "sub-humans" does not convince - as traditional archeologists say; we have only to look at these wonderful stone monuments, precision laid, "fused" may be; star records; time divided into years, hours, minutes and seconds; the decimal system; the calendar; the exquisite moulding of precious and base metals into figures and jewellery. Bronze, although earlier than iron, needed to be invented; it may be that the bronze age people are no other than the discoverers of bronze, the Atlanteans. We are of course in the BC era; well before. Throughout these ancient millenia, however, the phenomenon of giantism was becoming less; trees, animals and "man".

#### The problem of dating

Dating by remains is of course almost the only recourse we have and in this pottery dating is the most reliable. In Jericho, for instance, pottery remains from the site indicate the city was destroyed by fire about 1500 BC. It follows that the Exodus took place roughly fifty years earlier, and the approximate birth date of Abraham, the Israelite entry into Canaan, and the destruction of Sodom and Gomorrah can be predicated. Other discoveries, some of which name Patriarchs who lived before the Flood, verify the earlier chapters of Genesis. Accurate biblical chronology therefore becomes possible.

One great problem for the archaeologist (or anthropologist) as we now know, is that civilisations are retrogressive as well as progressive - at various times. Charles Marston puts it succinctly when he says that when a civilisation's moral and spiritual factors decline, the civilisation destroys itself. (THE BIBLE COMES TRUE; p. 6). The theory of the evolution of religion has broken down in the light of evidence from archaeology and anthropology, writes Marston, and likewise a crude theory of Man's evolution breaks down before the facts of written history and before the facts brought to light by excavation. (See p. 15).

#### Accepting biblical evidence

True as it is that so far much of our evidence has been derived and indeed based on the OT Bible, this has not been based on the assumption that everybody accepts the Bible claims to be the revelation of God to Man throughout the ages, on subjects, as Marston says, which are essential to his material, moral and spiritual growth. If however the assumption is accepted, then "it would be unsafe to reject any book of the Bible as useless". (p. 11) Under the probable layers of meaning, interpretation and translation of the Scriptures and from the ancient relics, we do get the impression that the stories of the creation, the temptation and fall of Man, and other significant episodes in Genesis, were then "matters of current knowledge" (p. 23, *ibid*), perhaps taught in the schools in Ur of the Chaldees when Abraham lived there.

We have already stated that archaeological evidence has established the reality of the Flood. It is the date and extent of the Flood which are as yet unproven, though approximations are able to be made. Excavations in lands associated with the Old Testament, reveal the advanced civilisation of their inhabitants before the days of Abraham. The destruction of Sodom and Gomorrah as recorded in Genesis occurred about 2000 BC and probably was due to volcanic action - though other explanations have been advanced. The Hebrews themselves are identified with the Habiru (a similar sounding name it may be thought) much mentioned in ancient writing, according to archaeological discoveries. The Habiru were a bellicose people who lived in Babylonia and Assyria (before Abraham). The majority of places mentioned in the life of Abraham have been identified. As we have said, excavations in or near famous cities such as Jericho, Babylon, Jerusalem indicate the reality of biblical references so it is possible to say that from Abraham onwards, at least, the biblical narrative assumes a chronological and historical sequence.

Volcanic and/or earthquake action can explain the seemingly miraculous happenings during the desert wanderings of the Israelites. This action is what may have happened to the walls of Jericho, (famed both for their building and for their destruction) and the razing was acclaimed a great miracle by the Israelites. Walls such as those at Jericho must have presented a fearful sight to the potential attackers. Traces of the burning of the walls/city by Joshua can but confirm the biblical story of its destruction.

#### Palestine

Palestine because of its geographical location has always tended to be a battleground among competing nations. Among the latter none are so prominent as the Egyptians who quickly saw its strategic potential. The narrow coastal strip especially was regarded as an essential thoroughway. Therefore in the light of this it is not surprising that significant archaeological discoveries on or near this route reveal persistent Egyptian remains.

On the road to Gaza (on the coastal strip) from Jerusalem is the ancient town of Beit Jibrim ("House of the Gibborim"). where amazing caves exist; a veritable labyrinth of them, inhabited once by giants, it is thought, judging from (among other things) the

enormous height of the ceilings and huge pick marks on the enormous walls of the chambers. It does seem as though the Rephaim giants dwelt there and in the north of the land. The Ras Shamra Texts, discovered there, (ancient Ugarit), in 1928, throw light on the then life of Ugarit and also on Canaanite religion. Decipherment of the texts reveal many references to the Rephaim.

#### BELIEF IN GIANTS

Of course some "explain" the ever reoccurring incidence of giant beings in all race memories and folklore as examples of psychic or psychological symbolism. This may be so in some cases but it is not the burden of the present study. Historical evidence, written and material, IS the burden for the quondam existence of physical giants; whether it is convincing is in the final analysis up to the individual. The evidence, let me say, is far-flung; the implications global. They may be associated in many people's minds with powerful symbols from the most remote times; colossal undertakings around the world seem to indicate the existence of giant labourers - or giant minds; often (or usually) these giants are credited with supernatural powers and empathy with the mystic energies of life and nature. It is clear however, and this must be emphasised, that giants are very often remembered and alluded to, (in literature, history written and oral) as having a totally physical reality. Giants are sometimes key figures, sociologically and historically significant, and the precursors of later heroic events, as in Greek or Norse story, (about which more later).

The early giants are credited with an array of cultural and mechanical skills - unlike the later giants! There is, says Paul Devereux in his Foreword to Anthony Roberts' SOWERS OF THUNDER, "a strong possibility that giants are dim images reflecting from a once bright historical illumination of great cultural advancement". (p. xiii) Apart from the Bible, giants are mentioned in the Koran and as we have seen in Near Eastern writing, and in South American legend - to name but a few. These mighty beings existed in the Golden Age before the Flood, before sin and wickedness - after which the stature of giants diminished.

It was in this "Golden Age" that "angels" came down to earth, mated with mortal women and produced the giants. The a reason why I have put inverted commas round the word angels is that the expression Sons of God does indeed denote extraterrestrials but may denote much more in the light of present day research and personal testimony. Let me say at this juncture that the myth/story/legend/, whatever, of visitations from space is not by any means the sole province of the Bible. As we have seen, these "angels" and even the early giants were if anything benevolent, imparting knowledge of all kinds to earthlings. It was only when arcane, secret or "forbidden" knowledge was revealed that God or the "gods" did not like it. Occult secrets, it seems, were possessed by the giants who imparted them not only to the dwellers of their initially chosen lands but also to distant areas of the globe. Their believed affinity to the stars has been mentioned and their ability to utilise the energy forces of the solar system as well as earth made them special - and formidable.

Most ancient records (among which are Genesis and the Book of Enoch) bear witness to the giants' real existence. For the ancient writers the giants were decidedly not symbolic figures of an advanced pre-historic world. As Roberts so well expresses it, "To these sages memories of the lost Golden Age, its giants, its civilisation, its peace and harmony were real memories and the fact that such brilliant men as Homer, Hesiod, Socrates and Plato could mourn its passing is a powerful reflection of its once realizable validity to human philosophy"; (SOWERS OF THUNDER, p. 22).

#### Development of Man

It must be deduced from these ancient thoughts that the history of man was not one of steady progression; on the contrary that periods of achievement seemed to be followed by periods of regression; that indeed civilisations came and went; that peaks were followed by troughs; that humanity often, as it were, started anew. These great writers undoubtedly looked back on a Golden Age to which of course they were much closer, with nostalgia, and with admiration for the beings who, as Roberts says, initiated a terrific upheaval on this planet.

Naturally it is asked: if there was all this activity where are the remains i.e. the skeletons? Well, skeletons have been unearthed, many of them, but the finds tend to be given little publicity because they do not conform to accepted theory. Not only bones have been found however, but the remains of tools, weapons and coffins of supra-human size. Huge bows have been unearthed which clearly needed far more than ordinary strength to use. There are many sites in Britain which can be associated with giant activity especially hills and earthworks: in several counties of which perhaps the most prominent are Wiltshire (Stonehenge and Avebury for example), Cornwall, Somerset. The giant effigies set into the hillsides (such as at Glastonbury) are according to some, evidence of the one time presence of Atlantis survivors in these isles; or of a very advanced culture existing in remote times. A further word on Stonehenge may be fitting: apart from the immense labour of the construction, the subtle and precise building indicates a knowledge far superior to that which is normally granted to pre-historic man. There is without doubt something very mysterious and very ancient about the strange stone geometry found world-wide. From Cro-Magnon times until about 8000 BC a "series of advanced geomantic cultures flourished throughout Britain...that some of these geomancers were huge in stature becomes increasingly hard to deny". (Roberts, p. 147).

It is difficult to deny categorically that there is a hidden meaning to all these stoneworks and landmarks; as with the pyramids, they are more than simply burial grounds and/or calendrical constructions. They are, says Roberts succinctly, "Mute evidence of a once powerful application of organic architecture and spiritual recognition combining to transform the temporal landscape into a detailed metaphysical replica of heaven itself". (p. 157).

#### Mysterious maps and tracks

Not only stone and earth works puzzle us: there are the mysterious maps that reveal lands and coastlines that are hidden from us today or have been revealed comparatively recently. Of these the most famous is that of the Turkish Admiral, Piri Reis, drawn in about 1513 which shows Antarctica as it must have been in remote times. When it is remembered that Antarctica was not discovered until 1818 and that the most recent time when it could have been charted free from ice was about 4000 BC, the mystery is great indeed. Where did he obtain his knowledge? He tells us himself that he was not the originator but that he compiled his map from ancient sources. His map also places South America and Africa in the correct longitudes, the divination of which was not possible in his time.

Then there are the strange lines or tracks at Nazca in Peru (already mentioned). One of the most puzzling aspects of these lines (and figures) is that they can only be conceptualised properly from the air! How can that be - in ancient times? Some of the lines stretch for miles, dead straight. What is their meaning - and purpose? The local people believe the lines and figures of animals were not made by their forebears, not by men as such, but by demigods, beings who were half man, half god. Were these landmarks made for flying "gods" - who knows the truth?

#### And buildings

The same continent has several ancient citadels built from immense stone blocks: Tiahuanaco, Cuzco, Sacsayhuaman. How could the Incas who knew not the wheel or capable machinery have transported, lifted and worked these mountainous stones? But the Incas or their descendants did not accomplish these feats as the locals are only too willing to tell. They, like the mysterious lines and figures, were built, according to ancient legends, by the Viracochas, a bearded, white-skinned race whose existence is lost in the remote past. They were the "shining, faithful ones" - reminiscent we might think of similar words in the Bible referring to the Nephilim, the old giants, "warriors, men of renown". Graham Hancock in his book, FINGERPRINTS OF THE GODS, quotes an old text about the "myths" of the Andean peoples. It is very significant in our present context.

Viracocha

"The great Creator God, Viracocha, decided to make a world for men to live in. First he made the earth and sky. Then he began to make people to live in it, carving great stone figures of giants which he brought to life. At first all went well but after a time the giants began to fight among themselves and refused to work. Viracocha decided he must destroy them. Some he turned back into stone...the rest he overwhelmed with a great flood." (p. 54). In a temple at Tiahuanaco there is carved in rock what is believed to be a likeness of Viracocha. He is bearded and resembles a Caucasian.

We do not and can not know what great civilisations existed in the past in South America, particularly Peru. It may be that the giants mentioned in the Bible are to be associated with the legendary giants of ancient South America. The giant thin-lipped figures lie in and around these remarkable cities, Tiahuanaco, Machu Picchu, Cuzco, Sacsayhuaman, which have been given a credible dating by many scholars of some 15000 BC.

Again reminiscent of the biblical Genesis is the following reference, quoted by Hancock from an ancient Aztec document: "First Sun...duration 4008 years. Those who lived then ate water maize ...In this age lived the giants..." (p. 98). Certainly the huge monuments, citadels and pyramids of Central America bespeak a very ancient giant civilisation that may have sought, like the builders of the Tower of Babel, (in Genesis) to "make a name" for themselves in their constructions.

## A PUZZLING TIME SCALE

Returning to a theme mentioned earlier (and to be dealt with in more detail in subsequent chapters) it seems as if these ancient civilisations, such as the Egyptian and the Central American, did not so much evolve as emerge ready formed: it seems that up to a certain point in time, largely pre-historic, there was little to go on, little to signify that the races in question were advancing. Suddenly (in vast historical terms) writing appeared, precise and huge buildings began to be built, statues, figures, symbols, - all tending to demonstrate a technically advanced state of knowledge. This fact of course is one of the great puzzles of tracing man's ancestry. If these civilisations did spring almost fully developed "over-night" what caused it? It is a vitally important subject. We shall have more to say on this score later,

Contacts between civilisations?

Meanwhile we ponder these mysteries; the culture that produced the great marks of Egyptian civilisation...could not these also have produced the marks of Central America? Apart from similar constructions, there are similar creeds to those of Egypt: the belief for example in rebirth after death, in the stars - a type of stellar reincarnation. Traditions of Mexican belief in the god-king, Quetzalcoatl, a revered venerable figure of the remote past, reveal that in human form, he had died but that he was reborn as a star; the same belief the ancient Egyptians held about their pharaoh who would be reborn as a star after his death. There does appear to be in both cultures a shared legacy. The puzzlement is that so far as we can tell there was no contact between Egypt and Central America in the era of pyramid building: so can we state that both cultures inherited similar notions in remote times - from a common source?

## THE AGES OF MAN

We have mentioned the ancient (Greek and in certain books associated with the Bible) belief that there had been several "Ages" of Man, notably expressed by the Greek poet Hesiod (of whom more later), writing in the eighth century BC. The first, as we have seen, was the "Golden Age" followed by successively more degenerate ages, except maybe for the age of "heroes". In the "bronze age", which preceded the age of heroes, the then existing race was described as possessing the strength of giants, and mighty hands...and mighty limbs. Not only had the ancient builders of the distant past possessed giant strength but also they must needs have possessed a knowledge of a secret technology now lost to us.

The great historical luminaries of Egypt and Greece thousands of years ago: who or what were they? Were they gods or merely imaginative figures from a sacerdotally dominated past? Were they memories of real events, or asks Hancock, "part of a coded message from the ancients that had been transmitting itself over and over again down the epochs"? (p. 361).

The ancient Egyptians, according to scholarly sources, said about the Golden Age, the First Time, that it was when the gods ruled, the flood waters receded, and civilisation began. They recounted tales of the "Watchers" (a term we have explored earlier), a type of intermediary between gods and men, who appeared to be benevolent, and possessing preternatural powers. The Egyptian historian, Manetho, writing in the third century BC, signals a startling fact: that a civilisation of gods or men, existed in Egypt long before the First Dynasty about 3000 BC. If accepted, this theory would go a long way towards explaining the ancient Egyptian preoccupation with boats, several of which have been found in the desert. Of course this may be simply a reflection of the Egyptians' belief that "solar" boats were needed to convey the Pharaoh across the heavens. On the other hand, it may be indicative of the fact that an (unknown) seafaring nation became involved with the ancient Egyptian race in pre-history. Perhaps "gods" (giants?) did walk among men in those remote days. The ancient Pyramid Texts, those archaic hieroglyphic writings, which have references to boats, stars, sky and flight, say that their ancestors were taught the study of the stars by gods.

It is fitting at this juncture to quote what I believe are some very pertinent words regarding what are the most remarkable constructions of this or any other age; namely the great pyramids of Egypt and the enigmatic Sphinx. These words are taken from Hancock's book, already mentioned, where he speaks of buildings not erected by any historical pharaoh but dating back to prehistoric times; of buildings which seem to have become vaguely connected with the names of particular pharaohs...without ever yielding a single piece of evidence that...proves those pharaohs built the structures..."Aren't the tenuous links much more indicative", he writes, "of the

work of restorers seeking to attach themselves to ancient and venerable monuments than of the original architects of those monuments - whoever they might have been and in whatever epoch they might have lived?" (p. 407)

From what we have seen so far, it is clear that direct written testimony regarding the existence of giants is certainly to be found in the Old Testament writings, canonical and other; this testimony is found in legends about Atlantis and by comparison deduced from ancient Egyptian (and Central American) building and art - while where there is language, (as in Egypt), inference from hieroglyphs may legitimately take the place of direct statement, as indeed are valid inferences and deductions from non-written testimony such as megaliths, monoliths and the relics of neolithic man. In view of the prime importance of Hebrew, Egyptian and Central American ancient history in our study we shall consider Egyptian influence regarding the Hebrews and their belief in the ancient Nephilim/giant race and more on the Watchers. First, we shall preface the next chapter with some remarks on the puzzling megaliths which seem to indicate strange remote civilisations.

## **Chapter 8: Ancient Cultures: The Watchers And Atlantis; Egyptian Elder Civilisation**

We have already given the huge megaliths some attention as suggesting the activity in ages past of beings much superior to present man in physique at least, and a case was made out for their intellectual superiority also. At this point we can with advantage look with a fresh eye at some of these strange creations of early man as an introduction to our main theme in this chapter. I, like many people seeing Stonehenge, thought that the monument was unique in the world - until that is, visiting the famed biblical and tourist sites of Israel, I saw the Gikal Refaim ( the Circle of the Rephaim) situated on the Golan Heights, overlooking Syria. It was constructed on a plan similar to Stonehenge, but was if anything larger, probably some 160 yards in diameter. There were (or are) five stone rings round a tumulus. Some of the stones must weigh twenty tons or more and their average height is about seven to ten feet. It appeared to be, like most theory about Stonehenge, an astronomical observatory. Like Stonehenge, the rays of the sun coming from a certain angle at a certain time, seemed to indicate as much. But the question remains (as with Stonehenge): why build on such a massive scale? Pot sherds found on the site date back to about 3000 BC, and so pre-date the conventional wisdom regarding the building of the Egyptian pyramids.

The megalith seems to have more affinity with the huge constructions of Europe, (insofar as it is a stone circle), but there was no contact AS FAR AS WE KNOW, between the indigenous nomad population of the region, and Europe. Moreover the circle was unique at the time of building; no other one like it has been found in the area. What is more puzzling still is that, like the Nazca lines and figures, the monument can only be fully appreciated from the air! It could have been constructed as a sort of message to supposed star dwellers, in the context of astronomical knowledge as it was then.

Around were hundreds of dolmens, some of them enormous, encompassing an area larger than that of the Giza pyramids. This megalithic construction was the only one built - by wandering tribes who had only primitive technology? It struck me as unlikely. More probably, derived from my study of ancient megaliths, monoliths, and ancient (biblical) history, it could be argued that the Rephaim, those scriptural giants, were the real builders of the circle. Not far from the monument is the site of a city named in the Bible as Ashterot; in Genesis we read that the Rephaim dwell at a place known as Ashterot-Karnaim. In Joshua, 12; 4, there is the reference to King Og of Bashan, whom we have already encountered, the last of the Rephaim, who lived at Ashterot. We are told in 1 Chronicles that the tribe of Manasseh inhabited Golan in Bashan. We remember reading of the giant size of king Og - and presumably the rest of his tribe were similar. In Deuteronomy we are told that the Rephaim were large, powerful and very tall. We recall in Chronicles the last Anakim giant was killed: the one with six fingers and six toes.

### **Builders of the Megaliths**

It seems possible to some scholars therefore, that giant, maybe heavenly beings, could have built the megaliths. Og himself was believed to be descended from the Nephilim, deities who fell to earth from the skies or heavens, according to one interpretation of the meaning of the word, Nephilim. It seems from the Bible that Og (and his descendants) mated with Noah's daughters, giving rise to hybrid giants, known as Rephaim or Anakim - and, they lived in the area now known as the Golan Heights. Perhaps in this fact lies the answer to the question: who built the Gikal Refaim?

The men who built the megaliths elsewhere, as in Europe, had farmer ancestors of the Neolithic (using implements in the Stone age) era who came from the Middle East about 8000 years ago. They later crossed into the British Isles. They adopted a way of life, i.e. non-nomadic, that enabled them to build gigantic stone monuments. From the seemingly harmonious mingling of indigenous and settler races, rose a civilisation living in communities conducive to building vast works, which may have been social in intent, and at the same time, places of ceremony and burial.

The Nabta site in Egypt's Sahara, is as strange as any. Similar to Gikal Refaim (and to Stonehenge), this site consists of a stone circle, dolmens and lines of huge stones, some of which are nine feet high. It is believed that Nabta predates Stonehenge by about 1000 years. The remains lie near an ancient lake which began to fill with water about 10,000 years ago, namely at the end of the last ice age. Alignments in the monument may be understood as astronomical. Human remains have not been found there, but those of cattle have.

Geometric lines between other stone monuments in the area and alignments to the main points of the compass, signify what? - maybe the whole represents a symbolic geometry related to water and the sun. The existence of such as Nabta culture suggests that this it was that stimulated the society that later built the great pyramids some 4500 years ago (if conventional dating is correct).

### **THE WORK OF GIANTS**

The question therefore is: are the gigantic megalithic remains the work of giants? Biblical evidence and indeed all other evidence is not completely clear on this point. What does appear to be emphasised is that, as we have stated before, that there were originally benevolently intentioned giants and, later, malevolent giants.

"There is," says John Foster Forbes and Iris Campbell in their book, GIANTS, MYTHS AND MEGALITHS, "considerable evidence that giants of enormous stature did exist in Britain. No-one knows for certain ...the reason for the erection ...of the mysterious [megalithic] remains" (p. 9) These "sons of God" if so we call them, had vast knowledge, who needed to inhabit an earthy type of body, that of the children of men, essential for life on this planet. (An interesting comment by the above two writers.) A sentence follows which is deserving of quotation: "They were emissaries of the Godhead, empowered to impart divine wisdom...among the sons of Men who had reached that degree of evolution which enabled them to receive of the divine wisdom...These Sons of God dwelt with the sons of

Men for a long period to redeem the fallen planetary conditions brought about by the previous episode of the fallen angels..." (p. 9). The sons of the angels who transgressed, say the authors, being involved in the Fall ...bereft of their divine source...and unable to free themselves from their God-endowed potency, turned these powers downwards and outwards.

There is much evidence, write Foster Forbes and Campbell, to prove that this unhappy progeny was made up of the "fallen people" who had survived that cataclysm, the sinking of Atlantis. Who were these Titans of Greek mythology but the "unfortunate products of the union of gods and men ..." (13)

Surely, the writers maintain, the great western megaliths, of Palestine [and of other places] testify to superhuman powers.

It does seem, they say, from ancient records that semi-human people, even monstrous "abortions" resulting from experimentation, (about which more anon), having misappropriated "true white magic" and perverted its use, were able to "apply their powers to an infinite number of arts". (p. 14)

The First Time

But this was all after the First Time or Golden Age when gods (as in the Old Testament) fraternised with mortals as they did with the Egyptians before the Greek and Hebrew civilisations. In Homer's *ILIAD* and *ODYSSEY* we read of the Olympian era when gods spoke to, and directed, human beings. As Robert Bauval and Adrian Gilbert put it, "Every civilisation has looked into its mythical past and provided itself with a divine pedigree" (*THE ORION MYSTERY*, p. 180). The Egyptians believed that the country had been ruled by a race of gods for thousands of years before the rule of the divine mortals, the pharaohs. It was something, therefore, of great significance connected with the First Time that motivated the ancient Egyptians to build the pyramids; what exactly we do not know, but it was something in relation to the stars, especially Sirius and those of Orion.

Was the Giza Necropolis, especially the Great Pyramid, ask Bauval and Gilbert, a great marker of time, a type of star-clock to mark the epochs of Osiris? (The supreme god and king of eternity of ancient Egypt who was resurrected to an eternal reign in heaven and therefore the symbol of hope for life beyond the grave.) Osiris could be regarded as the counterpart of Viracocha and Quetzalcoatl, the civilising deities of Central America. Quetzalcoatl was the nature god of various Mexican tribes before the Spanish conquest. If a date of about 10500 BC is accepted (based on the position of the stars at that precise time and the discovered alignments of and in the pyramids) then we must ask ourselves why these colossal edifices were built; the answer, vague as it is and unrevealing, is that the ancient Egyptians wanted to tell us something, wanted to draw out attention to the significant date. It was in the eleventh millennium in which the age old Tiahuanacan civilisation came to an end; in which the designs of the astronomical monuments of Giza were being implemented; in which the erosion patterns on the Sphinx could be clearly discerned; in which Egyptian agriculture and large mammals ceased to flourish.

CODED MESSAGES

We are coming to realise the extent to which the great Greek thinkers are (or were) indebted to the much older philosophy of the Egyptians. Undoubtedly the Greeks regarded Egyptians as possessed of much astronomical knowledge and sophisticated technology. Dynastic Egypt began about 3100 BC under king Menes who unified the country. Before that, the First Time, there had been divine kings, rulers of a kingdom established by Osiris. The latter was of course only one of many god-kings who ruled in Egypt according to general belief in remote times. Others, equally well-known were such as Isis, Horus, Thoth. Who were they? Did they simply represent myth memories of real events which had occurred in the remote past? Or were they as Hancock poses, part of a coded message from the ancients which had been transmitting itself over and over again..? Had the historical archetypes for Osiris and Isis come to the Nile Valley in the First Time, twelve and a half thousand years ago? Certain mysterious structures around the world were built, maintains Hancock, to preserve and transmit the knowledge of an advanced civilisation of remote antiquity which was destroyed by a terrifying upheaval. (See p. 490) Epitomising the conclusions of *FINGERPRINTS OF THE GODS*, is the following sentence, worthy of full quotation: "Cyclical, recurrent and near-total destructions are part and parcel of life on this planet; such destructions have occurred many times before and they certainly will occur again". (p. 498)

ATLANTIS

It would be opportune now to refer briefly to the "legend" of Atlantis and the origin of the story (which we have earlier mentioned in passing). Plato in his *TIMAEUS* first revealed the tragic events. In the dialogue, the story is reported to Plato by Critias who said he had got it from Solon when visiting a city in Lower Egypt. (Solon was a Greek statesman flourishing about 640-560 BC.) It had been told to Solon by Egyptian priests, write Bauval and Gilbert, who said that mysterious people from a land called Atlantis had invaded much of the Mediterranean basin as well as Egypt some nine thousand years ago and that records of them still survive in Egypt. In the *TIMAEUS* is the statement that the souls of humans are the stars and that they return to the stars when they die. Some of today's researchers place the date of the Atlantis events in about 15000 BC.

Some of the accounts regarding Atlantis tell of a disastrous flood occasioned by an earthquake or some natural upheaval which caused Atlantis to sink beneath the waves. Where it was, nobody really knows although there is no shortage of speculation. It may be that the thawing of the ice at the end of the last ice age (about 10000 BC) caused the catastrophe. There is in fact no doubt about the occurrence of cataclysms about 10000 BC - at the beginning of the Neolithic period. Charles Hapgood, a noted authority, in his book, *MAPS OF THE ANCIENT SEA KINGS*, states that the old charts, among which is the PIRI Reis map mentioned earlier, were first drawn up by a highly cultured people existing about 10000 BC i.e. before they were overtaken by a catastrophe. It seems the Atlanteans were aware of impending doom, and that a large number managed to escape. Interestingly enough, there are references in ancient manuscripts to a time when "demi-gods" came to Egypt: about 10000 years BC.

We have pointed out several times that Egyptian civilisation must go back much, much further than extant historical records indicate. One line of thought suggests that "initiates", men with advanced knowledge from Atlantis, did bring their technical skills into Egypt (and from what we have already said into other lands as well), many thousands of years ago. These people/s, so advanced in many ways, could have possessed the art of utilising the forces of nature to which we have alluded earlier; these forces may have encompassed the secret (or art) of levitation, and/or anti-gravity.

The famous American psychic Edgar Cayce (died 1945) who had a good record in this field, is recorded as saying in the volume, *EDGAR CAYCE ON ATLANTIS*, that a highly skilled race left the doomed island? of Atlantis to settle largely in Egypt. These people

moreover were of giant stature. It is not fanciful to say therefore that the massive buildings of Giza and of Karnak may owe much to these erstwhile Atlanteans. Indeed, Cayce alleged that the Giza pyramids were built about 10000 BC by survivors of the doomed Atlantean race.

#### Postponing the End of the World

It may be deduced from what we have seen that a primary concern of Egyptian peoples, Central American societies, especially the Maya, and indeed other cultures around the world in past times, was pre-eminently with postponing the end of the world - or at least with calculating it! We now know for example that the terrible bloodshedding by the Aztecs had this very concern as its motive force.

#### Strange Similarities

As we have pointed out, there are many similarities between the constructions in Egypt and Central America, particularly the pyramids. Is it all coincidence, asks Hancock, in *FINGERPRINTS OF THE GODS*. Is it not more logical, he asks, to conclude that there was an ancient connection between Mexico and Egypt. We might be dealing with a legacy "that the pyramids of Egypt and the remains of [ancient South American cities] expresses the technology, the geographical knowledge, the observational astronomy and perhaps of religion, of a forgotten civilisation of the past..." (169). These mysterious cities, old when the Aztecs discovered them, had a local legend asserting that they had been built by giants and had the purpose "to transform men into gods". (170). Speaking specifically of the enormous causeways that lead to the pyramids, Bauval and Hancock state that these causeways, like the temples and pyramids of the site, appear to all intents and purposes, to have been the work of builders who thought like gods or - giants. Hancock's book speaks of the people of the advanced culture in the remote past as, from all evidence, tall, white and bearded.

Similarities do not exist only in constructions of course; we have seen how universal is the flood story for example. Accounts of the global tribulations suffered by humanity in the last Ice Age (about which more later) and its end which produced rapid climate changes described in the stories. (I hesitate to use the term "myths"! ) Connecting these universal legends of cataclysm, is it possible, asks Hancock, that such coincidences cannot be coincidences...and that these things could denote "the global influence of an ancient, though unidentified, guiding hand? Could it be that same hand during and after the last Ice Age which drew the series of highly accurate and technically advanced world maps...might not the same hand have left its ghostly fingerprints on myths...those concerning the death and resurrection of gods..." (p. 244). Could these myths contain a record of encounters between scattered palaeolithic tribes which survived the last Ice Age and an as yet unidentified high civilisation which passed through the same epoch; Hancock poses the question.

The answer unfortunately is that we shall probably never know, short of some great discovery, of these mysteries and other equally baffling ones, because too much written evidence has been lost or destroyed, most of it in remote times. That is why we have to "read into" what remains as testimony, the great, ancient monuments of the world, especially those of the Giza plateau. As we now know, for example, as Bauval and Hancock state, the three great pyramids are the terrestrial counterparts of the three stars of Orion's belt and the Sphinx draws down to earth the regal image of Leo, the celestial lion. (*KEEPER OF GENESIS*: p. 293).

Recent research, with a "hands-on" approach, like that of Bauval and Hancock, has gone a long way to explaining the ancient mysteries of Egypt. It has led many people to doubt the conventional wisdom of academic, what one may call mainstream archaeologists and historians, which informs in effect that Egyptian achievement and the Pharaonic culture developed suddenly and dramatically in the first half of the third millennium BC. What is in fact much more likely is summed up concisely by John West in his book, *SERPENT IN THE SKY*, where he says that, "Egyptian civilisation was not a 'development', it was a legacy". (p. 1)

#### EGYPTIAN LEGACY

This legacy at its centre had the belief held implicitly by the ancient Egyptians that the world of men was linked to the world of the gods - from the "First time" to their present day. It was the "people" of the Golden Age, of the First Time, the Gods and Heroes, the Followers of Horus, who imparted the technology and organising skill to the Egyptians, enabling them to construct their great monuments. The great pyramids were emphatically not just necropolises - though some Pharaohs may have used them LATER as such - and not only astronomical structures, but as we have said, indicators to later generations of some things of great importance, transmitters of a significant message across the ages which the pyramids were designed to outlast.

We can do no better than to let Bauval and Hancock sum for us the burden of our foregoing sentiments. "The function of the Giza blueprint is to provide a virtually indestructible 'holographic' apparatus for the use of 'reincarnated' or 'reborn' entities of the Horian lineage in order to induce 'remembrance' of a 'divine' genetic origin in Egypt in the time-frame of 10, 500 BC". (p. 302)

The theme of a "message" left by superhuman people (and they would have to be to design and build the great pyramids and Sphinx) cannot be left without a mention of the "Pyramid Texts", hieroglyphic writings carved on the inside walls of pyramids dating from about 2200 BC. Although ancient themselves they derive from an even more remote period. These writings were composed by astronomer-priests who dictated the state religion of king-gods whose destiny was to reside as stars in the world of Osiris. These priests created or devised the concept of the Giza necropolis as mirroring the three main stars in Orion's belt with the Nile as a reflection of the Milky Way. As Bauval and Gilbert conclude: "We have discovered the true mystery of the pyramids - an earthly map of the stellar landscape of Orion, the eternal home of the star-kings of Egypt". (p.225). A great civilisation such as that of the ancient Greeks exemplified by truly eminent figures in virtually all the then intellectual disciplines regarded the ancient Egyptians as possessed of great astronomical wisdom.

#### An advanced civilisation

Deductions such as we are able to make from the above suggest that indeed there was a technologically advanced civilisation in predynastic Egypt, maybe long, long before the rule of the first Pharaoh, a civilisation whose leaders were the fabled Watchers - and people of great stature, if indeed they were "people" in the usual sense, if not demi-gods, whatever we may understand by this term. It may be that the strange city of Jericho, whose foundation is lost in the mist of time, was built by superhumans: the sixteen feet high, proportionately thick walls, the colossal towers, the ditches dug out of hard bedrock.

Man's history has clearly not been one of continual progress; on the contrary, it shows declination and decay. Theories accounting for this puzzle adduce natural (and unnatural) catastrophes, ice ages, earth crust displacement, visitations from the "gods"/extraterrestrials; dispersements (of the teacher/Watchers) and "mutations" (among humans); - these are but some of them. Some of which may be correct!

However this may be, it is a fact that respected Egyptologists have testified to the finding of predynastic human remains considerably larger than those of the ordinary; the remains of a race who are believed to have founded the royal line of Egypt. It appears to be the

curious shape of the skulls found that intrigues above all: the large size and the strange elongation. Were the Watchers (or their ancestors) linked to these long-headed peoples of predynastic Egypt? Deduction seems to indicate answers in the affirmative. This was in the "First Time", the Golden Age of peace and order, in which the Egyptians implicitly believed, an era of great antiquity. This epoch was established, according to Plato in his TIMAEUS (mentioned earlier), by survivors of the catastrophe which destroyed Atlantis.

Even if the evidence is convincing that the pyramids and Sphinx are of much greater antiquity than conventional Egyptology alleges, we still cannot identify with any degree of CERTAINTY who exactly the original builders were and, more importantly, WHY they were built - although theory abounds. We can only attempt to build up supporting evidence for a/our point of view, indeed a belief.

#### The meaning of the Monuments

We must ab initio ask ourselves the question: what did these huge monuments MEAN to the ancient Egyptians? That the Sphinx we now see is not the Sphinx the creators saw is now taken as axiomatic; the size of the head, disproportionately small, the weathering on (particularly) the sides which appears to have been caused by water (rain) rather than by wind. Recent research has indicated that the Sphinx dates from about 10,000 BC, and therefore could indeed have been eroded by the subpluvial rains following the end of the last Ice Age - some 10,000 years ago. Also adduced is the point that the leonine characteristics of the monument would tie in with the then state of the heavens, the age of the constellation of Leo, about 11000 to 9000 BC; which itself is a mind boggling thought, indicating as it does, a vast astronomical knowledge of the movements of the stars and planets, including our own, and a knowledge of the phenomenon of "precession", an involved concept too involved to go into in any detail here, but put simply (I hope) drives from the wobble of the earth on its axis which produces a variety of visual effects.

Wondrous as this astronomical erudition was, the marvellous construction abilities displayed on the site rival the former: abilities that have never since been surpassed. We cannot now with all our technical aids raise and put 200 tons blocks in place with precision as was done in the construction of the Valley Temple. The conclusion is inescapable: the builders must themselves have been super or supra human, or have had the help of beings far advanced physically and mentally, who were themselves possessed of an esoteric knowledge now lost to subsequent mortality.

#### THE SPHINX AND THE WATCHERS

Might the Sphinx have been carved originally as "a reminder of the great cataclysms that took place during this troublesome epoch [the Age of Leo] of human history" as Andrew Collins asks in FROM THE ASHES OF ANGELS (p. 340). A profound and pertinent question. Undoubtedly, the Age of Leo was a time of climatic upheaval and extremes: cold, vulcanism, violent rains. It may be that the underground cities found in several parts of the world were built as shelters from the cataclysms above; were the Watchers themselves inhabitants of these underground cities before they moved out? Eminent scholars, Hapgood, Santillana, Massey, have concluded, or at least advanced the theory that the Sphinx was carved in the age of Leo about thirteen thousand years ago by a high civilisation.

The Watchers as we have seen are closely identified with the giant Nephilim in the Book of Enoch. Reading the latter, it is clear that the Watchers had a profound understanding of great astronomical time cycles that had probably been derived from the ancient Egyptian obsession. This knowledge was passed on to the races of the Near and Middle East, thereby accounting for the developments in human history that occurred comparatively overnight.

It is equally clear in "Enoch" that the Watchers were of two camps: one group remaining loyal to heaven and the other consisting of those who descended to earth and mixed with mortal beings. That they taught humanity many "forbidden" skills and imparted much complex and esoteric knowledge is emphasised several times, especially in the "non-canonical" Books (of the Bible). Particularly, it seems, was astronomical information imparted and to several races other than Egyptian, of which the most amazing was knowledge about precession. Collins' conclusion about the Egyptian elders is that they were probably the "true source behind the traditions concerning the angels and Watchers of the Book of Enoch, as well as the gods, goddesses and demons of ancient Mesopotamia ...the giants and Titans [about whom more anon] of Greek mythology" (p. 356).

#### Egyptian Elder Culture

All current information appears to suggest that Egyptian "elder" culture encompassed a comprehensive knowledge of many subjects apart from astronomy. This advanced culture however, it is to be deduced, did not continue to evolve, after the end, approximately, of the last ice age, about 10000 BC. These Watchers of the Book of Enoch survived catastrophes, but could not survive dispersal and disintegration due largely to physical as well as emotional factors. It may be that disillusion set in and before succumbing to their inevitable fate they decided to impart further knowledge to humanity - for their own purposes - and gain? This revelation of secret knowledge is remembered by us as the transgressions of the fallen angels, the descent of the gods, the actions of demons and giants, as Collins puts it. His deduction therefore is that humanity's wisdom in not divinely derived; the "supernatural" beings of the Scriptures are accordingly beings of flesh and blood who once communicated with human kind, who were the survivors of a previously high civilisation. The conclusion is that we today are not the most (for our time) or first advanced civilisation to have lived on earth. The fate of the Watchers and their predecessors of the remotely ancient cultures serve to give us pause and it is this dire message that the antique monuments of the world could convey

#### "ENOCH" AND ITS INTERPRETATIONS

The Book of Enoch, vitally important though it is to our study, has given rise to various interpretations about the origin of man, or rather intelligent man, some of which seem fanciful but none of which can be authoritatively refuted. Foremost among these latter day exegetes are Erich von Daniken and Zecharia Sitchin, about whom we shall say more in later chapters. According to the theory, the Watchers were giant physical beings of extraterrestrial origin who had imparted their knowledge to mankind. Indeed, von Daniken believes, backed by Judaic tradition it must be said, that underground chambers (for which there is some evidence) were built by Enoch in which to secrete scientific papers when the Flood threatened. Sitchin adduced that the Nephilim were extraterrestrials of great stature, from a far distant planet of immense elliptical orbit round the sun, who had created "man" to work for them. For Sitchin, the Nephilim (of ENOCH) were a race of physical beings who once communicated with the old civilisations of Egypt and Sumeria.

The Watchers, "human angels" as Collins alludes to them, are described in the ancient writings, especially "Enoch" as possessing white skin, ruddy complexions, white woolly hair, bright eyes and serpent or viper-like faces. (See particularly 1 ENOCH 46; and 106 where descriptions of white haired people are given.) They were also very tall. The gods, goddesses mentioned in the Near Eastern texts

were apparently of giant stature and, we deduce, so were the ancestors of these people inhabiting the land areas east of the Mediterranean Sea. Moreover, ancient remains unearthed in the Near East lands including Egypt have indicated the existence of beings of vast size possessed of the long headed skulls we have mentioned earlier. Where did this elder culture, the presumed ancestors of the mysterious Watchers, come from? It is possible they came from Africa into the Mediterranean area some time prior to 13000 BC. Or they could be extraterrestrials, according to Daniken, Sitchin and others; they could be from Antarctica (remember the Peri Reis map?) - one suggestion for lost Atlantis, which according to the crustal displacement theory, was abandoned about 14000 BC, leading to its peoples' migration.

Merely an offshoot?

Of course it may be that the society of the ancestors of the ancient Egyptians was but an offshoot, a part only of the great high civilisation that in time came to influence and dominate the surrounding nations. Where EXACTLY they came from is open to conjecture; a people very tall, with white skin and white hair.

A quotation from THE ASHES OF ANGELS, summarises the argument thus far: "Either the Watchers were incorporeal beings - divine messengers in the service of God who fell from grace. Or they were simply the creation of our ancestors' deep psychological needs, fears and desires. Or they did really once walk the earth as beings of flesh and blood".

In the next chapter we shall consider some of the proposals and theories put forward by influential writers about the history of the earth and in it, changes to its peoples, that have much relevance to the present study.

## **Chapter 9: Earth: Man's Home ?**

The greatest of all mysteries is that of intelligent man's origin: homo sapiens - where and when did he begin? Giant humans and gods, or semi-humans, dominate the story in myth and legend round the world, in all written records. Many theories on the subject have been advanced, some of them radical, that is, not at all genuflecting to mainstream academia. With the general decline in traditional religious belief and acceptance has come a more open debate, much of it frankly anti-(conventional)-religious. Even the thoughts of such as Charles Darwin on the evolution of man who can by no means said to be (in his famous book) conformist, are assailed by radical writers on the origin of the species, man. These writers propound the viewpoint that the history of intelligent man cannot be separated from the history of the earth itself and the fundamental changes it has experienced over aeons of time.

Tiahuanaco

One of the most intriguing puzzles is that of the city of Tiahuanaco and the nearby lake Titicaca. It is clear from evidence found in the area that at one time both places were much lower - or sea levels were much higher. Both propositions are hard to comprehend. Saurat in his book ATLANTIS AND THE GIANTS, claims to know the solution. His succinct explanation is deserving of quotation.

"Round the earth there revolved a satellite, in some ways comparable to our present moon (which was not there then) - though smaller than the moon is - at a distance of five to six earth radii. Nowadays the tides rise and fall because our present moon is some sixty times the length of the earth's radius, some two hundred and forty thousand miles away from us and takes a comparatively long time to revolve round the earth. But the earlier moon being by then much nearer, revolved much more quickly and the waters attracted by its pull had no time to recede. A permanent tide kept all the waters of the earth accumulated in a great bulge right round the planet, roughly between the tropics. In the Andes this bulge was more than twelve thousand feet high - to prove it there is a line of sediment which can be followed for nearly four thousand miles."

As with other famous ancient sites there remain roundabout immense blocks of dressed stone, whose transportation alone is mystifying: methods of handling which the ancient knew and which have subsequently been lost. The statuary of the site shows a tremendously high degree of skill in its proportions and harmony. It is hard, gazing at the area, not to believe that giant hands (and minds) were involved in the construction. Giant beings existed on earth millenia ago according to a theory advanced by Saurat (and before him by Hans Hoerbiger, a radical writer of great and original importance whom we shall be considering in some detail.)

The Moon - and past ones

The theory's central tenet is that the present moon is not the first or only moon the earth has had. Predecessors have crashed to earth. The moon, the theory states, travels round the earth not in a closed ellipse but in a diminishing spiral and this decreasing orbit will in the end [millions of years ahead] cause it to crash in its turn. In similar fashion, a first, a second and a third moon have already crashed. Eventually the two bodies, planet and satellite, go round together, until the fall of the satellite is accelerated and it finally revolves quicker than the earth: this is Saurat's thesis. At this time, as we have stated, the force of gravity is diminished because of the proximity of the moon, and giantism results. Hence it was giant beings who built or directed others to build the gigantic monoliths and statues of Tiahuanaco - on their own scale. The giants eventually disappeared as the world changed, but their monuments and myriad stories of their prowess round the world remain. Real giants once walked the earth; a remote civilisation was their source of later ones; cultures evolve and decay: this is the burden so far. What is unclear is whether we at present are survivors of a very remote civilisation or are at the beginning of a new one. After the crash of a moon gravitation increases and everything has a downward tendency - before the earth captures a new satellite. Maybe the biblical story of the Fall echoes this time. The only survivors are those who manage to retain vestiges of the happy time; slowly, humanity begins its ascent again. In ages remote, as the Bible tells, though it never connects the two unambiguously, extreme longevity was the lot of (certain) men at the same time as giants flourished.

Andean culture

The Andean civilisation created many monoliths which puzzle us today with regard to their purpose and symbolism. All these monoliths says Saurat, must have been placed and cut by giants - for ordinary men's use? Why should gigantic statues ever have been set up, he asks, if there had not once been gigantic men? They must have had a purpose - or represented the giants themselves. The skills and arts of living were, according to tradition, taught to mankind by god-kings who were of giant stature. Some of these skills were undoubtedly directed towards toil - working the land. Huge implements have been found in the Mediterranean area and in northern Africa which could not possibly have been used by ordinary mortals. The cutting and finish of the tools clearly bespeak a definite utilitarian purpose.

Returning to the theme of the first two paragraphs of this chapter, it is clear that a flood catastrophe had occurred in the Andean countries which while destroying most of the population had not destroyed all, and indeed the remnant, probably augmented by

migrations from nearby lands, determined to build anew a fresh civilisation, as highly cultured and skilled, if not greater, than that which had been well-nigh obliterated. One only has to look at the supreme mastery with which the builders of Tiahuanaco handled and shaped their hard stones. How they cut this tough stone with bronze tools is one of the many mysteries of the site; it seems as if they had the long lost secret of hardening bronze - or had other implements. It does appear that the dwellers of Tiahuanaco, like those of the pyramids, built on such a massive scale with the hardest stone, in order to perpetuate a symbol, a belief, a religion, - or a sign to others coming after.

#### A Destructive Flood

However another inundation occurred which brought to an end this high culture. Just before this sudden flood, a period of great volcanic activity was the catalyst for the pluvial destruction. I say sudden because just as at Easter Isle, the building sites and quarries give the appearance of an almost impulsive abandonment. (Bellamy gives an explanation for the catastrophe which came upon the Tiahuanaco area in the light of Hoerbiger's cosmic theory: cosmic missiles raining down on earth from the wreckage of the satellite, the then moon. And then with the satellite's pull gone the sea began to sink! But more about this intriguing theory later.) The climate itself began to change and of course with it flora and fauna. Eventually these topographical changes, and the accompanying lack of available foodstuffs, the barrenness and the cold became inimical to life, even to giant life. Tiahuanaco became abandoned and indeed forgotten for many centuries, millenia would be more accurate.

Survivors degenerated, without leadership, into a primitive condition, and so they remained until the coming of the Aztecs many, many years later who took little interest in the ruins of the once great city. It is only comparatively recently that an awakening interest has been shown in these great and mysterious sites. Who were these builders and their mentors - if not supremely gifted beings? An intriguing fact has however come to light: discovered portrait heads show beyond doubt that elongation of the skull was practised - or was genetic. This reminds us of an earlier observation we made regarding large headed beings. These portrait heads also denote an openness of expression, an energy, a boldness, which can be best described as a clear intelligence. Their achievements corroborate this impression; the inexplicably high technical development which is seen in the "Calendar" sculpted on the Great Gate of the Sun Temple of Kalasasaya, whose astounding accuracy is proved today.

#### HOERBIGER AND HIS THEORIES

Hoerbiger, an Austrian cosmologist, exploded his theories about the earth's past in 1913 on a world which was not ready to receive them. His theories were contained in a book called COSMIC ICE THEORY. Debate still rages as to their acceptability. He has his devotees among whom are notably Saurat and Bellamy. An outline of his principal views follows, which as we have adumbrated earlier has a bearing upon the phenomena of giantism.

According to Hoerbiger, "our present moon has not always been the companion of our earth", as Bellamy states in ATLANTIS MYTH (p. 40). About 15000 years ago our planet had no satellite. There were no tides as a consequence. Among the planets observed at that time was the strange planet called Luna, which travelled between the orbit of earth and Mars. At times Luna shone more brightly when it was observed that the sea waters rose above their normal tide lines. This lighter planet, Luna, in time had got into the active gravitational pull of the larger body, earth, and so became earth's satellite. This happened according to Hoerbiger some 15000 years ago.

The technical details given by Hoerbiger regarding growingly eccentric orbits and gravitational pulls are too complex to be gone into here, but one of the crucial points made is that at a critical stage the two planets moved side by side with almost identical speeds for quite a long way and consequently Luna would glide harmlessly nearer. In the event, Luna was "captured" by the larger planet, earth after something of a cosmic struggle. This change-over, as Bellamy describes, from the moonless age to the satellite one was accompanied by a world-wide cataclysm. Luna had become bigger and brighter, and its speed and direction changed. The gravitational pull of the new satellite "wrenched the globe into a new, slightly flatter shape. As a result, earthquakes of great violence convulsed the earth". (p. 45) The greatest change however was the redistribution of the waters of the oceans, which tended mainly to gather around mid earth, that is to say, near the tropical zones. All this naturally had a devastating effect on mankind, wiping out of existence whole nations. Significantly according to Hoerbiger theory, Atlantis was one place that had existed in those lost land areas.

Hoerbiger adduces that the eventual "rise" of the land out of the sea was only the result of the withdrawal of the waters. "External cosmic causes, the capture of the planet, Luna, and the resulting new system of permanent gravitational stresses, caused tremendous universal changes." (p. 47) The loss of Atlantis therefore it may be deduced was not, as Bellamy puts it, a mere local occurrence but only one aspect of contemporaneous, sudden geophysical changes. It is central to our (and Bellamy's thesis) that the Atlanteans had sufficient warning to mount a mass evacuation of their homestead and begin a mass migration into other lands.

#### Links with the Bible story

It was not, according to our theorists, that men were exterminated because they had become aggressive by a cataclysm; it was because of the impending cataclysm that they became aggressive. In an echo of the biblical story, we read of the cross-breeding of the men of divine descent (the Atlanteans) with common mortals, a mingling of races, which occurred when the coastal low-lying areas were first occupied by the migrants and the upland tribes, the indigenous people, were forcibly "colonised". A strange progeny resulted.

The Book of Revelation according to John can be read, interpreted, in two ways: either as a religious document of terrifying portent, or as a sort of allegory, making sense if seen in the light of a cosmic theory such as that of Hoerbiger. One of Bellamy's books is devoted to this latter view: (THE BOOK OF REVELATION). He is convinced that John's Book is so much more valuable "because it approaches the subject of the loss of Atlantis from a quite different angle" - (from Plato's story). (p. 119).

The Book of Revelation and others, especially Ezekiel, notably chapter 26, seem to tell of mankind's decline after the flood attendant on the capture of Luna by earth. This post capture world was impoverished. A lapse into primitivism occurred. Man took ages to rise to rise again. The degeneration encompassed giantism and mankind became smaller. National and international systems, according to the cosmic "capture" theory were greatly impaired (at least) along with political, scientific, and artistic balances.

#### ORIGINAL THINKERS ABOUT EARTH'S PAST

Hoerbiger (and Bellamy) had two noteworthy predecessors in cosmic theory encompassing history of the earth. In 1882 Ignatius Donnelly, an American, published ATLANTIS, THE ANTEDILUVIAN WORLD, which chose as its starting point Plato's myth of Atlantis. The book was a great success at the time but as with Hoerbiger later, led to no further research on the topic. It was too much before its time. Donnelly implied that giant minds in giant bodies had left ubiquitously monuments to their existence.

It was half a century later that Donnelly's theme was taken up seriously by Lewis Spence. In his books, *THE PROBLEM OF ATLANTIS* and *THE HISTORY OF ATLANTIS* Spence reasoned cogently for the continent, or island's, existence, while in *THE OCCULT SCIENCES OF ATLANTIS*, his most valuable study appropriate to our theme, he discusses some important matters.

Much of Spence's last named book is concerned with establishing the rationale for the existence of Atlantis and the Atlanteans. Many references to Greek belief are made and parallels drawn. This is not our prime concern, but statements are made in his book which are of undoubted relevance to it (our concern).

#### A Giant Pantheon

The pantheon of Atlantis, according to Spence, was definitely a Titanic one (the huge creatures of Greek mythology) which bore a specific resemblance to the ancient gigantic pantheon of Britain. Ancient Gog and Magog are some of the better known giants of Britain; associated with Irish legend we have the giant Fomorians. Scotland, Cornwall are some of the places where tales or legends about giants originated.

These stories may be very old - we have no way of dating them accurately - and some of them may be antediluvian, in Spence's opinion, in the time of Atlantis, though the biblical story of the Deluge is at least three centuries older than Plato's account of Atlantis. The Deluge story (which halted but did not end the giant races) was not originated by the Hebrews but was brought to Palestine and Egypt by the Phoenicians, six centuries before the Deluge story was written down by the Hebrews. By tradition, this Deluge was visited upon mankind because of its wickedness - and the endemic betrayal of "secret" knowledge by the divinely inspired genus to a lower order of men.

The "gods" of the antediluvian era, we may presume, are the same as the Titans of Greek, or classical myth (about whom more anon) who in turn may be identified with the "Sons of God" of the Bible, and the fallen Angels of Christian literature later. The Rebel Angels, or the "Sons of God", as Spence tells, are not only to be identified with the Titans but also with the sons of Seth who was a son of Adam. A key section from *THE OCCULT SCIENCES* (p. 26) reads: "The notion that these apostates from the higher caste were "angels" only makes its appearance in The Book of Enoch and by Josephus [the Jewish historian of the first century AD] who identifies these "angels" with the Titans. This idea was embraced by the early Christian writers ...who gave full currency to it in the myth of the Fallen/Rebel Angels namely, Lucifer and his host. In the Book of Genesis they are only "the Sons of God" and not "angels" in any sense. [They were] identified with the celestial spheres ...and came to be associated with the stars, and the vault of heaven and so the legend arose that they had fallen thence to earth."

#### Descendants of giant beings

Probably these giant beings are the "mythical" descendants of earlier antediluvian history, the "gods" or giants worshipped at megalithic centres all over Europe. For Spence, Atlantean tradition is identical with the antediluvian world; and the story of this lost continent is nothing more than a recension of the biblical record of the fall of man and the attendant circumstances. All germane sources suggest that mankind before the Flood had a more intimate relationship with the "Lord" which deteriorated but did not disappear after the Flood, as witness Enoch and others "walking with God" and receiving His counsel.

An ancient gigantic parthenon exists in most literatures world-wide. For example, Poseidon in Greek mythology, was associated with the British giant-god Albion and the Titan Bergio, ancient British deities of whom there are many. War between gods and "Titans" is a frequent universal theme, shown for example in Irish myth and the conflicts between Arthur and his knights with British giants, but especially in Greek legend with which we shall deal more thoroughly later (and of course in biblical accounts).

#### PURPOSE OF THE MEGALITHS

War, or at least killing, could have been one of the functions, or arenas, of the stone circles and standing stones found around the world. These mega-and mono-lithic sites could have been also shrines of a cult of the dead, funerary monuments, as Spence adduces, of mighty giant ancestors who appeared to their descendants as being of god-like nature, presiding over the agricultural seasons and fixing the festivals associated with sacrifice. Stonehenge may have been such a place, but was also the centre of a cult. It may have been several things, but it is hard not to come to the conclusion that it was a place built for ritual purposes, a sun or astronomical temple indeed, but basically a place connected with ancestral worship associated with the seasons.

Unfortunately we have no authentic lore about the origin and purpose of our great monoliths. We have mythic tales aplenty about giants, their belligerence - and sometimes about their beneficence. We have mentioned the Irish Fomors, a race of sub-marine people who landed in Ireland, engaging in conflict with the national gods, the Tuatha. The Fomors were reputed to be deformed giants having the heads of beasts, who came from a sunken land. British, or English, lore from the distant past tells of ancient battles between invaders and indigenous giants while legend about King Arthur (a semi-divine being) and his knights (suggested celtic gods) indicates that they believed their main job was to wipe out the giants of Britain. This genre of story is replete with tales of conflict between giants and cunning mortals who may, alleges Spence, represent ancient gods or demi-gods, whose original names have been lost in antiquity. In Scottish lore also there are many stories of conflict between giants, gigantic monsters and human mortals. In the Celtic literature and in tradition there are allusions to the biblical Fallen Angels who as we have said, are equated with Titans and with evil antediluvians. The inference is clear that in most cases the first (or early) possessors of the land (wherever it may be) were giants who were eventually dispersed by events or driven out by other peoples.

#### Has lore an explanation?

Most of this lore or mythology can best be explained, says Bellamy, in the light of Hoerbiger's cosmic ice theory. Cosmological myths are seen as nothing less than eye witness reports handed down to us from remote times. Paraphrasing Bellamy, myths attempt to interpret the forces active behind phenomena of nature. They seek to explain the origin of things, of the gods, of man. They are intended to inspire awe and reverence. Myths are not therefore mere exaggerated tales of local happenings but matter-of-fact reports of universal events. Something called a race-memory does appear to exist; Bellamy asks, is there also a much longer species-memory? Myths certainly seem to tell their tale of cosmic events in a non-direct way, veiled and circuitous. But it has to be remembered the sage of antiquity was not a scientist and he interpreted things according to the state of knowledge then in existence. Myths tend not to be simple but rather composite in nature, deriving information from several different sources, some of which will be foreign.

Much lore and myth, as we have stated, is concerned with war between god/heros and giant/Titans. In Greek mythology, the fight for supremacy in heaven and earth, as Bellamy puts it, is fought between the Titans, Cyclops and giants on one side, and Olympian gods on the other. Similar themes are encountered in predominantly Germanic, Norse and Icelandic lore. It needs to be reiterated at this juncture that the warring, gods and giants, and all attendant detail are interpreted, symbolically, by Bellamy in the light of cosmic theory propounded by Hoerbiger. (For a fuller understanding of this line of thought see MOONS, MYTH AND MAN.)

#### Tall Building

Tower building legend handed down from antiquity is commonplace; so much so that the conclusion seems inescapable that building towers, high mounds and ziggurats (early pyramids, to simplify) and the occurrence of the great flood are connected. Pyramid building proper happened only much later when some nations, Egyptians, Babylonians, Mexicans attained a high culture.

The most famous of the tower building stories is that contained in the Bible concerning the so-called Tower of Babel, in or near "Babylon". This we deduce happened soon (comparatively) after the creation of the world. There are many myths about the creation, all of which appear to be inseparably connected with tales of deluge and destruction. The story of the first man and woman, Adam and Eve, is symbolical of God's power to create harmony, what is only good for His creation: man; it is allegorical because it represents a pure (at first) desirable relationship between man and his helpmate, woman, who is clearly regarded as subject to Adam; denoting a generally accepted inferior role for females. After the Flood, society was reborn and the human race began again. Greek myth has the story of Deukalion and Pyrrha who between them populated the earth anew, (which we shall discuss later in the sections on Greek mythology).

#### THE ASCENT OF MAN

In his chapter, "The Rise and Fall of Man" Bellamy writes that man did not rise to manhood of his own accord; he was urged to assume his shape and to develop his capacities "by the dying satellites of our planet". This is according to strict Hoerbiger theory and it may well be true. Who is able to DISPROVE it? Whether this statement is accepted or not, the underlying message is of much importance in view of the cosmological theories, advanced by such as Sitchin (and others) we shall be looking at in the final section of this book.

Before his rise to manhood and before indeed the all-encompassing inundation, it appears that man, and his far-seeing leaders, attempted to escape the floods, as we seen, by undertaking huge building works. One mystery of some of these sites is how were the immense blocks of stone transported; were they quarried from places near by but now submerged by the sea? Pointing out the lack of great building tradition exhibited by present indigenous races, Bellamy comes to an important conclusion: "Evidently the builders [of the great monuments] were not the ancestors of the present inhabitants but an extinct prelunar race that was wiped out by the capture cataclysm ..." (p. 274). The Great Flood occurred several hundred thousand years ago and was occasioned by the breakdown of the earth's then satellite. Much later occurred the capture of Luna by the earth, itself a catastrophe which not only halted mankind but threw man back almost to his beginnings. Myth and legend relate how strangers of a different race and stature came eventually to bring culture anew to peoples who had sunk into lethargy and decay.

#### DARING COSMIC THEORY: ITS PRINCIPLES

In order to give some idea of a theory that is (or was) so daring, revolutionary and relevant to the present thesis, I can do no better than give a brief introduction to the first principles of Hoerbiger's Cosmogonic Theory. I quote (or paraphrase in places) Bellamy's words (on page 16 of his A LIFE HISTORY OF OUR EARTH).

This history [aeons ago] starts with a huge cold body, a burnt out super-sun on its lone path through space which happens to trespass into the gravitational realm of one of the vast red-glowing super-giants like Betelgeuse. Pulled out of its path the cold super-star approached and dashed deep into the glowing super-giant - and the energies unchained by that terrific plunge transformed part of the stellar material involved into an atomic or subatomic state. An immense explosion cloud of this nuclearized material, continues Bellamy, mushroomed away from the stellar giant and hurled itself out into space with almost inconceivable velocity. An observer in the depths of the universe would have registered this event as the appearance in his heavens of a magnificent super-nova. With the "materialisation" out of the explosion cloud, a new force, gravity, began to form. Numerous bigger and smaller mass centres evolved...round a central mass accumulation...Thus the material of the original chaotic explosion cloud became gathered into a "system" consisting of a central "sun" and a certain number of "planets" swinging round it.

#### Earth's satellites

The satellites therefore according to Hoerbiger played a crucial part in the life history of our planet; without them the earth would never have evolved as it has and would never have been able to sustain life, and later the giant life which developed. The geological ages of the earth are reckoned, states Hoerbiger, from the capture of one satellite to the capture of the next. Each geological age consists of a satellitic aeon and an aeon without a satellite.

In his chapter "The Satellites and Life on our Earth", Bellamy points out that in the Carboniferous (about 300 million years ago) and Mesozoic (roughly 200 million years ago) periods, animals and plants grew to an enormous size. Conventional biology or geology give no reasons for this growth but viewed from the perspective of the Hoerbiger theories the phenomenon becomes intelligible. Omitting detail, the giant satellite existing at the Devonian period (about 400 million years ago), speeded up the terrestrial rotation so much (a fifteen hour day) that the cells of the then existing plants, already greatly excited by the various other influences, as the theory maintains, responded to the loss of "weight" by growing to a great height. At the end of the Carboniferous era these giant growths became extinct. However, the Carboniferous satellite continued to speed up the earth's rotation so that the day became even shorter. As a result, the cells of the existing animals responded with giant growth. Eventually the stresses of the cataclysm at the end of the Mesozoic period brought about the extinction of these huge beasts. A new type, the mammals, the rationale claims, came to the fore and in time became the most important species. When the satellite of the Tertiary period (about 65 million years ago, which lasted some 63 million years and saw the evolution of primitive mammals and man-like apes) began its quickening rotational influence on the earth with the result that "weight" began to decrease again, the size of the mammals began to increase. Man may have begun to walk upright during this period.

Bellamy's conclusion to his chapter is worth quoting: "The ages of great geomorphological change are also times of great biomorphological mutation; any alteration in the physical make-up of our earth ...would of necessity result in corresponding changes in the plant and animal life it bears".

### **The Moon - a sister of the Earth**

Our present moon consists of a metal/mineral core surrounded by a glaciosphere about 200 miles thick. This latter fact explains why the moon which is only fifty times smaller than the earth yet is eighty times lighter. The moon, according to Hoerbiger, is a "sister" of the earth and not a "child". The moon, because of its small size, has no protective "gas coat" as Bellamy puts it, so that its shoreless ocean/s must consist of ice, not water. This fact has been borne out by very recent investigation, (1999) derived from the Lunar Prospector satellite, which testifies to the presence of billions of tons of ice just under the moon's surface.

The capture of "Luna", our present moon, led initially to a climatic breakdown, marked by severe cold, which froze the mammoths and caused the waters to freeze over. Eventually however a state of comparative warmth and calm was reached. According to the theory, the moon approaches all the time (although there is some tenuous evidence to contradict this); eventually in its spiral it will cause great destruction and will finally disintegrate. Cataclysms will sweep over the earth; and finally the earth will, as Bellamy puts it, settle down again to its final decay. Before this stage is reached though, a new age of giantism will appear. Giants and monsters are a staple feature of all mythology and folk lore. The universality of the subject gives us pause and is indicative of a belief rooted in the deepest psyche of humanity throughout the ages. It cannot be mere "myth"; it is something more: a race memory handed down from antiquity. We have tried to present evidence and reasoned argument which may convince - or may not. Time now to consider the pre-eminent mythology of the Greeks and their beliefs in giants and gods.