

How The Jews Betrayed Mankind

Volume 1:

# The Sumerian Swindle



by G\_d

Volume One of Three Volumes

# How the Jews Betrayed Mankind

## Volume I The Sumerian Swindle

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First Edition

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**To save ink and paper, only print pages 2 through 287**

**Dedicated to my Parents**

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# Contents

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## Introduction

Chapter 1	Mafia, Thugs and Jews .....	8
Chapter 2	The Land of Mesopotamia, Cradle of Civilization .....	10
Chapter 3	The Sumerian Swindle: Secrets of Wealth and Power .....	15
Chapter 4	The Sumerians and the Beginning of Civilization .....	30
Chapter 5	Life in Sumeria: the Haves and Have-Nots .....	46
Chapter 6	Time in History, Warfare and Moneylending .....	58
Chapter 7	The Assyrians and the Goat Rustlers .....	208
Chapter 8	The Apiru, the Hapiru, the Habiru, the Hebrews .....	243
Appendix	Thugees of Old India .....	283
References	.....	288
Footnotes	.....	291
Color Plates and Maps	.....	299

“When the Lord your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you — a land with large, flourishing cities you did not build, houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant ...  
(Deuteronomy 6:10-11)

“The goyim shall rebuild your walls, and their kings shall minister unto you ... Your gates shall be open continuously; day and night they shall not be shut; that men may bring to you the wealth of the goyim, with their kings led in procession. For the goyim or kingdom that will not serve you; shall perish; those nations shall be utterly laid waste ... “  
(Isaiah 60:10-12)

“You shall suck the milk of the goyim, you shall suck the breast of kings ....  
(Isaiah 60:10-16)

“And goyim shall stand and feed your flocks, strangers shall be your plowmen and vinedressers; but you shall be called the priests of the Lord, men shall speak of you as the ministers of our God; you shall eat the wealth of the goyim, and in their riches you shall glory.” (Isaiah 61:5-6)

“Our race is the Master Race. We Jews are divine gods on this planet. We are as different from the inferior races as they are from insects. In fact, compared to our race, other races are beasts and animals, cattle at best. Other races are considered as human excrement. Our destiny is to rule over the inferior races. Our earthly kingdom will be ruled by our leader with a rod of iron. The masses will lick our feet and serve us as our slaves.”  
-- Menachem Begin (1977 – 1983), Knesset speech, Jerusalem.

# Volume I

## The Sumerian Swindle

### (5,000 BC to 1500 BC)

#### Introduction

“In the beginning were the Jews.” At least, this is how the Jews would write the history of Mankind if they could get away with it. But in fact, in the beginning, there were no Jews. The lies that they wrote about themselves in the Old Testament are just that – lies. Here is the real story of How the Jews Betrayed Mankind.

By making grandiose claims that give themselves value when no value is actually there, those evil creatures known as rabbis will tell you that the Jews are a unique people blessed above all other people by the mightiest god of the entire Universe. This god has sanctified them above all other people because they are so squeaky clean. But this claim cannot stand even when casually inspected.

Unique with their very own history, aloof from all outsiders, concentrating their energies on the glorification of their god, untouched by the crassness of the goyim around them as they strive for holiness and perfection – these are some of the attributes that the rabbis would like you to believe about them even though none of it is true. They would like you to believe that among men, the Jews are as rare and unique as a virgin mother. But are the Jews really unique or do they only tell you that they are? After all, it costs nothing to brag about yourself. And if self-congratulation brings you prestige, wealth and influence – all for the price of hot air and flapping lips – well, then, who has more hot air and flapping lips than a self-glorifying rabbi?

Regardless of what the Jews say, when you inspect the actual merchandise, you will find that the sparkling Jews are only made of glass. This is why the Jews are so allergic to criticism because their lies are so easily broken. By claiming that they are unique, the Jews can more easily avoid the obvious observation that they are exactly like any other secretive groups that have plagued Mankind. They are not unique like shining saints but, rather, they are unique like carnival barkers and con artists who claim to be more than they are, just so that they can deceive you and relieve you of your money.

Part of the reason that the People of the world have difficulty in understanding what scoundrels the Jews are, is because most people don't have the usual reference points for contrast. The Jews encourage this blindness by parroting their old lie that “we Jews are a unique people unlike any other.” The Jews pretend to be God's Chosen Saints while simultaneously committing all manner of crimes and atrocities against Humanity. Ordinary people cannot discern the depths of the fraud simply because the distance between the actual facts of Jewish criminality and the self-glorified myth of Jewish holiness is so great – the distance between the reality and the lie is so great – that it boggles the mind. Little crooks are understandable but big crooks are difficult to fathom.

Ordinary people (whom the Jews call “goyim” which means “non-Jew animals and insects”) cannot imagine that entire families and an entire nation of betrayers and swindlers could possibly exist. Yes, single and small groups of robbers are understandable to the average person. But an entire nation of thieves and liars is too much for the ordinary person to comprehend. And so, because we cannot comprehend it, we do not believe that such an organized and predatory cult does exist. As a result, the

Jews get away with their crimes and the People end up being swindled and betrayed, impoverished, defrauded and murdered by hucksters wearing yarmulkes.

So that you will have open eyes before entering into the actual history of the Betrayers of Mankind, I will first show you some similarities of the Jews to another criminal conspiracy that had plagued Mankind undetected for many centuries. After all, to prove that the Jews are not as unique as they claim to be, it is necessary to first show their similarity to other people. So, if the Jews are not unique, then to whom are they similar?

It is important first to get these general background ideas firmly in mind as you study this history of the Jews because we are dealing here with hundreds and thousands of years in time. And during this long time, entire families and clans and towns full of Jewish parents have been teaching their children their criminal skills and passing this conspiratorial lore and subterfuge along through countless generations of Jewish thieves and murderers.

This is an historical fact that you must keep in mind as you read this book – consecutive generations of crime families have existed and they presently do exist while they protect their secrets and transmit their schemes through many subsequent generations of fathers and sons, mothers and daughters. And so, to prove that the Jews are criminals and frauds and liars and deceivers and murderers, it is necessary to first show that they are not a unique variation in human history. In fact, they are very similar to the Mafia crime families found in Italy and in America today and especially similar to the Thuggees of Old India. Such historic crime organizations as the Italian Mafia and the Thuggees of Old India have identical characteristics with the Jews of today as you will soon see for yourself.

# Chapter 1

## Mafia, Thugs and Jews

For several hundred years in India, a similar people to the Jews used to live in family and clan villages. And they made their living as murderers and thieves. They called themselves Thugs or Thuggees. The Thugees of India were a secret society whose so-called “religion” was based upon murder and theft. They lived among their fellow Indians as rug weavers and artisans. To look at them, their fellow Indians could not tell that they were any different from themselves. They spoke the same language, wore the same clothes and ate the same food. But the Thugees worshipped the Hindu demon goddess, Kali. It was the Thugee belief that this demon goddess demanded that victims be sacrificed to her without shedding their blood – that is, the victims must first be strangled.

For one month every year, during the travel season in India when the weather was good and there were many travelers and pilgrims on the roads, the Thugees would make some excuse to their employers and acquaintances and take a leave of absence from their regular occupations as merchants or weavers or restaurateurs or farmers. Saying that they had to go to a distant wedding or to visit an ailing relative or using whatever excuse that they could invent, they would leave their villages and go to meet other Thugees for a month of murder and theft, all devoted to their goddess Kali whom they believed would welcome them into the Hereafter.

Known among themselves as “masters of deceit”, the Thugees befriended rich travelers to whom they perfidiously offered their services as protectors and guides. But once they were in an out-of-the-way location, they would fall upon the travelers and strangle them. This was the one and the only method of murder decreed by their demon goddess, to strangle their victims, never to knife or bludgeon them.

As they tightened the garrote around the neck of their victims, they whispered into their ears, “See, oh Kali! Look, oh Kali!”, calling their goddess to witness the crime. Then, the Thugs stole all of their victim’s possessions, mangled their faces so that they could never be identified and buried them deeply so that they could never be found. Their victims simply disappeared into the mystery of India. And when the travel season was over, the Thugees would return to their home villages with their newly acquired wealth and continue their lives as rug weavers and merchants, though richer than they had been before.

The religious beliefs of the Thuggees was that they were the servants of their goddess. And just like the Jews, they served their deity by preying upon the people among whom they lived. And just like the Jews, their secret fraternity had their own secret language, secret meetings and secret rituals. Indeed, because of the criminal nature of their practices, just like the Jews, they kept their actions hidden from outsiders. And just like the Jews, without practicing secrecy and deceit they could not have perpetuated their wicked ways for so many centuries.

Regardless of their alleged “religion” of Kali worship, the Thugees knew that if they were caught in their crimes, that they would be punished. So, like all other criminal gangs, everything that they did was plagued with the fear of discovery and exposure. Everything that they did was masked with deceit and the utmost secrecy. In these ways, they were not at all different from the Jews.

India is home to many diverse religions. And Hinduism is very tolerant of all of them. Even though the Indian people and Hinduism in general are accepting of all manner of religious activities and beliefs, no one in India would have accepted among themselves a secret group of murderers whose religious practice was to stealthily murder everyone whom they met and to steal their wealth. So, to

practice their so-called “religion” without being executed for their crimes, secrecy and deceit were their most important tactics. When they murdered people who were traveling in large groups, they murdered everyone in the entire group and left no one alive as witness.

As organized gangs, during the three hundred years of known history of this Thuggee cult, it has been estimated that the Thugees murdered between one million and three million people in India, stole their belongings and buried their corpses. These millions of Indian people simply disappeared, never to be heard of again. Then the Thugees would return to their villages and lead lives of simple folks who often had extra money to help their fellow villagers and thus gain prestige for themselves – just like the Jews.

Each and every year, this same routine was repeated as the secrets of the Thugees were passed down to sons and passed down to grandsons without the people of India ever having heard of this cult – such was their secrecy. That the Thugees of India did not last for even longer than three hundred years was strictly due to the perseverance of the British in rooting them out. And the man who was primarily responsible for exterminating the Thugees from India in the early 1800’s was Major General Sir William Henry Sleeman. Read a first-hand account of this great British hero’s description of the Thugs of India in the words of his biographer and great-grandson, Colonel James L. Sleeman in [Appendix A](#). And remember that his description is of just one, sweet-looking old Indian man. As you read his words, realize that we are studying here another equally diabolical sect that is not at all unique but, rather, is very similar to the Thugs.

Because these Thugees were an hereditary conspiracy, Major General Sleeman was able to extinguish these crime families by executing and imprisoning the fathers and imprisoning for life the sons. Thus, no Thugees were allowed to pass their evil teachings down to succeeding generations. And so, Thuggee vanished from India, thanks to the British.

Once you understand that crime families and their teachings are both hereditary and cultural, whether inherited from Mafia families or Thuggee families, you are ready to study the origins of the most secretive sect of murderous fanatics that have ever walked the earth. Like the Thugees, these also hide behind a mask of religion. In modern times, these evil monsters are known as Jews.

## Chapter 2

# The Land of Mesopotamia, Cradle of Civilization

Today, you might think that there is something new under the scorching, desert sun of Iraq. The dry soil is being blown into dust by the bombs of F-16 fighter jets. Huge tracts of the dry and fertile soil, groves of date palms, the flowing water of the Tigris and Euphrates Rivers and the towns and villages are being poisoned with depleted uranium ordinance while pilotless robot killer drones fly high overhead, being piloted via satellite from half a world away. So, you might think that there is something new in the 14,000-year history of Mesopotamia, but you would be wrong. Of course, the tools for killing and the methods of destruction and genocide are more advanced today, but the land is just the same and the people are just the same as they were in 12,000 BC.

[Ancient Meso/potamia](#) was located in what is today the modern country of Iraq. The wars that are tearing that land apart today are really being fought over the same reasons that wars were fought in Mesopotamia at the dawn of civilization. The actors and the tools and the war machines are different, but the reasons for bloodshed are the same. The sun, the wind, the water, the mud and the stars are all the same. The greed and the evil in the hearts of ruthless men, are just the same. The corruption of the political leaders and the avarice of the moneylenders is just the same as it has always been. The only difference is found in this book that you are reading.

Although over 5,000 years have passed since the Sumerians first began what has become our modern civilization, the [geography and weather of modern Iraq](#) is nearly identical to what it was during those earlier times. The climate is extremely hot and dry. Temperatures in central and southern Iraq can reach 120 degrees Fahrenheit (49 degrees Celsius). The soil is arid and wind swept. Mostly the land is rather flat with low, undulating mounds and hillocks. In the course of millions of years, the Tigris and Euphrates Rivers have meandered throughout the Mesopotamian Basin, uncovering and re-depositing the clay and silt soils of the region and producing a river-made land of mud, clay and silt with almost no stone and no minerals. It is a land of dust and dirt and mud and hot sun.

There were no trees in ancient Mesopotamia but there were giant reeds around the rivers and in the southern marshes. What geological variety there was in the somewhat flat landscape consisted of desert, foothills, steppes and marshes with no rainfall in the summer months. The higher elevation steppe lands in those ancient times were grasslands, almost treeless with an average rainfall of ten inches. In the foothills, oak, pine, terebinth trees, grasses, wild barley and wild wheat could grow. The flood season of the Tigris and Euphrates Rivers is between April and June, which is too early for winter crops and not long enough for summer crops.

So, by appearances, you would at first think that such a desolate place could not possibly produce the world's first civilization. But Mesopotamia is where civilization began. And it was a civilization that grew up out of the water, the mud and the hot, scorching sun. [1]

As the Ice Age was ending, the hunter-gatherer people of 12,000 BC learned that they could make a living by gathering the seeds of the wild grasses that grew throughout the region. What few people there were in the world at that time, lived in open air camps or in caves or in huts built of reeds. As hunters, they had found a good companion with another hunter, the wolves. These became the first domesticated animal by 11,000 BC. And the dog has been Man's best friend ever since those Stone Age times.

By about 9,000 BC, the people had learned how to make mud bricks. They developed weaving and

craft specializations. They carried on long-distance trade in obsidian and copper. As hunters who had killed the adult nannies and who had raised and tamed the kids, they were able to domesticate the goat by 8500 BC. With milk goats, these Stone Age people didn't have to go hungry from scarce game because, by that time, they could use their hunting skills in protecting their herds from predators. By 8000 BC, they had also domesticated the sheep which provided them with woolen clothes as well as meat.

As the Ice Age retreated and the weather warmed, all across the the grassy hills of the Ancient Near East, the people discovered that if they could gather and store enough grass seeds that they didn't have to wander about with their goats and sheep but could stay in one location where the wild grasses provided food both for them as well as their flocks. These grasses grew in such abundance that even a single person working for two weeks with an obsidian blade could harvest enough to feed a family of four for a year. When an entire family or a village cooperated with such a harvest, there was plenty of food for everybody. Because grain does not decay if it is kept dry, it can last for decades. [A reliable food supply](#) allowed for the establishment of permanent camps, allowing the wandering hunter-gatherers to settle down into villages where, by 7500 BC, they domesticated the wild pig. By 7000 BC, cattle and the always useful rodent-catching cat were domesticated. And they discovered how to make pottery for cooking and for storing grain away from insects and rodents.

All of the peoples living throughout this entire [Fertile Crescent region](#), stretching in an arch from the Mediterranean Sea to the Persian Gulf, gathered these wild grasses. These grasses sustained a scattering of small, permanent villages for 3,000 years of small farming. But it was in the land between the two rivers of the Euphrates and Tigris Rivers with their copious and reliable water supplies that farming was able to blossom into the foundation for civilized life.

The long mountain chain that divides Mesopotamia from Persia, the rich valley of the Two Rivers from the sand desert, is broken down at its southern end by the watershed of the Karun River. Here is Elam (the "East"), an alluvial plain closed in on all sides except the western where it is open to Mesopotamia and the Persian Gulf. It is geographically a part of Mesopotamia rather than of Persia.

The vast deposits of silt carried down by the Karun river from Elam, formed a bar across the upper end of the Persian Gulf which held up the flood waters of the Tigris and Euphrates so that their silt was deposited against the bar instead of being swept out to sea. With the slackened current much silt was dropped higher up and gradually filled in the marshes, forming dry land through which the Euphrates cut its bed. Also flowing into this delta region in ancient times, but now dried up, was a fourth river out of Arabia which created the area known to us as Eden, the land of the four rivers.

The sedimentary soil from these rivers was immensely fertile, and invited settlement. But rich as the soil was, and easy as was the tillage, yet to profit by its richness required much labor on a large scale. It was not a land in which the isolated farmer could prosper. The seed had, of course, to be sown in winter; and in spring, just as the young grain sprouted, the river came down in flood, overran and scoured out the fields and destroyed all hopes of harvest. The river had to be kept in check by artificial banks. The land, if it was to yield a second crop, had to be irrigated by canals. The need was obvious, but the task was beyond the powers of any one landowner. [2]

To grow grain in the dry soils of southern Mesopotamia, the farmers dug ditches to carry water from the rivers to the dry fields. This soil, this river-made soil, once it was irrigated, proved to be very fertile and it produced tremendous crops beneath the bright sun. With plenty of food, with mud bricks for building their homes and clay pottery for cooking and storing their foods, civilization began in southern Iraq – all based upon water, dirt, sun, grain and intense physical labor.

We call these earliest people in Mesopotamia "Ubaidians" after Tell al Ubaid where their pottery was first discovered by modern archeologists. Although they were Stone Age people, using flint and obsidian and bone and wood for their tools, the modern reader should not look down upon these ancient people with disdain. All of these ancient people were of the same species of Homo Sapiens as we

are, ourselves. So, it is important to remember that they had the same feelings, the same love for their children, the same social ambitions and the same intelligence that we have in our own modern lives. Of course, they did not have the same knowledge and understanding about the world around them or the same educational level as we do. They were less knowledgeable than we are but they were just as intelligent. Indeed, the knowledge that we, ourselves, have today is built upon the very knowledge that those early people developed. So, we should look upon those ancient people more as our very own great-great-great-grandparents rather than as some distant and dusty barbarians to whom we owe nothing.

That being said, you will find it profitable to keep the humanity of these people in mind during this study so that you can better understand the theme of this book. What we call “modern civilization” is a direct result of what those early people invented. Even the foundation for the very words that you are now reading were developed by the inhabitants of Mesopotamia when they invented writing over 5,000 years ago.

At 9,000 BC, as the last of the Ice Age was disappearing, the Ubaidians went about their lives of sowing and reaping grains and domesticating animals. They left behind for us to dig up and to wonder about, tools such as hoes, obsidian adzes and knives, sickles, mud bricks and baked bricks, spindle whorls, loom weights, sculpture, painted pottery and the plow. They marked their possessions with clay stamps and cylinder seals. But they also built canals and irrigation ditches and dedicated large mud-brick temples to their gods. And for such architecture, calculation skills in arithmetic were required as well as a basic knowledge of geometry. They used water clocks – clay bowls with a small hole in the bottom, which were floated in a basin of water so that they could mark time by how long it took for the bowl to sink. With these clocks, their village chiefs and town governors were able to regulate the amount of irrigation water each field was allowed.

Although they had no written records, they relied upon what all of the ancient peoples relied upon and of which we modern people have limited abilities – their memories. With no written records with which to store information about their past, they used the well-developed faculties of their human brains to memorize the events of their times and to pass along to their children the stories of their past. They began their stories by claiming that all of their civilization got its start at the town of Eridu in the southern part of the country. And these stories were passed along to the people who came after the Ubaidians.

It is important for you to identify with those ancient people as fellow humans so that you can fully understand the theme of this present history. They were just as human in every way as you are. In their clay sculptures we can see how the Ubaidians saw themselves. And it is here that I want you to understand some secrets that the archeologists and scientists have overlooked – the real humanity of those ancient people. You must not look at their sculptures in the same way as do the archeologists who egotistically consider themselves more modern and therefore more advanced in their own humanity. By doing so, the scientists blind themselves to the advanced knowledge of those ancient people.

It is often remarked how reptilian and alien the Ubaidian sculptures are. [see [Figure 1](#)] And it is difficult for the archeologists (or almost anybody else) to imagine how a people could look so extra-terrestrial and odd. But this is because the modern scientists do not perceive those ancient people through human eyes but only through cold scientific lenses. They look only at the hard data and forget that the cold pottery and clay sculptures reflect the workmanship of living people who, although they could not read or write their ideas, could sculpt them.

To understand the secret knowledge that the Ubaidian sculptors were expressing, you need only to ask yourself the question: “Who am I?” or the question: “What am I?” And then, try to make a sculpture of yourself or of your friends or family in answer to that question. This is what the Ubaidian sculptors did. And this is why their features look so odd because what they were showing was not just their outer appearance but their inner Being. In this respect, they were expressing something far in

advance of what most modern people understand about themselves. In those sculptures, they were expressing their true selves.

Certainly, the Ubaidians did not look into mirrors, because there were no mirrors other than pools of standing water. They knew what they looked like reflected in water so their sculptures of themselves were expressing something other than that. They were not fooled in the same way that modern people are fooled by the sharp and reverse image of themselves looking back from a mirrored glass. Most modern people think that what they see in a mirror, is a reflection of their true selves. But they are wrong. In a mirror, you are only looking at the reverse reflection of your outside appearance and not your inner being. Can you deny that you exist inside of yourself as well as outside of yourself? Isn't there something inside of you that makes you a Human Being? You cannot see your inner self in a mirror. For that, you must close and squint your eyes in order to perceive yourself on the inside! To see your false self in a mirror, you must open your eyes; to see your True Self within, you must close your eyes.

To understand these Ubaidian sculptures, and to actually see one of these people with your very own eyes, you must see what they saw. Ask yourself the question, "Who am I?" and then breathe gently and look out from your eyes. But do not look out too far, rather look through just the slits of your eyes so as to view yourself in the living act of looking outward. Breathe gently and lower your eyelids. Ask yourself, "Who am I?" and close your eyes slightly into slits and breathe gently and look within yourself at how your face is shaped on the inside, at how your nose breathes life from the inside, at how you can see and feel what you are like on the inside. And why? Because this is the living spirit of you looking out from the inside. This is not the same as looking at a cold and distant reflected image of yourself in a mirror.

And so, the view that the ancient Ubaidians had of themselves is true while the view that modern people have of themselves is false. How can you say that you are superior to the Ancient People if your views are false? And now you know what they looked like reflected in yourself. This is the meaning of the clay models that the Ubaidians made of themselves. They were then as you are now, a living Being looking out through half-closed eyes.

This view of themselves as self-contained spirits within a mortal shell may have affected their selfishness. People who think in terms of only themselves, are not very empathetic to the lives of their fellows. The slit-eyed, reptilian statues that the Ubaidians left of themselves not only reflected their inner awareness of Self but also an unconcern for how they were perceived by others. And this selfishness was passed along to the Sumerians who inherited the Ubaidian Culture.

As the Ubaidians grew in numbers through the success of their agricultural efforts, they began to organize themselves around their priests and temples. The ancient peoples looked to their priests for guidance and ALL of the ancient peoples believed in many gods. This is important to remember: ALL of the ancient peoples believed in the gods. There were no atheists in ancient times. There were no Communists, Jews, Humanists or Feminists telling them that they were nothing but animals. There were no scientists telling them that they were nothing but monkeys descended from more primitive monkeys. They wouldn't have believed such fables because they were smarter than that.

You can understand these ancient people if you think like a child in awe of Creation. For example, that hot, yellow, blinding disk that rises and sets everyday and lights up and heats the entire world! How fantastic! But what is it? What could it be? When the clouds partly cover it, it looks like a great bright wheel that rolls across the sky. Or maybe it is a great eye in the sky looking down upon Mankind. And of course, the world was flat because you could see that it was laid out as a vast plain with mountains and rivers and a great starry sky full of twinkling, shining gods that circled about overhead. Of course the stars circled the earth because you could see them move, yourself! And the earth was solid and immovable because you could feel it under your feet as such. And that cool, white moon that rises and sets in the night sky! What is it? A goddess?

Of course, the Ancient Ones had no telescopes to tell them that the moon is a rocky sphere

orbiting in space or that the sun is a ball of nuclear gasses. But if you look at the world as they saw it, you will see that the bright thing that waxes and wanes in the night sky resembles a disk. The disk changes into horns like on a cow. Or perhaps it looks more like a reed boat in the sky. And of course, that great sea of stars is a Milky Way highway, a path through the sky that leads off into distant lands where the gods live and where Mankind will someday journey.

Or clouds and rainbows! Birds and beasts! Rivers and oceans! Rain and wind and lightning and thunder! Look again, O Modern Man! Look at all of the natural phenomenon that we modern people take for granted! Look at Nature again with innocent eyes! All of these things are still just as fresh and full of wonder as they were 12,000 years ago. The only thing that has changed is the dulling of perceptive astuteness of the people today who consider themselves superior to the Ancient Ones who built the very foundations of our own world culture.

To understand those ancient people, you must empty your mind of modern theories and look at the world around you with the mind of child. A child knows nothing but is willing to see and hear and learn everything. Only then can you understand what the ancient people knew and what the ancient people are still trying to tell us if we will only listen. The Ancient Ones have secrets to tell us but most of us are too arrogant in our knowledge and conceited in our wealth to listen to the dusty past. In this book, I will tell you some of those long lost secrets that have not been told since the world was young.

The Ubaidians lived in Iraq for nearly 5,000 years before they learned how to read and write. Can you imagine? Five thousand years of a functioning culture but not one person knowing how to read and write! And yet they built cities, monumental architecture, city walls, invented the wheel and agriculture, invented cylinder seals, and by 4,000 BC they were experimenting with the very beginnings of writing. Also, they invented something else that would be passed along to the next wave of people entering Mesopotamia. They invented the Sumerian Swindle which came into full flower upon the arrival of the Sumerians around 3200 BC.

The Sumerian Swindle was so secret that not even today's scientists and modern scholars have been able to understand its workings. Throughout history, this ancient weapon has destroyed entire countries, snuffed out the lives of hundreds of millions of people worldwide, created starvation, disease, warfare and ecological doom, with few people learning the true cause of these disasters. The Sumerian Swindle actually has the power to destroy the world.

So really, do you think the ancient people were so dumb if we modern people and even our greatest scientists still cannot understand what they accomplished? Better think again and ask yourself, "How smart are our modern scientists and philosophers today, if they don't understand even the simplest inventions of Antiquity? How smart are our political and religious leaders if the inventions of 5,000 BC are too complicated for them?"

You should have some respect for the intellectual achievements of Ancient Man because his inventions have not only shaped our modern world but those same inventions also threaten to destroy it. I am not referring to destroying the world with nuclear bombs or genetically modified germs. I am referring to destroying the world with the ancient mechanism of the Sumerian Swindle.

# Chapter 3

## The Sumerian Swindle: Secrets of Wealth and Power

You readers who are bankers or Jews or other assorted thieves and con artists might want to skip this chapter since you already know how to betray your country and defraud your people. But for those of you who don't like being enslaved and impoverished, learning something about how the Jews do it can save your health, your wealth, your family, your people and your nation.

First, we must understand some basic cogs in the machinery that makes the Sumerian Swindle work. I am writing down these secrets for the very first time in history so if you didn't think of them first, yourself, then perhaps it is because these secrets are too simple for a modern person to understand. Or, perhaps you have taken them for granted because they "have always been here."

The Sumerian Swindle started like this: If you are on good terms with your next-door neighbor, and you run short of some flour or eggs in the middle of cooking supper, a neighborly thing to do is to run next door or send your children next door to borrow what you need until you can go to the market and restock supplies. After shopping, you will repay your neighbor for the borrowed food. Such borrowing among neighbors has been going on ever since people began living together in groups – that is, for the past ten or twenty million years. Borrowing and repaying, is a way to build friendships and to sustain society. Borrowing and repaying, is a vital mechanism in every human society. But it became corrupted among the Ubaidians of Mesopotamia.

As the people whom we call the Ubaidians first practiced irrigated cultivation of crops, something about this natural human relationship changed. Perhaps one neighbor got tired of constantly lending out grain to another neighbor who was slow to repay. So, it happened that at a certain time, the lending neighbor agreed to lend out a measure of grain only if the borrower agreed to repay a measure and a handful; or perhaps a basket of grain was lent out in return for a basket-and-a-half in repayment; or perhaps, sensing the reluctance of a neighbor to loan, the borrower, himself, out of charitable good will and personal need, offered to repay two baskets of grain for one loaned.

Whatever the actual origin of the mechanism, the Ubaidians evolved a system that we today call, "interest on a loan". This occurred sometime between 9,000 and 6,000 BC when they first began building their permanent mud brick towns and villages. Central grain storehouses were a part of every town. And in every town and village, individual grain storage space was a part of every house. So, when the larder was empty, borrowing from a neighbor kept starvation from the door and promoted friendly relations among neighbors in a harmonious society of give and take.

But something else occurred in the actual understanding of this development in the minds of both the borrower and the lender. A borrower who repays the loan has nothing left in his hands to contemplate. But the lender who gains back the loan plus interest has more than he started with to contemplate. The poor man is even poorer than he was and the rich man is richer than he was. The actual physical ownership of the grain plus interest enabled the lender to accumulate an ever-increasing store of goods. In addition to what he started with, both the returned loan as well as the interest could be loaned out at interest. And that interest when repaid could again be loaned out in a spiraling increase in total wealth.

This was the beginning of the Sumerian Swindle. Two baskets of grain on loan at 50% interest brought back three baskets. These three could again be loaned at 50% interest to bring back four-and-a-half. These four-and-a-half could again be loaned to bring back six and three-quarters. In a short time, those original two baskets produced an additional four and three-quarters baskets of grain for free. And

so on, and so on, as an increasing spiral of profits accumulated for free and for doing no work other than making loans. As the size and number of loans increased, the total wealth of the grain lender began to increase far beyond the wealth of his neighbors.

Then, a magical and mysterious thing happened. Once a certain profit point had been reached where the lender was loaning out not his original grain but the grain that he had previously received as interest, then everything that he profited from that point onward was wealth given to him for free. The grain that he received as interest-on-the-loan had cost him nothing. And when he loaned out that same grain at interest, both it and its returning interest were free grain that had also cost him nothing. This free grain continued to multiply over time as it was loaned out again and again. Huge mountains of grain filling his storerooms to the rafters began to accumulate, grain that had cost him absolutely nothing more than charging interest-on-a-loan.

In those days, a man's wealth was measured by how much land and grain he had and by how many goats and sheep that he owned. Very soon, those Ubaidian grain and silver lenders were enjoying vast fortunes. Thanks to the arithmetic deception of lending-at-interest, they were loaning out at interest what they had gotten for free. Eventually, using that free grain in barter for other goods, everything that they owned actually had cost them absolutely nothing at all!

The lender found that by loaning out a basket of grain, he got back two baskets instead. Of course, a light bulb did not go off in his head since it was still the Stone Age, seven thousand years before Benjamin Franklin and Thomas Edison, but certainly the very first loan shark had a major brainstorm! Without working under the hot sun, without lifting a single load upon his head, without walking a single step, two baskets of grain were delivered to his door. And the one who delivered the grain was glad to do it since the loan had helped him through a difficult time. After all, they were all fellow villagers and all on good relations with one another. The hatreds would come much later.

The Sumerian Swindle has twenty-one secret frauds. The Twenty-One Secret Frauds of the Sumerian Swindle are:

- #1 All interest on the loan of money is a swindle.
- #2 Collateral that is worth more than the loan, is the banker's greatest asset.
- #3 Loans rely on the honesty of the borrower but not the honesty of the lender.
- #4 Loans of silver repaid with goods and not with silver, forfeit the collateral.
- #5 The debtor is the slave of the lender.
- #6 High morals impede profits, so debauching the Virtuous pulls them below the depravity of the moneylender who there-by masters them and bends them to his will.
- #7 Monopoly gives wealth and power but monopoly of money gives the greatest wealth and power.
- #8 Large crime families are more successful than lone criminals or gangs; international crime families are the most successful of all.
- #9 Only the most ruthless and greedy moneylenders survive; only the most corrupt bankers triumph.
- #10 Time benefits the banker and betrays the borrower.
- #11 Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished.
- #12 All private individuals who control the public's money supply are swindling traitors to both people and country.
- #13 All banking is a criminal enterprise; all bankers are international criminals, so secrecy is essential.
- #14 Anyone who is allowed to lend-at-interest eventually owns the entire world.
- #15 Loans to friends are power; loans to enemies are weapons.
- #16 Labor is the source of wealth; control the source and you control the wealth, raise up labor and you can pull down kings.

#17 Kings are required to legitimize a swindle but once the fraud is legalized, those very kings must be sacrificed.

#18 When the source of goods is distant from the customers, profits are increased both by import and export.

#19 Prestige is a glittering robe for ennobling treason and blinding fools; the more it is used, the more it profits he who dresses in it.

#20 Champion the Minority in order to dispossess the Majority of their wealth and power, then swindle the Minority out of that wealth and power.

#21 Control the choke points and master the body; strangle the choke points and kill the body.

Grain could be bartered for goats, and goats for woven cloth and boats; and boats and goats and grain could be exchanged for houses and irrigated land, etc. By loaning grain out at interest and using the interest-income to barter for other goods, a clever trader could leverage his way to more wealth than any of his neighbors even though all of them had started off at the same level in society. Like the modern bankers who pile up their swindled wealth into skyscrapers, yachts and Lear Jets, investments in war and cornering the commodities market, the Ubaidian moneylenders began to pile up wealth in grain, silver and land. By getting something for nothing simply by charging interest-on-a-loan, they had discovered Secret Fraud #1 of the Sumerian Swindle: "All interest on the loan of money is a swindle."

It might seem odd, but the fact is that all of the excessive wealth of modern day bankers, financiers, loan sharks, Jews, and related swindlers, is based upon nothing more than two baskets of barley creating three. Secret Fraud #1 of the Sumerian Swindle was based upon what people all over the world had been doing for millions of years. If one member of a village or tribe was short of supplies, other members would give or loan him what he needed. And when he was able, he would return the borrowed goods or else return goods of equal value. But to insist that he return more than he had borrowed was the swindle.

In all farming communities where drought, insects, fire, rain, flooding and a myriad of woes plague farmers, there are always farmers who need a loan to get through the bad spell. Lending and paying back, borrowing and returning, have always been a part of normal human society.

At first, this normal and natural system was used in Mesopotamia. If a farmer needed a basket of grain for his family, he would borrow it from a neighbor. And when the harvest came in, he would repay what he had borrowed. This was a natural and a balanced exchange system; no one profited and no one lost. Yet, the entire community benefited. Goods were distributed in an equitable way which was good and natural and fair to everybody.

However, once a lender asked for more in return than what he had lent, an unnatural imbalance was introduced into society. No longer were men equal and dependant upon their work for their material rewards in Life. Interest-on-a-loan created the inequality of those who became rich without actually working for their wealth and those who became poor in spite of incessant labor. In other words, charging interest-on-a-loan automatically created a diseased situation in society where the rich sucked the life out of the poor. It created two social classes of financial vampires living off of the blood and sweat of the permanently impoverished.

Why is lending-at-interest an unnatural phenomenon? That it is unnatural can be seen by looking at Nature, herself. Making loans by those who "have" to those who "do not have", is a natural attribute of all beings who live in social groups. No matter what creatures or even what forms of symbiotic animal or plant life that you care to study, you will find that lending and paying back, is one of the characteristics that keep societies both strong and prosperous.

Ants and bees create huge societies of individual members who make loans to one another as a part of their daily life. Indeed, without loans the bee and ant colonies would have died out hundreds of

millions of years ago.

When an ant is hungry, she approaches another member of her colony, taps a few appropriate messages with her antenna against the antenna of her sister ant, and if this sister ant has food in her stomach, she will regurgitate a portion and give it to the hungry one to eat. In this manner, enormous amounts of labor and time are saved since the hungry ant does not have to travel back to the colony for a meal but can approach the lunch wagon no farther than the nearest worker. Thus, the colony can extend its power over a greater scavenging area through this mutual system of colony-wide food distribution and sharing. In many more ways, this loaning of food between ants gives the entire colony more power, success and prosperity. Later, after she has eaten her fill back at the colony food larder or from scavenged foods found in the field, the borrowing ant eventually returns food from its stomach to whatever hungry sister ant who asks. The same is true for bees.

Thus, it can be seen that “loaning” and “borrowing” and “paying back” are all part of animal social groups that increase the prosperity and survivability of the entire colony. No individual loses and no individual gains because it is a balanced and a natural system in which all members benefit. Not a single one of those humble insects ever asks for more than it needs, nor does it amass for itself a special hoard of crumbs or honey stashed in a private and secret hide away that is a result of taking but of not giving back. The ants and bees have been making interest-free loans to one another for a billion years and they have thrived as social creatures.

Ancient Man, also, has borrowed and loaned and paid back. As a result, everybody has benefited and everybody has survived. But Modern Man has been charging interest-on-loans for the past five thousand years and we are racked with warfare, famine, disease, ecological destruction and many other social catastrophes while the fat bankers preen themselves in their luxury chalets and counting houses. This is all a result of the Sumerian Swindle. Even a lowly lichen adhering to a rock is a higher and more natural form of life form than is a moneylender, financier, banker or Jew.

Mankind is a social creature who makes loans to his fellows. Perhaps the hunt for game was not lucky for one family group so they would share in the roasted gazelle that their neighbor had caught that day. And when they were lucky in the hunt, they would share their fresh deer meat with that same neighbor who had not been lucky or else share a basket of grain or acorns or berries. In this way, Mankind, as a social creature, was able to thrive through the power of mutual helpfulness and sharing. Making loans to one another and paying back, gave the entire tribe more resiliency and strength. If one had food, all had food. In this way, everybody lived through mutual help and no one died through neglect.

But woe to the greedy or selfish tribe members who were anti-social by refusing to share what they had! Woe to those who borrowed but did not give back! They became ignored and ostracized. They were known as “takers.” They only took but did not give back. And if they didn’t get the social message when their own wants were rebuffed, then eventually they became outcasts and perished alone in the wilderness with no tribe to sustain them. In this way, natural selection improved Mankind as a social creature. Like the ants and bees who shared in mutual prosperity, Mankind was also at One with Nature as he used loans and sharing for greater group strength and solidarity. Love of one’s neighbor was expressed through giving. And through giving and sharing, strong personal and social bonds were forged, providing the ancient people with strength against all adversaries.

To fully understand the Sumerian Swindle, throw aside your conditioning and your “take-it-for-granted” state of mind and understand this idea of “interest-on-a-loan” from a new perspective. The First Secret Fraud of the Sumerian Swindle is: “All interest on the loan of money is a swindle.” That’s right. Every banker and moneylender is a deceiving thief and a cruel swindler although he tries to keep this fact hidden. So, to make it easy to understand – simplify, simplify.

In modern times, the Sumerian Swindle is like the old shell game of hiding a pea under a shell.

This game is so simple: just one pea and three walnut shells. And yet the pea gets lost from view both by the mixing up of the walnut shells but also by the deft manipulations of the huckster using sleight-of-hand. A good street hustler using nothing but three walnut shells and a pea, can separate the gawking suckers from their money in a short time if they place their bets on the wrong shell because he can always make sure that it is the wrong shell.

To repeat: All interest on the loan of money is a swindle. And the moneylenders and bankers are all criminals. Part of the trick in their black art, is that moneylenders have been around since Mesopotamian times so that these parasites have been taken for granted and accepted as a “normal” part of society. But bankers are not at all normal. They are all crooks. However well-dressed and honest they pretend to be, the bankers are no different than a street hustler manipulating a pea among walnut shells. But to make the game more to their benefit, they manipulate trillions of peas between billions of walnut shells so that no one seems to be able to keep track of where all the money goes except themselves. That all of the money disappears into the bankers’ pockets isn’t noticed in the confusion caused by some winners and some losers milling about and wondering what happened to the economy.

To illustrate the Sumerian Swindle and for the sake of unraveling this ancient mystery in a simple way, let’s assume that there is only one moneylender in the whole world and only two pieces of money. The two pieces of money can be lumps of gold or silver, pennies, francs, yuan, Reich marks, dollars, whatever name you wish to use for them – but there are only two of them. I could use two dollars for this example or even two pennies but since the Mesopotamians used weights of silver in their system of exchange, let’s do the same for this as well as for the examples given later. A shekel weight of silver was about one-third ounce or about eight grams. Let’s assume that there are only two shekels of silver in the whole world.

Now suppose that there are two men who want to borrow from the Mesopotamian banker one shekel of silver each. Either they are merchants or farmers or perhaps only a parent wishing to have a big wedding party and dowry for a beloved daughter. Each man goes to the banker to borrow one shekel of silver, which the banker loans at fifty percent interest for one year.

Now, remember, (for the sake of this illustration) there are only two shekels of silver in the entire world. At fifty percent interest for each shekel, that means that each borrower must return one and a half shekels to the banker at the end of the year. And if each man returns to the banker one and a half shekels, that adds up to a total of three shekels that the banker will have in his hands. But remember, there are only two shekels of silver in the entire world! So, how can these borrowers return to the banker three shekels of silver?

In fact, it is impossible. We can see the impossibility when the problem is simplified like this. But this impossibility is hidden from the average man because in reality, the amounts of money are so large and they involve so many borrowers that the swindle is not so easily perceived. And yet, there is always less money available in reality than what the banker demands because the arithmetic creates something that is not really there – an extra shekel out of thin air. You can call it simple arithmetic but the ancient moneylenders called it quite simply, “Oy Gevalt! A miracle!” From this phantom of interest-on-a-loan, all other frauds arose within the Sumerian Swindle, a swindle of phantom interest demanding repayment in real goods.

As the centuries wore on and then more centuries wore on, this idea of making loans with an interest charge attached to them became an accepted idea. It was difficult to give a goat for a wedding feast and expect to be paid back two goats, or to loan the use of a field and expect two fields in return. But if a goat could be given and repaid with a goat plus a basket of grain, then a new kind of bargaining began to evolve. The use of a field could be loaned out with so-many baskets of grain given as rent. And so it went. Throughout the hundreds of years before the Sumerians arrived in Mesopotamia, this new system was in place of making loans-at-interest.

At first, the ethics of the Ubaidian moneylenders was not much different than that of their own people. Small towns keep their individual people adhering to society's norms through social pressures and gossip. In the small villages where everybody knew everybody else, it was very rare for one neighbor to steal from or to swindle another without everybody finding out about it. Retribution was either exacted with fisticuffs or death, or the neighborly aggressor would be called before the council of elders or the village chief and the disagreements would come under public scrutiny. It was social pressure alone that kept those who loaned-at-interest within a reasonableness that was conducive to social harmony. These are the facts of small village life. If people are to get along, then one citizen cannot be allowed to prey upon another.

Strangely enough for such a dishonest system, money lending, itself, depends upon the goodness and honesty of Mankind. It posits the proposition that anyone who borrows is obligated by the honor of his name and the holiness of his promise to repay the principle and interest on the loan. This is where the swindle gets most of its power because it relies upon the borrower being honest. It relies upon the borrower being honorable. It relies upon the borrower being god-fearing and true to his word. But it does not depend upon the lender of money to be any of these things. Thus, Secret Fraud #3 was incorporated at an early time: "Loans rely on the honesty of the borrower but not the honesty of the lender."

By 4000 BC, not only had the Ubaidians developed small towns and an organized society but they had also developed into two social classes which were named the awilum [the Haves] and the muskenum [the Have-Nots]. This system of getting back more than they lent out, developed over a period of more than a thousand years. So, the incremental change in the wealth and power of the awilum [the Haves] over the muskenum [the Have-Nots] was not noticed since it was so gradually accomplished. Through many generations, rich fathers taught their sons how to parasitize their neighbors and the poor fathers taught their sons that after borrowing grain from the awilum [the Haves] that the honest thing to do was to pay back that grain plus interest because "that's how it has always been." Instead of being recognized as an aberration, the system itself began to be accepted as normal.

For the awilum [the Haves], this loan-and-interest became an asset that could be passed along to his sons. And the original loan that had cost them nothing and which brought them more wealth for free in interest payments, could also be passed from one generation to the next as grain- and silver-lending families bequeathed to their descendants the fruits of the Sumerian Swindle as ongoing accounts. Eventually, wealthy families and wealthy individuals arose who, through greed and acquisitive barter, were able to gain a large share of the total wealth of the community. Over many generations, those families became owners of large properties and the employers of many laborers to work those properties. Farms, silver, grain, land and slaves, all became theirs. And they got it all for free.

Lending-at-interest became commonly accepted as an ordinary part of the Pre-Literate Mesopotamian society simply because it "has always been here". The rich insisted on their "rights of ownership" and the poor accepted their poverty since it was brought upon them so gradually by the subtlety of the swindle that they didn't notice the decline of their well-being.

Later, a new fraud was developed when the farmers could see no reason to pay back loans of grain to lenders who already had more than they needed. As fellow citizens, it didn't seem fair that a rich grain lender would demand payment from a poor farmer who barely had enough to eat. So, the farmers, being honest and fair folks, began to only pay back the principle but not the interest on the loan. In response, the lenders began to demand that loans-at-interest be secured with property. As a result, loans that were not repaid plus interest, forfeited the farm. In this way, the lenders began to acquire not only more grain and silver but also more farms as they developed Secret Fraud #2 of the Sumerian Swindle: "Collateral that is worth more than the loan, is the banker's greatest asset."

Social upheaval did not occur immediately because there was still vacant land that could be settled so that there was still a place for the dispossessed to move to. Through the loaning of grain or

silver at interest and then being dispossessed of their farms, the People were forced to dig new irrigation systems and build up the raw land farther from the rivers. Although the Sumerian Swindle had worked its inevitable evil, the effects were diluted because there was still places for the people to go. The poor did not rise up and kill the rich but a greater social distance developed between the rich and the poor. As villages grew into cities, and there was a greater social distance and impersonality between the wealthy who lent money and the poor who borrowed from them, a more callous, ruthless attitude developed in the rich and a more seething hatred developed in the poor.

Once society accepted the legitimacy of collecting interest-on-a-loan and once the cities grew into more impersonal sizes, the moneylenders were free to take whatever profits they could even by resorting to force. And force was often necessary when the moneylender wanted to dispossess a family from their lands and possessions. Pulling a struggling child from the arms of a fighting and screaming mother and father required force. Pushing entire families off of their farms required force. And with increased wealth, the moneylenders who did not have enough strong sons and male relatives also became the employers of guards and goons and strong-armed gangs of enforcers.

The moneylenders could get away with their swindles because they were swindling honest people who mistakenly assumed that the moneylenders also were honest and their loans were legitimate. Secret Fraud #3 of the Sumerian Swindle is: "Loans rely on the honesty of the borrower but not the honesty of the lender."

If you have ever inspected a modern credit card contract or any other banking document, there is always "fine print". In addition to tiny print that is difficult to read, it is often printed with gray ink, making it even more difficult to decipher. Have you ever wondered why this is so? If the bankers and credit card companies are honest businessmen, then why do they use tricks and deceit in order to trick you into entering into one of their fraudulent contracts? The question is rhetorical. Basically, banker and credit card companies are all swindlers. Their entire industry is criminal in nature, so secrecy, tricks and deceit are part and parcel of the bankers' business methods.

The methods of modern bankers are little different from those same methods employed by the ancient moneylenders of Sumeria. The bankers, themselves, are crooks trying to swindle you out of your property, but they demand that you, yourself, must be honest and true to your word. They present you with a fraudulent contract to sign which stipulates how they are going to steal from you. And they expect you to keep the agreement, honestly and true, even though they, themselves, are neither honest nor true. The moneylenders demand that you honestly repay to them with interest what they have dishonestly defrauded from you. This is what modern moneylenders do but it was worse for the people of ancient Mesopotamia.

Just as a modern banker can have the sheriff throw you into the street and seize your personal property, for the ancient Mesopotamians the prospect of slavery was an additional punishment. And so, Secret Fraud #3 of the Sumerian Swindle is also one of its best kept secrets. Although the moneylenders are all crooks who defraud you out of your possessions, they hypocritically demand that you, who are their victims, be honest and pay them your money. Bankers refuse to loan to thieving crooks because stealing money is what the bankers want to do.

Life was good and profitable for the awilum [the Haves] as they gained more and more properties and goods through lending-at-interest. Great wealth tends to demand luxury. It became fashionable for people with wealth to buy the best of clothes and the fanciest of trinkets.

Bartering for goods and equating goods to baskets of grain, began a system where trade could be accomplished between a variety of goods merely by equating them with an agreed upon amount of grain. And there was something else among all of the dusty trade goods in that dusty and dry country that was also desirable. That silver metal that was too soft for anything except ornaments for the wife and shiny cups and trinkets, had a trade value also. Silver was more rare than baskets of grain and had to be

imported from distant lands. Because of its rarity, a small amount of silver could be traded for a large amount of grain or for goats or lands or houses. The trade ratio between this shiny metal and what people were willing to trade for it was quite high.

Soon it was accepted that a purse containing a few shekels weight of silver was equal to huge piles of grain, numerous goats and sheep, oxen, fields of barley, houses and any other thing for which men and women bartered and traded. Thus, silver became a useful and relatively light weight method for exchanging goods. Although not a true form of money, silver became a type of commodity money. Silver was not valuable because of any intrinsic value in and by itself, but simply because men and women desired to have it. As a shiny commodity, it could be made into a ring or a bracelet. Or it could be an in-between trade good such as in trading a goat for some silver in one town and that same silver for some jars of beer in another town. And because it could be used to buy anything, it became the most desirable of all things because it could be traded for all things. In ancient Sumeria, silver could be traded for anything.

Shiny metals all came from outside of Mesopotamia. These imports of silver and gold were much in demand for jewelry and for decoration of the temples. Because of their relative scarcity when compared with other goods, it took many common commodities to trade for very small quantities of silver and gold. It was not that silver and gold had any value of their own, but their relative scarcity allowed small amounts of them to be traded for large amounts of other things. It was this scarcity in ratio to the abundance of other things that gave them their value. So the awilum [the Haves] who wore silver and gold rings and bracelets and broaches, displayed their wealth by the large amounts of grain and goats that would be needed to trade for such jewelry. A silver bracelet that had cost a hundred goats, was an impressive piece of shiny metal to every farmer who only owned a few goats.

Although the basic system of commerce in Mesopotamia was barter, silver became in all respects the money of the ancient Near East. It was bartered in shekel weights and each shekel weighed about eight grams. Using these weights and measures, we know what the wages and prices were in those ancient times.

Silver was a barter commodity that evolved into a kind of commodity money that could be used as a medium of exchange for everything. A farmer might refuse to trade his grain for a hundredweight of raw wool but he would gladly trade it for a few shekel weights of silver. He could then trade the silver for some new garments for his wife and for the new mortar and pestle and the baby goats that he really wanted.

One lump of gold is of no use in commerce because the entire society cannot do business trading among themselves with one lump of gold. So, except between kings and bullion merchants and money changers who dealt in very large amounts, gold's rarity limited its usefulness as a type of money. Silver, however, is rare but not so rare that it wasn't plentiful enough to be used as a medium of exchange. Although one lump of gold is useless in business, a hundred lumps of silver begin to make the wheels of business turn as they were traded back and forth between buyers and sellers. Thus, silver became the basis of the monetary systems that developed in the ancient Near East.

Silver, itself, is as worthless as sand; whatever value it has is given to it by the mutual agreement of men. As a metal, it lasted for ages and did not deteriorate like cloth or cooking oil or grain or even the land, itself. As long as it could be traded for anything in addition to acting as a form of money, it also became a method to store wealth. A ton of grain could be sold for silver. A parcel of land could be sold for silver. A slave could be sold for silver. A house could be sold for silver. And years later, when the grain was eaten, the land washed away by the river, the slave dead of old age and the house fallen down in an earthquake, the silver could be taken out of its hiding place and fresh grain, more land, a young slave and a new house could be bought with that silver. Silver, thus became a very valuable and useful commodity metal that was recognized very early as useful both as a medium of exchange and as a storage of wealth.

Anything could be sold for silver and that silver could then buy anything else. Like a magical amulet, among a people who believed in magic and sorcery, anything could be turned into silver and silver could be turned into anything. Silver was very much sought after by everyone who did any buying or selling in Mesopotamia. And those who did the buying and selling were the awilum [the Haves].

Great wealth also brought problems for the wealthy. Through the Sumerian Swindle, the awilum [Haves] began to acquire more land than they or their relatives could possibly farm. They acquired more foreclosed houses and fish ponds and boats and farm animals than they could possibly manage themselves. Human resentments being what they are, the moneylenders found it difficult to hire a farmer to work on the same field that they had swindled from him. Farmers who had lost their land to the grain and silver lenders preferred to start afresh by digging new irrigation ditches and cultivating new fields farther out in the desert.

To solve his problem of too many foreclosed properties and untended flocks, the Ubaidian moneylenders began to hire laborers from the north of Mesopotamia. These Northerners (Subarians) were poor hunter-gatherers without farms or farming skills. In exchange for the usual wages of grain and oil, woven cloth and beer, they became the cheap immigrant laborers of pre-literate Mesopotamia. Using carefully controlled wages and strong-arm tactics from his foremen and enforcers, the awilum [Haves] were able to keep these people poor and hard at work. By the time of the arrival of the Sumerians (the Southerners), the word for “slave” had become “Subarian.”

The moneylenders began to betray their own people to foreigners by using foreigners as a means of securing ownership of the confiscated and foreclosed estates and properties. Although the archives name them as Subarians, a name which, by the time the Sumerians arrived in Mesopotamia, meant “slave”, in fact these names were not ethnic or tribal references at all. The four directions used by the Mesopotamian people were North (Subar), South (Sumer), West (Amurru), and East (Elam) and the city of Babylon later became the center of it all. Thus, the names of these people that have come down to us indicate, not their ethnic or country of origin, but the direction from whence they came.

As the moneylenders hired more and more Subarians from the north to work the land, the displaced and foreclosed Ubaidians were forced to seek refuge in the temples as servants or to hire themselves out as muskenum [Have-Not] laborers or as tenant farmers. Once proud landowning farmers who had been among the class of awilum [the Haves] were reduced to being landless paupers working for a daily bowl of barley porridge as the slaves of those who had lent them money. This led to a great deal of rebelliousness among these displaced workers and resentments toward the awilum [the Haves] and the tamkarum [merchant-moneylenders] who had taken their farms and enslaved their children. Grumbling and threatening mobs of hungry muskenum [Have-Nots] were a growing threat to the moneylenders' security.

The moneylenders found that they could increase their profits by importing large numbers of foreign workers from the Subar (the North) to work the lands. These poor Subarians did not ask so much for their pay since they were happy to merely have a bowl of barley porridge and a pot of beer for their labor. And if the money lending landlord gave them enough barley and beer for themselves and a wife then he could hire a devoted worker. Surrounded by cheap immigrant labor, the displaced Ubaidian farmers became more docile when they found to their great terror that if they did not work for the awilum [the Haves] as cheaply as the immigrants and without grumbling, then they would starve to death as the foreigner workers displaced them in the fields and in the brick yards.

And so, huge tracts of land were worked both by foreign Subarians whom the moneylenders brought in from the North and by the impoverished Ubaidians who worked the estates of the temple and of the King. Thus, through money lending, the Ubaidian people were defrauded of their homes and were displaced by hired immigrant labor. They became servants on their own lands.

But how can less-developed and more primitive foreign people displace the more advanced

citizens of a country? There are three stages to this displacement beginning with treason from above found in the greed of the tamkarum [merchant-moneylenders].

First, cheap foreign laborers are brought in by the moneylenders and landlords under the protection of their own high social status and their ownership of the land. The Sumerian people accepted the ancient swindle that the awilum [the Haves] can “do what they want with their own property.” This attitude was also accepted by the landowners whose property was next to the foreign tenant farmers because they saw no danger in denying what they considered to be their own rights as property owners. This attitude was also accepted by the grumbling itinerant workers and debt-slaves because they didn't have any choice. They were the voiceless and powerless “Have-Nots.” Thus, under cover of land ownership, the awilum [the Haves] moved foreign workers into the country to work cheaply and increase their profits.

Second, when foreign people live as minorities among any population where they are outnumbered, they usually assume a very friendly and cheerful and helpful attitude toward the majority population in an effort to be accepted and to blend into society. Through continuing friendliness they tend to disarm the populace of distrust and resentment of their un-asked-for presence. Through persistent friendliness, the danger that they pose is forgotten.

And third, once the foreign population has grown to a number that approaches a nearly equal or superior number, they give up their previously cheerful and friendly attitude and begin to assert a more aggressive and acquisitive character as they strive to take for themselves the land and properties that are owned or rented by the original population. This is subversion and disenfranchisement from below. This is something that the devious moneylenders recognized at a very early stage in their success as parasites. And this is a pattern that you will see is repeated over the next 7000 years right up to the present times.

Unlike small tribal societies where personal loyalties are of paramount importance, the distance that great wealth created between the rich and the poor, gave the rich an impersonal interest in the poor. The Ubaidian moneylenders, shrewdly peering through their half-closed eyelids, swindled the land away and created a sub-class of the working poor from among their own people. To further enrich themselves, they hired the even cheaper Subarian laborers who undercut the pay scale of the people. As the Subarian workers were immigrated in, the wages that the awilum [the Haves] had to pay to their own people fell because of the competition from cheap labor. So, through foreign immigration, the social distance between the rich and the poor grew even wider and more impersonal. The Ubaidian land owners thought nothing of hiring foreigners while their own people either starved or worked for starvation wages, if that's what it took to increase their own wealth.

Even though they had displaced their own people, the moneylenders, themselves, were not displaced since they were the property owners and the ones who promoted Subarian labor on the foreclosed and confiscated farms. In their greed, the moneylenders sold vast properties to a foreign people from the Iranian plateau. These people entered Mesopotamia from the South. They brought with them abundant silver to buy up the foreclosed properties from the Ubaidian moneylenders. And within one generation, as their children learned the ways of the Ubaidian culture, these people from the South (from the Sumer), became the masters of the land. They were called Sumerians.

After a thousand years of usury, what property was not owned by the temples or the kings was owned by the moneylenders and a few independent farmers, all members of the social class of awilum [the Haves]. But if the moneylenders wanted to sell some land, to whom could they sell it? The moneylenders could not sell to the temples because the priests considered all land to be the property of the gods. The priests would accept the land as a free-will donation but they would not buy it. The moneylenders could not sell to the kings because the kings in those days were not working for themselves but were servants of the gods and protectors of the People. The kings also would want more land only if it was a gift. The moneylenders could not sell to other moneylenders or merchants because through their

own swindles they all had as much property as they could manage and would only buy at a ridiculously low price. So, the Ubaidian moneylenders sold their foreclosed farms to people from outside of Mesopotamia, to foreigners from the south (Sumer) and east (Elam) who had silver in abundance. These people are known to us as Sumerians simply because they arrived in Mesopotamia from the south, from “the Sumer.”

The Sumerians were a much more intelligent people than the poor Subarians (the “northerners”). They knew a good thing when they saw it; and the agricultural abundance of Mesopotamia was what they wanted. The Sumerians were not interested in becoming the paid servants and the poor laborers of the Ubaidian landlords like the Subarians were. They had plenty of silver that they had dug out of the mountains of Elam (Iran). So, they traded their silver bangles and rings for the farms and fields that the awilum [the Haves] owned.

The Ubaidian moneylenders made huge fortunes in land sales. But in the process, they betrayed their entire country to foreigners, not only by hiring cheap foreign labor as in the case with the poor Subarians from the north, but by actually selling the land to the Sumerians from the south.

Of course, as the moneylenders saw it, they were the “owners” of the land and had a right to sell it to whomever they chose. But in actual fact, nearly every shekel of silver and every parcel of land that they had, was a result of stealing and defrauding their own people through the swindles of money lending and confiscation of collateral. They were robber barons selling off their loot.

Because this system of lending-at-interest had existed long before the Sumerians arrived, they accepted this false idea without a second thought. After all, by the time the Sumerians arrived, the cities and towns of Mesopotamia were already over 3,000 years old. It appeared that the political and economic systems of Mesopotamia “had always been here”. So, they accepted the entire system without question. The interest-on-a-loan, the Sumerians called “mas”, a word used for both calves and interest. [3] So, this idea that interest could increase magically like the birth of a calf, concealed the Sumerian Swindle from its earliest inception. That the interest was a swindle was known only to the moneylenders.

As the new land owners, the Sumerians brought in more and more of their relatives from the South until they became so numerous that the Ubaidian inhabitants of Mesopotamia entirely disappeared as an ethnic group and the land came under the complete domination and power of the Sumerians. These people greatly improved upon what the Ubaidians had developed and they produced inventions of their own. So, they are credited as being the founders of civilization. In addition to their many positive contributions to Mankind, they are the ones who developed the Sumerian Swindle to its highest level of fraud and passed it along to the modern world.

With their keen intelligence, they could see the potential of what inventions the Ubaidians had. Since “necessity is the mother of invention”, they transformed the crude scratches on clay into a robust system of writing and mathematical calculation. However, writing was not invented to record great poetry, epic myths or novels. Writing was not invented to write down prayers and songs in praise of the gods. For millennia, poetry and epic tales of the Gods and Heroes had been transmitted orally by the bards, storytellers and singers. So, there was no “necessity” to invent writing for that. What was needed was a method for recording the baskets of grain, the pots of beer, the numbers of ducks, and the various other commodities that were traded among the merchants and farmers. Writing was originally invented as an accounting tool.

As early as 10,000 BC, the Ubaidians had used tokens of clay shaped as spheres, cones, rods and discs the size of small marbles for simple household and market bookkeeping. This system worked well enough for six thousand years in Mesopotamia, developing with a variety of squiggles on the sides of the disks to record numbers. [4]

During those six thousand years, the Ubaidians built large mud-brick towns and towering mud-brick temples while not even one person knew how to read or write. Six thousand years is a long time to

be illiterate. And before that, as hunter-gatherers, Mankind did quite well for several millions of years without reading or writing a single word. But to keep track of their pots of beer! Now that was something about which no one wanted to lose count!

Around 3500 BC, it was discovered that those commodities that were represented by clay “things” could more easily be represented as scratches incised upon wet clay. Instead of having a heavy basketful of clay disks that represented the sacks of wool and pots of beer and baskets of grain that were owned by a temple or by a rich merchant, those commodities were found to be more efficiently recorded by a few squiggles and lines on a tablet of clay no bigger than one’s open palm. With this invention, a thirty kilogram basket of clay disks and spheres was replaced by a one-eighth kilogram clay tablet with markings on it that could record a whole city-full of baskets filled with clay markers. Writing and numbers were a fantastic use of miniaturization four thousand years before there were any Japanese!

When the Sumerians realized the potential power and usefulness of those scratches on wet clay, they improved upon them and created a complete writing and counting system known to us as cuneiform writing. [Figure 2] Writing was invented, not by novelists and poets in need of expressing their artistic urges, but by the bean counters in need of keeping track of their beans.

With the invention of writing, both time and distance were changed in relation to Mankind. Distances were made shorter and time was made irrelevant. The simple clay writing tablets of the Sumerians erased the destructive influence of time, itself, because even the faintest markings on the clay tablets could carry the written ideas across the millennia to where our present day scholars can read the very words of those ancient people.

Think of the possibilities that opened up with the invention of writing! Contracts and treaties could be stored for eons without losing a single word of the original agreement. Distant kings could communicate with one another in words that could not be changed by either forgetfulness or distance. Without having to make perilous journeys, merchants could order exact amounts of goods with agreed upon prices from suppliers in distant countries. Contracts for the sale and rental of fields and farms with agreed upon payments and time schedules could be written down as proof of any business arrangement and these could be stored for centuries without losing a single word in the contract or the smallest grain of silver in the payment. With writing, the Sumerians were able to weld the small villages and towns into powerful states through the power of communication. And all of this was accomplished with marks made upon wet clay without a single television program or Hollywood movie to interfere with their cultural progress.

However great the invention of writing was for making complex civilizations possible, it was the people who controlled the writing who also controlled those complex civilizations. Since writing was actually invented by the merchants then the merchants were the ones who first and foremost benefited from writing. And if a merchant did not know how to read and write, he could always hire a scribe to do it for him.

But here is a curious fact. However great an invention that writing is, how much attention do you give to it? Everyday, do you look at some written words and sigh great “oohs” and “ahhs” at the very wonderfulness of written words? Or do you think nothing of reading and writing what-so-ever? When you want to read or write something, you merely read and write. Don’t you take for granted the reading-and-writing because you have been familiar with it for most of your life? I am setting up a trap here, so be careful.

The same can be said of the invention of the wheel. This simple device, which was also invented in Mesopotamia, carries the entire modern world. We would not have an industrial or even an efficient rural society without the wheel to drive our vehicles and turn our machinery. But do you stop in awe and stare in wonder every time an automobile drives by and point your finger in excitement at the rolling wheels and say, “Oh, look! A wheel! Look! A whole bunch of wheels!” Of course not! Wheels are so common!

And they have been around since before we were born. So, we take them for granted as an ordinary part of Life. I am setting up a trick here, so be careful.

That which has existed since before we were born, is something that everybody takes for granted. Automobiles, glass windows, forks and spoons, telephones and a million other items are examples of things to which we don't give a second thought since they have "always been here." We all grew from a baby to an adult with these inventions all around us. Right? Now, be careful, I am setting up a trick here.

But you know from your study of history, that automobiles, glass windows, telephones, etc., have not really been here forever. You may even know from your modern collection of trivial information the names of the people who invented these things and even the dates when they were invented. But what could the ancient Mesopotamians know about the inventions of their own people? Literally, they could know nothing at all because all of their inventions were made before writing was developed.

Thanks to the archeologists, we know that between the first small villages of the Ubaidians and the beginnings of genuine civilization with the Sumerians, an amazing 6,000 years had gone by. Six thousand years of people sowing and reaping, raising their families and dieing and not a one of them being able to read or write! I am setting up a trick here. So be careful and think about this a bit.

In relation to your own life, think about your own country and its history. Think about your own relatives and your own family and put this into perspective. If your parents are still living, do you remember your grandparents? What about your great-grand-parents? Can you remember them? Aside from some old photographs, what can you really say about your great-grand-parents? And certainly there is very little if anything that you can remember about your great-great-grand-parents since they died before you were born. And what can you know about your distant relatives from a hundred years ago? And even though you can read and write, what can you say about your relatives who lived five thousand years ago? Five thousand years ago you had living relatives! You exist, so certainly they did too. But there is absolutely nothing that you can say about any of them, dust as they are, blowing in the wind and imaginary spooks conjured up in your own mind. Be careful. There is a trick coming up here.

"Time is money" or so say the modern capitalists and financiers who daily use both time and money to increase their profits and betray the world. So, of course, it is important to understand time if you want to understand the people who use time to swindle you out of your money.

Five thousand years is really a very short time. But to modern people at the beginning of the 21<sup>st</sup> Century AD, five thousand years seems to be ancient and remote. Because everything changes so much in modern times, we tend to view a hundred years ago as quaintly antique while 5000 years ago seems impossibly ancient. Five thousand years is beyond the modern human's comprehension. However, it is important to understand why a few thousand years is really a very short time because as I show you the secrets of the Jews and moneylenders, you must understand that long periods of time are not a barrier to conspiracies such as this.

If you look at the entire known universe and put all of that time into a ratio of a single calendar year, you can begin to get an idea of how relatively recent is five thousand years ago. That is, if you count the very beginning of the universe as starting on January 1st and the end of that calendar year as ending today as you are reading this, you can get an excellent idea of the relatively short time that five thousand years really is.

Beginning with the Big Bang of expanding gases on January 1st, the earth didn't form until September 14 more than three-quarters of the way through the year. The oldest fossils of green algae and bacteria weren't laid down until October 9 and the first photosynthetic plants were formed by about November 12. And by December 1st, oxygen began to infuse the Earth's atmosphere. The first worms began to form by December 16. The first fishes began by December 19. The first trees and reptiles began about December 23 and the first dinosaurs by December 24. The first mammals began by December 26 and the first birds by December 27. The dinosaurs become extinct by December 28. And by December 29

the first primates evolve. And by December 31 the first humans appear by about 10:30 PM.

By 11:00 PM on December 31, people learn to use stone tools. And by 11:46 PM we learn to use fire. By 11:59 PM, the hunters of Europe begin drawing pictures on their cave walls. By 11:59 PM and 20 seconds, agriculture is invented. And by 11:59 PM and 50 seconds, recorded history at Sumeria begins. [5] And thus, as a ratio of Man's life on earth against the age of the universe, all of our recorded history since writing was invented has taken place within just the last ten seconds. But of course, this is just a ratio and in no way can make one comprehend even small lengths of time such as a mere 5000 years. I am setting up a trick here, so be careful.

It is important to realize how very recent a time span five thousand years is and to not be deceived into assuming that People are any different today than they were then. In all of that time we have invented into our daily lives both material things and intellectual ideas that are just as useful to us today as they were to the people of five thousand years ago.

The wheel was invented five thousand five hundred years ago, and what would we do without it? Because wheels are such ancient technology, should we throw them aside and never ride bicycles or automobiles or trains because as "modern people" such ancient relics are too old for us? How absurd!

And writing was invented five thousand years ago, but since you are reading this, you know that such an ancient invention is too useful to do without. How could we carry on our civilized lives without reading and writing?

We are really quite young, we Human Beings. The span of our lives against the vastness of Creation is very small. The whirling and wheeling of the galaxies in limitless space do little for us and certainly take no heed of our existence. It is the life that we lead in the present moment that means anything at all. Of what use is it to know the distance to Alpha Centauri or the speed of light around a black hole? None of this matters at all in our daily lives. But how fast a wheel spins that carries us along a freeway, or what time the train arrives to carry us to work, means quite a lot because these things in real time and in real space directly impact our very lives. I am setting up a trick here, so be careful.

Can you begin to understand the incredible time frames that we are dealing with? Your inability to say anything about your own relatives of five thousand years ago is no different than the problem that the Mesopotamians had in saying anything about their own relatives. In fact, you probably know more than they did since genealogy and photography and archeology and writing have preserved enough that you can at least make a guess.

So, let's solve the problem of the tricks that I have set. In trying to remember your distant relatives, you can now understand the impossible problem of trying to remember people whom you have never met. Furthermore, by taking for granted the man-made inventions in our daily lives, we tend to forget that these things are here today but they were not always here. Were wheels always here? No. Were telephones always here? No. Was writing always here? No. But it is easy to take them for granted because they are so familiar in our daily lives. We don't think twice about seeing a spoon or a fork or a pair of chopsticks, an automobile or an airplane or a book because they have been here since before we were born. We take them for granted. So, here is the trick.

Understand this about the Sumerian Swindle: It was not always here. The Ubaidians of 5000 BC invented it and the Sumerians took it up and increased its power a trillion fold. The Sumerian Swindle is an ancient secret that modern scientists totally fail to understand and yet it has already been used throughout history to destroy entire nations and extinguish the lives of millions of people. This ancient Sumerian Swindle is being used today by the Jews and financiers and bankers to destroy entire countries and swindle generations of people and to create despotic tyrannies that crush freedom, enslave Mankind and throw down God. The Sumerian Swindle has that kind of power. It has that kind of power and yet modern Man takes it for granted as a "normal" part of Life and so allows the Swindle to prosper.

It was invented in Mesopotamia, yet it is overlooked by archeology, misunderstood by politicians

and invisible to the common man. The secrets of the Sumerian Swindle have been closely guarded for over seven thousand years and are still being held in the greedy and power-mad hands of some of the most evil fiends ever to have walked the earth.

This super secret invention of the Ubaidians and Sumerians was not nuclear weapons or jet fighter planes, nothing as amazing as that. The super-secret Sumerian Swindle is quite simply the loaning of money at interest. Take care! There's a trick here. This boring subject of lending-at-interest has created and destroyed individual people and entire nations for the past 7000 years. Hundreds of millions of people have starved to death, wars have ravaged the nations of Mankind, diseases have spread, hundreds of millions of people have been enslaved and worked to death, entire nations have arisen to great heights of culture and have been laid waste with fire and pestilence – all because of the Sumerian Swindle. With such power inflicted upon us from ancient times, how can we not want to understand the very thing that destroys our families, robs us of our wealth, steals our jobs, forecloses our homes, pushes us into wars, betrays our country and enslaves us? You – O Modern Man – might think that you understand the modern world because you take the modern world for granted. But the modern world is in the grip of an ancient evil that arose long, long ago in the land of Sumeria. The Sumerian Swindle is practiced today by every thieving banker, perfidious Jew and treasonous financier, but it has not always been here.

# Chapter 4

## The Sumerians and the Beginning of Civilization

During the three thousand years before the birth of Christ there flourished in Mesopotamia one of the most enduring and significant civilizations which the world has known. Its chronological extent very much exceeded that of the ancient Hebrews, while the mass of texts which survive are at least twenty times longer than the whole of the Old Testament. [6] This mass of texts from Mesopotamia were buried for 5,000 years beneath the rubble of their abandoned and destroyed cities. Written on clay tablets that were baked into impervious bricks, the cuneiform writings of these long vanished civilizations were not translated until the later part of the nineteenth and the beginnings of the twentieth centuries A.D. These ancient documents contain the proof that the Jews have been telling lies for the past 2,500 years.

Modern Western civilization has been very much affected by the fables of the Jews simply because we have not had access to the original cuneiform records and have had to rely upon the fraudulent Jewish writings. When you only get one side of a story, what else can you do except believe the story for lack of any other view? And so, with their multitudinous prevarications and forgeries, the Jewish version of history has very much colored and twisted our ideas about the people and events in the Ancient Near East. It is only through the modern work of archeologists, that a truer picture of those ancient times has emerged.

Long before the insignificant kingdoms of Judah and Israel were invented, great empires were established in the Middle East. The first of these were, of course, Sumeria and Egypt, beginning sometime before 3000 BC. It should be noted that what we know of those ancient times, has only been discovered in the past 150 years or so. Although the Old Persian script had been deciphered by 1840 AD, it has been the accumulated knowledge found not only in the Assyrian and Sumerian royal archives but also in the stone inscriptions and papyrus writings of the Egyptians that give us a more balanced picture of those times, a picture that is far more accurate than can be found in the slanders and fictions that the Jews wrote in the Old Testament. Digging through the ancient rubble of destroyed cities, the archeologists of today have been able to piece together the history of those long-vanished civilizations using the actual records left by those people. And that history is very much different than what is found in the plagiarized, Old Testament myths of the Jews. We must listen to what those ancient people had to say about themselves before considering the fables of the upstart Jews and their self-serving, mythological fantasies.

Although the peoples whom we call the Ubaidians first began the Mesopotamian Culture, the real credit for establishing civilization goes to the Sumerians. Because their agglutinative language group resembled that of the peoples from south of the Caspian Sea, they may have originally emigrated from that area. But according to their own tradition they came from the South. In the Sumerian language, "subar" means "north", "elam" means "east", "ammuru" means "west" and "sumer" means "south". And so, as a people from the South, they were called Sumerians.

They entered Mesopotamia gradually sometime between 3200 and 3100 BC when the open sea of the Persian Gulf was 250 kilometers (155 miles) further north than it is today. They soon became the masters of the entire region. Modern archeologists claim that they probably came from the Iranian plateau and so would have an Aryan origin. The records that they left show that the [Sumerians](#) were an intelligent people with common sense and a pragmatic view of life. They prized wealth and possessions, farms filled with rich harvests and many cattle, successful hunting in the outback, bursting granaries and

nets full of fish. Their many legal documents show that they were very conscious of their personal rights and were not shy about dragging into the law courts those who encroached upon those rights. And their literature shows how much they valued honor and recognition and prestige and pre-eminence. What they brought to the existing culture of the Ubaidian land-owners and Subarian workers was an acute intelligence that allowed them to take the pre-existing inventions and ideas and improve upon them.

The earliest names of Mesopotamian kings were Sumerian names. They so dominated every aspect of Mesopotamian life that the Sumerian language became the only language spoken. And they are credited with the invention of writing since it was during their dominance that this technology achieved its full potential from a mere accounting method to a fully functioning technology for transmitting and recording human thought. [7]

The entire Mesopotamian riverine region is deficient in most of the basic materials of civilized existence, such as hard timber, stone, and metal ores. And yet the Sumerians turned an agricultural community whose only three assets were water, sunshine and mud into an advanced and literate culture. [8]

They devised such useful tools, skills, and techniques as the potter's wheel, the wagon wheel, the plow, the sailboat, the arch, the vault, the dome, casting in copper and bronze, riveting, brazing and soldering, sculpture in stone, engraving and inlay. Their cuneiform system of writing on clay was borrowed by other peoples and used all over the Near East for some two thousand years. Almost all that we know of the early history of western Asia comes from the thousands of clay documents inscribed in the cuneiform script developed by the Sumerians and excavated by archeologists only in the past hundred and fifty years.[9] Although the majority of early archeology digs were commenced for the purpose of verifying Biblical histories, it soon became apparent from both physical artifacts and cuneiform and hieroglyphic translations that the vast majority of Old Testament stories, that is, those Jewish fables that were not complete lies, were inaccurate at best.

This past hundred and fifty years of archeological digging around, marks a period of enlightenment in our modern world. Until the archeological remains of the Sumerians and the later Assyrians were dug out of the Mesopotamian dust, our only knowledge of those ancient people was what could be gleaned from a few paragraphs of excoriations and curses written about them in the Old Testament. What the West has known about a culture whose chronological extent much exceeded that of the Hebrew peoples by several thousands of years, was close to zero. [10]

The Jews tell their stories from the religious bias that the cultures of the Sumerians and Babylonians and Assyrians and Egyptians were evil, while the culture of the Jews is pure and good. But rather than trust what the lying Jews have to say on the subject, we can read for ourselves from the cuneiform clay tablets what the Sumerians, Babylonians and Assyrians wrote. This will help you to understand the great lies and evil frauds that the Jews have perpetuated upon all of Mankind in this essential area of human faith and knowledge of God and history of Man.

Those Readers who are atheists should be warned that just because this book shows the Jews to be liars, frauds and swindlers, does not mean that religion, itself, is false. And those Readers who are religious should be warned that this book in no way attacks your belief in God. But you will find that what you believe will be greatly altered and made much stronger even as your views undergo a change in perception.

It may seem odd to the casual Reader to begin a history of the Betrayers of Mankind with an essay on religion. But in order to understand the power that religion had on the ancient people as well as its uses in the modern political landscape, this is where we must begin. Please understand, especially you readers who have religious beliefs, that this history in no way is an attack against religious faith or belief in God. You will see from what follows that there is a God, and He is good, but that there is no god in Israel.

## The Gods of Sumeria

For the Sumerians, everything good and holy began at the city of Eridu located near the Persian Gulf. Although the Ubaidians founded Eridu, it was the Sumerians who began their culture there. It was the Sumerians who wrote down the ancient stories and myths that had been committed to memory for three thousand years and thereby became part of the culture of the Sumerians. So, it was written that all culture came forth from Eridu.

Modern people have a variety of religions, atheistic ideas, agnostic ideas as well as no ideas at all about religion. To a modern Reader, it may seem odd to think about this, but you must understand that all of the ancient peoples were very religious. All of them believed in the gods. Regardless of whether you, yourself, believe in God or not, you must understand this. There were no atheists among the ancient peoples.

They did not have our modern scientist's views of the universe, scientists who can see distant galaxies floating in empty space but who cannot see God. They did not have a modern scientist's quantum mechanical views of the universe, scientists who can theorize subatomic particles vibrating in yet more empty sub-atomic space but who still cannot see God. They did not have the modern politician's view that their actions were immune to any power outside of their own abilities to cajole and persuade. To the ancient peoples, God and the gods were everywhere evident, controlling and always observant of the actions of Man. Religion was the very basis of Sumerian life and everything in their society revolved around their religious beliefs.

The Sumerians asked the simple questions of religion such as: "Where did Mankind come from?" They did not have modern scientists lying to them and telling them that they had descended from monkeys. They looked about and honestly answered this eternal question and said, "Obviously, we were created by the gods."

They asked other questions such as, "What is the purpose of Life?" They did not have Communists and Capitalists and atheist Jews telling them that they were only animals who would do best by serving the corporate state as slaves and as mindless consumers of manufactured products. They answered this question with the only answer that made sense: "The purpose of Life is to serve God." Regardless of what the slandering rabbis claim about them, this and this alone was the primary guiding point for all of the various religions of Sumeria.

From the poorest laborer to the mightiest king, everyone in Sumerian society began and ended their daily life in prayer to the gods, aware of mortal Man's humble purpose in Life. For what other purpose was Man created but to serve the gods? What power could a puny and mortal man have against the thunderclap, the burning sun, the fierce wind, against disease and, especially, against the cold inevitability of death? The Sumerians knew the answer to these questions and practiced their lives as a daily devotion to the gods.

In the modern world we try to make clear-cut distinctions between the various categories of fortune-telling, magic, religion, theology, and ethics. Such distinctions are not always easy to maintain even in the modern world, and in ancient times such distinctions would have been almost meaningless. In the ancient world all these elements were parts of one great whole.<sup>[11]</sup> The transit of the sun, moon and stars, the rains and winds, the heat of the day and the cold of the night, were all a part of the vast fabric of Reality with which the Sumerians built their religion and their civilization. As members of one great entity, they communed with their gods through devotion, prayers and sacrifice; and they received answers to their prayers through dreams, omens, direct conversations with God, and through priestly wisdom.

A modern Reader may scoff at the gods. But whether you believe in a god or not, is really not

important to this history. What is vitally important for you to understand is that the Ancient People, each and every one of them, believed in the gods. To understand them and their culture and what their impact upon our own modern societies is, it is vital to understand what they believed.

I will just briefly touch upon the gods of the Sumerians here as a background reference only. I will also tell some of the ancient secrets that have been hidden from modern scholars and scientists until now. Not wanting to bore the average atheistic reader or the average ignorant modern scientist or to horrify the average religious reader, this will be just a short survey. It is important to have an idea of the religion of the Sumerians of ancient times and their various gods so that you are not deceived by the lies of the Jews or by the idiocy of the modern scientists.

Firstly, the Sumerians had an intimate knowledge of the human aura. In more recent times, this spiritual radiation is often seen in old paintings of saints and gods. The human aura can be seen in others only by those who already perceive it in themselves. One of the earliest symbols for this radiant energy is found in what is today known as the Maltese cross. [Figure 3] The Maltese cross represents a man or woman standing with outstretched arms with their holy aura glowing from off their body.

The Maltese Cross occurred as a religious symbol as early as the Jemdet Nasr period (~2900 BC) in precisely the form in which it is met with in Christian art. [12] Although the later Christians would accept this ancient design as a symbol of the cross, its representation of the radiance of the human spirit was recognized by the Sumerians 3000 years before Jesus taught about the Holy Spirit. They Sumerians could radiate and perceive their personal auras so it was not a great leap of faith to realize that their gods were similarly endowed.

As the ancient people knew, the very most important of the Eight Essentials of Life is air to breathe. Without air, men die in only a few minutes. The gods, themselves, as living gods, obviously also had to breathe. So, the most important of all the gods was the god of the air, the god of the living breath, the god whose breath permeated the Universe and gave life to gods and men.

From the earliest records, Enlil is known as “the father of the gods,” “the king of heaven and earth,” “the king of all the lands.” Kings and rulers boasted that it was Enlil who had given them the kingship of the land, who had made the land prosperous for them, who had given them all the lands to conquer by his strength. It was Enlil who pronounced the king’s name and gave him his scepter and looked upon him with a favorable eye. When we analyze the hymns and myths, we find Enlil glorified as a most friendly, fatherly deity who watched over the safety and well-being of all humans and particularly, of course, over the inhabitants of Sumeria.

The deep veneration of the Sumerians for the god Enlil and his temple, the Ekur in Nippur, can be sensed in a hymn which reads in part as follows:

“Enlil, whose command is far-reaching, whose word is holy, the lord whose pronouncement is unchangeable, who forever decrees destinies, whose lifted eye scans the lands, whose lifted beam searches the heart of all the lands; Enlil who sits broadly on the white dais, on the lofty dais, who perfects the decrees of power, lordship, and princeship. The earth-gods bow down in fear before him. The heaven-gods humble themselves before him .....

“The city (Nippur), its appearance is fearsome and awesome. The unrighteous, evil oppressor, . . . , the informer, the arrogant, the agreement-violator, He does not tolerate their evil in the city. The great net . . . He does not let the wicked and evil-doer escape its meshes.”

Such goodness and positive Virtue among the Sumerians belies the slanders and imprecations of the lying rabbis toward these ancient peoples. The Sumerians valued the righteous, the good, the trustworthy, the humble, and the honest. And they abhorred the wicked and the evil-doer. Remember

this because it has vital importance to this history. The Sumerians were a holy and virtuous people.

The gods preferred the ethical and moral over the unethical and immoral, according to the Sumerian sages. Practically all the major deities of the Sumerian pantheon are extolled in their hymns as lovers of the good and the just, of truth and righteousness. Indeed, there were several deities who had the supervision of the moral order as their main function: for example, the sun-god, Utu (who was later named Shamash). Another deity, the Lagash goddess named Nanshe, also played a significant role in the sphere of man's ethical and moral conduct. She is described in one of her hymns as the goddess

“..Who knows the orphan, who knows the widow, knows the oppression of man over man, is the orphan's mother, Nanshe, who cares for the widow. Who seeks out justice for the poorest. The queen brings the refugee to her lap, finds shelter for the weak.” [13]

And so, these wicked evil-doers are listed in the Sumerian literature as “the unrighteous, evil oppressors, the informer (malicious gossip), the arrogant, the agreement-violator, the oppressor of orphans and widows, the oppressor of the poor and the weak, the refugee from war.” In other words, what the religious scriptures of the Sumerians preached was Goodness. Once again, the actual words of the Sumerians show what slandering liars the rabbis are as they have vilified these people throughout history.

Although the Sumerians recognized that their gods had certain physical attributes or that they were represented by special totems or symbols, none of these gods were as puny and weak and non-existent as the modern Jewish historians make them out to be. Rather, the gods of the Sumerians were powerful and all pervading. The slanders that are used by the Jewish writers are bald attempts to make the Jewish god appear to be mighty and the gods of other people to appear as myths or as cows or as crescent moons. But the gods of the Sumerians were actually more powerful than and certainly no less powerful than the god that the Jews later claimed for their own. The Sumerian god, Enlil, was described in the cuneiform scriptures as:

“Enlil, to bring forth the seed of the land from the ground,  
“Hastened to separate heaven from earth,  
“Hastened to separate earth from heaven....”[14 ]

The seed of the ground was Humankind as well as the growing plants. On other tablets it is written that:

“Heaven was created of its own accord.  
“Earth was created of its own accord.  
“Heaven was an abyss, earth was an abyss.”[ 15]

This not only supercedes the Old Testament plagiarisms of the Jews by more than three thousand years, but also shows an understanding of the Universe that is in no way less advanced than the latest modern theories and observations of astrophysics. Indeed, the Universe truly is a great abyss. The earth was a great abyss before Mankind populated it and it is still today huge in comparison to the size of a man. It did not take a telescope orbiting in space for the Sumerians to understand this.

Just as Human Beings build civilization using a division of labor within a social hierarchy, so too did the Sumerians envision their gods as having similar attributes. Thus, there was not one all-powerful god who did all the work of maintaining the Universe but, rather, there were multitudes of various gods who did their own work while being under the rule of one supreme god. Much as human society functioned with kings and priests giving orders to their subalterns who in turn passed along these orders to those lower on the hierarchy, so too did the gods of the Sumerians operate.

In the third millennium BC, a canonical list of the gods totaled almost two thousand gods. Later, the Sumerians estimated that there were 3600 gods (sixty times sixty). But they were not as weak and non-existent as the Jews claimed them to be.

The holy family of the gods all descended from the sky. The sky god, Anu, controls the heavens and is above everything. His holy city was Uruk. He had two consorts, Ki and Nammu. With his consort, Ki the Earth goddess, they produced Enlil the air god whose holy city was Nippur. Nippur was also the holy city of Ninlil the air goddess. Enlil and Ninlil produced Nanna (later called Sin) the Moon god, whose holy city was Ur.

The other consort of the sky god was Nammu, the goddess of the watery deep. They produced Enki, the god of wisdom and god of eternally flowing waters. His city was Eridu. His consort, the Reed Lady Ningikuga, produced Ningal, the Moon Goddess whose holy city also was Ur.

So, the Moon God and the Moon Goddess both took up residence in the temples of Ur. From their union was produced Shamash the sun god whose holy cities were both Sippar and Larsa, and Inanna the goddess of love whose holy city was Uruk. Thus Uruk boasted the great temples to the highest god, Anu, and the goddess of love Inanna (later known as Ishtar).

The sun god, Shamash, in his daily course across the heavens, dispelled all darkness and could see all the works of man: thus, by being “the one from whom no secrets are hid” he was the god of justice, and it is he who was later portrayed on the stele of Hammurabi as symbolically handing over the just laws to that king. Shamash, the god of justice, is commonly represented with the rod and ring, denoting straightness and completeness, that is, righteousness and justice. Other deities occasionally carry the rod and ring showing that they, too, represented righteousness and justice. The principal cities with which Shamash was associated were Sippar and Larsa. [16]

Anu was the most ancient sky god and originally the chief of all the gods. But over the millennia, his attributes had been absorbed by Enlil and later by Marduk in Babylon and even later by Asshur in Assyria. Inanna was the Sumerian goddess of love and later became Ishtar to the Semites, represented by the planet Venus as the goddess of love and the goddess of war.

In their well-organized heavenly government, there was a patron deity for every profession such as a god of brick making and a god of brewing. Dumuzi was a god of dates and date palms and a shepherd god to whom the date farmers gave devotion. Ansud was a grain goddess. Enbilulu was a god of the rivers. Enkimdu was a farmer god. Geshtinanna was the goddess of the grapevine and of wine making. Gibil was a god of fire to whom metal smiths prayed. Gula was the goddess of medicine and physicians. Haya was the god of the storehouse. Kabata was the god of mud bricks and of brick makers. Lahar was a cattle god. Nanshe was the goddess of fish and birds and was beseeched by the fishermen. Shakan was the god of goats, gazelles and wild asses, to whom hunters would give offerings. Sumugan was also a god of wild animals and cattle to whom the herdsmen prayed. Uttu was the goddess of clothing to whom weavers and garment makers offered prayers. Sin was the Moon God, who moved in the mysterious darkness and was the patron deity of the merchant-moneylenders. The Moon God was considered to be more powerful than the Sun God because the moon can be seen both in the day and in the night. So, the Sun God was born to the Moon God and Moon Goddess.

But above them all was the sky god, Anu, to whom all things under heaven and earth bowed because his command was “the foundation of heaven and earth”. And as the ultimate source of all authority, Anu was associated with the king, the highest authority on earth whom he designated as ruler. [17]

It should be noted here that the Sumerians practiced something which gave them great bliss and spiritual knowledge through the meditation technique of the mantra. Through the repetition of the name of God – in this manner, “An, An, An, An” – the Sumerian priests and people found both spiritual sustenance and food for the soul. They found peace and tranquility of mind and happiness in the heart.

And so, the name of the original god of Mankind was Anu and certainly not Jehovah.

Also, this An mantra is used to this very day as the Om syllable – in this manner, Om, Om, Om, Om. Try it and you will like it. God is no farther away than the repetition of His name. And though He has many names, more is the pity for those who do not know even one of them. But such are the modern day politicians, financiers and Jews!

The undisputed religious center of Sumeria was the city of Nippur where Enlil's temple of Ekur was located. Ekur was the paramount shrine in all of Sumeria and tradition points to Nippur as the place of assembly for the “election” of the supreme ruler. The king was nominated for office by his own city-god in an assembly of gods meeting at Nippur. These gods were represented by the chief priests from the temples of Sumeria. Nippur was never directly involved in the petty squabbles that characterized the relationships between the other cities of Sumeria, nor was it the titular capital of any dynasty. But possession of the holy city of Nippur entitled a Babylonian king to adopt titles that implied at least theoretical hegemony over the country. This power over kings was later usurped by Babylon and its god, Marduk. [18]

The Sumerians were a happy people and the bliss and joy they found in worshipping their gods clearly shows on the statues of their priests and worshippers who all wear smiles of bliss and have eyes filled full of awe. [Figure 4] But there was a Great Evil rampant in the Land of the Two Rivers. This Evil was intent upon changing the contented smiles and awe-filled eyes of these first civilized people into grimaces of hard labor and eyes full of tears. This evil was found in the hearts of those who practiced the Sumerian Swindle.

## The Temple

Most of the propaganda that you hear in modern times about the paganism and the primitive religious sensibilities of the ancient peoples are mere slanders by the Jews and their Christian flunkies and the maniac Muslims. The Jews always slander and belittle all other religions in order to make the dwarfish Jews appear great. Giving other religions a bad name, is one of the basic Talmudic teachings of the rabbis. By destroying the Truth in all other religions, the rabbis try to make the lies of Judaism triumphant. And the Christians merely express their arrogance and Jewified stupidity by following the Jewish example, as do the Muslims.

Both the Christians and Muslims also are guilty of the genocide of what they refer to as “pagan” cults. So, whether the archeologists are Jews, Christians or Muslims, they all have an inherent and biased defect in their understanding of what they dig up in the five thousand year-old cities of Mesopotamia.

Although they, themselves, are godless and atheistic perverts, modern scientists scoff at the ancient peoples who worshipped toward images of their gods. Calling them “idol worshippers”, these blind fools have no god and no belief of their very own. Instead, the scientists idolize themselves and worship themselves alone in the belief that they are their own gods and need nothing outside of their own conceit. But an ancient person humbly worshipping at the feet of a statue and adoring the god within that statue, is certainly far superior to a modern scientist or atheist who worships his own image in a mirror.

For these reasons, modern people are misinformed about the actual cultural value of newly discovered artifacts. Many of these artifacts have been on museum display since Assyriology was first officially established as a science in 1812 AD [19] and the scientists of today still do not know what some of those artifacts represent. This is not surprising when the scientists, themselves, are either Jews who want to tear down all religions except their own; or Muslims and Christians who want to elevate their own religion above all others; or merely scientists who are atheists and blind to the religious experience and to religious expression in general. So, we must take a fresh look at some of the secrets that have

been purposely hidden or ignorantly misperceived for so many centuries by those lying Jews, deluded Christians and maniac Muslim “scholars”.

For a Sumerian, the temple was the center of Sumerian society quite simply because God was the center of Sumerian society. The Sumerians did not pray to some wind god or fire god, as the modern scientists and the Jews would have you believe, but rather, they were praying to God, Himself, the highest power of which they could conceive. These gods appeared to the Sumerian People in the wind or the fire or whatever physical manifestation seemed imbued with holy power. But they did not pray to the wind or the fire, they prayed to the god who was within the wind and the fire.

“O Shamash, king of heaven and earth, judge above and below;  
Light of the gods, guide of Mankind; who judges the cases of the great gods!  
I turn to you; seek you out.” [20]

Such prayers to the sun god transmit through the millennia the heart-felt and fervent piety of these people. They were praying to God. But the Jews and the ignorant Christians and Muslims would have you believe that these people were praying to the sun. Shamash the sun god rises and sets every day. But his power was not restricted merely to an orb in the sky because Shamash radiated to all parts of heaven and earth. It is a great defect in modern perceptions to take the dull scientific view that the sun is an exploding sphere of nuclear gases held together by its own gravity. A scientist may say this and then brush aside the fantastically amazing reality of the blindingly immaculate sun but his explanation would not make Shamash any less awesome. Modern people are being misled by science if they throw away the wonderfulness of our universe only to accept the boringly dull descriptions of science. With your own eyes, you can see the amazing wonder of the sun. Why ignore this incredible beauty and power by sticking your head into a scientific textbook explanation? The mystical view of the universe is observed through your own mind, heart and soul – the most subtle, insightful and precise of instruments – and not through a telescope.

If the Sumerians were farmers, they prayed to a storm god because it was upon the rain clouds that their crops and herds depended and it was from the wind and storms that their crops could be destroyed and their herds scattered. Because the storm god also delivered his water by the rivers, then the water god was also vitally important. And of course, one couldn't very well ignore the sun god because only with his all-seeing eye could the world be illumined and the crops grow. So, the People prayed to these manifestations of our great and beautiful world because everything in Creation is essential to one's life and prosperity and happiness, just as it is today. Everything in creation is holy.

Without help from the gods, Man is nothing. The Sumerians did not have modern scientists telling them that they were ignorant fools for believing in non-existent gods because the Sumerians could see with their own eyes the beauty and majesty of the holy sun rising above another day of Life for them. They could smell the sweet nectar of the air; and they could feel the buoyant and silken majesty of the water; and they could feel their own spiritual Life Force radiating as an aura around them. They had no Communist Jews telling them that they were nothing but animals because the Sumerians could see with their own eyes the human spiritual radiance within the love of their wives and the laughter of their children. They could see the holy aura radiating from their holy men and priests. And when the spirit left the body of a loved-one at death, they could see it hovering about and returning to either haunt or to consol them. Our modern scientists are the real fools who blindly cannot observe and appreciate these things that are evident even to a child.

Beneath the great sky, the Sumerians were a happy people. The fertile plains of Sumeria gave them food. The mud bricks of the earth and the reeds of the marshes gave them shelter. With hard work and the blessings of the gods for good crops, good cattle, and good health, then and only then, could they

and their families and their gods be well supplied with everything. They depended upon the blessings of their gods and their gods depended upon the offerings and prayers of their people. As long as they served their gods by working in the fields, fishing in the rivers, hunting in the outback and offering a portion of their work to their gods through the priests of the temples, the Sumerians experienced the fullness of life. Sumeria was a happy land. And the Sumerians were, in general, a happy people. And why not? They had in abundance everything that Life has to offer. They were blessed by the gods and they knew it – and other people knew it, too. Other people who lived in the rocky terrain or in the desert wastes knew how fertile and bountiful was Sumeria. And they coveted that food-filled land.

Because of the discoveries of modern archeology, we can throw aside the Jewish lies that the ancient people were evil sinners just because they didn't pray to a Jewish god who hated them. All of the slanders that the rabbis wrote about them in the Old Testament are proven false by the cuneiform texts that the Mesopotamians have left us as records of their histories and their very thoughts. If they made an idol of their sun god in a temple, it was no more or less of an idol than the idol that the Jews make of their Torah scroll which they adore and kiss and march around all dressed up in tapestries with a crown on its head.

The lies that the Jews told about these religious people are easily proved to be lies by the prayers of the Mesopotamian Peoples, themselves. This prayer to the sun god is just as valid as any prayer offered up by Christians or Muslims today:

“O Shamash, . . . judge of heaven and earth....  
who establishes light for the people;  
Shamash, when you set, light is withdrawn from the people ....  
When you come forth, all mankind becomes warm.  
The cattle and living things that go out on the steppe land,  
they come towards you, you give them life.  
You judge the case of the wronged man and wronged woman;  
you give them a just decision.”<sup>[21]</sup>  
“...You take care of all the people of the lands;  
Everything that Ea, the king, the counselor,  
has brought into being is wholly entrusted to you.  
Whatever has breath, you shepherd equally;  
You are their keeper, above and below....  
You give the crooked judge experience of prison;  
The person who perverts justice for a bribe, you make to bear punishment.  
He who does not accept a bribe but takes the part of the weak  
Is pleasing to Shamash, who will give him long life.”<sup>[22]</sup>

Such prayers tell us of the devotion and love these People had in their hearts. But they also tell us something about certain criminals who ravaged their societies. The “crooked judge”, the lawyer who “perverts justice for a bribe”, were very much a part of Sumerian society because they “have always been here”. And because they “have always been here,” we in modern times must learn from history and root them out entirely. Such prayers as these identify crooks in high places. At the same time, their prayers prove the ethical foundation of the priests and temples. There were no lying rabbis telling them to choose neither good nor evil but to choose the self-serving desires of their atheist lusts. The Sumerian priests could see very clearly the good and evil in men and preached against those who took advantage of the poor and the weak. The temples were places of solace and refuge.

However, one must not assume that the ancient Sumerians had the idea that their god would

save them in a heavenly paradise after death in exchange for the service and devotion of the suppliant. Such ideas would have to await the Aryan Hindu and Aryan Buddha and the Celtic-Druidic ideas and the teachings of Jesus several thousand years later. For the Mesopotamian, who saw the purpose of life to be only as a servant of the gods, what After-Life there was for him, was nothing but the gloom of the Underworld.

And so, they made the most of every single day both with joyful appreciation and with deep prayer. They did not view their gods as being particularly bounded to moral justice because gods could do what they wanted. As a servant of the gods, mortal Man was of no significance. And so, personal ambition and personal greed were accepted as legitimate character traits. But these traits were to be tempered with morality and goodness and honesty because this was how the gods wanted their people to be, followers of justice, of the “straight way”.

Always among all of the ancient peoples, there were priests. Perhaps they did not start their careers as priests, but they became priests, nevertheless. Sitting around a fire at night, contemplating the stars or perhaps offering wise counsel to their fellows, certain people become respected through their wisdom and advice. Or perhaps looking into the the future and wondering about the coming season’s prosperity, and calculating the moon phases and star crossings, gave them a certain skill for helping their people prepare for the proper times for sowing and planting.

Some people became priests merely because they could see the futility of pursuing any other occupation since wealth and power are temporary while infinite time and space are immortal. And against infinite time and the temporary nature of Life, what other help does Mankind have other than that from the gods? And what better way to understand Eternity and to help the People than to be a priest? Modern scientists may scoff as they are being shoveled into their graves, but the ancient people discovered something amazing about a life devoted to realization of godhead. The discoverers of these mysteries were the priests who maintained the temples of the gods. And the beneficiaries of these mysteries were the People, themselves, who devoted their love and their lives to the gods.

Beneath the starry skies, beneath the brilliant sun, upon the wide and beautiful Earth, the ancient Sumerians asked the question: “What is the purpose of Life?” And they realized the answer: “The purpose of Life, is to serve God.” And when they worked together toward that purpose, Life became abundant and joyful to them. It was truly a wonderful mystery that such was so.

One of the great discoveries of the Sumerians was that every man and woman could attain an actual realization of God. Certainly, they prayed and made sacrifice to their deities, but they also received solace in return. Like any modern religious person (whether Buddhist, Christian, Hindu, Taoist or Muslim) who feels good and holy through their daily genuflections and prayers, so too did the Sumerians feel the bliss and confidence that comes to those who fulfill their duties in the service of God. No atheist or agnostic can understand the peaceful bliss that is experienced when certainty of God enters a person’s heart.

Ancient Mesopotamians believed that man was created to serve the gods. This principle was interpreted literally, so the idols of the gods were cared for, fed, and clothed. They expressed their adoration of the god by serving the image of the god. The temple administration included the chief priest, various kinds of exorcists, singers, musicians, scribes, and the staff who supervised the temple businesses.

According to a detailed text from the much later Seleucid period, although certainly valid also for Sumerian times, the divine statues in the temple of Uruk were served two meals daily. The first meal was served in the morning when the temple opened, and the other was served at night, immediately before the doors of the sanctuary were closed. Each meal included two courses, called “main” and “second.” From descriptions of divine meals, the following sequence can be reconstructed. First, a table was placed before the image. Water for washing was offered in a bowl (even the gods had to wash up before eating!). Then a variety of beverages, special cuts of meat, and fruits were brought to the table. When the gods

ate, they were hidden from both priests and the common people. [23] Whatever was left over, in no way different from the hypocritical Jewish rabbis, the priests and their families would eat.

The modern day atheists may scoff but they do not understand that this religious ritual was not simply a means of providing a physical service to an imaginary god. Rather, the physical service was provided as a means of devotion to a spiritual god. Just as Man is a physical being who houses a holy spirit within him, he uses a physical representation of his god to serve as a house and a resting place for his god. Thus, the statues and images of the various ancient peoples were never believed to be the actual god, himself. These images were physical places into which the gods were believed to enter. So, an ancient person would look at the image of a god and know that that god was inside of that image looking out at him. To the ancient people, the gods were real. To modern people, the gods are imaginary. But since modern people cannot even see something as simple and common place as their own divine and holy spirits – their own chi – how can they expect to understand God? Modern people have been led astray. By whom? You shall learn.

But whether or not you believe that a god actually lived inside of the statues, doesn't matter anymore than whether you believe that God created the world in six days. If you want to understand the ancient people, what you believe doesn't matter. What the ancient people believed, is all that matters. And it is their beliefs that shaped their history and their culture, not your beliefs.

No less than modern Man, they asked themselves the Grand Questions of Life. The results of their philosophical ponderings were written in cuneiform classics such as the Epic of Gilgamesh. The Epic of Gilgamesh was first written onto clay tablets at the turn of the Second Millennium or earlier (around 2,000 BC) . It was popular among the Sumerians, as well as later among the Babylonians, Assyrians, Hittites, and Hurrians who no doubt read it to the illiterate and numerous other peoples of the Near East. The Epic itself is, of course, much older.

For generations, the folk memory of the Sumerian people passed along poems and stories by word of mouth. Only after many generations were such stories preserved by poets in written form. These poems contained great wisdom. The great problems of Mankind were cited and pondered and wise conclusions were attained for the mysteries of Life, Death and the Here-after.

That The Epic of Gilgamesh was a popular poem, is attested by the numerous fragments of copies scattered all over the Fertile Crescent region and beyond. Thus, this ancient refrain from The Epic of Gilgamesh is often repeated in the literature of all peoples:

“Gilgamesh opened his mouth,  
Saying to Enkidu:  
“Who, my friend, can scale heaven?  
Only the gods live forever under the sun.  
As for Mankind, numbered are their days.  
Whatever they achieve is but the wind.”

Do these words sound familiar to those of you who have read the Bible or the Qur'an or the Bhagavad-gita? These are the observations of the wise men of all peoples. These longings, these hopes that Life is not a passing phase never to return but is merely one step in an eternal procession, were thoughts written down by many peoples who were far older than the lying, perfidious Jews.

“Shamash was distraught, as he betook himself to him;  
He says to Gilgamesh:  
“Gilgamesh, whither rovest thou?  
The life thou pursuest thou shall not find.”

Gilgamesh says to him, to valiant Shamash;  
“After marching and rowing over the steppe,  
Must I lay my head in the heart of the earth  
That I may sleep through all the years?  
Let mine eyes behold the sun  
That I may have my fill of the light!  
Darkness withdraws when there is enough light.  
May one who indeed is dead behold yet the radiance of the sun!” [24]

Do these themes not sound familiar to you readers of the Old Testament? The writer of Ecclesiastes was familiar with the Epic of Gilgamesh as is reflected numerous times in Ecclesiastes 2:24 and in 5:18, 8:15 and 9:8-10. And the Epic continues:

“Siduri the tavern-keeper said to Gilgamesh:  
Gilgamesh, whither rovest thou?  
The life thou pursuest, thou shalt not find.  
When the gods created Mankind,  
Death for Mankind they set aside,  
Life in their own hands retaining.  
Thou, Gilgamesh, let full be thy belly,  
Make thou merry by day and by night.  
Of each day make thou a feast of rejoicing,  
Day and night dance thou and play!  
Let thy garments be sparkling fresh,  
Thy head be washed, bathe thou in water.  
Pay heed to the little one that holds on to thy hand,  
Let thy spouse delight in thy bosom!  
For this is the task of Mankind.” [25]

And as in Ecclesiastes 2:16 and 9:5, so too in Gilgamesh:

“Since the days of yore there has been no permanence;  
The resting and the dead, how alike they are!  
Do they not compose a picture of death,  
The commoner and the noble,  
Once they are near to their fate?” [26]

As expressions of their sincere devotion and piety, the Sumerians built great temples to their gods in all of their cities. These rectangular temples were constructed of mud bricks and decorated with gold and silver and precious stones. They built high ziggurat towers of three levels with the god's house at the top and all of it enclosed by the walls of the temple grounds.

That the temples were the largest and tallest buildings in a Mesopotamian city very significantly indicates that the most important and most powerful persons in those ancient societies were the priests who served their gods of Creation and their gods of the Universe. This is an identical correlation in the modern, Western societies of the 20th and 21st centuries AD. However, in all of the modern cities today, the biggest and tallest buildings in a city are not the temples or churches. The biggest and tallest buildings are owned by the bankers and moneylenders. The banks are presided over by the mighty dwarfs of

finance who serve their gods of money. Those who bow to the gods, are servants of the gods; those who bow to money, are betrayers of the gods. The ancient people followed the example of their priests while modern people follow the example of their greedy bankers. As you shall see, whether your Life leads through heaven or hell depends upon whom you follow as your leader.

Because the Sumerians devoted their lives to serving the gods, the temples were more than mere places of worship. Since the purpose of Life was to serve the gods, every aspect of Life was an act of service and devotion to god. So, the temples were also centers of manufacture and trade. As the “estates” of the gods, the temple grounds were where the business of a vibrant society was transacted. Temples were places of worship as well as places for doing business and conducting trade.

The temples managed the cultivation of grain and vegetables and fruit trees. The temple shepherds took care of the herds of sheep, goats and cattle. Inside of the temple grounds and in outlying cottages, the temple staff supervised a spinning and weaving industry. Cloth, clothing, leather, wooden and pottery objects were all manufactured for use by the temples both on the temple grounds and in outlying properties. These goods were used for domestic and foreign trade. And for all of these activities, storerooms, granaries, workshops and living quarters were required. [27]

Because of their profits from manufacturing and trade as well as being the beneficiaries of the goods and properties bequeathed to them from pious devotees, the temples grew in wealth and in landed property. They were not only the center for the lives of the Sumerian peoples but were their nurturing and protecting element as well. In times of famine, the temples gave interest-free loans of grain to the people. The temples provided a refuge for orphans and illegitimate children. Parents who were being hounded by the moneylenders, could sell their beloved children to the temple for service to God rather than sell them to the moneylenders as lifelong slaves and prostitutes.

In addition to the main temple in the city, every town and village had its own small sanctuaries; every house had its own little alcove that housed a statue or a talisman of the family god. Along the roads, the canals and the thoroughfares, were wayside shrines where a farmer or boatman could pause for a quick blessing from the god and where merchants and travelers could ask for divine protection or to offer thanks for a safe return. Without doubt and with all certainty, the people of Mesopotamia were a religious people. They were not the knaves that the lying Jews and ignorant Christians and maniac Muslims claim that they were. They were a religious people who honored the gods and who lived their lives as nobly as they could.

To understand the power and wealth that the Sumerian people enjoyed, you cannot use money as a measure of wealth. Money, as you will see, is mainly (though not entirely) a fraudulent delusion. It is better to understand the goods that money can buy since these goods are no different today than they were five thousand years ago. A cow is a cow no matter if you can buy one for a penny or for a thousand dollars. And even though a tiny dab of silver no larger than a barleycorn means no more to a modern person than a handful of paper money would have meant to a Sumerian, a cow is still a cow today just as it was in ancient times. The cow is no different, only the money that it takes to buy the cow is different.

If a Mesopotamian worker of 3000 BC could fill his stomach for a penny’s worth of barley porridge bought from a roadside shop while a modern office worker pays ten dollars for the same-sized bowl of porridge bought from a fancy restaurant, both the ancient man and the modern man are filled up on a bowl of porridge and are satisfied. The bowl of porridge is no different, only the amount of money to purchase them is different. How can anyone say that a copper penny is less valuable than a paper ten-dollar bill if they both can only buy the same bowl of porridge? Physical things are constant while money is as variable as a mirage. Be careful, the Sumerian Swindle is at work here. I will repeat these arguments later, but it will be useful to you to begin thinking about these concepts now. Modern people are being swindled out of their physical goods in exchange for a mirage.

To get an idea of the scale of wealth that flowed through Mesopotamia in 3000 BC, let’s look at

just the food that was required by a Sumerian temple in just one day. Enormous amounts of food were provided to temple administrators and craftsmen. For example, one text listed a daily total of more than 500 kilograms of bread, forty sheep, two bulls, one bullock, eight lambs, seventy birds and ducks, four wild boars, three ostrich eggs, dates, figs, raisins, and fifty-four containers of beer and wine, in addition to other offerings.

The best agricultural products and the best food animals were sent to the temple, to be used in three different ways: as daily food served to the divine image, as income or rations for the temple staff who supervised and prepared the divine meals, and as savings accumulated for future use or for trade. The temple also relied on funds supplied by the royal house, by wealthy citizens, and, occasionally, from shares of war booty. The temple represented the communal identity of each city. The temple was usually located in the center of the city and was both the largest and tallest building in the city. [28]

Until recently it was generally believed that in the early Sumerian period the temple owned all the land of the city-state, but it has now been shown that the temple share amounted to perhaps no more than one-eighth of the whole. The rest of the land was owned by families or clans collectively, and could only be sold by agreement of all the prominent members of the family or clan. The buyers of such land would be members of what was becoming the ruling class or nobility, and these people thereby came to own land as private property in addition to what they held as family property. Their lands were worked by poor landless freemen. [29]

In a normal society, there are four general classes or castes. This social pyramid is formed by the priests at the top who guide society. They are followed by the king and administrators who serve and protect society. These are served by the merchants and traders while all of society is supported by the farmers and laborers. These four classes make up society – that is, these four classes make up all normally evolving societies. Originally, this, too, was the normal and natural arrangement in Mesopotamian society in its earliest stages. The natural order was clearly observable within the earliest archeological record but was later sublimated behind a super-imposed “wealth factor”.

At a very early stage, this “wealth factor” began to corrupt the natural order of Society. As money flowed into their coffers through the Sumerian Swindle and as their wealth increased, this normally evolving human society of priest-king-merchant-and-farmer, devolved instead to the beginnings of what we have today in modern society.

The corrupted system of society that we have today is composed of moneylender-merchant-president-and-slave. This corruption was not apparent to the Sumerians any more than it has been apparent to the modern archeologists because it evolved so slowly and insidiously that the Sumerians didn't notice the subtle changes. It has been overlooked by the modern archeologists simply because “it has always been here.” And so, modern society also suffers under the perverse criminals who operate the Sumerian Swindle today – the bankers, the merchants and the financial speculators, most of whom are Jews.

Sumeria's entire social structure became based on ownership. Sumerian society was divided into two groups, those who owned property, especially land, and those who were dependent upon the wealthy – the awilum [Haves] and the muskenum [Have-Nots].” [30] Thus, from a very early time in the earliest history of civilization a perversion occurred in the Natural Order of Mankind and this perversion was carried along through successive eras as an accepted practice simply because “it has always been here”.

While the ancient people were serving their gods in the temples, and while the priests and kings were serving their gods and nurturing their people throughout the country, and while society was evolving normally and joyfully, in the dark and dismal mud-brick houses of the moneylenders, the great evil of the Sumerian Swindle arose, secretly, with only the moneylenders profiting from the destruction of the People.

## Ancient Egypt

We will study more about ancient Egypt in later chapters. But to focus on the theme of this book, a short mention is here in order.

Many modern people assume that Egypt is older than Mesopotamia. This is due to the fact that the ancient Egyptians built with enduring stone while the Sumerians and Babylonians built with mud bricks. So, Egyptian tombs and monuments are still present today while the mud-brick temples and palaces of ancient Sumeria, Babylonia and Assyria are little more than mounds of dirt. Also, the high water table in Sumeria destroyed all organic evidence while the drier conditions of Egypt preserved even hair, bone and linens.

The Egyptian civilization was old but not as old as Sumeria. As the Ice Age declined and the earth warmed from its long winter, the vast grasslands of the Saharan Plain – which had been a rich hunting ground that was filled with zebras, giraffes and antelope – dried up and turned into desert. The dark-skinned peoples who had hunted these grasslands moved on to more hospitable environs toward central Africa while the light skinned people who had colonized the Mediterranean Basin and North Africa moved to the fringes of the Mediterranean Sea and to the Nile valley. By 2700 BC – three centuries after Sumerian culture had blossomed – the Old Kingdom period of Egypt began. As isolated as Egypt was, surrounded by inhospitable deserts, three hundred years is plenty of time for such inventions as writing and agriculture to spread to Egypt from Sumeria. The ideas spread but not the culture that fostered them. So, Egypt evolved its own unique culture though some of the ideas that it borrowed from Sumeria were ideas that grew into uniquely Egyptian expressions of them.

There are three important differences between Sumeria and Egypt that should be noted. First, while the Sumerians believed that the king was the servant of the gods, the Egyptians believed that the king was, himself, a god incarnate. The Sumerians lived to serve the gods while the Egyptians lived to serve the Pharaoh. By serving the Pharaoh-god-incarnate, they served the gods. Second, in Sumeria, the lands originally belonged to the temple to be worked in service to the gods. In Egypt, the lands and all of Egypt belonged to Pharaoh. And third, the Egyptians never made use of a money system – at least it wasn't a money system that could be manipulated by greedy merchants. All business and services in Egypt were accomplished through barter and food rations. Workers were paid in rations of grain and oil and cloth. The only markers that could be used as a sort of money were scarabs. And since these carved dung beetles were not made of precious metals, they couldn't be falsified by weight or mixed with base metals. They were simply tally scarabs allowing their exchange for a ration payment. Thus, they had local but not international value.

Money tends to free people to more easily trade the necessities of life among themselves. Barter tends to restrict people to a lifestyle that cannot be easily divorced from the land. For example, a rich farmer in Sumeria, after selling his grain for silver, could hide his silver under a rock. Thus, a huge pile of grain could be concealed by being turned into silver and then hidden. But a successful farmer in Egypt, after growing the same amount of grain as the Sumerian, needed to store his grain in a large storehouse where his wealth was easily observed by anyone. Barter tended to keep people tied to their land and to their crafts since whatever they did for a living could only be turned into profit by trading for an equally bulky and heavy pile of trade goods. This tended to add to the Egyptians' isolation as a people because what limited travel there was in those early days was not easily accomplished by people whose wealth was stored as bulky and heavy sacks of grain rather than relatively light and concealable purses of silver.

Also, with barter, much more wealth can be concentrated at the top of the social pyramid when a laborer's pay is in food rather than silver. A hungry worker is glad to have a handful of food as his pay and is less likely to run away when his food is limited by how much grain he can carry. And when everyone gets the same ration of food or clothing, there is not much incentive for individual achievement.

And so, Egypt attained a high level of culture and a unique civilization but its achievements leveled off after the first thousand years because by then they had developed everything that they needed.

Because of the relative security offered by its surrounding deserts, Egypt was able to enjoy a more peaceful cultural evolution than the constantly warring Mesopotamia. Sumeria was surrounded by a variety of different peoples and had no natural barriers against attack. So, Sumeria underwent far greater social changes over time than did Egypt. Culture always progresses during times of peace so the several thousand years of peace that Egypt enjoyed found expression in everything from the pyramids and temples to the daily life of a happy and contented people. Thus, the religious and spiritual knowledge that most ancient people experience was fostered in the peaceful lands of ancient Egypt. There, great religious mysteries were attained that were not equaled until the arrival of the Buddha and the Christ.

Modern science has no knowledge or concept of what the ancient Egyptians had achieved on the religious and spiritual level. Knowledge of auras, the spiritual body, the dynamics of the bio-electric energy field (chi), super-human strength, out-of-body travel, meditative transcendence, and communion with God, were all common knowledge to the Egyptian priests and people though such knowledge is still a mystery to the hunch-backed and diseased modern scientists. These subjects are dealt with more thoroughly in *How the Jews Betrayed Mankind, Volume II, "The Monsters of Babylon"*.

Although Egypt was growing to the greatness for which it is justifiably famous, it was an isolated kingdom that had very little effect upon the early history of Mesopotamia. That being said, let's return to the history of Sumeria.

# Chapter 5

## Life in Sumeria: the Haves and Have-Nots

The quality of life in any country can be best understood by whether or not the People have for themselves the Eight Essentials of Life. This is an ancient knowledge but one that you can use to question the quality of your own life and the success of your own race and your own country. These Eight Essentials of Life may seem like a simplistic way of looking at civilization and at happiness, but why make things complicated when happiness is so easy to understand?

The Eight Essentials of Life are: Air, Water, Food, Clothing, Shelter, Spouse, Children and God. When people have all of these, then life is good and the people are happy. You can measure the quality of your own life by considering these Eight Essentials and whether or not you have them, yourself. But for now, let's just see how these affected the people of Sumeria and the other peoples of the Ancient Near East.

There was not much problem with the Sumerians having enough good air to breathe. Not having air pollution to contend with as we do in modern times, they had plenty of fresh air everyday unless of course a dust storm blew in from the desert. So, both the "Haves" and the "Have-Nots" were equal in this regard. Although not everyone knew the priestly and religious secrets of meditational breathing, everyone at least had fresh and unpolluted air to breathe.

Also, water was not much of a problem. Although they lived in the semi-arid and desert conditions of the Fertile Crescent, the water of the Euphrates and Tigris rivers and their tributaries provided plenty of water. And the water table was high enough for wells to be dug. However, not knowing of water-borne diseases or of bacteria, all levels of society suffered from such things as dysentery and a variety of infections and lung ailments. After all, these were farming communities always in close contact with dirty animals and the bacteria and toxic mold spores from dung piles. And their houses were made of mud-bricks, so filthy conditions where a small scratch could lead to severe infections were a constant part of life. The average life span was just forty years.

Food is the third Essential of Life. However, this is where the awilum [Haves] and the muskenum [Have-Nots] began to experience different qualities of life. As most people will agree, food is not just a necessity but it is also one of the pleasures of life since the delicious flavors that can be derived from good cooking are so nice. Much can be deduced about any people by studying the food that they ate.

In Mesopotamia, with its hot sun and fertile soil, two crops per year of a large variety of foods were grown. Compare what you find at your local supermarket with the foods enjoyed by these ancient people and you will see that they had just as great a variety.

The basic food of all Sumerians was, of course, grain. Barley was the chief grain of Sumeria primarily because it could grow in a more alkaline soil than could wheat. Wheat was grown in the higher elevations, but for the irrigated lands of Mesopotamia where the evaporating and percolating irrigation water raised the salt content of the soil, barley was the staple crop. Other cereals eaten, besides barley and wheat, were millet and rye. These were eaten either as unleavened breads that were either baked or roasted as thin disks upon a hot griddle (as is still done in the Middle East today) or cooked into thick porridges. Rice was not cultivated until the first millennium BC.

Onions, leeks, shallots and garlic were basic to the ancient diet. Their savory flavors and healthful qualities were as much appreciated then as they are today. Onions were described in the cuneiform texts as being sharp, sweet, or those "which have a strong odor."

In their extensive gardens, the farmers also grew lettuce and endive, melons and gourds, lentils,

beets, carrot-like plants and fennel bulbs. Lentils, beans and chickpeas were plentiful and when eaten with the various grains, provided a balanced and wholesome diet. Other vegetables included a variety of lettuces, cabbage, summer and winter cucumbers (described as either sweet or bitter), radishes, beets, and a kind of turnip. Fresh vegetables were eaten raw or boiled in water.

Many herbs and spices were available, such as salt, coriander, black and white cumin, mustard, fennel, marjoram, thyme, basil, mint, rosemary, fenugreek, watercress, saffron and rue (an acrid, green leafy plant). Dates were an important part of the common diet, while the palm also provided date sugar and date wine, as well as a celery-like delicacy cut from the growing heart of the male palm. They made sweet date syrup from the dates. And of course, because they were easily dried and preserved, dates were a valuable trade commodity with foreign lands.

The Sumerians did not use sugar; instead, they substituted fruit juices, particularly grape and date juice. And so, their teeth were not rotten like the teeth of modern people who suffer from the Jewish Medical Swindles as described in Volume III, *The Blood-Suckers of Judah*.

Only the very rich could afford honey, which may have been imported. "Mountain honey" as well as "dark," "red," and "white" honey were mentioned in cuneiform texts. Other fruits commonly grown were apples, pears, grapes, figs, quince, plums, apricots, cherries, mulberries, melons, medlar, peach, pomegranates, as well as pistachios.

Meat was also a part of the ancient Mesopotamian diet. Massive reed barns housed numerous flocks and herds, which were then redistributed for sustenance and cultic needs. The animals were delivered alive and then slaughtered by a butcher. But some animals were dead on arrival. Both types of meat were considered fit for human consumption. The meat from already dead animals was fed to soldiers, messengers, and cult personnel. Dead asses were used only as dog meat.

Poultry, geese, and ducks were raised for meat and eggs; the hen was introduced from India in the first millennium BC along with rice culture. Mutton, and less commonly beef, were eaten at festivals, and in the earliest times offerings of goats were a regular feature of peasant worship and presumably an equally regular part of peasant diet. But as the moneylenders increased their wealth, there was a corresponding reduction in the wealth of the people, so the ordinary peasant could less afford goat meat in his diet because his pay for his labor was reduced so much.

Pig meat was regularly eaten since wild pigs were found in the southern marshes and domestic pigs were raised in large herds. As scavengers, they could eat anything and barley was provided them as a supplement. Since fat is usually in short supply in primitive diets, fat pork was considered a delicacy. A Sumerian proverb makes the point that it was too good for slave girls, who had to make do with the lean ham.

Because of the shortage of suitable pastureland, cattle were relatively few in number. Horse-flesh was eaten by humans without involving any religious taboo, at least in the Nuzi area east of Assyria in the fourteenth century BC, and a lawsuit is recorded in which the defendants had stolen and eaten a horse.

The Sumerians also drank milk: cow's milk, goat's milk, and ewe's milk. Milk soured quickly in the hot climate of southern Iraq. Ghee (clarified butter) was less perishable than milk, as was the round, chalky cheese, which could be transformed back to sour milk by grating it and adding water. The texts do not mention the processing of sheep's milk before the Persian period, at which time it was made into a kind of cottage cheese. Other dairy products included yogurt and butter. Many kinds of cheeses were produced: a white cheese (for the king's table), "fresh" cheese, and flavored, sweetened, and sharp cheeses.

The rivers were filled with fish, turtles, and eggs. A Sumerian text (~ 2000 BC) described the habits and appearance of eighteen species of fish including carp, sturgeon, catfish and eels. Fish was an important source of protein in the diet.

In addition to beer and date wine, wine from the grape was known as early as the Proto-literate period (3200-2900 BC), probably as an import from the highlands; it was not in that early period a drink

in everyday use. Such fermented beverages, which probably contained a good deal of lees, were in the Sumerian period imbibed from a common vat through hollow reeds, of which the end was perforated with small holes to form a kind of filter.

Beer was an important part of the Sumerian diet and there were many varieties. The literal translation was “barley beer.” The Sumerians at Ur enjoyed dark beer, clear beer, freshly brewed beer, and well-aged beer as well as sweet and bitter beers. They did not use hops for flavoring. Ration lists for palace employees recorded the distribution of one quart to one gallon of beer a day, depending on the rank of the recipient.

Throughout Mesopotamian history, brewing was in the hands of women, for this craft is the only one which was under the protection of female divinities, while the ale-wife is specifically mentioned in the laws of Hammurabi.

Unlike beer, wine could be made only once a year, when the grapes ripened, but wine had a longer shelf life when stored in a sealed jar. It was referred to as a very expensive and rare commodity, found in areas of natural rainfall in the highlands. Many wines were named after their places of origin. Though wine consumption increased over time, it was still a luxury item, served only to the gods and to the wealthy. Only women ran the wine shops where certain priestesses were prohibited from entering upon penalty of death. Other products of the vine included grape juice, wine vinegar, and raisins.

As you can see, with all of this great variety of foods, the Mesopotamian peoples had everything that they needed to cook some delicious and healthful foods. Cereals were made into pastry, cakes or biscuits by cooking the flour mixed with honey, ghee, sesame oil, milk or various fruits.

Soups were prepared with a starch or flour base of chickpeas, lentils, barley flour, emmer flour, onions, lentils, beans, mutton fat or oil, honey, or meat juice. The soups were thick and nourishing – a meal in a bowl.

Many foods were preserved for times of need. Grains were easy to keep and when properly stored could last for decades. Legumes could be dried in the sun. A variety of fruits were pressed into cakes. Fish and meat were preserved by salting, drying, and smoking. During the winter, ice was brought from the highlands, covered with straw and stored in icehouses for cooling beverages even during the hottest summers.

Thus, it can be seen that the Sumerians and the people of Mesopotamia were well stocked with food. Indeed, the bountiful harvests of the Fertile Crescent region are what supported these people in attaining the higher levels of civilization. With abundant food from an agricultural base, they were not restricted in their cultural advancement like their nomadic neighbors who relied upon the unreliable hunting and gathering and the nomadic shepherding of goats.

The Sumerians ate two meals a day. They bragged about their highly developed cuisine and compared it to that of the desert nomads, whom they believed had no idea of the ways of civilized life. They described the nomads as eating raw food and not even knowing how to make a cake with flour, eggs, and honey. <sup>[31]</sup> <sup>[32]</sup> Such an abundance and variety of food caused the hungry goat-herders of the surrounding countries to covet those fruitful lands of Mesopotamia.

With food, the Third Essential of Life, well supplied, what did the Sumerians do for clothing? Spinning and weaving was an art known since Paleolithic times. Because the Sumerians kept sheep and goats, the wool clothing that they made kept them warm in the winter. And they grew flax that produced a light cloth for summer months. But since the generally hot weather required few clothes at all, Clothing, the Fourth Essential of Life, was also well supplied to these people.

The Fifth Essential of Life is shelter. Again, this was easily supplied by the natural surroundings. The people who lived in the marshes of Sumer, had learned how to build rather large and beautiful houses out of the giant reeds that grew there in abundance. These were used both for housing and for barns for their small cattle and as pens for ducks and geese. Such reed houses are still used today in

southern Iraq by the so-called “marsh Arabs”. [\[Figure 5\]](#)

And of course, Mesopotamia is famous for its large cities made entirely of mud bricks. As any child knows, mud can be made into many things besides mud pies. And when it dries, it is almost “as hard as a rock”. From mud bricks, huge temples were built reaching eighty feet above the plains. Entire cities with double-storied houses, domed roofs and arches, sewer drainage systems and town walls were made entirely from mud bricks, both sun-dried for common work and baked bricks for fortifications, drain pipes and palace facades.

With food and shelter well-supplied, the Sumerians found that the Sixth Essential of Life, a spouse, was not difficult to find or to care for. Marriage (throughout the whole of Sumerian and Babylonian society) was monogamous in the sense that a man might have only one woman who ranked as a wife and who enjoyed a social status corresponding to his. But for a man to also go the Temple to enjoy “praying” with the temple prostitutes, was not something for an obedient wife to complain about. And once the moneylenders had perverted society enough by turning the wives and children of their “clients” into whores and slaves, it became a normal part of Mesopotamian society to make use of the female slaves as sex slaves. The offspring of such unions were carefully legislated in the surviving law codes. There were few, if any, bachelors in Mesopotamia. <sup>[33]</sup> As you shall see, slavery grew because of the growing national and private debts of the people to the moneylenders. As slavery increased, sexual exploitation became an ever-increasing pleasure of the moneylenders and merchants who owned them.

The Seventh Essential of Life are children. Most civilizations know children provide help for the parents in old age and are thus a savings account toward the later years. With children, society is assured a strong and bright future. And with children, parents can experience the fulfillment and the immortal nature of their lives and they can assure themselves of comfort in their old age. Although most people in those days did not live into old age, at least with children, they could more easily make a living because children became workers in the fields and shops very early. The moneylenders made good use of children because they could hire a man and his boys to work the fields and pay only for the man.

However, even though civilization was successful in Mesopotamia, and even though the country had attained a population of one million by the third millennium BC, life expectancy was still rather short. The average life expectancy was about 40 years although many lived to be older. Fifty, sixty or ninety years were not unknown. In a wisdom text from the Syrian city of Emar, the gods allotted Man a maximum lifetime of 120 years. To see one’s family in the fourth generation was considered the ultimate blessing of extreme old age. We know that the mother of King Nabonidus lived for 104 years – she told us so in her autobiography. Archives have shown that some individuals lived at least seventy years. But as the moneylenders manipulated the kings and their countries into wars, not old age but battle casualties became the major cause of death among adult males. <sup>[34]</sup>

Finally, with the Eighth Essential of Life, their God to protect and nurture them, the Sumerians had everything that life could offer. The fertile land produced abundant crops and there was enough food for everybody as well as a huge excess for trade. With their flocks of sheep and goats and fields of flax, there was enough wool and linen clothes to protect them from both heat and cold. The mud and the reeds gave them shelter. The work in the fields gave them food. Yes, there was enough for everybody.

That is, there was enough for everybody except for the moneylenders of the Treasonous Class who already had more than they could ever use. For those greedy and voracious parasites, nothing could satisfy them because there was an entire world that they did not own, yet. And so, even though there was enough of everything for everybody, the food and the goods were not everywhere equally abundant because there were only two social classes that had evolved in this Cradle of Civilization, this Fertile Crescent, this land of Sumeria and Babylonia and Assyria, this land of Mesopotamia.

There was enough for everybody but not everybody had enough. This was because the two classes of the awilum [the Haves] and the muskenum [the Have-Nots] were all that were allowed to exist since

the “Haves” got what they had by taking it either by force or by fraud from the “Have-Nots.” Under a system where the Sumerian Swindle was allowed to exist, there could only be Haves and Have-Nots and Slaves because the fraudulent nature of lending-at-interest mathematically and automatically swindled all wealth into the hands of the awilum [the Haves].

Under the relentless arithmetic of the Sumerian Swindle, the Treasonous Class was determined that for them to continue to be the “Haves” then that meant that everyone else would have to continue to be the “Have-Nots”. The awilum [Haves] got everything that they had from the muskenum [Have-Nots]. And to keep what they got meant that they could not give any of it back. The muskenum [Have-Nots] accepted this state of affairs because they did not understand the Sumerian Swindle for what it was. They believed that owing more than you borrow was “a normal part of life” simply because the Sumerian Swindle “had always been here.”

## Defrauding the Peasants

As population and land use increased, it was necessary for the various farms and gardens on arable land to be carefully plotted, measured and the boundaries marked. Of course, the scribes were the only ones who knew how to calculate land sizes and to make measurements. They could also read and write the sales contracts, mortgages, rentals, leases and work agreements on the clay tablets for all to see. A good memory was not enough once writing became the basis of contracts and agreements. If a peasant could not read, then he was dependant upon the scribes. However, trickery and deceit was a valued talent in Mesopotamia. Those with the money, education and avarice tended to oppress and dispossess those without these attributes. No matter how blatant the fraud, the poor had little defense from the ravages of the rich, just as in modern times. Their only protectors were the priests who preached mercy for the muskenum [Have-Nots] and who disapproved of the evils practiced by the awilum [Haves].

Even though there was plenty of land available for crops, this land could not produce a harvest without huge expenditures of labor. Canals and irrigation ditches needed to be dug, the soil needed to be plowed, furrowed, harrowed, raked, watered, weeded and tended, all meticulously with hand tools and an ox-drawn plow. Birds needed to be frightened away. The investment in labor by the farmers was immense. The house that they built out of mud bricks, was both back-breaking labor and a labor of love by men who enjoy working on their own land with their own hands. Hard work did not mean that the work was without joy. Being close to Nature and close to God were some of the joys of farming just as they are today, although the work in those days was more strenuous since it was all done with hand tools and with oxen or the wife and kids pulling a single-bladed plow.

This huge amount of labor with hand tools and ox-drawn plows was necessary to turn raw desert into a bountiful farm. It was labor paid for by the sweat of the entire farming family. Parents, children, grandparents, all did the work. Since the life expectancy was only about forty years, the grandparents were still young enough to work until their dying day. It was this huge amount of labor, the countless hours between sun up and sun down, the months and years laboring under the hot sun without pay but with the hope of a good harvest; it was this as well as the land itself that the moneylenders stole when they foreclosed a family farm. They did not foreclose on empty, undeveloped land. Just as the bankers do today, they waited until all of the work had been done and the crop ready to harvest before swindling the peasants out of their labor, their produce, and their property.

The man-years of labor plus the price of the land plus the cost of whatever mud-brick buildings that were part of the farm, would make it too expensive for the moneylenders to buy and then resell for a profit. The farms were too expensive to buy but not too expensive to steal. Secret Fraud #2 of the Sumerian Swindle brought the moneylenders huge profits: “Collateral that is worth more than the loan, is the banker’s greatest asset.” In addition, Secret Fraud #2 went hand-in-claw with Secret Fraud #4 to

steal huge numbers of farms: “Loans of silver repaid with goods and not with silver, forfeit the collateral.” What did this mean to the victims of the moneylenders?

Returning to the example from above of only one banker in the world with only two pieces of money to loan, let’s look deeper. The farmer and the merchant have both borrowed one shekel of silver and they must each repay a shekel and a half to the moneylender. If both the farmer and the merchant have a bad year and cannot repay even the shekel that they borrowed, the moneylender takes the farmer’s farm and takes the merchant’s shop and house as recompense. And so the moneylender gets an entire farm, a shop and a house for only two shekels. These, he can sell for many shekels worth of grain and other goods. So, his profits are enormous. “Collateral that is worth more than the loan, is the banker’s greatest asset”, was a great swindle. It is the pawn-broker’s method that is still used today.

This technique was used by the moneylenders of 4000 BC – even if they lost their principal, they gained even more by confiscating the collateral. Even if the principle was repaid, if the interest was not repaid, then they would not only get their principle back but they could additionally confiscate the property of the debtor as well! This was a powerful discovery! They could make money-on-a-loan and also make money even when the loan went bad. Indeed, because of the intrinsic fraud of the Sumerian Swindle, some loans would always go bad.

Under the relentless arithmetic of the Sumerian Swindle, it was difficult to lose when lending either grain or silver. The arithmetical numbers are eternally unwavering and the fate of mortal man is eternally at the mercy of both gods and moneylenders. When the principal and interest are repaid, there is a profit. And when the loan is not repaid, there is still a profit. But this was just the very simple beginnings of the business science of legalized crime that has been passed down to modern man in the form of banking, mortgages and credit card debt.

During the period of high Ubaidian Culture between 5000-4000 BC, while the Ubaidian people were founding the ancient cities of Adab, Eridu, Kish, Kullab, Lagash, Larsa, Nippur, and Ur, the Ubaidian moneylenders were busy defrauding and swindling their own people out of their lands and property. But the secret did not really become a major power in the world until after the arrival of the Sumerians and the invention of writing and numbers. What had been a swindle at a local level using counting beads and clay markers became an incredibly profitable scam supported by the invention of numbers and writing. But before delving into this history, let’s look at this part of the Swindle a bit more carefully.

In the ancient societies where silver was used as a form of money, manipulation of the availability of this commodity metal produced even greater profits. What happens when the farmer and merchant actually have a good year? Each of them has borrowed one shekel of silver each. Between them, they must repay a total of three shekels of silver. But there are only two shekels in the entire world. They sell their goods in the market and return to the moneylender saying, “Here is your one shekel back that we each borrowed, but we cannot find another shekel of silver to pay you for interest on the loan. And so, we will pay the interest with produce from the farm and goods from inventory”. Thereby, the farmer wants to pay the banker with one shekel of silver and a half shekel’s worth of barley. And the merchant wants to pay the banker with a shekel of silver and a half shekel’s worth of trade goods. That seems fair doesn’t it?

But the moneylender says, “Our agreement was to repay the loan of one shekel of silver with a shekel and a half of silver. The loan was for silver and the repayment must also be in silver. Since you have paid back the one shekel principal in silver but not the half shekel of interest in silver, you forfeit your collateral. I will not accept repayment of the interest in trade goods of equal value because the agreement was to be repaid in silver.” Because of a shortage of a commodity metal like silver, the thieving banker was again asking the impossible. And when the impossible could not be met, the banker seized the real property of the debtors and got it for free even though the debt could easily have been repaid with trade goods of equal value. And so, Secret Fraud #4 of the Sumerian Swindle is: “Loans of silver repaid with

goods and not with silver, forfeit the collateral.”

The banker again is able to seize the farmer’s farm and the merchant’s shop even when the principle is repaid because the interest was not repaid in silver. From the two debtors, the banker demands to be repaid one shekel that, in fact, does not exist because it is a mere entry in his ledger book. The two debtors believe that the shekels exist but which they have been unable to earn through their labor because the world is so big that they cannot imagine that its supply of silver is so small that it can be hoarded by just a few men. And so, they believe that what the banker demanded could not be met and so they believe that they still owe the banker this impossible sum. And since they believe that they owe the money, then they accept the swindle as being an honest business error on their part. They blame themselves for being unable to earn the silver when the banker knows full well that it is impossible to earn since it either doesn’t exist or he is keeping it hidden away in his strong room. So, the farmer and the merchant hand over their property to the banker. And the thieving banker is not in a hurry to explain their error in judgment because a sucker is born every minute.

In reality, there are many more pieces of silver in the world than just two. So, in real life, not all of the people are defrauded equally. But the technique is the same. Even with many millions of pieces of silver, there are always fewer in circulation than what the account books claim are due. Even though everybody in society is being swindled by the bankers and moneylenders, those who are able to earn enough to pay their debts, feel safe and superior to those who become impoverished. So, the Sumerian Swindle is perpetuated because the winners feel superior to the losers; or if not superior, then at least glad and thankful that they are “winners” and not “losers”. When moneylenders are allowed to lend at interest, everyone in society is a loser except the moneylenders, as you shall see.

But to continue with this example, let’s say that the merchant has a good year and makes a shekel and a half of the two shekels in circulation, and the farmer has a bad year and only gains a half shekel. The merchant feels confident and successful in having repaid the loan, more so because he sees the farmer’s land confiscated and the farmer’s wife and children dragged off in slave’s collars. With his profits, the merchant may even buy up the confiscated land from the moneylender and so become a part of the criminal enterprise. But regardless of how the wealth is distributed, whenever money is loaned-at-interest, it creates in a ledger book the lie and the delusion that there is more money to be repaid than is actually in existence.

It was true in 3000 BC and it is true today. All the bankers will tell you as they arrogantly demand more payments on the credit card or home mortgage: “Numbers do not lie.” But what they don’t tell you is that liars who write numbers can make the numbers lie. And all bankers, loan sharks, financiers and moneylenders are liars with the false numbers that they create.

The ancient money lenders discovered Secret Fraud #4 of the Sumerian Swindle: “Loans of silver repaid with goods and not with silver, forfeit the collateral.” But what if the bankers could make these loans to tens of thousands of Mesopotamians and then quietly withdraw the silver from circulation by keeping it hidden in their safe houses or shipping it to another country or to another city-state? Once the loans had been made, once the clay contracts had been written, once the agreements were presented to the gods and confirmed by the scribes, the people were trapped. By working in conspiring groups of moneylender guilds, the moneylenders could then claim both principle and interest in silver when there was not enough silver in circulation to pay off all agreements. There was not enough silver in circulation because the moneylenders were hiding it in their strong boxes. As subversive cartels, the moneylenders could become the owners of vast properties simply by hoarding enough silver so that there was not enough available for their debtors to make their payments.

These ancient moneylenders discovered the secret of using a commodity metal such as silver or gold as a form of money so that they could swindle the wealth of their fellow men simply by controlling the abundance or dearth of these commodity metals. By stipulating repayment in silver, the amount of

which was both limited in quantity and could be hoarded out of circulation, they were able to rake the wealth of the ancient Near East into their own barns and counting houses.

My simple example of two pieces of money and only one banker holds true even when the amount of money is in the trillions and the number of swindling bankers is in the tens of thousands as they are today. But the swindle and fraud of these techniques are still the same. Interest on a loan, even the tiniest interest in thousandths of one percent, still creates money on a ledger book that does not in reality exist. And so, whether we are discussing two farmers in ancient Mesopotamia or the millions of indebted farmers and home owners around the world today, they are still being swindled by the bankers and moneylenders who use sleight-of-hand arithmetical tricks to create the illusion that what you pay back must be more than what you borrow.

Was this “legal”? Most of the traditions that were handed down to the people of Sumeria and Mesopotamia were just that, traditions. In those days, there were no codified laws that everybody followed. It was still a growing civilization of largely illiterate people who were led by literate thieves and swindlers who made their own rules as circumstances required. It was a civilization of awilum [the Haves] who made it a part of their “tradition” to take whatever they could from the muskenum [the Have-Nots] and to profit by enslaving them to the loan-sharking rackets called “debt” and “interest-on-a-loan”.

If the defrauded peasant tried to get justice in the court system, he was in for a difficult time. In the first place, there was no court system as in modern times but, rather, an informal court presided over by a judge without jury. In Sumerian times, just as in modern times, the laws are as they “have always been”, written by the awilum [the Haves] to protect what they have and written entirely for their own benefit. In the Mesopotamian courts of law, as Edward Chiera, Professor of Assyriology at the University of Chicago, wrote: “The loser must either pay a sum of money or become the slave of the winner until such time as he does pay. It was a very dangerous proceeding for peasants to bring their grievances to court because their chance of obtaining justice was slight, and most of them ended by losing their freedom. I have gone over these [cuneiform] contracts with great care, trying to find out whether the judges made any effort to apply the law and be wholly impartial. Unfortunately, it is evident that they did not. The wealthy landlords kept their records in good order for generations, and quite often could produce a document duly signed by many witnesses, which attested their right to ownership and thereby closed the case. But the trouble was that the landlords had scribes of their own and a certain group of people who always acted as their witnesses. There was nothing easier, in view of the fact that the peasants did not know how to read, than to juggle a few figures or to alter measurements; the mistake would not be discovered for many years.” [35]

But these were the cases where the cuneiform records clearly showed the consistently fraudulent and biased nature of the Mesopotamian “law courts”. If the cuneiform records were not sufficiently precise or if they were not adequate enough for a moneylender to swindle the peasant’s property, then the moneylenders offered an ingenious swindle as an alternate choice. To “prove” their innocence and “prove” their honest piety before the gods, they offered to acquiesce to the will of the gods, if the peasant would accept the river test.

A peasant could vow with the gods as his witness that the landlords and moneylenders were defrauding him. Or he could vow with the gods as his witness that he was telling the truth and that the moneylenders were liars. In such a case, he could claim his “right” to be subjected to the river test. The event was timed with a water clock consisting of a clay bowl with a tiny hole in the bottom, slowing sinking in a larger bowl of water. The peasant would be held underwater until the allotted time had passed and his bowl had completely sunk. If he didn’t drown during that time, then the gods had sided with him and the landlord would have to give back the property or the money that was swindled.

At first, this might seem somewhat fair. The only problem was that the moneylenders controlled

the size of the hole in the bottom of the bowl. So, a bowl with a tiny hole was given for the peasant's test. And since they usually drowned as a result, the peasants soon learned that it was better to refuse to take the test. Refusing the river test implied that they did not have the gods behind them and that the moneylender was right in taking their property. It was an ingenious swindle in which the moneylenders were able to offer their own piety and trust in the gods as "proof". After all, they were willing to endure the river test, too, just as long as the peasant tried it first. With the river test as "proof," they could avoid accusations of fraud while stealing the lands of the muskenum [Have-Nots] even as the superstitious and god-fearing people looked on in wonder.

This "legal" system of Sumeria was never questioned by those who lived under its thrall simply because it had "always been here". The rich had always enslaved the poor since before the Sumerians had arrived from the South. Money lending was a total fraud in every definition of the word, just as it is today. But it is only in modern times, after all of these centuries filled with the warfare, starvation and disease purposely created by the moneylenders that we can ask: "Just because it has always been here, does this mean that fraud, swindling and betrayal are legitimate ways for Mankind to follow? If the rich got their wealth by stealing it from the poor, should they be allowed to keep it?" The awilum [Haves] said, "Yes, it is mine!" and continued to enslave their fellow men with usury and deceit while the muskenum [Have-Nots] never thought about it simply because money-lending-at-interest has "always been here". Because it has "always been here," no one has ever asked, "Should it be allowed to continue?" or "Should the thieves be allowed to keep what they have stolen?" or "Why not hang the bankers and take back the wealth that they have stolen?"

## The Lifeline of the Canal System

Without water, the crusty and dusty soil of Mesopotamia could never have grown the world's first civilization. The flood season of the Tigris and Euphrates Rivers is between April and June so it is not well-timed for planting. Yet, through irrigation ditches and canals, the Two Rivers were made to irrigate thousands of square miles of barley and wheat and green gardens. With a dependable and carefully regulated irrigation system, Mesopotamia thrived.

It was this dependence upon the regulated flow of water that was most responsible for the necessity of civil government. Digging canals required well-ordered gangs of workers whose labor had to be evenly proportioned. Their food rations had to be equally weighed and fairly distributed. Proper amounts of water for each field had to be timed with the water clocks. The volume of water for each field had to be calculated. The canals and ditches had to be maintained against erosion and cleared of weed invasion. All of this, plus the numerous runners, cooks, suppliers, carpenters, rope-makers, boatmen, and ancillary workers of all kinds, had to be efficiently organized and administered. This was one of the major responsibilities of the city governments throughout Mesopotamia because without water and the resulting crops, everybody would die of starvation.

These life-giving waterways were also important for trade. Indeed, trade was necessary for the very survival of these city-states because Mesopotamia lacked everything needed to build a civilization. Wood, metal and stone could only be obtained from distant places either through trade or by military force. And trade required transportation.

In ancient Mesopotamia, the most efficient way of transporting goods was by water. Most places in Mesopotamia could be reached by the Tigris and the Euphrates Rivers or along their tributary rivers and canals. From the mouth of the Two Rivers, ships sailed down the Persian Gulf to Melukkha (the Indus Valley) and the East Arabian ports of Magan (Oman) and Dilmun (Bahrain). From the western-most loop of the Euphrates, a relatively short donkey caravan could reach the Mediterranean Sea. Again, civil administration was necessary to regulate this river traffic and to tax the cargos of the various

merchants. Controlling ship traffic had both an economic and military use. So, the kings in every city took special interest in this work.

Trade by river was not some minor pastime by primitive aborigines in reed boats, as some modern readers might assume of the people of those ancient times. It was a well-organized, sophisticated and hugely lucrative industrial enterprise from its earliest inception involving large networks of both wholesale and retail traders and their related suppliers and customers.

As an example of scale, Sumerian ships in the third millennium could hold about twenty-five tons and Babylonian ships in the first millennium about forty tons of cargo. A cuneiform text mentions thirteen thousand minas (roughly seven tons) of copper as part of one ship's cargo. This was the goods of just one importer. The metal came in ingots of up to four talents (about 200 pounds) shaped like a cowhide with legs at each of the corners so that it could be lifted and carried by four men.

In the earliest days of Sumeria, the merchants and tradesmen did their business with the temples as the main supplier of both export goods and the recipient of the imported items. But as their wealth increased, the moneylenders and merchants became independent of any religious ties and worked for their own personal profits. Boat captains, away for so long from their homeports, have always had an independent bent. So, there were plenty of opportunities for the ships' captains and the boatmen to form working alliances with the merchants who hired their services. In this way, the merchants and moneylenders had close relationships with the ship captains.

The principal exports from Sumeria to Dilmun (Bahrain) were garments, grain and oil provided by private businessmen. Contracts were drawn up, giving the value of the goods in terms of silver and stating the agreed silver value for Dilmun copper to be brought back by the return trade. But there were some important differences between how the merchants and the moneylenders dealt with one another that depended upon whether transportation was by land or by ship.

In the caravan trade with Capadocia (Central Turkey), the moneylenders who were financing a trade agent were entitled to two-thirds of the total profits, with a guaranteed minimum return of 50 percent on his outlay and no risk to his capital. On the other hand, in the sea trade to Dilmun (Bahrain), the entrepreneur normally received, instead of a share in the profits, a fixed return. If the investor did become a full partner in the venture, he then shared the risks as well as any profits. The more favorable conditions for the sea trader as against the caravan leader are related to the fact that the trade with Dilmun was a "closed shop", admission to which was a matter of great difficulty; it needed technical skill to undertake the actual voyage, while it was necessary for the trader to have personal contacts on the island before he could trade there. <sup>[36]</sup> In other words, from the earliest times, those who practiced international sea trade with India, Oman and Bahrain, did so as a closed cartel of merchants and moneylenders who had a closer and more trusting relationship with one another than would be found in the more common kinds of business arrangements. The Sumerian merchants and moneylenders formed cartels at a very early time and practiced monopoly finance. Only those who were part of this elite in-group were allowed to trade in the distant ports.

With ships, there was a great chance for loss of the cargo that could not be recovered if the ship sank or if a ship did not return because of piracy or even if the merchant and captain had decided to steal the cargo and immigrate to a foreign land. With a missing ship, there was no way to know what had happened and no way to even know where to start looking for it. So, better terms were given to the merchants who traveled by ship as an incentive for them to return. But if a caravan did not return, there were ways of tracking it down, so heftier profits could be squeezed out of the caravan traders.

Once the trade goods arrived in Mesopotamia either by ship or by caravan, they were most easily transported throughout the region by the many boats that plied the canals and rivers. The large numbers of boats of all sizes can be surmised from a single letter sent to the King of Ur by his governor Ibbi-Sin who had been sent to secure grain for the besieged city of Ur. Ibbi-Sin acquired the necessary grain

but sent a letter to Ur asking for six hundred boats of one hundred twenty gur each, that is, of holding a capacity of about 186,807 barrels. Thus, when thinking about the amounts of goods and wealth that flowed through Mesopotamia, one should not think in terms of a few donkeys with packs but, rather, of huge amounts of wholesale and retail goods, comparable in ratio though on a smaller scale, to the goods flowing through a modern sea port. We are studying here a sophisticated society, not merely an ancient one.

The greed of the moneylenders was just as voracious as today but with fewer restrictions. From the very earliest times, the Treasonous Class had learned how to increase their profits by restricting the flow of goods. Certainly, they did not like to pay taxes to the kings or the tribal chiefs through whose lands their caravans had to pass. Taxes meant higher prices to their customers. There was only so much their customers were willing to pay so higher prices reduced sales and ate into their profit margins.

Transportation costs were always a problem since the multitudes of boatmen were free to charge whatever they wanted for shipping. And so, to control these problems, the merchants organized the river traffic into guilds of boatmen who controlled all of the shipping fees. This form of monopoly allowed the merchants to further squeeze the small farmers. The boatmen could charge the poor people a higher price to ship their produce than they would charge the bigger merchants who gave them more work though at a lower price per trip. Through such cartels, the merchants saved money, the boatmen made more money and the poor peasants were further impoverished. Because poor people always suffer the most from high prices, when the economy became too difficult for the poor, they easily fell into the clutches of the moneylenders who swindled them out of their farms, their families and their freedom.

Through monopoly of wholesale imports and distribution channels, the Treasonous Class learned how to gain more wealth for themselves simply by getting control of the choke points in the trade routes. They perfected Secret Fraud #21: “Control the choke points and master the body; strangle the choke points and kill the body.” These Sumerian tamkarum [merchant-moneylenders] learned how to make more money by monopolizing transportation and raising prices as well as profiting from the ripple effect of a slowly spreading poverty. By the time the Assyrians took control of Mesopotamia, the Sumerian word for “boatman” had become the same as the word for “thief”. Thus, the Treasonous Class corrupted the boatmen who were a vital part of civilization.

## Trade in Metals

Just as in modern times, the trade in metals was done on an industrial scale. There was no room for the small merchant except as an agent of the big wholesalers or for the small-time peddler of finished goods loaning a few shekels to the local yokels. Importing of metals was a field open only to the wealthiest of citizens. These citizens were the kings, the temples, and the tamkarum [merchant-moneylenders]. Because metals were so vital to both the civilian economy and to the military, those who dealt in these commodities could only be the awilum [the Haves].

Because Mesopotamia did not have any metals in the region, [everything had to be imported](#). Of course, all metals are very heavy and whether you import the raw ore and smelt it yourself or import metallic ingots, you need lots of labor in the form of miners, laborers, donkeys, carts, ships, boats, tool and weapon craftsmen, and mid-level merchants to get it to market. Thus, the commodity metal dealers were among the wealthiest of the awilum [Haves]. It was a closed society that included among its members the kings, top temple priests, the moneylenders and the richest merchants. Everyone else were either loyal subalterns, minor partners or employees who worked for them.

By 2900 BC, copper was in common use as vases, bowls, mirrors, cosmetic pots, fishhooks, chisels, daggers, hoes and axes. Copper ingots were shipped both overland from the Iranian plateau or by ship on the Persian Gulf from Magan (Oman) and Melukhkha (the Indus Valley). Analysis of copper and

bronze objects of this period show that in Sumerian times it was the surface ores which were used and not the deeper lying ones (which occur as sulphides); thus no deep mining was involved.

Iron of meteoric origin began to be used from 3000 BC onwards mainly in beads and trinkets because it was too brittle to be useful for much else. It wasn't until after 1500 BC, when the Hittites discovered that iron could be made extremely hard by the process that we know as carbonizing, which was achieved by the blacksmith who repeatedly hammered the glowing iron that had been heated on a fire of glowing charcoal. This new technique gradually spread throughout the Near East and came into use in Mesopotamia from about 1300 BC. [37] But in all of these centuries, the metallic trade was carried out only by the rich and the powerful.

Copper, bronze, zinc, lead, iron, silver and gold, all had both commercial and military uses. But it was not the hard and useful metals that drove the machinery of commerce and war, it was the soft and useless metals like gold and silver that drove the moneylenders mad. With small amounts of silver and gold, they could buy everything on earth including the bodies and souls of Men. The moneylenders discovered Secret #5 of the Sumerian Swindle: "The debtor is the slave of the lender." Therefore, to enslave the world, the moneylenders merely needed to put everyone into debt.

## Chapter 6

# Time in History, Warfare and Money Lending

Although it was a tradition passed down to the Sumerians that all culture came from the town of Eridu, it was from the much larger town of Uruk that Mesopotamian culture began to flourish. Uruk is the Sumerian city from which the modern state of Iraq got its name. Uruk is where both the sky god, Anu, and the goddess of love, Inanna, resided in their great temples.

At its height, Uruk probably had 50,000 to 80,000 residents living in 6 square kilometres of walled area, the largest city in the world at its time. Uruk was one of the world's first cities with a dense population. Uruk also saw the rise of the centralized state in Mesopotamia with a full-time bureaucracy, military, and the stratified social classes of the "Haves" and "Have-Nots". All of this was accomplished by 3700 BC by the Ubaidians before writing was invented. Cities that coexisted with Uruk at this time were only about 10 hectares in area, showing that it was a vastly larger and more complex city than any of its contemporaries. To the rural Sumerians who began buying up the foreclosed farms from the Ubaidian moneylenders, Uruk, with its high walls surrounding two and three story mud-brick buildings and its five story mud-brick temple, must have been an awesome wonder.

Uruk was an important city because it represented a shift from small, agricultural villages to a larger urban center. And it is from here around 3200 BC to 3000 BC that the crude bookkeeping scratchings on clay that the Ubaidians had been using were turned into the world's first writing by the Sumerians. With this invention, the dawn of written history began. And through the trade routes between Mesopotamia and Egypt, the invention of writing spread to the land of the pharaohs.

Because the Sumerians bought the land from the Ubaidian moneylenders and so acquired control gradually, they were able to learn the cultural, religious, political, business and social traditions of the Ubaidians, peacefully without warfare. The greedy Ubaidian moneylenders were eager to sell the swindled properties for silver and to train the new immigrants in the ways of ownership and confiscation. The Ubaidian "Have-Nots" could not prevent the new arrivals from displacing them because they were betrayed by the "Haves" who were, in turn, protected by the king. So, whether the poor Ubaidians worked in the fields for the Ubaidian moneylenders or for the new owners of the property, the pay was the same.

The new Sumerian owners did not come as conquerors so much as they appeared as the new landlords of the land and all that was on it. All that was on it included whatever slaves, hired hands, and poor farmers who were working the land for subsistence wages. As their numbers increased through immigration of their relatives, the Sumerians were soon masters of the land. As co-owners and social equals with the Ubaidian awilum [Haves], the moneylenders taught them everything about Mesopotamian society, inventions, agriculture, urban management and religion.

Once their children were grown up, within a single generation, the Sumerians had mastered it all and had begun to add their own ingenuity to the culture. As more Sumerians bought land and moved their foreign relatives onto the property, all traces of the indigenous Ubaidian culture vanished. A new people speaking a new language had become the owners of Mesopotamia. The Sumerians continued with all of the cultural traditions that "had always been here", the religion, the social structure, the inventions and the frauds and swindles of lending-at-interest.

## Sumerian Mathematics and the Babylonian Calendar

Writing on clay tablets not only allowed the Sumerians to communicate over long distances but it created a whole new way of owning property as well. Actually living on a farm or in a town house became secondary to possessing a clay tablet that said that the owner of the tablet was the owner of the property. Written deeds of ownership conferred to the “Haves” both power and wealth on a much grander scale. They could “own” vast estates without having to physically live on those properties.

From the temple priests, the Sumerians learned the myths and the indigenous religion. From the greedy Ubaidian moneylenders, they learned the ways of land ownership and lending-at-interest. Enslaving their fellow men to fraudulent “interest-on-a-loan” scams was already in place when they arrived. They merely made the system more efficient and productive of profit. The Sumerian Swindle is the basis of everything that we have today in the modern world of banking, stock markets, financial schemes, investment frauds, credit card scams, foreclosed homes, money laundering and national debt.

With writing, the Sumerians made it impossible for men’s memories to forget their promises about loan and rental agreements. No longer could a farmer, whose property was being confiscated, claim that the verbal agreement was different than what the moneylender had claimed. Now, their contracts and business agreements were literally “written in stone”. Once the clay tablet was written upon and baked in an oven, it was literally a stone-hard clay brick. As far as it’s durability, modern archeologists today can read these contracts just as clearly as the day they were written 5,000 years ago. Not even modern computer disks or paper documents have that kind of longevity. So again, don’t look down upon these ancient people as mere “primitives” because they accomplished things that not even modern science has been able to equal to this day. Along with writing, mathematics became an important and powerful tool that enabled the Sumerians to reach heights of never-before achieved wealth.

Because “it has always been here” some of you modern people may find it difficult to imagine that there was ever any other kind of counting system other than the base-10 method that we use today. It has only been in the last five hundred years that the Arabic numerals of zero through nine have become common and popular. These allow us to simply and easily make complex calculations. But this system was only developed because of the previous seven millennia of experimentation with many other systems of counting. The first of these counting and mathematics systems was the Sumerian system of base-60 numbers.

Since most of us have ten digits on our hands and toes, it may seem odd that anyone would want to count by multiples of 60 instead of multiples of 10. But there was a very practical reason to count with a base-60 system. It may have gotten started by figuring the monthly rations for workers at two meals per day over a 30-day month. But it proved to be much more useful than that.

In a society where people were paid for their work with food rations as well as with silver, a number 60-based counting system was very useful. The Sumerians were a very practical people in everything that they did. Their numbering system had a lot of benefits, especially when dividing up goods among many people. With a base-60 counting system, physical things could be easily portioned out. Rents paid in produce or wages paid in portions of grain, were easily calculated with a base-60 system. A base-60 system has many more factors than our base-10 decimal system. The factors of 60 are 1, 2, 4, 5, 6, 10, 12, 15, 20, 30 as compared with only 1, 2, and 5 in our base-10 system. Thus, a greater variety of equal portions could be evenly divided and distributed with a base-60 system than with our base-10 system.

This means that fractions and weights and measures could be expressed with great precision and individual portions could be evenly divided out of a community lot. <sup>[38]</sup> Also, portions could be easily divided for groups of people each having different numbers of individuals in the group. And in an agricultural society where several families of varying numbers of individuals would work on the same project, being able to equally divide the harvest between them or to portion out the individual shares of

the ration payment to them was an advantage for this kind of number system.

Although the base-60 counting system may seem odd and difficult for us to understand, it was really quite simple. Its only real defect was that it didn't have a zero. The Mesopotamians used their base-60 numbering system for 3000 years before it was replaced by Roman numerals, while we have used the Arabic numerals for only 500 years and the metric system for only 200 years. Take a moment to think about the relative length of those time spans and how young as a People we modern folks really are.

One of the advantages for the base-60 system was that Sumerian weights and measures were also base-60. One hundred and eighty barley grains (3 x 60) made one shekel weight, sixty shekels made one mina, 60 minas made one talent. This Sumerian system is hinted at in the Bible where individuals demanded their "portion" while payments were made in shekels of silver. A shekel is about ten grams or less than a third of an ounce. The advantage of using the same base-60 for weights and measures was that the math rules were the same as when calculating fractions. The divisors for conversion of one weight to the next lowest level were, like the denominators, standard. This numbering system became standard for the entire ancient Near East for twenty centuries. [39] And of course, the 60 seconds in a minute, 60 minutes in an hour, 360 degrees in a circle, 15-year and 30-year mortgages, are all our inheritance of Sumerian genius that we still use today.

These measurements and their significance for the modern day swindles of the Jews (such as 15 and 30 year mortgages) will be covered in Volume III, The Blood-Suckers of Judah. But for now, please understand that even though these Sumerian people might seem to you to be very ancient and very primitive, it must be understood that they were just like you and me, homo sapiens, with all of the same genetic intelligence as a modern person and the same crafty shrewdness of a modern loan-shark, thief or banker.

To get an idea of the Sumerian skills in mathematics, they developed equations containing two unknowns, using plus or minus in a single algebraic statement. They did not use mathematical proofs because their main interest was in practical solutions to problems and not to mathematical theories. Also, they tried at all times to use the base-60 counting system so that it would not produce irregular numbers that were neither prime to nor a factor of base-60. They used the Pythagorean theorem centuries before the Greeks. They understood geometric shapes and formulae. They developed algebraic methods. They calculated pi to 3 and 1/8th.

Their mathematical tables dealt with multiplication, reciprocals (for division), squares and cubes, square roots and cube roots, exponential tables, logarithms, and metrological tables of length, area, monetary conversion, and weight units. They solved equations with up to six unknowns and even to the eighth degree. Solid geometric figures were dealt with in practical problems which related to bricks and brickworks, excavations of canals, and earthwork constructions such as walls, dams, and ramps. They calculated practical problems such as prices, commerce, inheritance or division of property, the water clock, field plans, herd growth, reed bundles, and standardized measuring containers.

With such a varied and precise system of numbers, not only were the Sumerians able to create the world's first civilization but also they used their math skills to finely tune the Sumerian Swindle to its present-day perfection. "Interest-on-a-loan", "usury", "time payments" and that diabolical invention known as "compound interest", were all refined to a high business science by the Sumerians.

The Sumerian landowners and moneylenders used a funnel in the middle of an ox-drawn plow for dropping seeds into a furrow. With this invention, they were able to precisely seed an entire field and to calculate in advance how much seed would be needed for every field to a precision of just one seed kernel. With such math skills combined with greed and craftiness, the Sumerian moneylenders developed a finely honed pincer and shackle for extracting every shekel from the purses of the people around them. From the skills of planting fields to a precision of a single seed grain, to calculating exact volumes of water for irrigated fields along with precise times of watering both during the day and night,

calculating rations for work crews and profits from investments, the Sumerian awilum [Haves] became master schemers.

But wealth, itself, is made over a period of time. And time was something else these people learned to manipulate. The ancient Mesopotamians were aware of both the lunar and solar calendar, but the lunar calendar took precedence. In fact, in their mythology the Sumerians depicted the moon as the father of the sun. An intercalary month was added to guarantee that the religious festivals, which were connected to the lunar calendar, were observed at the proper time. Gradually, by the eighth century BC a regular intercalation of seven months every nineteen years was established; its accuracy in reconciling the lunar and solar calendars is still admired. By the fourth century BC, mathematical astronomy was used for this intercalation. The calendar produced was called the Metonic Cycle, which was the basis of the Babylonian calendar which the Jews use today. Yes, the Jews of today, though they boast about being the first Adam-and-Eve-original-people, actually prove the fallacy of their ridiculous claims in so many, many ways. Their use of the Babylonian calendar, which they merely re-named “the Jewish calendar”, is one of the proofs that they are liars since the Babylonians lived tens of centuries before there were any Jews – but more about this later.

Through observation and calculation, the Mesopotamians were able to compile tables of fixed stars and the distances between them. The results were amazing considering the available equipment: tubes used as viewfinders, the water clock, a rudimentary sundial, and a kind of shadow clock. The distance between the stars found on the Tropic of Cancer was even measured using three systems: (1) time between the passages of two stars at the meridian as measured with a water clock, (2) the arc, and (3) length according to either linear measurement or according to degrees.

The mathematical astronomy of Mesopotamia was highly sophisticated. Basic knowledge of astronomy was collected and organized relating to the moon, the position of the planets, solstices, eclipses, equinoxes, Sirius phenomena, meteors, comets, and so on. The tables of new and full moons were accurate. In fact, it was a Babylonian astronomer, Kidenas, who calculated the length of the solar year with a margin of error of 4 minutes and 32.65 seconds. [40] Thus, you can see how very intelligent and precise the knowledge of these ancient people was. They were not stupid. So, do not misunderstand that these were modern people who were living in ancient times and we are ancient people living in modern times. And their skills at calculating interest-on-a-loan was as precise as any modern banker.

By developing an accurate way to divide the weeks and hours, workers could be better controlled and expenditures planned. With accurate ways to predict the seasons, planting and harvesting could be regulated. The festivals and feasts could be planned for the entire country with accurate times prescribed. With planning in relation to time, came the ability to plan and coordinate the movements of people, the logistics and projected profits from business deals, the coordination of armies and the profits from war. And when it comes to calculating profits, nothing is more profitable for a moneylender than is war.

### 3000 BC Bronze Age Sumerian Civilization

As the year 3000 BC dawned, the new invention of writing coincided with many other inventions and discoveries both from Sumerian genius as well as from the peoples living in distant countries. This era was also the approximate beginning of the Bronze Age where men could set aside their brittle implements of obsidian and flint and their bendable tools of copper and could make use of a stronger alloy. For the first time, bronze could be used for all of the tools and weapons that less durable materials had been an inadequate substitute. By mixing copper and tin in their furnaces, this new metal alloy gave Mankind tough materials for his religious sculptures, corrosion-resistant fittings for his ships, sharp tips for his arrows and cutting edges for his swords and daggers. Bronze enabled civilization to thrive and war to become more deadly.

To again repeat, metals as well as everything else except for mud, clay and reeds had to be imported into Sumeria. Because Sumeria was the bread basket of the ancient Near East, such things as grain, flax and wool clothing, dates and woven goods could be used for barter. Because the trade routes were long and hazardous and the volume of goods to be shipped in wholesale lots was large, only the awilum [Haves] could practice the import-export business. Smaller merchants worked for the wholesalers and, in turn, distributed goods through traveling agents and peddlers. Thus, the flow of profits were then, as they are today, always siphoned to the top. The highest profits were in foreign trade where monopoly of goods was maintained by the big merchants who could distribute through a family network of retail shops and traveling peddlers.

Roads suitable for wagons were few. Long-distance traffic was usually conducted by donkeys carrying packs. Such donkey caravans could follow the most primitive paths and the narrowest mountain trails allowing the merchants to penetrate to all of the outlying villages in the deepest mountains and the most distant oasis. The length of a daily stage of a caravan was between twenty-five and thirty kilometers. The load of an individual donkey varied from 130 minas (65 kilograms) to 150 minas (75 kilograms). From these recorded data, we can estimate the times, distances and quantities of goods that the ancient merchants could handle.

Wagons were used for short hauls such as transporting grain to local granaries. Farther north, in Upper Mesopotamia and in Syria, roads were more important than rivers and canals. Wagons were used for loads too bulky and heavy to be carried on donkey back. The ability to carry such heavy and unwieldy loads as logs of cedar, pine, and cypress over great distances on uneven terrain implied the maintenance of ancient wagon roads. As for building mountain roads for carrying lumber, even greater engineering skill was required.

River traffic in Mesopotamia was always heavy. Cuneiform tablets record the transportation of grain, cattle, fish, milk, vegetables, oil, fruit, wool, stone, bricks, leather, and people over the network of canals, for which clay “canal maps” have been found. As early as the third millennium BC, Mesopotamian seagoing ships sailed to distant lands for raw materials. Gold, copper, lapis lazuli, pearls (called “fish eyes”), ivory and ivory objects (such as combs, boxes, figurines, and furniture decorations), dates, and onions were traded. All of this became the business of the Sumerians as they bought up farms and shops from the Ubaidian moneylenders and married into the Ubaidian moneylender families.

Although Uruk was a larger city, drawing its wealth from the agricultural productivity of the soil, the city of Ur became more important for its trade links. Because of the less efficient and rough roads, traders transported large cargos by water routes whenever possible. So, this should be remembered because it is important to the thesis of this history that all river shipping ended at Ur. From there, goods were packed on vessels that were able to navigate the bays and lagoons as far as the islands of Failaka and Bahrain. Thus, merchants of Ur had a particular advantage over the merchants of all other cities in Mesopotamia. It was from Ur that they were in contact with all of the cities of the Fertile Crescent via the rivers and canals as well as those lands reached by ship across the Persian Gulf – Dilmun (Bahrain), Magan (Oman), Melukhkha (the Indus Valley), the Arabian Peninsula and the land of Punt (Somalia). This far-ranging knowledge of distant lands gave the merchants of Ur a very important and unique perspective on not only trade but also on world events.

The route around the Arabian peninsula and into the Red Sea was navigated by 3000 BC. This early familiarity of the awilum [Haves] with all of those trade routes and all of those distant peoples so early in their history, would be of continuing profit to them throughout the ages. Lengthy journeys were undertaken in the Red Sea, Indian Ocean, and Persian Gulf in the third, second, and first millennia BC. Their ancient ships hugged the coasts and hopped from safe harbor to safe harbor only in the daylight hours. So, trade was naturally controlled by whichever people controlled those harbors. Much of the shipping in the Persian Gulf was controlled by the Elamites <sup>[41]</sup> who could charge a tax for use of their

harbors.

As the Bronze Age progressed, the merchants and moneylenders no longer were strictly attached to the temples or to the palace as paid middlemen but they became independent businessmen with their own interests and investments. Certainly, both the temple and the palace employed underlings who managed the business of those institutions. But the tamkarum [merchant-moneylenders], as they would be called in later millennia, worked increasingly for their own private profits.

Independent businessmen though they were, they could not do business without the king because the king offered protection throughout his territory. The king guaranteed diplomatic prestige and official introductions to foreign courts and to foreign cities outside of his territory. In return, the merchants and moneylenders offered the kings and the temple priests first choice of the best imports of foreign goods as well as political intelligence about foreign peoples.

“Intelligence” is a polite way of saying the word, “spy”. It should not be underestimated the high value that kings placed on the information that spies brought to them. Spying was not usually the merchant’s primary reason for traveling to distant lands. However, the perfect disguise and alibi for a spy was as a traveling merchant because in those days merchants were always welcome in every community.

Not so much in modern times but most certainly in the ancient world, a trader or traveling merchant was always a unique and much-admired visitor to every town both big and small. A caravan of pack-asses was always an instant attraction to the slow and sleepy towns and villages of ancient times. Those strangers from distant lands always had new and unique things to sell or to barter. And if one was lucky enough to share a table with them at a public tavern over a pot of beer, amazing stories of distant places and fantastic goblins and strange creatures were sure to be traded in good fun. Or even if one was not lucky enough to hear the stories first hand, the tavern keeper or the palace servants were sure to re-tell to their relatives and friends what they had overheard when the merchants were in audience with the king. Gossip was a primary way for information to be passed around in small communities. Who needs a telephone when all of the neighbors talk to one another? The ancient people were more advanced than we modern people in this respect because in modern communities neighbors no longer talk to neighbors because they are all indoors watching the Jewish lies on television. Merely by not knowing their neighbors, modern people are less human than their own ancient forbearers.

The wealthiest moneylenders who invested in trade expeditions stayed safely at home port managing their shops, their farms, their servants and their various manufacturing industries. But their partners, the traveling merchants, did more than just barter and haggle and make profits. They were the eyes and ears of their business partners as well as of the king. The traveling merchants were the premier spies of the ancient Near East. They were spies who worked equally for both sides in politics and in secret for themselves, alone. As merchant-spies, they sold goods and information to whomever had the silver while they used their spy networks to enrich themselves.

This spying function of the ancient merchants has been very much overlooked by modern archeologists and historians. Perhaps the historians think that the kings and armies of the ancient Near East went out blindly to war without scouting out the territory first; or that they would risk thirst and starvation without knowing where the wells and oasis were located; or that entire countries would clash in war spontaneously and without diplomatic reason or without military planning. So, it is a bit odd for the historians and archeologists to overlook this. But no matter. Let’s look into this ourselves.

Merchants have always had a unique position among all peoples, most especially among the ancient peoples. They were strangers and foreigners who brought unique and interesting goods from far places. In a time when daily life moved as leisurely as a walking ox and the peaceful silence of the countryside pressed in even to the small cities, there was not a lot of excitement other than the local festivals, wedding parties or religious events. And such events were of a well-known nature, having the same songs and prayers performed by the same groups of neighbors, priests and leaders “just as it

had always been” for as long as anybody could remember. Life was slow-paced and tranquil. It was a tranquility unknown by modern people who are surrounded by the noise of automobile traffic, jets flying overhead, and the blare of amplified modern noise that passes for “music”. Nature is filled with peacefulness and the ancient peoples lived within the peacefulness of Nature.

But when foreign traders rode into town or village with their pack-trains of donkeys in tow, now that was something extraordinary! Who were these dust covered strangers with their pack donkeys and carts loaded with boxes and bundles and accompanied by fierce-looking guards armed with spears and swords, maces, bows and arrows? What kinds of rare and delightful goods did they bring with them? What news did they bring? What amazing stories would they tell of their adventures? What stories would they tell to those fortunate ones who could hear them first-hand, stories that would then be repeated countless times from mouth to eager ears to the farthest shepherds in the outback? Yes, the traders were a very welcome change to the dull routine of agrarian life throughout all of the ancient lands.

Although these merchants traveled quietly so as to attract the least attention possible from bandits, they were not at all quiet when they entered a town or into the district of a city-state. Then, they wanted as much attention and business as possible. So, drums and trumpets and horns, tambourines and the loud cries of the carnival barker announced to one and to all that the merchants had arrived with items to sell. Aggressive self-promotion was a timeless attribute of these merchants and salesmen. But it took another two thousand years of self-aggrandizement before these merchant-moneylender scoundrels developed what is known as “chutzpah”, or insolent audacity, as a necessary step toward enshrining themselves as the greatest show on earth and the very apple of God’s eye.

Even when the trade goods had only been obsidian blades and obsidian cores carried laboriously from the northern regions around Lake Van, the traders had always been welcomed even during the earliest Stone Age times. They brought new things that could not have been obtained without their efforts or without traveling long distances as a trader, oneself. And they brought news from distant places from over the horizon.

In every sleepy hamlet, the traveling merchants and traders always had a special welcome. But even if they ran into hostile tribes, they were protected by their special merchant’s threat. They threatened to never come back with anymore trade goods if their stuff was stolen. Since they also carried the special letters and seals of safe passage of the various kings, it was only the most remote and barbaric tribes that they had to fear. And for those, they usually had their own escort troops as well as the troops of the king to protect them as far as the next kingdom’s borders. The merchants have always been a specially protected class in society. They were a class that both the rich and the poor were eager to welcome. They enjoyed and valued, indeed, they demand special treatment and special protection because it brought them so much prestige, profits and personal safety.

When the merchants came riding into town on their donkeys with horns blaring and drums pounding, it was with an air of confident bravery and customer-inveigling mystery amid the clamor and noise. Whether striding confidently through a town square beside their pack animals or presenting some rarity before the throne of a king, the tamkarum [merchant-moneylenders] learned the importance of prestige. They were instant celebrities wherever they went, not because of any virtue of their own but because of the trade goods and wondrous stories that they carried. It was this “belief” that these ordinary retailers actually possessed something to be envied or admired that gave them prestige in the eyes of the locals. With high prestige, they could demand higher prices.

Always a quick student in sizing up a customer, the tamkarum [merchant-moneylenders] realized the reverse psychology of this sales technique. By striking certain noble poses and attitudes and by assuming certain authoritative tones of voice, these petty hustlers found that their prestige could be raised and their profits increased simply by pretending to be more than they were. It was with this insolent audacity, this chutzpah, of pretending to possess what they did not have that the tamkarum

[merchant-moneylenders] developed Secret Fraud #19: “Prestige is a glittering robe for ennobling treason and blinding fools; the more it is used, the more it profits he who dresses in it.”

But mainly, it was the wealthier members of society who benefited from the traders and their cargos. Imported goods were more expensive than local manufactures since they were unobtainable anywhere else and the cost of importing them added to the amount that the traders would ask. So, the average people could not afford them. Since the smaller items often brought the highest prices (such as gems and jewels, spices, incense, perfumed oils, artistically crafted gold and silver items), these could be safely hidden among the more ordinary goods such as fine linen and wool garments or brass cups and copper pots or at the bottom of grain sacks.

Merchants always had an audience with the kings and ministers simply because of the goods that they offered. The more costly and rare items, in addition to their high profit margins, were useful as bribes to officials or to tribal leaders or as a means of ingratiating themselves to the kings. The kings and their ministers were always eager to buy expensive luxury goods as gifts for favored wives and as symbols of personal wealth, status and power. Thus, it was from the palace of kings and ministers that the merchants expected their greatest rewards for the small and expensive items. Even better, since the import items had cost them very little at their places of origin, these deceiving merchants could bribe the kings and ministers cheaply, gaining great business and political influence from grateful administrators and generals with expensive gifts that had cost them paltry sums.

The merchants also brought news and gossip. In the taverns they told amazing stories of foreign peoples, tales spiced with awesome adventures and stories of fantastic creatures, ghosts, monsters and acts of the gods – all, of course, totally unprovable but since no one could say otherwise, their fabulous stories could not be anything other than true. And like any story told for the satisfaction of seeing the wide eyes and awe-struck faces of their listeners, the merchants were masters of fabricating whatever most pleased themselves and astounded their audience. This is the way of all merchants from the most ancient times. Telling stories was a part of the merchants’ craft. Like any salesman from every age, fanciful stories and droll fibs helped him to sell his goods in the market. Telling stories also added to his skills for deceit, that is, knowing just how much could be told so as to be believed, but not saying too much so as to lose the sale.

The merchants told stories to impress the local fools and to elevate their own heroism and prestige in the eyes of the local populace. They told stories that advertised the rarity of their costly wares and – through giant dust storms, horrible monsters, sheets of lightning, bands of robbers, floods and earthquakes – the great difficulty in delivering them to such lucky buyers. Such stories made them greater profits without greater expenses. There were stories for demeaning and lowering the price asked for the trade goods that the locals wanted to sell. And there were stories proving to the seller that the merchant was doing them a favor to buy or trade from them at such low prices because, after all, the poor merchant would barely be able to re-sell those goods in distant lands. Such stories and prevarications made for them greater profits while costing them nothing more than hot air. Merchants and salesmen have always used plenty of hot air and flapping lips to sell their goods because it has “always been this way”.

And there were the stories reserved solely for the king and his councilors, stories that contained information about surrounding armies, the personnel of distant courts, the peaceful or war-like dispositions of those kings, the logistics and locations of food and water supplies for distant kingdoms and the walled cities and the relative wealth of those places.

No one could judge the relative wealth of a country as well as could a merchant whose greedy eyes take in such knowledge at a glance. And no one could penetrate the palaces of distant kings as could a merchant whose presence was welcomed and encouraged and who allegedly had only a commercial reason for being there. Merchants were not suspected of anything other than the buying and selling of goods. Even if they were suspected of spying, it could not be proven. And though the kings could make

good use of them for gathering intelligence, they could not force them to divulge this intelligence with other than politeness and benevolence accompanied by sumptuous banquets and entertainments. So, the greedy merchants of the ancient Near East became a favored confidant of many kings. With their skills of giving rare presents to court ministers and scribes, with their skills of deceit and bargaining for advantage, with their skills of inventing tales of every description, the merchants and moneylenders were able to gather from each kingdom more than what the king of that kingdom would have wanted them to gather.

Some secrets were for the common peasant. Some secrets were only for the ears of kings. Among themselves, however, the merchants kept their very own secrets, secrets of how and where to find the best deals and to sell for the best prices, secrets that they and their sons and their immediate trade partners knew. These were the ordinary secrets that all merchants keep among themselves. But there was more. The merchants discovered that in addition to the Sumerian Swindle, they, and only they, knew more about distant places than anyone else. The tamkarum [merchant-moneylenders] began to realize that through their trade networks, they could foresee events and influence politics from over the horizon.

The majority of the people of 3000 BC rarely traveled more than a day's walk from where they were born; and they lived in those confined localities for their entire lives. The majority of the kings of the various city states did not travel much either. Their use of donkeys and ox carts and, later, their use of horses and chariots allowed them to travel around their kingdoms. But travel of more than a few twenties of kilometers for the smaller kingdoms and a hundred kilometers for the larger kingdoms was rare. And even in later times when the Sumerian, Assyrian, Egyptian and Persian kings extended their kingdoms throughout the Near East, from Mediterranean to Persian Seas, even then, among all of these people from lowly servant to highest king, no one knew more about distant lands than did the merchants and traders. Traveling, bartering, sightseeing, and profiting from the people around them, was all a part of their business.

No matter how big any of the kingdoms that existed in the ancient world were, the trade routes that criss-crossed those kingdoms were far wider and far longer. From the most distant Paleolithic times where traders carried obsidian blades and cores along footpaths, up to our modern day world of giant container ships and jumbo jets carrying millions of tons of goods, the trade routes have always been larger in size than the borders of any country. Thus, the merchants and moneylenders kept a secret belief among themselves. That secret belief was this: "Because we tamkarum [merchant-moneylenders] have knowledge of distant places that is greater than the kings and far greater than the people, then we tamkarum [merchant-moneylenders] are greater than the kings and we are far greater than the people."

## The Kings of Ancient Times

Kingship arose in Sumerian society as a natural consequence of the needs of a centralized government. Even the smallest tribes of people have leaders as chiefs or village headman. It is a natural consequence of Mankind to have some who, through charisma or intelligence or wisdom or cunning or aggressiveness, become the dominant leaders of their particular group.

Because the Sumerian society was dependant upon irrigated agriculture, this specialization required bureaucratic organization to ensure that the water resources were equally divided among the fields and that the irrigation ditches and canals were kept cleared of weeds and debris. In a relatively flat and unremarkable landscape, the inevitable disputes over land boundaries required someone to judge between arguing neighbors and to resolve these disputes in a fair manner for the sake of peace. And in times when the country was under attack from marauding bandits or raiders from the hill tribes, a unifying ruler was necessary to act as the central authority and leader of the army. And so, kingship arose out of the need of an agricultural society for allocation of water resources and the coordinating of labor

for work projects and the defensive needs of warfare.

My use of the word, “king”, does not translate well with the Sumerian words describing that office. In some cities, he held the title, sanga, or “chief accountant (of the temple).” [42] This would indicate the dual role of his office as both a civil administrator and the controller of the temple businesses. Other cities called their king, en, which was a high priestly title. Other cities called the king, ensi, or “city governor”. And those who were the greatest city governors over several cities were called, lugal, or “great man”. From these titles, it can be seen that the king was intimately associated with the temples of the gods and with the gods, themselves. But at no time in their long history were the kings of Mesopotamia believed to be a god. In rare instances, certain kings had made themselves divine in cultic ritual but unlike the Egyptian pharaohs, the Mesopotamian kings were men.

At first, an assembly of elders elected the Sumerian kings to their leadership positions. And they held the position as ruler for a limited time. But this system was gradually abandoned quite early in favor of a lifetime kingship and later the kingly office became hereditary to the king’s sons.

Regardless of the various peaceful transitions or the violent usurpations throughout their history, the kings recognized in themselves and were believed to be by the People as the earthly representatives of the gods. It was not a responsibility that they took lightly. Again remember, none of the ancient people were atheists. All of them believed in the divine retribution of the gods. An Akkadian proverb provided the metaphor: “Man is the shadow of a god, and a slave is the shadow of a man; but the king is the mirror of a god.” [43]

This religious element to kingship must be recognized by the modern Reader if you are to understand what was actually a higher form of humanity in those ancient times than what we have in the corrupt political processes today. Again, it doesn’t matter what you believe; it only matters what the ancient peoples believed and what lessons you can learn from them.

The Mesopotamians believed that kingship was one of the basic elements of civilization and this was a gift of the gods to Mankind. Kingship was bestowed by the gods. Unique among all men, the king stood at the pinnacle of society and directed society. With such power, it was vitally necessary that the king be both strong and wise and that he have the well-being of his people uppermost in his heart and mind. As a man who was especially chosen by the gods for this office, the king “took the hand” of the gods and sought the guidance of the gods in leading his people.

Throughout their long history, no matter if the Mesopotamian kings were chosen from among the population of the city, or if they were descended from previous kings, or if they were the sons of kings, or a king’s brother or even if they were merely members of the family of a previous king, they all without exception made claims on their legitimacy by claiming that it was the will of the gods that they be king.

Again remember, dealing with these ancient people, we are dealing with entire societies of highly religious people whose every act was an attempt to be worthy servants of the gods. Even the highest and most powerful of the kings, demonstrated their subservient nature by submitting to the rituals and prophecies of the priests.

The king was subject to various religious strictures in order to safeguard him against an evil day or an evil omen. These omens were interpreted by the priests. What the priests determined as a penance to the god is what the king was required to do. On some recorded occasions the king had to fast for several days until the new moon appeared; or the king was required to wear the clothes of a nanny and remain indoors; or he donned a white robe for several days, or stayed for a week in a reed hut like a sick person. [44] And so, not only was the king under the direct influence of the priests but he was, more importantly, under the direct influence of his own devotion to the gods and the realization that his kingly office was a gift of the gods and a responsibility to the people. Our modern self-serving politicians should take a few hints from their ancient forbearers in this regard.

Regardless of his political and military power, and no matter how great and personally powerful

he became, the kings were always guided by the priests and under the influence of the gods. An illustration of this is found during Neo-Babylonian times in the New Year's festival celebrated during the first eleven days of Nisan, the month of the spring equinox. After the entire Epic of Creation was recited in public, the king was permitted to enter the inner sanctuary but only after the high priest had removed his royal insignia. The king was humiliated by having his cheek slapped and his ears pulled. Then he knelt before Marduk and assured the god that during the year he had not committed any sins or neglected Esagila and Babylon. After a speech by the priest, the king's insignia were returned to him, and once again he was slapped on the cheek. The more painful his slap, the better, because the tears in the king's eyes signified that Marduk was well pleased. [45]

The kings may have been powerful but they showed their religious piety by submitting to the priests. Even the great Hammurabi of Babylon and Ashurbanipal of Assyria submitted themselves to humiliation at the hands of the priests to show their humble devotion to God. Our own modern politicians would be less of the treasonous snakes that they are, if they would take a lesson from those ancient people.

Throughout the 3000 year history of Mesopotamian culture, the repeated and recurring theme of the kings was that they were chosen by the gods to dispense justice and to promote prosperity among the people. And, repeated time and time again over the millennia in clay cuneiform tablets, incised into stone monuments, and buried beneath temples as stone memorials, these kings continued to repeat the phrases that they were doing the will of the gods as reformers of injustices, to right wrongs, to protect the welfare of the people, especially the poor and the weak and the widow and the orphan. The kings were protectors of society.

One question that you should keep in mind as you read these pages is this: If these same phrases were used by these hundreds of kings over three thousand years of history, claiming to protect the weak from the strong and to protect the poor from the rich and to save the widows and the orphans, then from whom was this protection necessary? Three thousand years is a long time to be repeating the same phrases in the official documents over and over again, claiming to be defenders against an unnamed enemy who never seems to be vanquished but who keeps oppressing the poor and the weak repeatedly over the millennia. For three thousand years, the kings of Mesopotamia offered their protection to the widows and orphans and to the weak and the poor. So, we know to whom they were offering protection. But the question remains, from whom were they defending their people? The kings of Sumeria, Babylonia and Assyria told us in their cuneiform archives who they were protecting but they never told us from whom their protection was needed because the unnamed enemy "had always been here." The kings could see its corrosive results but they were unable to identify its demonic source.

As the tamkarum [merchant-moneylenders] bowed at their feet offering delicacies from distant lands and rarities from over the horizon, the kings could not see from whom all of the problems of their people arose because the cause "had always been here" pretending to be loyal servants and humble advisors. The kings looked to distant enemies and overlooked the treasonous merchants bowing at their feet, offering cheap loans and "Oy! Such good deals!"

## The Scribes

Yes, the Sumerians invented writing. We who are literate might assume that this was a great blessing to all of the Mesopotamian people simply because writing is a great blessing to all of us modern people. But we would not be entirely correct in our assumption because in Mesopotamia, writing was restricted to only a select few. It was not a universal knowledge even among the "Haves" and it was a total mystery among the "Have-Nots".

Education was undertaken only by wealthier families; the poor could not afford the time and cost

for learning. Administrative documents from 2000 BC list about five hundred scribes who are further identified by the names and occupations of their fathers. Their fathers were governors, “city fathers,” ambassadors, temple administrators, military officers, sea captains, important tax officials, priests, managers, accountants, foremen, and scribes, in other words, the wealthier citizens of the city. There are references to poor orphan boys adopted and sent to school by generous patrons. But once educated in the secrets of the cuneiform script, these poor boys became well-paid scribes.

There is only one reference to a female scribe. However, cloistered women, celibate devotees of the sun god Shamash and his consort Aya, served as scribes for their own cloister administration. Celibate priestesses may also have devoted themselves to scholarly pursuits. In fact, school texts have been excavated at most private homes in the first half of the second millennium, thereby implying that all boys in wealthy families were sent to school. [46]

It should be noted, too, that these religious people understood the importance of a celibate priesthood. Although many of their priests married and had sons who inherited their father’s priestly office, only a celibate priesthood can achieve the higher Knowledge of God unfettered by the cares and distractions of married life. While all people can have an intimate relationship with the Supreme Being, only a celibate priesthood can most easily commune with God to the level of transcendence. Unlike modern people who are deluded by the Jewish concepts of Communism, Feminism, Capitalism, Humanism, Pornography, and Hedonism, the ancient Sumerians understood religion and kept their high priests and priestesses cloistered and celibate.

It was expensive to send a boy to study in a school known as a “tablet house”. And the studies were rigorous as well. The cuneiform writing system was composed of over 600 characters that were incised upon a wet, clay tablet with a reed stylus. [Figure 2] And most of these characters had multiple word and phonetic values. [47] These complex pictographs with their variety of meanings were difficult to memorize. And the school curriculum was very long and hard, more difficult than what a modern student could accomplish or be willing to submit to.

The student attended classes daily from sunrise to sunset. We have no information about vacations, but one pupil explained his monthly schedule like this:

“The reckoning of my monthly stay in the tablet house is (as follows): My days of freedom are three per month; its festivals are three days per month. Within it, twenty-four days per month is the time of my living in the tablet house. They are long days.”

The student began school between the ages of five and seven years and continued until he became a young man. The most complete list of the subjects studied is best represented by a cuneiform tablet entitled, “A Failed Examination.” The examination involved a comprehensive test by a scribe for his son. It took place in the courtyard of the tablet-house before an assembly of masters. The translated tablet reads the same today as it did 5000 years ago:

Father: “Come, my son, sit at my feet. I will talk to you, and you will give me information! From your childhood to your adult age you have been staying in the tablet house. Do you know the scribal art that you have learned?”

Son: “What would I not know? Ask me, and I will give you the answer.”

The Father asks a series of questions summated as follows:

1. The element of the scribal craft is the simple wedge; it has six directions in which it could be written. Do you know its name?

2. The secret meanings of Sumerian words (cryptography).
3. Translation from Sumerian to Akkadian and the reverse.
4. Three Sumerian synonyms for each Akkadian word.
5. Sumerian grammatical terminology.
6. Sumerian conjugation of verbs.
7. Various types of calligraphy and technical writing.
8. Writing Sumerian phonetically.
9. To understand the technical language of all classes of priests and other professions, such as silversmiths, jewelers, herdsman and scribes.
10. How to write, make an envelope, and seal a document.
11. All kinds of songs and how to conduct a choir.
12. Mathematics, division of fields, and allotting of rations.
13. Various musical instruments.

The candidate failed, and blamed both the master and the big brother for not teaching him these subjects but he was duly reprimanded by his Father who said:

“What have you done, what good came of your sitting here? You are already a ripe man and close to being aged! Like an old ass you are not teachable any more. Like withered grain you have passed the season. How long will you play around? But, it is still not too late! If you study night and day and work all the time modestly and without arrogance, if you listen to your colleagues and teachers, you still can become a scribe! The scribal craft, receiving a handsome fee, is a bright-eyed guardian, and it is what the palace needs.” [48]

While the children of the wealthy studied hard in the tablet house to prepare them to be professional scribes, the children of the poor farmers and laborers helped their parents in the fields or worked in the various industries such as basket weaving, pottery, brick making, fishing, etc. Not all of the sons of kings or of the wealthy would go to school to learn to read and write. They were employed as their father’s assistants or spent their days learning warfare, hunting, administration and business. They, like their fathers, relied upon the scribes to write all correspondence and calculate all arithmetic problems. With money, they could hire a scribe to do this sort of work so they didn’t need to learn it on their own. Being both wealthy and illiterate was common and not a matter for concern in those days. Even priests, kings, governors, and judges were illiterate, with few exceptions. They had wealth but not education.

For example, correspondence from Assyrian merchants at Kanesh (Turkey) opens with the standard formula: “Tell Mr. A, Mr. B sends the following message.” That is, the letter was dictated to one professional scribe and would be read to the addressee by another professional scribe. Literacy was highly prized, and only a few rulers had attained it, among them Shulgi, Naram-Sin, Lipit-Ishtar, Assurbanipal, and Darius, who rightfully boasted of their scribal accomplishments. [49] As you can see from the above school test, becoming a scribe was a difficult educational challenge.

Thus, within the Sumerian leadership hierarchy of kings and priests, a powerful social level of scribes evolved. Whether they had learned their craft and were associated with a temple or whether they had studied at one of the private scribal schools, matters little to this discussion because it was their special skills that gave them a unique advantage over other men.

Without doubt, the most important man in the ancient society of Mesopotamia was the scribe. Kings might extend their sway over hitherto unknown regions, merchants might organize the importation of rare commodities from distant lands, the irrigation officials might set the laborers to utilize the bountiful waters of the rivers and to bring fertility to the soil, but without the scribe to record

and transmit, to pass on the detailed orders of the administrators, to provide the astronomical data for controlling the calendar, to calculate the labor force necessary for digging a canal or the supplies required by an army, the co-ordination and continuity of all these activities could never have been achieved. Ancient Mesopotamian civilization was above all a literate civilization even though literacy was concentrated among a specialized few. [50]

The scribe gained a powerful place for himself in every situation. Economic and administrative documents are known from the very beginning of writing in Mesopotamia. Economic documents concern a variety of topics such as sales contracts, warranty deeds, marriage settlements, adoption contracts, inheritance documents, loan agreements, receipts, court decisions, wage memos, and so on. Administrative documents were a bureaucratic tool for recording the movement of goods and the responsibility of personnel; taxes, tribute, yields of temple lands, accounts of animals and animal products, distribution of goods and rations are among the records kept by officials.[51] And in all of these political and commercial transactions and private letters, the scribe was intimately familiar.

With such a specialized demand for their services, the students who could graduate as qualified scribes found jobs, often in the service of the palace or temple. The goal of the school (“tablet house”) was to train scribes for the various administrative positions in these institutions as well as in other positions such as royal scribe, district scribe, military scribe, land-registrar, scribe for labor groups, administrator, public secretary to a high administrative official, accountant, copyist, inscriber of stone and seals, ordinary clerk, astrologer, mathematician, or professor of Sumerian. [52] There was plenty of work for the scribes in the ancient Near East.

Understanding the mathematical skills of the Mesopotamian scribes is important so as to fully appreciate their abilities in calculations of any size or any amount of time. They helped build huge temples, cities, and canal systems with their math skills, calculated the material requirements for entire armies and kept the accounts for international trade and businesses of every kind. During the later times of Babylon, they calculated an accurate calendar and the movements of the heavenly bodies and so established the basics of modern astronomy. Much of the mathematical knowledge that we take for granted today, because it “has always been here”, came from the Sumerians and Babylonians.

I have already described the simple arithmetic of the Sumerian Swindle. But to get a better idea of the skills and knowledge of these ancient people, momentarily skipping forward in time from the Sumerian to the Babylonian period will round out this tour. Just as the modern day swindlers working in the stock exchanges and banks use their computers to defraud the entire world, the increasing mathematical sophistication of the Mesopotamia scribes allowed the ancient moneylenders to work similar swindles during those ancient times.

The Sumerian and the later Babylonian mathematical methods were basically algebraic. Their mathematicians were able to calculate such values of numbers as square roots and cube roots and to solve quadratic equations, tables of which have been found. As to their geometrical knowledge, it may be mentioned that the Babylonian mathematicians knew the value of pi very accurately, taking it as 3 and 1/8. Some cuneiform tablets have been found which deal with the areas of geometrical figures.

Another of the Babylonian scribal activities related to mathematics was astronomy. The Babylonians had two reasons for paying particular attention to the movements of the heavenly bodies. One was the need to regulate the calendar so that agricultural operations could be efficiently planned, and the other was the theory that events upon earth were either a reflection of, or at least directly related to, events in the sky. [53]

One of the responsibilities of the King was the regulation of the lunar calendar. Throughout Mesopotamian history the calendar was based on a year consisting of twelve lunar months. Since the average period from one new moon to the next is twenty-nine and a half days, twelve lunar months amount to 354 days, which is eleven and a quarter days short of a solar year. Thus after three years the

lunar calendar would be thirty-three and three-quarter days out of alignment with the solar year, and would need an extra month put in (or “intercalated”) to bring it more or less into line. It was the King’s duty to arrange for this, though of course he did not work it out personally but was advised by his astronomers and scribes. [54]

Numbers could be used for cryptography. The Mesopotamians assigned a numerical value to each sign. Thus, every name had a corresponding numerical value. During construction of his palace at Khorsabad, Sargon stated, “I built the circumference of the city wall 16,283 cubits, the number of my name.” Also, the major gods were assigned numbers according to their position in the divine hierarchy. Thus, Anu, the head of the pantheon, was assigned 60 in the numerical hierarchy, Enlil 50, Ea 40, Sin 30, Shamash 20, Ishtar 15, and Adad 10. [55] This form of gematria led to a system of codes and superstitious magic among the scribes who used them. It was later taken up by the Jewish rabbis to perpetuate their own superstitious frauds.

With such mathematical skills, it was not difficult for the Mesopotamian moneylenders to figure out how to swindle the entire country and its people out of everything. The scribes played a major role in this deceit and trickery. After all, they were the employees of the moneylenders and merchants who hired them. The scribes did the bidding of those who paid their salaries. Like modern day accountants who work for the swindling bankers and financiers, the scribes did as they were told. They wrote the letters, conceived the contracts, tallied the property and calculated the profits. But they were the employees of monsters.

## Laborers

In the natural structure of human civilization, after the priests and the king, the merchants and moneylenders come next. Logically, they should be discussed here. However, for the structure of this history, I shall deal with them last.

In Mesopotamian society, below the hierarchy of priests-kings-scribes-merchants, there was only one other class. This was the farmers and laborers – and below them, the slaves. Until the Industrial Revolutions of the 18th centuries AD, all of the civilizations of Mankind have been agricultural societies. Food production has always been the prime concern to Mankind no matter whether kings, priests, merchants or laborers; after all, without food everybody dies.

As irrigated agriculture revolutionized the living conditions of Sumerian civilization, the excess food that was made available gave these people the leisure time to expand their genius into all of the newly discovered areas of a civilized life. The farmers certainly made up the vast majority of the labor force. Their methods of farming were labor-intensive and particularly refined to insure successful harvests. The crops required both intensive labor and tender care. What care that was provided tended to be on the side of excess work rather than allowing for any negligence of labor that would result in a less-than-optimum harvest. The merchants and landowners had much to do with these laborious methods as they strove for the highest profits. But the specter of starvation gave the greatest incentive to everyone’s labor.

As civilization progressed and the villages turned into towns and then into cities, labor became more specialized. Cuneiform lists of occupations tell us how complex society was in those ancient times. Carpenters, fishermen, potters, masons, metal-workers, weavers, fullers, gem-cutters, jewelers, painters, perfume-makers, beer brewers, farmers, shepherds, stone-masons, laundrymen, goldsmiths, boatmen, leather-workers, shoemakers, confectioners, bakers, brewers, oil-pressers, brick makers, basket makers, mat makers, blacksmiths, coppersmiths, millers, fowlers, canal-diggers, and sheep shearers were among the multitudinous trades that composed Sumerian society. One-fifth of the entire labor population consisted of craftsmen busily producing the products of their trade while the remainder was the farmer

and laboring classes.

Pay for these craftsmen and laborers was with commodities as well as with silver. Payment in rations of grain, wool, clothing, wine, beer or cooking oil was acceptable to them because these were things that they could consume, themselves, and any excess above their personal needs they could barter for other necessities. A laborer paid in bundles of wool, could barter the wool to farmers or fishermen for food. And the cooking oil was a prime source of edible fats in the diet and for use as skin cleanser and hair oil besides its trade value. And as you shall see, payment in commodities rather than silver was profitable to the employer as a means of keeping wages to the bare minimum. After all, this Sumerian civilization that had devolved into a “Have or Have-Not” system (just like in modern times) could not exist without the “Haves” getting for themselves the wealth and labor of the “Have-Nots”.

One example of the pay scale found in the cuneiform tablets was a payment that totaled about two-and-a-half pints of oil per day for working forty-three days for a perfumer. Not even the worker’s entire family could eat two-and-a-half pints of oil per day so this was certainly used not just in cooking but also in barter. And since workdays were from dawn to dusk, the perfumer certainly got his “money’s worth” from hiring two men for so little pay.

In the earliest days, wages in Sumeria were high. But as the Sumerian Swindle worked its evil, wages throughout Mesopotamia became increasingly depressed as wealth was ruthlessly monopolized by the greedy awilum [Haves]. Furthermore, as the poor became poorer, the natural division of society into four classes of priest-king-merchant-farmer became synthetically amalgamated into just the two classes of the rich and the poor, the “Haves” and the “Have-Nots”. And it was the “Haves” who set the wage scale based upon a subsistence minimum that was required to feed a worker and his family just enough to keep them alive and working but not based upon a fair wage. Such a reduction in wages was perpetuated by cheap immigrant labor being one of the tools of the awilum [Haves] for swindling the muskenum [Have-Nots] out of their property.

In the earliest years of their frauds, the bankers could hide their thievery behind the numerous successful awilum [Haves] who still had property and wealth. The few who fell into debt slavery were a minority of the population. Thus, the innate evil of lending-for-profit remained hidden from both the rich and the impoverished. However, through the astronomically inexorable calculations of interest-on-a-loan, especially compound interest, more and more of the population fell into debt and then into foreclosure and then into poverty followed by enslavement. As the numbers of these unfortunates grew, more and more of the population began to notice the great inequality of wealth in the hands of the moneylenders. The Sumerian Swindle began to be noticed for the larceny that it is. And the People began to question why it is that the bankers and moneylenders have so much while the People are homeless and starving.

But from the earliest times while the Ubaidian moneylenders were selling their confiscated farms to the newly arriving Sumerians, the Sumerians accepted the system “just as it had always been”. They did not question why the People were so poor because they were intent upon acquiring the “good deals” and the foreclosed lands of the native populace for themselves. Once they had purchased the foreclosed properties, as the new land owners, the Sumerians accepted everything that had given them their start – including the swindle of lending-at-interest.

But the new arrivals, themselves, became entrapped from the very first day. By accepting the Sumerian Swindle as a legitimate part of Society, they allowed the moneylenders to wrap the tendrils of the Swindle around them, too. Inevitably, over time and percentages-on-the-loan, the “Have-Nots” among them fell into debt, foreclosure, poverty and slavery. And they, too, began to question the strange and puzzling fact that the bankers and moneylenders always obtained the entire wealth of the entire nation without working for it.

As more and more of the People began to reason among themselves and search for an equitable

solution to the problem, the bankers and moneylenders used Secret Fraud #11 to dispossess those people and once again give the lands and the country over to some foreign entity. “Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished.”

As you shall understand through this study of history, as long as the greedy and ruthless private moneylenders were allowed to gather the wealth of the People into their own hands, no country could exist without becoming involved with betrayal, war, dispossession and finally conquest by foreigners. And the cycle was then repeated because it “had always been here.”

With new hosts from whom to suck their blood and without doing any work, the moneylenders profited from the work of the new groups of people. They profited through business as the people built the country. They profited through the Sumerian Swindle by lending-at-interest and taking for themselves what the People had built. And finally, as the People began to wonder why they had so little and the moneylenders had so much, the moneylenders would betray the People and make more profits by selling the country to foreigners. And again, the cycle was purposely repeated by the moneylenders over the millennia.

The Sumerian wage scales were based upon food rations. “Work for very little or starve” became the actual rate of pay. There were no governments that protected worker “rights” because there were no rights. The governments were composed of the awilum [the Haves], the priests-kings-merchants-scribes who benefited from the labor and wealth produced by the muskenum [Have-Not] workers. Except through the urgings of the priests and a few humane and extraordinary kings, there were no official sentiments for alleviating the poverty of the muskenum [the Have-Nots]. The “Haves” had what they were able to swindle by stealth or to take by force from the “Have-Nots”. This was accepted because that was how “it had always been”. No one then alive could remember it as ever having been any different – just like in modern times.

## Slaves

American Negroes should pay particular attention to this chapter since many of their confusions about this issue will be cleared up. However, all people everywhere can benefit from an understanding of the origins of slavery.

Slavery had been a part of the earliest civilizations and it has been a part of Humankind since the Stone Age. It was an accepted institution long before the historical record began 5,000 years ago and it only came to an end because the white, Christian people of Europe and America brought it to an end. White people did not start slavery; it has been a part of all civilizations worldwide, but white people put an end to slavery. So, understand this and remember this. It is not inconceivable that slavery had been a part of human cultures for a hundred thousand years. But regardless of the length of its history, slavery was only ended with the American Civil War of 1861-1865 AD, thanks to white Christians.

Slavery did not start as a way of capturing people and forcing them to do the hardest and most menial work. In the entire history of Mankind on every continent, slavery did not start in this way. It started not as men being cruel to other men but, rather, slavery began from men being merciful to other men. It began as a way for the defeated to save themselves from death during combat. Since wars were fought man-to-man with lots of scuffling and wrestling, it was a natural thing for a loser in battle to beg the victor to spare his life or for a victor to offer to spare the loser’s life in exchange for lifelong servitude.

On a small scale, slavery began as a way for a victor to show mercy to the vanquished and for the vanquished to show gratitude to the victor. “Spare me!” was the cry of the vanquished. And the cry of the victor was, “I will spare your life if you serve me as a helper and as a worker and as a slave. Life for life, I will spare your life if you will serve me for life.” But as battles between tribes and cities became larger,

the capture of larger numbers of people became an impersonal capture of human subjects. Slaves became property that could be given or sold by the victorious captor. So, slavery arose as a result of warfare. But it thrived as a result of money lending.

Captured people always and at all times had the choice of refusing to become a slave. Of course, this meant that they would be killed and maybe tortured first as an incentive for the other captured people to accept slavery. So, slavery at first became an accepted part of the first civilizations that arose in Mesopotamia because “it has always been here”. But it was very much a small-scale and personal relationship between slave and master. The Mesopotamian people could conceive of no other way to deal with people who they didn’t hate enough to kill and who agreed to become a servant-for-life in exchange for saving their own lives.

The first slaves captured by the Sumerians were men or women seized in raids in the mountains. This is why the cuneiform characters for “slave” and “slavegirl” were composed of the signs for “man” or “woman” plus the sign for “mountain”. The slaves worked on road construction, digging and clearing canals, as field hands on the farms, laborers in temple construction and military construction, and as workers in the palace and temple factories where they were housed in special barracks. Temple slaves were drafted from both prisoners of war and the offerings of private citizens. It should be noted that pre-classical societies were never economically dependent upon slave labor. But those societies began increasingly to use slaves as military conquests brought in more prisoners of war. [56] The Reader should keep this in mind that slavery increased as warfare increased. And warfare increased as the wealth of the money lenders increased.

But there was something unique about Sumerian slavery that you should know. Sometime before the beginning of written history (~ 3100 BC), people were becoming enslaved not by being captured in war but by being enslaved by the moneylenders as collateral for unpaid debt.

In the third millennium BC, citizens went into debt slavery because they could not repay loans to the merchants. Starving men and women sold themselves or their children into slavery or were seized by creditors. Think about this! By 3000 BC it was an accepted custom in this earliest of civilizations for people to be enslaved because of grain or silver that they owed to the swindling moneylenders! By the eighteenth century BC, debt slavery was so well established that five of Hammurabi’s laws regulated aspects of it. [57]

Keep in mind that slavery was not a part of the earliest Sumerian society any more than it was a part of any other society around the world. What relatively few slaves there were had been captured in war. But slavery increasingly became a very large part of Sumerian culture as warfare increased and through the debt-slavery introduced by the moneylenders’ scam known as “compound interest.” By the time of Nebuchadnezzar of Babylon in 1146 BC, slavery was such an accepted part of civilization “because it has always been here” that the average household in Babylon had two or three slaves. Some wealthy families owned a hundred or more slaves. [58] Of this total, there were both slaves who had been captured by warfare as well as debt slaves. Modern archeologists have been able to calculate through the cuneiform records for wool and cloth rations that Nebuchadnezzar, the mighty king, owned about 9000 slaves. [59] And none of them were Negroes.

So, you modern black people who have been deceived by the Jews with the lies that white people enslaved your ancestors, you should educate yourselves on the subject. Perhaps reading Louis Farrakhan’s Nation of Islam book, *The Secret Relationship Between Blacks and Jews*, will smarten you up and let you understand who your real oppressors were.

And modern people of all races who are groaning under credit card debt or who have lost your homes to the bankers, you ought to think about this ancient swindle. Just because the Sumerian Swindle has “always been here” does not mean that it should continue to remain among us.

## The Treasonous Class: Merchants and Moneylenders

At first, Sumerian society followed the example set by the earlier Ubaidians and of most other peoples in the world in that they put their gods and their priests at the very top of their social ladder. The priests were the natural leaders of society simply because they looked to higher things than are found in the domains of mere, mortal Man. And for dealing with the affairs of their small tribes and villages, the priests were very often the tribal chiefs as well.

But the increasing complexity of the agricultural society that was arising in Sumeria, made it impossible for the priests to serve the gods and to also lead the worldly affairs of civic administration. Dealing with lawsuits and squabbles over water rights and thousands of petty cases of civil disharmony were not the subjects upon which priests wish to concentrate their time. Also, the priests practiced long periods of fasting, prayer and meditation that required them to remove themselves farther away from the ordinary people in order that they could grow closer to the gods. It was vitally important to know the will of the gods. The priests could pass along this intelligence to their people – but only if they were closer to their gods and cloistered away from their people. So, for the day-to-day administration of society a leader who could concern himself with the ten thousand details on a daily basis, was required. And so, as their villages grew into cities and groups of cities and villages grew into city-states, the priests remained priests while the village chiefs became kings and governors.

At first, the new cities that were arising in the fertile plains of Sumeria were dominated both socially and economically by the temples. It was the belief of these people that the purpose of Life was to serve the gods. And they did so on a daily basis both in their humble homes and in the great temples that arose above their mud-brick cities. The temples were not only the center of their religious and social lives but, in the beginning, were the center of their economic lives as well. Temples had their own farms and factories that produced goods for local consumption and for foreign trade. The people whom the priests entrusted to handle these affairs of commerce between cities were the merchants and traders, that is, specialists in barter, haggling, profits and logistics.

As early as 4000 BC, before writing was invented, the temples were the hub of the various commercial interests of the desert shepherds, the fishermen and the farmers because they provided a centralized location for these groups to meet and to trade. By providing factory and craft facilities for pottery-making, cloth weaving and spinning, metalworking, beer brewing and other manufacturing, the temples became the center of the entire culture.

By 3500 BC, in big cities like Uruk, the temple ziggurat was built on a raised platform that could be seen for miles around. The temple generated writing, government, a judicial system, fine art, architecture, and so on. For the first five hundred years of Sumerian history, the temples alone controlled most facets of society and the economy. [60] The priests were the leaders of society during those times. Sumerian society was a god-fearing and moral society.

Large-scale commercial enterprises were at first the sole responsibility of the temples. They had the resources to hire the labor, amass the goods and to sell in wholesale quantities. This was beyond the ability of the ordinary local merchant. In addition, any kind of long-distance trade could only be accomplished on a large-scale basis since the trade routes and sea-lanes were so dangerous. Even though trade routes had been developed for thousands of years throughout the entire ancient Middle East, there was little traffic on those routes. Traveling was dangerous due to bad weather, drought, dust storms, marauders from the deserts, migrants, runaway slaves, and wild animals such as lions. Only army contingents, foreign ambassadors traveling under military protection, royal messengers, and guarded donkey caravans, carrying loads from city to city, dared to travel these routes. In fact, there were few periods in the history of Mesopotamia when private persons could travel freely and private letters could be sent from city to city. [61]

Thus, from the earliest times, only those merchants who were employed by the temples or who had military escort or who had the wealth to organize guarded caravans, could hope to do any business beyond the local level. The merchants and moneylenders arose in an environment where they could only operate under the protection of either the kings or the temples. They could only profit while being protected by a higher power than what they could muster on their own. And even when they had attained great personal wealth and could afford their own small army of caravan guards and body guards, they still needed the permission and the trade licenses of the kings to travel across state borders.

Yes, Mesopotamia had fertile soil and the irrigation water necessary for abundant crops; and yes, the country had plenty of sunshine to grow those crops; and yes, it had plenty of dirt and mud to make bricks and pottery; and yes, it had reeds with which to make mats and huts, but that is all that it had – sun, water, mud and reeds and abundant food. For all other things, the civilizations of Mesopotamia vitally needed to engage in trade with other kingdoms. And for gaining the lowest prices and the best quality, the crafty and cunning skills of the merchants were necessary.

As long as the merchants worked for the temples and served the gods, society prospered. As long as the merchants and moneylenders had the religious feeling of serving their gods first and foremost, society prospered. But once the merchants began to feel the power that came with wealth and once they began selfishly to do business for their own personal profits, then Mankind's long history of suffering, starvation, disease and warfare began in earnest. Yes, civilization began in Sumeria but hiding behind this infant civilization and doing its utmost to drain into their counting houses all of the wealth for themselves, was the secretive Treasonous Class, the merchants and money lenders.

But because these swindlers at first grew in power rather slowly as civilization advanced, their deleterious effects on society were not noticed any more than the effects of a tapeworm are noticed by its host. Yes, the businessmen and moneylenders helped society to increase in material wealth but only for their own benefit, never for any altruistic reasons such as might be expected from the kings or priests.

Those of you who are observers of modern society in the 21st century AD, can see some similarities between what the ancient Sumerians had with what we have today, that is, a society composed of the "Haves" and the "Have-Nots". We should not make the same mistake that the Sumerians did in believing that this situation is natural even though "it has always been here." We have more experience with history than they had. So, why are we continuing to make the same mistakes of civilization that they made? Because the Treasonous Class profits from those mistakes and does everything that it can to increase their profits by prolonging the sufferings of Mankind, they keep the Sumerian Swindle a secret even into our modern times.

The awilum [Haves] alone had the obligation to pay taxes to the state and to perform military duty. And they could bequeath property to their heirs. It is not necessary that they were all super rich because, again, wealth is relative. The only necessary requirement for these people to be recognized as belonging to this high social group of "freemen" and "gentlemen" was that they were not in debt to anyone or in servitude to anyone. They were the "Haves". They had. They owned. They collected payments and rents. They bought and sold. They loaned. But they were not in debt. Debt was for the "Have-Nots".

Muskenum [Have-Nots] is an Amorite term, literally meaning "the one prostrating himself." Whenever the muskenum [Have-Nots] appeared in relation to the awilum [the Haves, the "freeman" or "citizen"] the status of the muskenum [Have-Nots] was always inferior. The muskenum [Have-Nots] often served at the palace in exchange for rations or land allotments. Numerous legal provisions may have been necessary in order to identify the muskenum [Have-Nots] with the palace because he was not protected by customary law. After 1500 BC the word muskenum [Have-Not] appeared in texts with the connotation of "the poor." With this meaning, "muskenum" made its way into Hebrew, Aramaic, and Arabic, and much later, into the Romance languages, namely, French (as mesquin) or "petty" and Italian (as meschino) or "petty". [62]

So, even though the muskenum [Have-Nots] were not slaves, they were servants. And to whom were they the servants? To the awilum [the Haves], to whom they paid obeisance and bowed down and offered their payments for loans. Perhaps they did not owe money to the awilum [the Haves] but they farmed the land of the awilum as tenant farmers. They plied the boats of the awilum as boatmen and stevadors. They served in the palace of the awilum. And they were paid for their services with food and clothing. This payment in food and clothing kept them alive and clothed but was never enough for them to advance themselves into the society of the “Haves”. They were the paid servants and the employees of the awilum [the Haves] or they repaid their debts by working for free.

This is why Secret Fraud #5 of the Sumerian Swindle is: “The debtor is the slave of the lender.” Those of you who have ever sold off some of your valuable and precious possessions in the panic-stricken attempt to raise cash to pay credit card and mortgage bills before they accrued late-payment fees, know from experience how you have been a slave of the moneylenders. But it was worse in Mesopotamia. In those days of 3000 BC, slavery was an ordinary part of life. A poor farmer, fully expecting to make a profit and fully confident that he would be able to pay back the loan and the interest, would place as guarantee of the loan, his wife or his daughters or sons. But the moneylenders of Sumeria usually charged fifty percent interest compounded. So, getting out of debt was extremely difficult. A farmer would have to work very hard in the hopes of a bumper crop. Because of the Sumerian Swindle, the moneylenders were not only parasites but also slave drivers and brothel owners and pimps. They became the owners of the land and even the owners of the very lives and bodies of the people through no other reason other than that they were swindlers and frauds. They knew the secret of the Sumerian Swindle and kept it hidden from their fellow men.

Are you seeing any similar pattern in our modern times as the rich get richer and everyone else works for them? If so, then in modern times you are observing the Sumerian Swindle in action where the rich swindle everything that they have from the poor. And the poor and the middle class accept being defrauded because the Sumerian Swindle “has always been here”. But in actuality, it has not always been here; it is merely older than anyone’s memory of when it all began.

Another such Sumerian Swindle is Secret Fraud #10: “Time benefits the banker and betrays the borrower.” Over time, every bit of money in society goes to whomever is allowed to charge interest on a loan. Through interest fees, there is always less money available than what the banker demands to be paid. The banker knows this so how can the banker (who offers the loan with a smile on his face) expect to ever be repaid? Neither the bankers today nor the moneylenders of 3000 BC would give a loan to anyone without collateral. So, if the money could not be paid back, the moneylender would have a way of recuperating his money-plus-interest by seizing the collateral. The average person accepts being swindled because it “has always been here.” A moneylender seizing property for defaulted loans sounds fair and reasonable on the surface simply because most people do not understand the Sumerian Swindle. This excuse to steal is all a part of the sham and the fraud of both ancient and modern banking. It is nothing but a math trick of demanding more than can possibly exist and then foreclosing on what does exist.

Just as the bankers of today swindle the farmers out of their lands whether in the Mississippi River Valley or the plains of Ontario or the rice patties of Asia, so did the moneylenders of 3000 BC swindle the farmers out of the rich loam laid down by the Tigris and Euphrates Rivers. Again simplified, here’s how this swindle worked in ancient Mesopotamia and how it is still being used to swindle the modern farmers today.

The Sumerian farmer knowing the fertility of his land and knowing how much profit he could make with a good crop, wanted to borrow the silver to buy some extra land and seed corn and to hire help for the upcoming season. So, he borrowed one shekel of silver from the moneylender at fifty percent interest. As collateral, he put up the land that he owned. And a merchant who needed to buy goods to sell so that he could travel up the Euphrates to trade in the little river towns there, also needed to borrow one

shekel of silver from the moneylender. So, he put up as collateral his house and shop.

And just as the bankers of today swindle the entire world out of our goods and money, so too did the ancient moneylenders of Mesopotamia keep the secret to themselves and swindle their fellow Sumerians out of their land and goods and wealth. Using Secret Fraud #10, they used Time as their engineer for profit: "Time benefits the banker and betrays the borrower."

A moneylender or a banker only has to deal with the unfailing numbers of arithmetic. One plus one always equals two no matter if the sun is shining brightly or the rains and winds are blowing sheets of water across the fields. Fifty percent times two shekels plus the two shekels on loan always equals three shekels by arithmetic calculation no matter if the Tigris and Euphrates Rivers dry up and the land is parched; or whether the fields flood and wash away all of Creation. The business of the money lender and banker is not affected by sun and wind, rain and drought, fire, earthquake, flood, pestilence, locusts, blight, disease, or any other act of Nature or act of God that affects other men. The numbers in his ledger book are all exactly the same. One plus one always equals two, no matter the weather. One shekel of silver lent out at fifty percent interest always returns a shekel and a half at the end of the year. But the numbers are false no matter how exact they are.

Whether the year was one of prosperity or disaster for the people around him, doesn't matter to the money lender. For the money lender, the arithmetic never changes. He is immune to change. His profits are a mathematical certainty and not a gamble. His profits are based on trickery and deceit as he swindles those who trust his honesty. A banker's certainty is not linked to the same fate as the farmer. Rains coming early or late can mean a bad crop. Bugs and blight, too much sun or too little, a low river from too little snow falling in the distant mountains hundreds of miles away or too much snow melting with rains and floods, fire, cattle breaking into the fields and stomping down the crop, wind storms leveling the crop and a hundred other natural occurrences can spell disaster for a farmer. And without a crop that can be bartered or sold, the farmer has little to live on and nothing to sell. A bad year does not usually affect only one farmer but all of the farmers in an entire region or an entire country. So, where can they obtain help since all of them are left with little?

But the moneylender has only the slow turning of the wheel of time and the sure calculations of arithmetic with which to contend. He does not gamble. He does not put himself into the hands of Nature or of Fate like his fellow men. His is a unique occupation that is insulated from the real world. The world of the moneylender is a synthetic one where weather, Nature, and even the Gods cannot change what the moneylender creates. And this was what the Sumerian moneylenders began to discover about their occupation. They could make a profit not only when times were good but also when times were bad. They discovered over five thousand years ago that charging interest on borrowed goods produced a profit. But they also discovered something else. They found that they could make even more of a profit when their fellow men were destroyed. But this profit was only possible if they could keep for themselves the secret of how this destruction came about.

Secret Fraud #10 of the Sumerian Swindle: "Time benefits the banker and betrays the borrower," has ancient roots. But more than farmers are betrayed by this swindle. Anyone whose money flow is slowed by bad timing also falls into the moneylenders snare because time on a ledger book is unlimited and constant while fate and bad luck will throw all men into the money lender's snare. Calculated time marked in a ledger book is regular and predictable. But real time which wears down the fine schemes of Man and upsets his nice schedules and careful expectations, works against Man. And so, the farmers and petty merchants and ordinary people of Sumeria found that time betrayed them to the moneylenders.

Indeed, the moneylenders knew that to keep the secret of money-lending to themselves was not only a vital means to increase their wealth but also vital to their very lives. If their fellow townsmen learned that the money lenders, merchants and bankers were nothing but thieves and swindlers, it would not be long before the swindled goods would be confiscated and the swindlers themselves either hung

or chased out of town. And so, the secret of money lending was never written down and was carefully passed along only to sly and reliable sons. The moneylenders' sons had to be sly in order to skillfully acquire the criminal methods that their fathers taught them.

In fact, since lending-at-interest is both a trick and a swindle, it is impossible for the lender to be an honest person if he expects to make a profit. So, from its earliest times the moneylenders were both tricky and dishonest. They were even more so once arithmetic and writing became a common tool because with the use of arithmetic and writing, the moneylenders could calculate larger loans and swindle entire countries. And then "prove" that the money was actually owed to them by the fraudulent numbers in the ledger book. "Numbers never lie," they would perfidiously tell their impoverished clients. But liars who write the numbers, make the numbers lie.

Religiously, the money lenders were like everyone else in their villages and towns. They believed in the gods and performed their duties to those gods through prayer and temple donations. So, it is useful here to inquire about the actual religious beliefs of the Mesopotamian people.

The Gods in Mesopotamia were very much local in nature because they were believed to reside in certain cities and in certain places. Each city had its own god as the primary protective deity. There were both supreme gods and lesser gods but all of these gods were powerful and worthy of Man's devotion. Regardless of the variety of gods, the Mesopotamians had a common belief in a common origination of both gods and men. Their creation stories began with an abyss or a void from which the waters of the earth and the immensity of the sky were created out of nothing. The two main ways that their religious stories brought mankind into Creation was that he was either molded out of clay by a god (the method which the Jews stole for their own creation stories) or a god had decreed that men just sprang out of the ground like weeds.

Regardless of which story was accepted as true, the purpose for the creation of Mankind was believed by all of the People of Mesopotamia to be for the same reason. Man was created by the gods to serve the gods. As servants to the gods, Mankind walked a holy path throughout Life. After all, when your every act is as a servant of God, what else can one's life be other than a holy life? What sins there were, were mainly sins of omission or trespasses against the gods. Trespasses against the gods were often the main topic in Sumerian religious literature. By the end of the second millennium BC, the text "Surpu" listed two hundred acts and omissions as sins, including not speaking one's mind, causing discord in the family, neglecting a naked person, and killing animals without reason. Can you see the great Humanity and religious worthiness of those ancient people? Although the gods punished the sinners they also forgave them. But if the gods refused to forgive the sinner, that person could not be helped. [63]

The list of sins were based upon service to the gods. But since those early people were still inventing Civilization, what they considered to be sins against their fellow man was still in the formative stages. So, there was a lot of leeway for sinning against one's fellows since there were so few religious constraints to prohibit such. What was practiced as religion in Mesopotamia gave the moneylenders the freedom to make full use of their usurious and ruthless proclivities. There was no "hereafter" for the Mesopotamians. When they died, they did not look forward to a paradise in heaven or rebirth in another life. To them, their grave was their only future and any life in the Underworld was not something to look forward to enjoying because in the gloomy underworld there was no joy. This belief gave them all of the incentive that they needed to enjoy the life that they had and to make the most of whatever opportunities the gods bequeathed.

The moneylenders followed the same ideas towards their gods as everybody else. As the priests advised:

"Daily, worship your god  
with offerings, prayers and appropriate incense.

Bend your heart to your god;  
That befits the office of a personal god,  
prayers, supplication, pressing (the hand to) the nose (as greeting)  
shall you offer up every morning,  
then your power will be great,  
and you will, through the god  
have enormous success.” [64]

Doing their duty to their god meant offering food and drink to the image and then going about their daily business. Thus, the moneylenders could “feel good about themselves” as they offered up prayers to their gods in the morning and dragged a farmer and his family off of their land in the afternoon. Or if a farmer or petty trader had put up as collateral his wife and daughters or his sons, the moneylender had no hesitation about dragging them off to the whorehouses or slave markets after using them for his own sexual pleasures first. From the very earliest times, the merchants and moneylenders were both slave traders and pimps. And in this capacity, they had a very deleterious affect upon society.

After all, in a society where there are men who own slaves and prostitutes and who want to profit from them, it does not take long before these men are able to reduce large portions of the population into a debauched lifestyle. The moneylenders became the foremost slave traders as well as the foremost sex fiends in Mesopotamia. Through bondage and slavery, they could realize their every lust. And when their lusts were satisfied, they could sell their used up sex slave to someone else or donate her to a temple or sell her to a whorehouse.

By the second millennium BC, the Sumerian goddess Inanna, who was of lesser import in the Sumerian pantheon, came to be called Ishtar and the most widely worshipped Babylonian deity. She was the goddess of the date storehouse, the goddess of shepherds, the power behind the thundershowers of spring and was also the goddess of love and sexuality and patron goddess of the harlot and the alehouse. [65] That Ishtar, the goddess of whore houses and booze halls, became the most widely worshipped deity among the Babylonians was because the moneylenders had made her so.

Over the centuries, as the bankers and moneylenders acquired wealth and slaves, they also became the owners of brothels and wine shops. Banking, brothels and booze, all made them ever wealthier and increased their influence over the people whom they had debauched. After taking his farm, his wife, his children and his self-respect, the moneylenders could still wring a few grains of silver or hours of labor out of the drunken farmer who staggered miserably about in the moneylenders’ beer halls, digging ditches for his beer or doing odd jobs for his bread.

But there was also the matter of justice. Because the sun god, Shamash, could see everything in heaven and on earth with his gleaming eye, then Shamash was naturally the god of justice. And with this sun god, all of the world could be brought to justice. So, men who had disputes with anyone could bring their disagreements to the town elders or to the king for resolution before the gods. Men who felt cheated by the money lenders could ask for justice. But justice seemed best served by those who could afford to buy it. This is true in modern times, too, simply because we accept a variety of legal fictions foisted upon us because they “have always been here.”

One thing that has always been here, is the injustice of what the money lenders create. The People could never, ever get justice from the thieving money lenders. In Sumeria, the god of the tamkarum [merchant-moneylenders] was not the god of justice, Shamash, the sun god. The god of the money lenders was the Moon God, Sin, who began his “day” in the evening, after the sun had gone down. “The evening and the morning”, is how the tamkarum [merchant-moneylenders] counted their days, the same way the writers of the Old Testament counted their days.

As the farmers were dispossessed of their lands and the laborers were defrauded of their wives

and daughters, the Sumerian religion changed in its philosophy. When righteous men fell into poverty and families were destroyed even as the wicked moneylenders thrived, the simple piety of the people led them to the false conclusion that it was the work of the gods rather than the machinations of evil men. The actual cause of their loss and suffering – the Sumerian Swindle, itself – was not recognized for what it was because this simple secret was so carefully concealed by the moneylenders. It was their source of wealth and power and they were not about to divulge it to anyone other than their trusted sons.

By the second millennium BC, so many people had been defrauded and enslaved and their lives destroyed by the tamkarum [merchant-moneylenders] that the problem of the righteous sufferer became part of the Mesopotamian religious consciousness. Two main works, “The Poem of the Righteous Sufferer” (what the rabbis plagiarized when they wrote their Book of Job) and “The Babylonian Theodicy”, considered the workings of divine justice. Both works arrived at the same conclusion: in reality, the wicked often fared better than the righteous. [66] After all, the wicked were the ones who loaned money at interest, foreclosed on farms, debauched and pimped daughters and sons, and profited from wars. But they had been around longer than anyone could remember, so they were accepted as having “always been here”. The tamkarum [merchant-moneylenders] were allowed to continue their depredations simply because no one could remember any time when society was free of those parasites.

### Monied Class versus Kingly Class

Both the kings and the tamkarum [merchant-moneylenders] belonged to the same awilum [Haves] social class. While the kings had the responsibility to protect both the People as well as the merchant-moneylenders, the merchant-moneylenders’ only responsibility was to make a profit from the kings and the People. Swindling everybody was their specialty.

If you look at a map of the ancient trade routes [Figure 6], you will see that this extensive network of roads, paths and waterways stretched all across the ancient Middle East and beyond. No matter how secluded or how cosmopolitan any of the ancient peoples were, it is an indisputable fact that they knew of their distant neighbors over the horizon. What they knew of those neighbors was transmitted to them not by the mighty kings but by the traders and merchants who plied the trade routes.

The trade routes were all very much longer and larger in extent than any of the ancient kingdoms ever were. Even in the days of Assyria’s greatest expansion, the trade routes that ran through Assyria were connected to distant lands and to distant peoples that no Assyrian king had ever seen. But those distant lands were visited by the merchants who traveled the trade routes. It was the merchants and traders who connected the various countries and the various peoples and not the kings. The kings were guarantors of safe-conduct for the merchants within their own kingdoms alone. Although a merchant could travel the dangerous trade routes in caravans and with the protection of the king’s troops as well as with his own hired guards and mercenaries, once he had left the country controlled by a particular king, he would have to negotiate protection from the kings and tribal chiefs of the next country that he entered if such protection had not already been arranged by the treaties between the kings.

Being of a protected class was something that the tamkarum [merchant-moneylenders] very much cherished. It became a demand wherever they went, a demand to be protected by the king while they did their utmost to ravish and swindle the subjects of the king. In their relations with dangerous territorial bandit chiefs, the merchants were protected by the threat that if they were harmed or their goods stolen, their fellow merchants would never again bring goods to those domains and trade would cease. This was an old trick used by even the pre-historic obsidian traders and it was a powerful and useful argument. The traders and merchants became a protected class of con-artists and carnival barkers who could move their swindles across state lines and national boundaries with the strut and swagger of great men even though at heart they were all weasels.

In those days, the slow and gentle pace of life was only enlivened during some religious feast or with a wedding party. Otherwise, the daily round of early rising, working in the fields, fishing, weaving, spinning and tending the goats was as it had been for thousands of years without change. So, when strangers from a distant land came into town beating drums and blowing bugles and leading pack-asses burdened with trade goods, it was a unique event in every community. Farmers and shepherds from miles around would flock into town to ogle and trade. The enthusiasm for these events was not lost on the wily merchants who knew how to use showmanship to sell their goods and how to leverage every profit and every benefit from their protected status as traveling salesmen.

It was not just for their trade goods that the tamkarum [merchant-moneylenders] found a profit. All traveling merchants were good storytellers and were greatly admired for the yarns that they could spin about distant lands and strange peoples with tales of monsters and dragons thrown in for added amusement. Merchants and traders could get free food and drink and free entertainment wherever they went in exchange for travel-tales and marvelous lies. Surrounded by gullible farmers or by mesmerized court officials in the taverns and royal residences, with pots of beer and tasty snacks being passed around, stories of distant lands and wondrous adventures became immensely improved upon in every town and with each re-telling.

Back at home base, in their secret guild meetings, the merchants regaled one another with the stories that had won them so much fame and added profits and free beer in each particular town. Sharing trade information and sales techniques with their guild brothers, along with the lies that had won them applause from gullible fools brought profits to them all. Their lies about scary monsters and astonishing miracles and works of the gods became established facts when the next band of their tamkarum guild brothers trumpeted themselves into town, hawking new trade goods and embellishing the same tales to the gullible public. Any statement left unchallenged is established as truth. Thus, since the tamkarum [merchant-moneylenders] were the only ones who traveled to distant places, the people had no other choice but to believe the tall tales that the merchants had brought.

Outrageous tales and prevarications that in no way could ever be disproved became one of the fine arts of the traveling tamkarum [merchant-moneylenders]. These peddlers of foreign merchandise became expert liars, knowing that no one but themselves would ever travel to distant lands to verify their tales. From ancient times, the merchants and moneylenders realized that they could tell the most outrageous stories, and that those stories would be accepted by the People as true just as long as there were no other competing tales. Truth was their special enemy. And when different merchants who arrived in town at different times, all told the same lies, the the People were thoroughly convinced through the connivance of these overtly un-related tamkarum [merchant-moneylenders] who covertly belonged to the same trade guilds.

Merchants were not only able to profit from their profession as traders but they gained the confidence of the various kings in whose territory that they traded because of the information about other kings that they could relate. The merchants from the very earliest times became the spies and intelligence operatives of every king and tribal chief. And just as the scribes were in a position to change or alter the information that was transmitted through their writing skills, the merchants were able to transmit intelligence to the various antagonistic kings depending upon their loyalties and the profits they could derive from each. They were the eyes and ears of distant kings. But their loyalty to any particular king depended upon the profits that they could best obtain from each. The merchants at a very early time became the spies against and the betrayers of entire nations.

Because of the swindle of money lending and the profits obtained from the monopoly cartels of international trade, the moneylenders and merchants were able to amass huge fortunes, fortunes that could even rival that of the kings. Once they were able to break free from being the merchant-servants of the temples, the moneylenders and merchants were able to rival the wealth of the temples. Because

moneylending was not recognized as the fraud that it is because it “has always been here” even the kings respected the loot that the merchants and moneylenders were able to gain.

As the moneylenders gained slaves for their sexual pleasures, they became increasingly perverted. When Leonard Wooley excavated the Sumerian city of Ur, he found the grave of a moneylender of Ur. His private coffin contained one of the richest finds at Ur. A double ax made of electrum, a gold dagger with silver sheath hanging from a silver belt, and an amazingly beautiful gold helmet, gold bowls, and a gold lamp, each inscribed with his name – Meskalamdug (“hero of the good land”). Outside the coffin were two more gold and silver daggers and vessels of gold, silver and electrum. Laid to rest among his treasures, this Sumerian money lender was a homosexual pervert and a cross-dresser who was also buried with his collection of women’s jewelry.

A recurring theme throughout history can be observed in those ancient days and this same theme can be observed in modern days: as the moneylenders and merchants gained wealth and power in society, perversions became increasingly commonplace, warfare increased, poverty increased and civilizations collapsed. This was entirely because those who controlled the wealth and the property of these civilizations, were depraved criminals and lust-filled perverts who brought ruin upon the people around them through their limitless greed. In Sumeria, they were known as tamkarum [merchant-moneylenders]. But none of them were Jews because there were no Jews in those ancient days. In modern times, these parasites are known as merchants, financiers, and bankers. And today, almost all of them are Jews.

### 2900-2700 Early Dynastic Period of Akkad

The Sumerians had about three hundred years of uncontested development in which to create a culture that was the greatest ever known up until that time. Their writing, their religion, their customs were copied by every country around them. Those Sumerian awilum [Haves] who were ruthless and greedy enough, found that the profits from the Sumerian Swindle were much to their liking. Although they spread Sumerian Culture to other people, among the moneylenders, the one part of their culture that remained their very own secret was the Sumerian Swindle. After all, there was a limited amount of silver, so to make themselves rich meant that they would have to make everyone else poor.

Soon after the Sumerians established their agricultural states in the southern part of Mesopotamia, Semites began moving in from Arabia in the West (Amurru) in small numbers. They spoke the West Semite dialect from the Amurru (the West) and so are known to us as the Amorites. Some of the earliest Sumerian inscriptions contain words derived from Semitic speech.[<sup>67</sup>] which indicates that they were present at an early time. But their Amorite dialect disappeared as they became absorbed into Sumerian culture.

Because only irrigated agriculture with its associated canals and ditches could produce crops in this arid region, no one could live among the Sumerians who did not also participate in the organized labor that such agriculture required. Following the long established Secret Fraud #11: “Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished,” the Sumerian awilum [the Haves] hired the Amorites as laborers and soldiers.

This method of swindling their own people out of the land through moneylending and then hiring cheap foreign labor to work the foreclosed properties, was very profitable. The Ubaidian moneylenders had used it to sell the land to the Sumerians. And now the Sumerian moneylenders used the same Swindle to sell Sumerian land to the Amorites. Secret Fraud #11 was profitable but it inevitably proved to be a weakening influence for the whole country as the numbers of foreigners increased and as the racial characteristics of the Sumerian people became diluted with the Semitic strain.

But there was no dilution of the gene pool in the north as large numbers of Semites settled

into the under developed and unpopulated regions of Babylon and Akkad. The methods of irrigated agriculture became available to any people who could secure land and work the soil. As the older fields in Sumeria had trouble with salt build-up, the Sumerians shifted to more barley production since this grain can grow in saltier soil while wheat production shifted to the north into Akkad, the land that would one day be known first as Akkadia and then as Assyria.

As the traveling merchants spread word among the scattered tribes of Semites in the West about the richness of crops that could be grown in Sumeria, more Amorites desired those fertile lands. These tamkarum [merchant-moneylenders] instructed the Semitic chiefs where the lands were weakly defended and, acting as agents for the Sumerian landlords, which lands were for sale to the highest bidder. Although the merchants were from the various cities in Sumeria, their allegiance was to their profits and not to their people. It was the silver in their purses where their loyalties lay. Continuing with their system of betrayal and treason, the tamkarum [merchant-moneylenders] sold the farms and villages that they had acquired through their usury swindles to the Semites from Syria. Beginning around 2900 BC, large numbers of these Amorites settled into the lands around Babylon, its surrounding towns, and around the city of Kish in the region of Akkad. As usual, they adopted the Sumerian culture and lifestyle.

But the Amorites were not fools. They could clearly see the advantages for themselves to occupy the land and the disadvantages to the Sumerian farmers. So, their natural suspicions prompted them to ask, "Why are you selling the land to us? Are you not betraying your own people by doing this?"

But the wily merchants and moneylenders, expert salesmen that they were, always had a ready answer to overcome such an objection. "What are those people to us?" they replied. "They are not our friends because they hate us and wish to do us harm. We have loaned them silver and helped them to buy land and purchase property. As mighty Sin is our witness, we have done everything that we can to help them buy the best farms and the finest orchards. But still they hate us for our goodness and generosity because they are full of hatred. But you are our friends, so we will give our friends a good deal in buying the land."

And so, the bargain was made. The Amorites had no reason to hate the Sumerian moneylenders, yet. So, they accepted the offers of cheap land. And to prove their friendship and generosity to the new immigrants, those Amorites who could not afford the full price, the tamkarum let them buy on time at low interest rates. Like blood-sucking fleas, the moneylenders jumped from their old victims who hated them onto their new victims who innocently accepted the moneylenders as their friends and guides and mentors. The ancient snake, once again with soft words and low interest rates, coiled around its prey. Its bite would come later.

By 2750 BC, these Semites had had 150 years to increase their population through birth and immigration and to fully absorb the Sumerian writing and culture. Just as a modern alphabet can be used to write many different languages, so too was the cuneiform characters used by those ancient people to write their own language. They retained their own language which is called by the name of the region of their greatest power, Akkadian. These Semitic Akkadians, with their high birth-rate and the increase from the immigration and settlement of their wandering tribes, became the most dominant people in the region.

Up until that time, the southern lands of Sumeria had never been a unified country. It was a region that had had many city-states, each of which controlled their own territories. These territories had been gradually falling into the hands of the moneylenders and merchants over a period of five hundred years as the Sumerian Swindle worked its relentless fraud. By 2500 BC most of the land of Sumeria was privately owned while the remainder was owned by the temples and the palace.

These city states were rather small, so small, in fact, that between many of these city-states, from the top of the ziggurat in each city, one could look across the plain to the distant ziggurat of the neighboring city-state. The Early Dynastic inscriptions of Sumeria are full of references to battles between

these squabbling city-states. The Sumerians were a people who insisted upon their individual rights and were quick to haul an opponent before a judge in lawsuits concerning the very same issues that modern people also find to be worth the fight: disputes over lands, boundaries, inheritance, rents, loans, marriage and divorce, and every conceivable argument. And what they argued over between individuals was also carried across city boundaries into the bordering city state.

An example of these squabbles was between the city-states of Lagash and Umma. The city of Lagash was set in the middle of a most fertile region crisscrossed with small irrigation canals fed from two large canals connecting the Tigris and Euphrates Rivers. In antiquity these big canals ensured to Lagash not only bountiful crops but also a thriving river-borne trade and in consequence considerable material prosperity. Such economic and social stability provided conditions in which a dynasty founded there by Ur-Nanshe (~ 2500 BC) was able to rule in unbroken succession for over a century. The city of Umma was the residence of the grain god, Shara, so its own agricultural dependence upon the canal system was obvious.

Umma lay to the north of Lagash and was situated on the same two big canals. The direction of flow of the canals being from north to south, Umma was in a position to interfere with the water supply of Lagash, and this gave rise to conflicts between the two cities on a number of occasions. It is the documents recording the circumstances of such events which provide our first substantial historical narratives, beginning in the period shortly after 2500 BC. The earliest of these are some inscriptions of Eannatum, third ruler of the dynasty of Lagash and grandson of Ur-Nanshe. Notably among these is a stone relief set up to mark his defeat of Umma. The monument is known as the Stele of the Vultures from the gory details shown of carrion birds fighting over the entrails of the slain after the battle in which Eannatum led his city to victory. A little later, a cone-inscription of Entemena, Eannatum's nephew, gives a history of the conflict between Umma and Lagash for several generations up to his time. [68]

Mainly, the fights between city-states began over land and water. In the treeless and unremarkable landscape of Mesopotamia where there was nothing to define boundaries other than dry ditches and water-filled canals marked off with boundary stones, the land boundaries and the water rights were often in dispute. These arguments between city-states led to fist-fights, village brawls and wars. Wars led to the enthroneing and the throwing down of kings.

In prosperous Lagash, the tamkarum [merchant-moneylenders] had become the dominant property owners in the state after 500 years of the Sumerian Swindle. Very few free men could claim to own their own lands. Most were required under the alternative of starvation to work the foreclosed properties owned by the moneylenders. Those who fell victim to the Sumerian Swindle were reduced to servitude and slavery. Although the Sumerian Swindle "had always been here", the people accepted its legitimacy although they didn't like its result.

The dispossessed and enslaved people were numerous enough that their voices could be heard. In a dissatisfied and rebellious mood, the people demanded a change. Too many proud and free farmers had been reduced to slavery along with their wives and children through the moneylenders' swindles. Too many daughters and sons had been turned into prostitutes in the moneylender's whore houses and as moneylender's sex slaves. Too many old people had been thrown out of their houses to starve and be eaten by dogs and wild pigs. The rich were very rich and the poor were not only very poor but were also increasing in numbers.

The poor prayed to their gods and beseeched the temple priests for aid. The priests offered what aid they could to the poor but the problems caused by the Sumerian Swindle required both religious and political remedies. The priests could not solve the problem alone primarily because the temples also practiced the Sumerian Swindle.

The temples had been practicing the Sumerian Swindle for so long that it was an unquestioned fact of life simply because it "had always been here". Because everyone in Sumeria accepted the legitimacy

of the Sumerian Swindle, its methods were never criticized. Though they tried to help their people, the temples did business as usual because such methods for the past 1,000 years “had always been here” and because the contracts between the moneylenders and their victims were written on the clay tablets and sworn before the gods to be agreeable to all parties. And so Secret #5, “The debtor is the slave of the lender”, was a mechanism that brought both debt slaves and wealth into the temples of the gods where the debt-slaves were cared for. It was the debt-slaves of the perverted and greedy tamkarum [merchant-moneylenders] who rallied against their cruel masters.

At that time, some of the temple lands were rented on a share-cropper basis. A rent equivalent to one-third of the crop was paid, one-sixth of it in silver and the rest in kind. With this temple-mandated price, even here, where the poor share-cropper had to pay one-third of his crops to the landlord, the Secret Fraud #4 of using silver as a part of the payment prolonged the man-years of labor required of the share-cropper. The crops alone would give the landlord a profit but when one-sixth of that payment had to be made in silver, the share-cropper was put in danger of being victimized with the Sumerian Swindle. Under Secret Fraud #4, “Loans of silver repaid with goods and not with silver, forfeit the collateral.” If money was tight, that is, if silver was in short supply, even if he could pay all of the rent in crops, he would still become enslaved to the moneylenders and landlords if he could not obtain enough silver from other sources. Great wealth and great abuses of the power that wealth can buy, became commonplace in Lagash.<sup>[69]</sup>

In this city state of Lagash, the dissatisfaction of the poor was championed by a pious leader named Urukagina (2351-2342 BC) who became king with the backing of the temple and the approval of the people. Under his pious leadership, the ancient and natural class system of priest-king-merchant-worker was re-established among the people of Sumeria who had been reduced to poverty and slavery by a thousand years of money lending. No king could become a king in Sumeria without the approval of the gods. The gods expressed their approval through the temple and the priests. The laments of the people had been heard by the gods, the gods gave their approval to the priests, and the priests passed along this approval to Urukagina who “took the hand of the god” in the temple and became king and champion of the People.

Urukagina understood the divine way of life whereby man was created as the servant of the gods and not the servant of the moneylenders. He could see with his own eyes the evil effects that the moneylenders had on society. He questioned the dictum that just because usury and debt-slavery “had always been here,” longer than anybody could remember, that it should continue to be here. And he listened with compassion to the cries and suffering of the people.

Although Urukagina was the world’s first social reformer, everything that can be discovered about his changes in society are found in the cuneiform inscriptions that he left. He decreed that “since time immemorial” evil men had been undermining the original “divinely decreed way of life”. He wrote that all of the leaders of society – priests, administrators, powerful men, and even the ensi (“governor”) and their extended families – were not serving the people as the just and good servants of God but were acting solely for their own benefit. As a true servant of god, Urukagina swore to Ningirsu, the god of rain and irrigation and the patron god of Lagash, to bring justice to the land.

Like every good leader even up to the present day, he could see the effects of the Sumerian Swindle but did not identify the cause, itself. He identified the blatant abuses of power but he did not recognize the secret workings of the Sumerian Swindle that was the driving force behind much of the abuse. He noted such abuses of power as the seizure of property and the enslaving of debtors by temple officials and moneylenders, all working in collusion with corrupt judges. He saw that the greed for gain had blinded many people from their duties to God. In his inscriptions from 2350 BC, he stated:

“Since time immemorial, since the seed grain first sprouted forth, the head boatman had the

boats in charge for his own benefit, the head shepherd had the asses in charge for his own benefit, the head shepherd had the sheep in charge for his own benefit; the head fisherman had the fishing places in charge for his own benefit. The incantation-priest measured out the barley rent to his own advantage....the [temple] oxen of the gods plowed the gardens of the governor; the gardens and the cucumber fields of the governor were in the best fields of the gods; the asses and oxen of the priests were taken away by the governor. No barley rations of the priests were administered by the men of the governor.... In the garden of a muskenum [Have-Not] a priest could cut a tree or carry away its fruit. When a dead man was placed in the tomb, it was necessary to deliver in his name seven jars of beer and 420 loaves of bread. The priest received one-half gur [about fourteen gallons] of barley, one garment, one turban, and one bed. The priest's assistant received one-fourth gur of barley.... The workingman was forced to beg for his bread; the youth was forced to work in the temple factories for free. The houses of the Governor, the fields of the Governor, the houses of the Governor's wife, the fields of the Governor's wife, the houses of the Governor's children, the fields of the Governor's children – all were joined together side by side. Everywhere from border to border there were the priest-judges ....Such were the practices of former days.”

What Urukagina was observing was the blatant destruction of Society by individuals through their selfish monopoly over resources. By 2350 BC, the greed of the muskenum [merchant-moneylenders] had thoroughly corrupted Sumerian society. The Sumerian Swindle had reduced the workers to begging for their rations while the workman's children had been forced to work in the factories for free to pay off the debts of their fathers. And above this starvation and poverty stood the awilum [the Haves] taking more than they needed and giving less than they should while growing fat from the labor and wealth of the poor. To right these wrongs, Urukagina removed corrupt officials.

He “removed the head boatman in charge of the boats. He removed the head shepherd in charge of the asses and sheep. He removed the head fisherman from the fishing places. He removed the head of the storehouse from his responsibility of measuring out the barley ration to the incantation-priests.... He removed the palace official in charge of collecting the tax from the priests....The houses of the Governor and the fields of the Governor were restored to the god Ningirsu. The houses of the Governor's wife and the fields of the Governor's wife were restored to the goddess Bau. The houses of the Governor's children and the fields of the Governor's children were restored to the god Shulshaggana....Everywhere from border to border no one spoke further of priest-judges....When a dead man was placed in the tomb, (only) three jars of beer and eighty loaves of bread were delivered in his name. The priest received one bed and one turban. The priest's assistant received one-eighth gur of barley....The youth was not required to work in the temple factories for free; the workingman was not forced to beg for his bread. The priest no longer invaded the garden of a humble person....”

These priest-judges were a type of con artist who claimed to speak for the gods and to pass judgment upon the People based solely upon their alleged holiness and special communications with the gods. They would witness “sins” and “transgressions against the gods” and their particular scam was to tell their god-fearing victims that the sins could only be extinguished through special sacrifices and prayers that the priest-judge would make on their behalf. Of course, the priest-judge treated himself to the sacrificed foods and enriched himself with the sacrificed goods. Urukagina did away with their frauds. But as you shall see in Volume II, The Monsters of Babylon, the priest-judges became a favorite monopoly and swindle of the Jewish rabbis.

Urukagina decreed that:

“If a good ass is born to a muskenum [Have-Not] and his overseer says to him, ‘I will buy it from you,’ then if he wishes to sell it he will say, ‘Pay me what pleases me,’ but if he does not wish to sell, the overseer must not force him. If the house of an awilum [Haves] is next to the house of a muskenum [Have-Not], and if the awilum says to him, ‘I wish to buy it,’ then if he wishes to sell he will say, ‘Pay me in silver as much as suits me,’ or ‘Reimburse me with an equivalent amount of barley.’ But if he does not wish to sell, the powerful man must not force him.”

After 1000 years of the Sumerian Swindle being used by the moneylenders to betray their people, Urukagina freed the Sumerian inhabitants of Lagash from usury, burdensome controls, hunger, theft, murder, and seizure of their property and persons. He established freedom. The widow and orphan were no longer at the mercy of the rich and powerful. It was for them that Urukagina made his covenant with the god, Ningirsu. While Urukagina was reforming the temple, he was rebuilding it as well as the other shrines in Lagash. He is the first ruler in recorded history who tried to establish freedom and equality through reforms in society and in government.

But these abuses “had always been here” and the awilum [Haves] and tamkarum [merchant-moneylenders] who profited from swindling their neighbors and abusing their power also “had always been here”. They were not about to let a religious reformer take away their material wealth without a fight.

While good king Urukagina served the gods and the people, the tamkarum [merchant-moneylenders] ruthlessly served themselves with a vengeance fueled by greed. They profited from the Sumerian Swindle and the corruption to society that it brought. They did not want good kings and good priests ruling over them because they enriched themselves more when the kings and priests were evil and corrupt. They benefited immensely from Secret Fraud #6 of the Sumerian Swindle: “High morals impede profits, so debauching the Virtuous pulls them below the depravity of the moneylender who there-by masters them and bends them to his will.” Thus, blackmail works when bribes cannot. But the moneylenders could not corrupt the virtuous king Urukagina, a man of god. He had the holy priests and the people on his side, so the tamkarum [merchant-moneylenders] could not oppose him openly for fear of the people.

In the city-state of Lagash, the temple was the only owner of large properties other than the moneylenders and merchants. Without the blessing of the temple priests, Urukagina could not have seized power. Obviously, within the priesthood there most certainly were holy men who objected to the abuses practiced by their fellow priests. That in his piety and gratitude, Urukagina would bestow gifts and wealth upon the temples probably had something to do with such a temple-backed rebellion because considerations of finance played a big role in all of the temples of the ancient Near East. These temples were great industrial, commercial, agricultural and cattle-raising establishments in addition to being the center of religious worship for all of Sumeria. Cynics may say that considerations of “what the god wanted” were directly tied to considerations of what was most profitable for the temple, but in fact, the temples were also repositories of wisdom and mercy. The priests could see the great hardships that were being forced upon the people by the ever-increasing wealth and the ever-increasing power of the tamkarum [merchant-moneylenders]. And they could see that such abuses were not “the straight path” in the eyes of God.

The chief god of Lagash was Ningirsu, both a grain god and a god of war. This god was needed for such a city. For centuries, the city-state of Lagash had battled with the Elamites to the southeast and the tribes from the mountains to the east. They had had to enforce their boundaries with the Semite cities to the north in Akkad. The spirit of Lagash can be seen in its coat-of-arms: a lion-headed eagle with wings outspread, grasping a lion in each talon. But regardless of its fierce nature, the fiercest people in Lagash were the moneylenders who had been ruthlessly enslaving and disenfranchising their own people since

the Sumerians had first learned the Sumerian Swindle nearly a thousand years previously.

Urukagina was the first reformer in world history to learn to his woe the wrath of the money lenders. As a pious devotee of the gods, his power came from the temple. He was a reformer more than he was a military general. His devotion was to his god and to his people. He followed the Mandate of Heaven in righting wrongs and protecting the weak. Those people who did not have land, he took the land of the moneylenders and returned it to the poor and the disenfranchised. Those people who had been sold into bondage by the moneylenders, he freed them and returned children to their parents and wives to their husbands. He took away from the money lenders their debt slaves and much of the property that they had swindled. And he confiscated much of the lands that they had stolen. He returned all of this to the people. And he did all of this with the blessings of the priests and the gods of Lagash.

In Mesopotamia, every city had its own god. The god of Lagash was not the god of the other cities because the people of the entire ancient Near East believed that the gods had their own territories and resided in their own personal cities.

Passing through all of these cities throughout the Near East and across the Mediterranean and Persian Seas, throughout the deserts of Arabia, across the waste lands of the far north and the Iranian plateau to the east, were the far flung trade routes of the money lenders and merchants. The boundaries of the city-states had limits but the boundaries of the moneylenders and merchants were bigger than all of the city-states combined. The city-states were local and national in scope. The horizon of the moneylenders and merchants was international and stretched far beyond the borders of any state. The states were wealthier and more powerful than the moneylenders but the city-states were like a powerful insect in the web of a spider. Just as the insect is subdued little by little with entangling threads of silk, so too were the city-states subdued as they depended upon the trade routes for their wealth and power. These routes were controlled by the merchants and moneylenders.

So, when Urukagina confiscated the property of the tamkarum [merchant-moneylenders] and gave it back to the people, he unleashed upon himself an unforeseen wrath by a secretive, cunning and cruel gang of swindlers. The secretive guild of the tamkarum [merchant-moneylenders] could either be good citizens and kindly neighbors to their people and acquiesce to the confiscation and loss of their wealth or they could resist. By this time, after nearly a thousand years of wealth gained by subterfuge and deceit and ruthlessness, the moneylenders were not about to be good citizens or good neighbors. The tamkarum [merchant-moneylenders] had never been honest and they had never been good. They had always been greedy, acquisitive, avaricious, ruthless, cruel, secretive and murderous.

Every occupation in Sumeria had its own professional guilds or social clubs that were open only to members of each particular craft. It is natural for people to congregate around similar interests. A modern day knitting club or coin club or Model-T Ford club is an identical idea to the clubs and guilds that have been a part of Mankind since prehistoric times. Within the club, members can share information and material resources, talk about areas of mutual interest, and share techniques that benefit the group. Such guilds allowed them to sell more efficiently their particular products to outsiders at a profit. Guilds of brewers, smiths, and other trades were organized under an administrator, as part of the palace or temple organization. [70] These guilds were not only very ancient social frameworks but many of them were very secretive in nature, just as they are today.

As organized institutions, the guilds not only provided capital for investment but also time and freedom from economic pressures for craftsmen to experiment and produce new inventions. Though crafts were usually taught orally, cuneiform tablets have been found such as The Farmer's Instructions as well as instruction manuals on horse-training, glass making, cooking and beer brewing. The technical terminology of the craftsmen were recorded on these tablets along with the caution to "Let the initiate show the initiate; the non-initiate shall not see it. It belongs, to the tabooed things of the great gods." [71] Secrecy was an important part of such craftsmen's guilds as glassmaking and leather tanning where secret

recipes and methods gave these guild members an economic advantage over other guilds in other cities and over private individuals. Secrecy was of even greater importance among the guilds of tamkarum [merchant-moneylenders] where the methods of the Sumerian Swindle and the cunning skills of the merchant gave them an economic advantage over both citizens and kings.

Merchants had their own guilds of both a general nature as well as specialty guilds for merchants who dealt in particular goods such as copper merchants, spice merchants, wool merchants, grain merchants, boatmen, brick dealers, etc. Trades were passed from father to son so that family connections tended to concentrate members of the same craft into one part of a city. [72] But the professional moneylenders did not have to congregate in any one particular place other than where money was to be found, which was everywhere. Unlike brick makers or bakers or boatmen who were tied to places where the convenience of transportation and logistics worked in favor of all, the moneylenders could congregate wherever they chose. So, they could call their meetings secretly anywhere and locate their guild halls in unobtrusive locations.

Of all the guilds in ancient times up to and including the present day, the most secretive and the most difficult to enter was the Guild of the Moneylenders. In the first place, the basic commodity that they dealt with was silver and gold which were both very valuable as trade goods as well as easily concealed and quickly stolen if not guarded. The mud-brick houses and shops of Mesopotamia could be burgled merely by a man digging through the dirt walls with a pick and shovel. So, secrecy and the hiding of valuables was very much a part of the moneylenders' methods.

From the earliest times, they strove to attain Secret Fraud #7 of the Sumerian Swindle, which is: "Monopoly gives wealth and power but monopoly of money gives the greatest wealth and power." The moneylenders had learned that if they were to make the biggest profits, then their trade had to be a monopoly. It would not be a lucrative business if one moneylender loaned at interest rates of fifty-percent while another loaned at rates of ten-percent. Of course, both interest rates would produce a profit. But money lending is not the kind of business where competition increased quality of the product and there-by reduced prices to the consumer. Competition between moneylenders tended to chase all of the borrowers to the lowest loan rates. And in a competition for customers, lowering rates could only lead them all into loaning money for zero interest and thereby returning Society to its natural order.

So, they formed guilds and from these guilds they created cartels for the control of interest rates throughout Mesopotamia. There were moneylender guilds in every city in Mesopotamia, all inter-connected as guild brethren, who maintained the same interest rates from city to city. They could compete with one another for customers but they did not profit by competing with one another for the lowest interest rates. Though the tamkarum [merchant-moneylenders] were all citizens of different city-states, they were also secretly in collusion with one another as guild-brethren.

The money lender guilds were established in every city in the ancient Near East. They were secret societies not only because of the swindles that they conspired but also because of the danger of bandits and thieves and the tax collectors of the king. Outsiders were just that, outsiders. Whether new members were accepted straight away or with a variety of rituals and monetary donations, was determined by the particular city's guild. Their personal body guards served the additional tasks of aggressive loan collectors and strong-armed goons who could be used for seizing goods and lands and shackling debt-slaves as forfeited collateral. The moneylenders did not have to dirty their hands. They could hire plenty of gangsters to coerce the debtors from among both the awilum [Haves] and the muskenum [Have-Nots].

Every trade guild had its own patron deity. The brick maker's god was Kulla. The love goddess Inanna (later named Ishtar) was the patron deity of brothels and beer taverns. The patron deity of the moneylenders was the Moon God, Sin. This was not a bright god like Shamash, the Sun God, who was limited to only half the day. The Moon God lived in both the day and the night sky and was mysterious and full of secrets. His "day" began in the evening and he reigned throughout the night, a time when

debt-slaves were captured and properties confiscated. The Moon God was the god of both the city of Ur in Sumeria and the city of Harran in Akkad. Both of these were major guild cities of the moneylenders and important cross-road cities for the merchants. Both Ur and Harran were the central terminals of the major trade routes. So, they also had located at each, the major temples for Sin, the Moon God, the god of the tamkarum [merchant-moneylenders].

Once Urukagina began his social and ethical reforms and returned the swindled properties to the People and re-united the enslaved families, the tamkarum [merchant-moneylenders] called upon all of the might of their Moon God, Sin, to avenge their losses. They met in secret places with their guild brothers to plan strategy. The moneylenders of Lagash realized that their guild brethren from cities far outside of the territories of Lagash would see a similar fate occurring to their own wealth if the confiscations by Urukagina were not reversed. They all made their profits by swindling the poor and the ignorant and they did not want Urukagina's reforms to become popular with the poor and the ignorant in other city-states, too. None of them made their money from one city-state alone. All of them were intertwined in business and marriage ties all along the trade routes. They understood that by uniting in inter-state business guilds, they had a greater influence over kings than did any individual guild within a city-state.

True, the kings and the priests and the people had greater power than the moneylenders and merchants. But the tamkarum [merchant-moneylenders] began to understand that although they only had wealth at their command, that this wealth could buy influence over kings and priests. And these kings and priests directly controlled both the people and the state. Wars could be fomented with the money used to corrupt kings and debauch the priesthood. Secret Fraud #6 again came into play, "High morals impede profits, so debauching the Virtuous pulls them below the depravity of the moneylender who there-by masters them and bends them to his will."

What's more, this power of money was international and reached far beyond the borders of any one state. So again, the tamkarum [merchant-moneylenders] were finding that their control of wealth gave them control of both kings and people. It was from this time in 2350 BC that Secret Fraud #12 of the Sumerian Swindle was developed: "All private individuals who control the public's money supply are swindling traitors to both people and country." But treason was not a character flaw new to the tamkarum because for them treason was not a flaw, rather, it was a business technique.

In Secret Fraud #12, the moneylenders and merchants knew how to betray the People and steal their property. They knew how to make the People work in the fields and give the moneylenders the fruit of their labor. They knew how to make the daughters and sons of the citizens into slaves to serve them both menially as servants and sexually as whores. And it was all accomplished with the simple principle of lending out two pieces of money and then asking the impossible – that three pieces of money be returned. It was in ancient Mesopotamia that all of our modern bankers and financiers got their start in betraying the people of the world and destroying Mankind.

To begin the conspiracy to regain their confiscated wealth, the tamkarum [merchant-moneylenders] did what most traitors of every country do, they approached the worst enemy of Lagash. His name was Lugalzagesi, the governor of the city of Umma.

Umma was only 29 kilometers from Lagash. Over the centuries the two cities had fought many times over land and water rights. Umma was a natural choice in allies for the merchant-moneylenders because of the ancient animosity between the two cities. Nisaba, the goddess of scribes and grain, had her main temple at Umma. The scribes were aligned with the tamkarum [merchant-moneylenders] because they offered the scribal guilds the most employment and the richest rewards. The grain merchants of Umma were also aligned with the tamkarum [merchant-moneylenders] of Lagash because they profited so much in mutual businesses. None of the awilum [Haves] of Umma wanted to see a general return of confiscated property to the rightful owners as had happened in Lagash. All of them wanted to make sure

that the reforming ideas of Urukagina did not spread to their own dispossessed muskenum [Have-Nots] and debt-slaves. So, the tamkarum [merchant-moneylenders] from Lagash had plenty of sympathetic allies among the trade guilds of Umma and its surrounding towns. The awilum [the Haves] of all of the city-states of Sumeria were alarmed by what Urukagina had done for his people. As a unified Treasonous Class, the scribes and the greedy awilum [Haves] of Umma aligned themselves with the tamkarum [merchant-moneylenders] of Lagash.

Citing past military defeats and religious differences to Lugalzagesi, the governor of Umma, and warning him that the reforming ideas of Urukagina would spread to his own people if something wasn't done to stop it, the moneylenders offered their financial backing if a war against Lagash could be waged. All they asked for was that their loans be repaid-at-interest from the spoils and that their confiscated properties in Lagash be returned to them. The ambitious Lugalzagesi of Umma agreed. With the war chest provided, he was able to pay and equip a large army and to defeat Lagash in 2375 BC.

While Lugalzagesi harangued the people with histories of how Lagash had defeated them in the past battles, the priests of Nisaba stirred up the people with lies and prevarications of how Urukagina had broken the ancient laws of land ownership, how he had stolen the temple property from the priests, how he had stolen the slaves away from their owners, how he had insulted Nisaba, the god of scribes, by smashing the legal contracts of the moneylenders and landlords. Even though Urukagina had freed the people from debt, the illiterate and ignorant people of Umma were convinced that their leaders were telling them the truth because that was "how it had always been". The leaders decreed and the people obeyed because in kind-hearted trust, the people believed that their leaders were telling the truth. The educated and the wealthy were leaders of the illiterate and the poor. The educated and wealthy sought their happiness in wealth rather than righteousness before God, so they betrayed the illiterate and poor. The corrupters deceived the innocent. And with the moneylenders' financing, Lugalzagesi hired the impoverished laborers from the surrounding countryside and the tribes from the Zagros mountains as soldiers in his mercenary army. The rich hired the poor to fight for them in exchange for grain and loot. Grain was cheap pay that the poor would eat and then have nothing. The loot was also cheap pay since it had cost the tamkarum [merchant-moneylenders] nothing and they would eventually swindle it away from the poor along with their freedoms.

In Lagash, the reformer Urukagina was a king of the people, not a conquering king intent upon empire. In this, the wily moneylenders had read his character well. He was interested in freeing his people from oppression and slavery but he was not prepared to fight a war with anyone. As a religious man, he did not have the ruthless heart to slaughter the people of Umma who were just as disenfranchised as his own people in Lagash had been. He had spent his time as king in rebuilding and refurbishing the temples and re-establishing a religious way of life for his people where God was the first consideration and the welfare of his people was the first duty of the king just like in the olden days a thousand years before. To work so hard to free his people from the slavery of the moneylenders and then to see an army of equally enslaved peasants led by the same moneylenders beating at his gates, was too much for him. He did not have the heart for battle and offered little resistance.

After only eight years of Urukagina's rule, the army of Umma led by its governor, Lugalzagesi, attacked Lagash, burnt the shrines, and carried off the divine image of Ningirsu. Lugalzagesi burned, plundered, and destroyed practically all of the holy places of Lagash. The temples that Urukagina had rebuilt and furnished with gold and silver, Lugalzagesi seized and destroyed. It was a rare thing for Sumerians to attack the temples even of their enemies. But these holy temples and their priests had backed Urukagina and had been behind the uprising against the wealth and criminality of the tamkarum [merchant-moneylenders]. And so the temples were destroyed and looted so that Lugalzagesi could avenge the moneylenders and repay his war loans from the plunder stripped from them. Thus, the moneylenders were avenged and their losses were returned to them plus interest from the looting of

Lagash.

With this looted wealth and the enthusiasm of an army of impoverished peasants and fierce tribal mercenaries who were eager for even more loot, Lugalzagesi went on to conquer the Semite city of Kish in the north where he killed Ur-Zababa, the king of Kish. This void left in the leadership of Kish was to prove to be Lugalzagesi's undoing. But defeating Kish was an important strategy to protect his back for his future campaigns and to keep the king of Kish from taking over the lands that were no longer being defended by a defeated Lagash. Then, he turned south and conquered the rest of Sumeria, unifying it under his kingship and making himself the king of all Sumeria with his capital city at Uruk.

Uruk (biblical Erech) was the city where the sky-god, Anu, had dwelt, the god of heaven, lord of constellations, king of the gods, he who dwelt in the highest heavenly regions. Later, this position was absorbed by Enlil, the main god of Uruk. It was believed that Enlil had the power to judge those who had committed crimes, and that he had created the stars as soldiers to destroy the wicked. The goddess Inanna (Venus or Ishtar) also had her temple in Uruk where the slave girls who had been seized by the moneylenders were sold in the brothels or dedicated as the temple prostitutes of Inanna. And so, Lugalzagesi felt that such a city, filled with debt-slaves and whores, befitted such a great king as himself.

With Kish out of the way, and the cities of Sumeria under his rule, he claimed that all foreign lands were subservient to him "from the Lower Sea along the Tigris and Euphrates Rivers to the Upper Sea," that is from the Persian Gulf to the Mediterranean. Lugalzagesi claimed that he had unified Sumeria and controlled the trade routes from the Mediterranean to the Persian Gulf. But these trade routes which he claimed to control were the very routes that extended far beyond his territory and beyond his power. These routes were traveled by, and best known to, the moneylenders and merchants. He could claim to be the king of a large empire, but his claims were based upon his control of Sumeria while the trade routes that served Sumeria were serviced by a power that he did not possess and did not understand, the very power that had financed his war against the good king Urukagina.

With Urukagina's reforms smashed, the tamkarum [merchant-moneylenders] were free to enlarge the limits of their secret and subterranean power. For the first time, these secretive guilds could see the great possibilities and profits that could be realized by manipulating the kings and ministers while disguising themselves as advisors, financial councilors and subservient moneylenders to kings. By working with secret guile, they could create positive and profitable changes in their mutual fate.

Before the overthrow of Lagash, the tamkarum [merchant-moneylenders] had busied themselves with business. The buying and selling and slave trading and moneylending had proven very profitable to them. But now with their coffers filled with the loot of conquest and their social prestige raised by the grateful Lugalzagesi who had proclaimed himself king of Uruk and all of Sumeria, they realized a new source of wealth and power for themselves. They began to understand the huge profits that could be made from war.

Lugalzagesi's "empire" did not long endure. The huge profits realized by the moneylenders of Sumeria did not go unnoticed by the moneylender guilds of the north. The northern trade routes controlled by Sumeria were not tightly held and those that ran through Sumeria were worked by the moneylender guilds and the merchants within Sumeria. Lugalzagesi's so-called "empire" was, from the very beginning, sapped and undermined by the Treasonous Class.

After two decades of successful rule over all of Sumeria, Lugalzagesi was defeated in battle and brought in a neck stock to the Ekur gate of Nippur to be reviled by all who passed by. He was reviled not because he was a loser in battle but because he had robbed and desecrated the temples of Lagash. So, as a public humiliation, he was dragged like a dog and tied to the gates of Nippur, the holiest city in Sumeria. His conqueror was Sargon of Kish.

Lugalzagesi's reign (2340-2316 BC) marks the end of the Early Dynastic phase in Sumeria. [73] After this time, the balance of power begins to totter and shift away from the Sumerians and toward the

Semites of the north whose capital city was Kish and whose moneylenders were a more ruthless variety. These moneylenders had no fraternal sentiments toward their fellow moneylenders in Sumeria because where profits are at stake, blood is thicker than water.

The Semitic moneylenders of Kish were not Sumerians. Although they had their own moneylender guilds which were allied with all of the other moneylender guilds in Sumeria and with the rest of the ancient Near East, they had not shared in the looting of Lagash. They had lost much in Lugalzagesi's looting of Kish from where their silver and valuables had been carried off to Sumeria. It was among the Semites of Kish that Secret Fraud #9 of the Sumerian Swindle was perfected, that is, "Only the most ruthless and greedy moneylenders survive; only the most corrupt bankers triumph." Only the most ruthless and greedy moneylenders survive because, as time goes by, and the relentlessly increasing sums of the Sumerian Swindle multiply, the most ruthless banker must destroy the weaker and feast upon the remains.

### 2334 BC. Sargon Gains Control of Sumeria

The city of Kish has a history that goes back to pre-literate times. Because it was situated away from the more densely populated regions of Sumeria, it was settled by the Semites from the Syrian desert who entered that less inhabited part of Mesopotamia from the north and west around 2900 BC, several hundred years after the Sumerians had arrived in the region. Like all other people who settled in the Fertile Crescent, they absorbed the older Sumerian culture and made it their own. They wrote their Semitic language with Sumerian cuneiform characters and they worshipped the same gods and followed the same cultural patterns that "had always been here."

Because the Semitic Amorites who settled this region built their culture based upon what the Sumerians had already created, nearly everything was Sumerian in origin but with embellishments of a Semitic style. While Sumeria continued to be a thriving and prosperous culture to the south, the Semites in the area of Babylon and Kish built up their own independent strength and power.

After Umma's governor, Lugalzagesi, over-threw Urukagina of Uruk and killed king Ur-Zababa of Kish, Ur-Zababa's chief minister and cup-bearer took over the kingship of Kish. The cup-bearer's name was Sharrum-kin, known to us as Sargon.

Sargon the Great (2334-2279 BC) was the first of the ancient personages who was given a divine beginning which, more than a thousand years later, the Jews plagiarized for their own myths about Moses. According to one tradition, Sargon's father was unknown, which meant that he was of humble birth. One story, as found in "The Legend of Sargon" written around 2300 BC, gives him a peasant origin:

"Sargon, the mighty king of Agade, am I.  
My mother was a lowly; my father I knew not.  
The brothers of my father loved the mountain.  
My city is Azupiranu, which is situated on the bank of the Euphrates.  
My lowly mother conceived me, in secret she brought me forth.  
She placed me in a basket of reeds, she closed my entrance with bitumen,  
She cast me upon the river, which did not overflow me.  
The river carried me, it brought me to Akki, the irrigator.  
Akki, the irrigator, in the goodness of his heart lifted me up;  
Akki, the irrigator, as his own son....brought me up;  
Akki, the irrigator, as his gardener appointed me.  
When I was a gardener the goddess Ishtar loved me,  
And for four years I ruled the kingdom...." [74]

Other legends of Sargon claim that he was the illegitimate son of a priestess of Kish. Since the king was the chief representative of God, the priests and scribes created the necessary divine link in the legend of Sargon. The legend told that Sargon was the son of a high priestess who bore him secretly because she was prohibited from having sexual relations with a man. A high priestess was often of royal lineage and often the consort of a god. [75] Although his origins are uncertain, the later histories agree that Sargon served as the king's cup bearer.

The office of Cup Bearer to the King, was an important political station in the hierarchy of ancient Near Eastern politics. He who stood by the king and offered him a cup of wine was also an official taster to insure that the wine had not been poisoned. In addition, he would act as a casual body guard so that others could not approach the king too closely. Such a person would be well acquainted with the entire kitchen staff and the logistics of supplies for the palace. Also, being present during all official banquets, ceremonies and receptions of foreign dignitaries, the cup bearer of the king was privy to the most intimate secrets of kingly office. He could overhear or be invited to participate in discussions and entertainments. Such a trusted person would be asked for his advice by the king.

A cup bearer also met the various merchants who visited the palace. Such an officer of the court became educated in the far regions of the surrounding countries and gained an understanding of the strengths and weaknesses of each. The wily merchants were always alert for those who could be of use to them, weighing their characters and ambitions as carefully as weighing specks of gold.

Luxury items were important for maintaining the prestige of the royal palaces and the temples. Because of the expense and risk involved in obtaining these rare materials, their acquisition remained the business of kings and queens, powerful governors, and temple priests. All of them would deal personally with the merchants and moneylenders. Money lending and import-export were usually amalgamated within the same business families of tamkarum [merchant-moneylenders]. These merchant-moneylender families became intimately familiar with many kings and administrators over many generations. Just as they do today, these old scoundrels passed this political and personal information along to their sons so that the data base of information about the kings and their families increased and was perpetuated over generations of swindlers while what the kings knew of the money lenders remained relatively constant.

Over the centuries, both raw materials and finished products were imported to Mesopotamia from every direction, such as lapis lazuli from Afghanistan, reaching both Mesopotamia and Egypt through a complicated network of overland routes. These routes were complicated because over the millennia, the various game trails and foot paths through the mountains and deserts were expanded both to serve outlying villages and to enable caravans to out-manuever roving tribes of bandits. Flooding rivers, drought through the deserts, and mountain landslides all contributed to re-routing even the oldest trails through the wilderness. Commodities arrived by sea from East Africa, the Arabian peninsula, Iran, and the Indian subcontinent. [76] Under such conditions, trade could only occur through carefully organized and well-funded organizations. So, an individual merchant had little chance of success against the odds of Nature or in competition with the monopolistic trade guilds.

Although the palaces, temples and kings were the main customers for luxury goods, all of these goods without exception passed through the hands of the merchants and moneylenders who each and every one were members of the same trade guilds. There were no independent businessmen in those days who were not guild members. Thus, the tamkarum [merchant-moneylenders] knew as a corporate entity what the private treasures of the palace and temples were as well as the character and depth of greed of both royalty and priests. This royal inventory was collected through the generations of merchants within their extended family groups and quietly discussed during guild meetings. True, the kings knew their own people and something about the surrounding cities and territories. But it was the merchants and moneylenders who knew the surrounding territories better than the kings. This scheming group of

merchants made it their business to know everybody else's business and to profit thereby. Through their guilds and marriage connections, the business families controlled information and spy networks that were larger than that of any individual kingdom.

By the time of Sargon, these secret and subterranean guilds of moneylenders began to flex their power of the purse to control the destiny of peoples. Secret Fraud #7 of the Sumerian Swindle gave them an important advantage: "Monopoly gives wealth and power but monopoly of money gives the greatest wealth and power."

With their skills in accounting and numbers, the tamkarum [merchant-moneylenders] and their scribes could estimate to precise degrees the relative strengths of the various nations and the wealth of their kings. In an age where even the kings were illiterate and dependant upon the scribes for writing and calculating, the scribes became important sources of information and targets of corruption. Thus, what the merchants actually controlled was not just wealth but also information about resources. Besides inventories of the palace treasuries, grain field areas gave them close estimates of grain harvests, valuable knowledge when weighing the strengths and weaknesses of a kingdom. All of this information was known by the scribes. Subverting and bribing the scribes for such data, gave the tamkarum guilds military intelligence about the capabilities of every country. But they could only control the destiny of nations if they worked secretly and kept their best swindles to themselves.

To work secretly meant that only verbal orders and agreements could be made between trusted sons and guild members. Even though the vast majority of the People were illiterate, that did not prevent them from hiring a scribe to read or write their letters and contracts. By using cylinder seals and stamps impressed upon wet clay, even the illiterate could mark their possessions and seal their packages. [see [Figure 7](#)] With such a unique stamp, everybody could authenticate a legal document. When pressed into the wet clay, both these impressions and the cuneiform writing, could not be altered once the clay had hardened. Seals could be rolled on lumps of clay to seal doorways, pottery jars, and packages. Seals could be carved on stone, bone, metal, or shell for sale within the budget of every man among the awilum [the Haves]. The use of cylinder seals continued throughout Mesopotamian history.

Although the clay tablets and cylinder seals are superior even to modern paper and computer disks in terms of permanence and longevity, they did not have any privacy. Cyphers and secret codes had been used for centuries. The secret meaning of words was a standard part of the scribes' schooling. This need for secrecy brought about a new invention. Around the time of Sargon (2334-2279 BC), envelopes were invented. [Figure 8] These were flattened sheets of clay modeled around the clay tablets. The clay envelopes protected the contents from damage and fraud by safeguarding against someone moistening the clay and changing the writing. They provided a kind of "notary seal" or a "poor man's copyright" that protected the legitimacy of the contents. Sometimes the text was repeated on the envelope so you could read what was sealed inside. In the case of a dispute, the envelope would be opened and the contents examined and compared. Some envelopes opened in modern times have been found with the information written on them different from that of the tablets inside. [77] So, fraud was not unknown.

Lugalzagesi had provided the merchants and moneylenders the means of regaining their property by over-throwing Urukagina, the reformer king of Lagash. But greed is a demon that is never satisfied just as a fire is never satisfied by adding more fuel. The huge quantities of gold and silver that had been looted from the temples of Lagash gave the moneylenders new ideas for acquiring even more. This vast new source of bullion flowed into their businesses from the soldiers and laborers who had looted this wealth during Lugalzagesi's victories. For the sacking of temples as direct participants, the moneylenders could plead innocence before the gods. It was through their businesses that they gained all of this loot. Silver and gold made available to the people as war booty meant that the people had more silver to buy the grain, the garments, the beer, the prostitutes, the slaves and the luxury items that were the stock-in-trade of the merchants and moneylenders. War was very profitable to the winners. Profit meant power.

And the Treasonous Class desired ever more wealth and power without themselves being impious or subject to being cursed by the gods.

The tamkarum [merchant-moneylenders] had learned how to inveigle the poor into doing all of the stealing. Secret Fraud #20 is “Champion the Minority in order to dispossess the Majority of their wealth and power, then swindle the Minority out of that wealth and power.” Using this method, it didn’t matter whether the tamkarum [merchant-moneylenders], themselves, took possession of a temple’s wealth or not. They could avoid the curses of the gods by letting the poor soldiers loot the temples and then they could swindle the loot away from the soldiers with the Sumerian Swindle. Taking the gold from the gods was a curse, but the gold was not cursed, only the looters who took it were cursed. The merchants who took the gold from the looters were innocent.

However rich the tamkarum [merchant-moneylenders] were, only among the kings and the priests were power and prestige found. Mere merchants and moneylenders were forever spat upon and hated by the people whom they had swindled. Only among themselves did they have prestige, a prestige based upon who among them was the richest. According to Secret Fraud #9 of the Sumerian Swindle, among the moneylenders, bankers and merchants, “Only the most ruthless and greedy moneylenders survive; only the most corrupt bankers triumph.” Thus, the most ruthless and greedy of the tamkarum [merchant-moneylenders] were also the most prestigious leaders among them. In every gang, it is the most criminal who is the boss of the gangsters.

For the greedy moneylenders of Kish, Lugalzagesi had been a king for too long. His twenty-four year reign had allowed him to assemble all of the cities of Sumeria into one, single empire. This was the first time that all of Sumeria had been united in over one thousand years. But Lugalzagesi was a Sumerian and he was satisfied with being the king of Sumeria. He had been financed by the moneylenders of Sumeria to destroy Urukagina of Lagash and to eliminate the Semitic king of Kish before turning south and conquering all of Sumeria. He was happy with his victories and was not ambitious for further conquests.

But the merchant-moneylenders of Kish had lost their treasuries to him. They were Semitic Amorites, not Sumerians. Although they had absorbed the Sumerian Culture, they were of a different race and temperament and language. As merchants and traders, they were adept at seeing the strengths and weaknesses in men and of taking advantage of their weaknesses while undermining their strengths. They knew of the great wealth their guild brothers in Sumeria had gained through war. They had lost much to them. They wanted some of those profits for themselves. And they wanted their treasures returned to them.

The moneylenders found their king in the cup bearer of the former king of Kish. Like most court officials, Sharrum-kin had the manners, charisma and air of authority to make a natural leader. He knew the subtle ways of politics and court intrigue. He had the drive toward avenging his former master’s death at the hands of Lugalzagesi. And with the assurance from the moneylender’s for their unlimited financial support in buying weapons and paying for an army, he had the means of attacking Lugalzagesi at Uruk.

What’s more, he had the information from his tamkarum [merchant-moneylender] informers and merchant-spies. Sargon was apprised of the relative strengths and weaknesses of the many cities under Lugalzagesi’s rule. He knew how many men they had, how rich was their treasuries, how full was their granaries, how strong were the walls of the cities and which of the numerous kings would be willing to fight against him and which would acquiesce to his rule in exchange for liberality. All of this information was compliments of the tamkarum [merchant-moneylenders]. Vital information, indeed! Information that could only have been supplied by the tamkarum [merchant-moneylenders] who did business with all of those cities.

In addition, from the earliest days in pre-literate times, none of the city states of Mesopotamia had kept standing armies. Their armies consisted of the ordinary citizens – farmers, fishermen,

brickmakers, court officials and city governors – assembling whenever there was a threat. Mankind had not reached such huge numbers in population that necessitated standing armies as protection against other armies in other countries. When threats of war between cities seemed imminent, it was simply a matter of sending runners to outlying villages and criers throughout the cities to assemble enough farmers and fighters to go to battle. While supplies were drawn in and city gates were shut, the populace secured themselves behind their city walls of mud brick. Although this was “how it had always been”, this ancient Sumerian system was about to change.

Sargon kept secret his war preparations. With sufficient financing and access to the tamkarum [merchant-moneylender] trade routes, he did not need to do business with the Sumerian cities in the South for his supplies but could buy directly from the Semitic cities far to the north and west, away from the knowledge of Lugalzagesi. Directly to the west of him on the Euphrates was the city of Mari which was a major manufacturer of copper and bronze implements and weapons. After all, this was still the Bronze Age and such weapons could be bought through the tamkarum [merchant-moneylender] monopolies at Mari without raising suspicions. Once his army was armed and trained, Sargon struck swiftly, attacking Uruk and dragging away Lugalzagesi like a dog in a neck stock to be tied to the gates of Nippur.

While Lugalzagesi had fought against each of the Sumerian city states in order to defeat them, Sargon used politics to win most of his victories. First, he demonstrated his military might by defeating Lugalzagesi at Uruk. He then turned to the other cities of Sumeria. To those kings who refused to acquiesce to his rule, he fought against and defeated them in battle. But those kings who agreed to accept his rule, he granted them their kingships intact and their cities as their own as long as they paid tribute and maintained Sargon’s own relatives and trusted friends as resident advisors in the palace.

Sargon the Great was a brilliant military leader as well as an innovative administrator. Sargon was the first king to unite all of Mesopotamia, both the north (Akkad) and the south (Sumer) under one ruler. His Akkadian empire became a prototype for later kings. Sargon’s policy was to destroy the walls of cities within his empire, thus depriving potential rebels of strongholds. He also took members of local ruling families to his capital as hostages. If the city governors were willing to shift their allegiance, Sargon kept the old administration in office; otherwise, he filled governorships with his own citizens and appointed only Semites to high administrative positions. In this way, he encouraged the collapse of the old city-state system and moved toward centralized government, backed by reliable garrisons. [78] Sargon installed military garrisons at key positions to manage his vast empire and to ensure the uninterrupted flow of tribute. And he was the first king to have a standing army.

In the scribal records, thirty-four battles are recorded with the victorious Sargon gaining control not only of Akkad but of all Sumeria on his way to the Persian Gulf where he washed his weapons in the sea in a ritual commemoration of his victories. On the way back, he completed his conquest of southern Sumeria. Sargon then turned west and north, traveling along the trade routes of the Euphrates toward the Mediterranean where he conquered the lands of Mari, Yarmuti, and Ebla up to the “Cedar Forest” (Amanus Mountains) and the “Silver Mountain” (Taurus Mountains). Mention of cedar and silver reveals clearly the motivation for this distant campaign. Gaining control of the silver and the building materials meant both wealth and power for himself and his economic backers of the Treasonous Class. Returning to Kish, he then turned east to conquer Elam and neighboring Barakhshi. [79] Later legend adds still further victories, taking him across the sea as far as Anaku, the “Tin Country” (location uncertain) and Kaptara, Old Testament Kaphtor or Crete.

His victory over two major commercial centers, Mari on the middle Euphrates and Ebla in northern Syria, were important because of their strategic position on trade routes. Ebla was the center of metal trade in the third millennium BC. [80] In these decisions can be seen the work of Sargon’s advisors. Wealth acquisition and trade were paramount. The “silver mountain” mines provided Sargon with the

wealth to increase State power and to buy influence but most importantly, to balance the false accounting books of the tamkarum [merchant-moneylenders]. Without an injection of free silver, the debts of the king and the People could never be repaid under the cheating Sumerian Swindle.

By this date in history, silver had become the ultimate commodity with which all other commodities could be bought. This shiny metal that was too soft for anything other than making trinkets, was useful in its rarity as a type of commodity money. Those who owned the sources of this metal could dig it out of the ground at low production costs using war slaves and debt slaves. The silver that was obtained for free as war booty or cheaply from slave-labor mines, actually had a higher buying power than silver obtained through taxes. Taxes only recycled existing silver and left the problem of the phantom and fraudulent moneylender's interest un-payable. However, newly mined silver increased the existing total by digging it out of the ground to pay off the phantom interest that the Sumerian Swindle had created out of thin air. Theft was the only way for the moneylenders to balance their books because, in reality, interest-on-a-loan creates more debt than there is money in existence to repay it. Sargon's power was greatly increased by the monopoly over the silver mines that helped to finance his empire. And the wealth of the tamkarum [merchant-moneylenders] was increased as the people used their war booty to give to the moneylenders as payments for the fraudulent interest-on-a-loan.

To judge from the much later legends and chronicles, Sargon's conquests continued to range far and wide; he may even have sent his armies to Egypt, Ethiopia, and India. To control so vast an empire, he stationed military garrisons at various key outposts. Large armies require large taxes and income in the form of tribute. In Sumeria, itself, where rebellion was chronic, he appointed fellow Semites to the higher administrative posts and garrisoned the cities with all Akkadian troops. For himself and his huge court of officials and soldiers, the archives boast that "5400 men ate bread daily before him".

He built a resplendent capital city of Agade, not far from Kish though its location is still unknown. In a brief span of time Agade became the most prosperous and magnificent of the cities of the ancient world. Gifts and tribute were brought to it from the four corners of Sargon's realm. At its quays ships docked from far-off Dilmun (Bahrain), Magan (Oman), and Melukhkha (the Indus Valley). Most of Agade's citizens were no doubt Semites related to Sargon by ties of blood and language, and it is from the name Agade, or rather from its Biblical counter-part, Akkad (Genesis 10:10), that the word "Akkadian" has come to designate today the Mesopotamian Semites in general.<sup>[81]</sup>

Notice should be taken of the importance of the wharves and quays of Sumerian cities. Water transportation was naturally the most efficient way to move men and materials on the Two Rivers and through the network of interlinking canals and irrigation channels. Of course, international merchant ships from the Persian Gulf moved up river and docked at the wharves. So, their commercial value was carefully monitored. Because they were a stop for foreign sailors and traders, the wharves also had to function not only as a place of commerce but as a guarded enclave to prevent foreign spies and troublesome sailors from infiltrating into the city proper.

Aside from the walled city with its temples and royal palaces and the suburbs outside of the walls, the average Sumerian city also included a special area of wharves. The wharf section functioned not only as a docking facility for ships but also as a center of commercial activity. The wharf had administrative independence and separate legal status for the citizens transacting business there. Foreign traders had stores there, and their needs were met by the sabitum [alewife-moneylender] of the wharf. <sup>[82]</sup> These women tavern keepers provided the sailors with everything that a sailor would want. So, the problems associated with controlling foreign sailors and sea captains were minimized by keeping them restricted to the wharf area of the cities. And on the quays and wharves, the tamkarum [merchant-moneylenders] could keep a close eye on their cargos and bargain for newly arrived goods.

The close cooperation between Sargon and the tamkarum [merchant-moneylenders] can be seen throughout his career. Under his rule international trade flourished between the Mediterranean

coast and the Persian Gulf. Trade goods from as far away as India could be carried into regions of the Mediterranean basin. Even when a local king as far away as Purushkanda in Asia Minor was oppressing a Mesopotamian merchant colony, Sargon sent a military expedition to protect it.<sup>[83]</sup> Rich inducements were offered to Sargon by the merchants and he marched with great difficulty to Purushkanda where his presence alone brought about a settlement of the merchants' grievances.<sup>[84]</sup>

Sargon the Great appreciated the power of the moneylenders and merchants because they had helped him to win his empire. And he understood the importance of trade to the general well-being of his administration. Military coercion increased the flow of goods to the imperial center from areas firmly under his control. But the private enterprise of the merchants not under Sargon's rule also engaged in limited trade <sup>[85]</sup> throughout his empire.

For example, Aratta, a city-state most probably in northwestern Iran near the Caspian Sea, is described in Sumerian myths and epics as the rival of Uruk. Aratta was known for its stone, metals, craftsmen, and artisans. And, of course, Magan and Melukkha were written about in texts from the time of Sargon the Great to the middle of the first millennium BC. Sargon recorded that boats from Magan (Oman), Melukkha (Indus valley), and Dilmun (Bahrain) dropped anchor in his capital, Agade. Melukkha was described as the place of "black men" and its people as "men of the black land" or "black Melukkhaites." "The black land" was described in myths, epics, and economic documents as a prosperous, populous country, full of trees, reeds, bulls, birds, various metals, and carnelian.

There were always foreigners in Mesopotamian cities. The Sumerians and later the Babylonians and Assyrians knew about the geography, economy, political organization, religious beliefs, and customs of foreign countries and their peoples. From archaeological and literary evidence, the world that the Mesopotamians knew about extended north into Anatolia, the Caucasus, and westerly parts of central Asia; to the south into Arabia; to the east to India; and to the west to the Mediterranean Sea, Cyprus, Crete, and Egypt. <sup>[86]</sup> Under Sargon the Great, business prospered and great wealth flowed all across the empire. And all of this wealth passed through the hands of the moneylenders and merchants.

Merely by being the middlemen in any transaction, wealth is siphoned by the tamkarum [merchant-moneylenders] in handling fees and commissions in addition to profits from sales. And so developed Secret Fraud #18 of the Sumerian Swindle: "When the source of goods is distant from the customers, profits are increased both by import and export."

The new supplies of silver, the tribute from conquered territories and taxes gave Sargon the spending power to not only enrich the merchants through an increase in trade and luxury goods but to buy off the priests and laity. Rebuilding temples were not just acts of piety but were public works where the wealth of the empire could be used to employ the People and to increase political support from the temple priests. The new wealth of the laborers gave the merchants bigger profits also. This new system of centralized government with its bureaucracy of administrators set standards for all future empires in the Near East.

One of Sargon's innovations was the establishment of the office of high priestess to the Moon-God at Ur as a royal sinecure, apparently in a deliberate move to ally to his Akkadian administration to the loyalty of the 2500 year-old and once powerful Sumerian centers. His daughter Enheduanna was the first holder of this celebrated post. For the next 500 years, until the end of the reign of Rim-Sin of Larsa, this appointment was a royal prerogative which was exercised through numerous dynastic changes. This appointment of the priestess provided Sumeria a unifying link even in periods of apparent disunity. As well as being the first, Enheduanna was the most distinguished in this long line of priestesses. There survive a number of hymns that she herself, a Semitic Akkadian, is said to have composed – in excellent Sumerian! Since the ancients did not usually sign their names to their literary creations, we know Enheduanna as history's first known literary figure; even her portrait has survived.<sup>[87]</sup>

But there was another reason that has been overlooked by the archeologists as to why Sargon put

his daughter into the high office of the Moon God at Ur. As the king of Akkad and Sumeria, he could have installed his daughter in any temple that he chose. Why not make her priestess in the greatest temple of the highest god in all of Sumeria, the god Enlil in the city of Nippur? Why make her priestess of the Moon God at Ur?

The Moon God was the tutelary deity of the moneylenders of Sumeria. And the city of Ur was the main depot of all international trade from the Persian Gulf. Ur is where the sea-going ships off-loaded their cargo onto shallow-draft river-going boats. Because the Semitic moneylenders of Akkad had helped Sargon to take power, it was important in their control of Sumeria to also control the Moon God's temple in Ur. In this way, Sargon had both the temple that the Sumerian moneylenders prayed in as well as the main terminal city of the international Persian Gulf trade firmly under the control of both himself and his Semitic merchants and moneylenders of Akkad.

But Sargon had considerable difficulty in controlling his vast empire. Even during his reign, and among the cities of Babylonia, there were never-ending rebellions. The "Sargon Chronicle" tells us that "in his old age all the countries revolted against him and they besieged him in Agade". Although Sargon crushed these insurrections, his sons and grandsons did not inherit a peaceful empire. [88]

Sargon's empire lasted just over a century (~2334-2150 BC). Its final collapse was prompted by the invasion of a people from the Zagros mountains who disrupted trade and ruined the irrigation system. [89] Although Sargon could defend his empire during his lifetime, his habit of tearing down the walls of the cities under his rule made it difficult for his descendants to protect what he had created. He destroyed the city walls so he could keep rebellion in check. But once again, the limited vision of the kings were not far-ranging enough to see the greater world beyond their domains. With no safe havens, the people of the empire were easily attacked by the barbarian hordes from the mountains. The mountains offered safe haven and protection to the barbarians but the plains of Mesopotamia offered no protection without city walls.

It was not just the mountain tribes who were giving Sargon's empire trouble but the cities of Sumeria were also in constant agitation and rebellion. A thousand years of Sumerian rule had been upset by Sargon. The Sumerians liked things "as they had always been". Even though Sumerian society had its share of inequalities with the awilum [the Haves] swindling the lands and lives of the muskenum [Have-Nots], at least the People could appeal to the king or to the priests for relief. In Sumeria, over and above all were the gods and it was to them that the people owed their ultimate allegiance.

Yes, Sargon had shown his loyalty to the gods in the traditional way by rebuilding the temples. So, the people could see that their taxes and tribute were being used to serve the gods. Yet, it was not the way that things "had always been" because the wealth of Sumeria was being siphoned off to the empire of Sargon while the people were ruled by Semites from the north – Semitic Amorites who had always been regarded by the Sumerians as barbarians, nomads and lowly paid laborers.

But what was just as bad, Sargon had given the merchants and moneylenders full rights of exploitation – full rights of exploitation, that is, if you were a Semite of Kish, an Akkadian. As in ancient times, merchants could travel the trade routes through the safe passage guarantees of the king to whom taxes were paid. But it was Sargon's Amorite moneylenders who had financed Sargon's empire, not the moneylenders of Sumeria. The Sumerian moneylenders and merchants were not given the same access to trade routes without a higher tax to the king. This did much to throw the Sumerian merchants behind the rebellions that were springing up in Sargon's empire.

Nowhere were the Sumerian merchants more opposed to Sargon than in the city of Lagash. Lagash is where the pious king Urukagina had freed his people from the greed of the tamkarum [merchant-moneylenders], so it might seem odd that the merchants of Lagash who had helped to overthrow Urukagina would want a return to Sumerian rule, especially since they had been guilty of overthrowing Urukagina and installing Lugalzagesi in his stead. But under Sargon, the Amorite

moneylenders had been given full authority to practice the Sumerian Swindle throughout his empire and their preferential treatment had reduced the Sumerian moneylenders' profits. What was worse for the Sumerian merchant-moneylenders, Lagash had been one of the main river ports for trade coming upriver from the Persian gulf. Once Sargon had built his capital city, this trade by-passed Lagash for the quays and warehouses of Agade, leaving the tamkarum [merchant-moneylenders] of Lagash without a wholesale source.

Sargon lived to be an old man but his son Rimush on his accession found the empire torn by revolts and rebellions. The Sumerian people longed for those holy times when the People served the gods rather than serving the moneylenders. In bitter battles involving tens of thousands of troops, Rimush reconquered the cities of Ur, Umma, Adab, Lagash, Der, and Kazallu, as well as the countries of Elam and Barahshi. To be a king meant to also be a warrior.

A fragment of a vase bearing his name was found at Tell Brak in northeastern Syria and, like his father, he claims to have held "for Enlil" the entire country from the Mediterranean to the Persian Gulf, together with all of the mountains. Rimush was killed in a palace conspiracy, assassinated by certain of his courtiers, possibly even including his elder brother Manishtushu who succeeded him, and whose name, meaning "who is with him", perhaps indicates that they were twins. [90] Rimush reigned only nine years and Manishtushu followed him as king. [91]

Manishtushu (2276-2261 BC), like his father Sargon, carried his victorious armies to far-distant lands, or at least so it might seem from a passage in one of his inscriptions which reads: "When he (Manishtushu) had crossed the Lower Sea (the Persian Gulf) in ships, thirty-two kings gathered against him, but he defeated them and smote their cities and prostrated their lords and destroyed the whole countryside as far as the silver mines." [92] Again, the ancient records name the primary goal and chief prize of these wars – silver that could be seized rather than paid for, silver that could be mined by the debt-slaves and the war-slaves for the cheap pay of a bowl of barley, silver that could be dug out of the mountains and given to the moneylenders to pay the interest-on-their-loans to the king, silver to balance the phantom interest created by the Sumerian Swindle.

Manishtushu brought back "black stone" from the mountains beyond the sea, shipping it directly to the quays of Agade; this was almost certainly the beautifully grained diorite in which his surviving statues are carved in a naturalistic style, striking in its contrast with the stylized conventions of the Early Dynastic period. That Manishtushu held Assyria is clear from a votive inscription dedicated to him at Assur and from a later text of king Shamshi-Adad who, while restoring the Ishtar temple at Nineveh, found a number of statues and stele recording the Akkadian king's founding of that temple. [93] Manishtushu reigned fifteen years and was followed by his son Naram-Sin.

Naram-Sin was the grandson of Sargon. He controlled an empire from Central Asia Minor to the southern end of the Persian Gulf. Ultimately, the empire collapsed under the pressures of the peoples from the mountains of the north and east. These people were known as Gutians. This is what most archeologists and historians will tell you. But, of course, the story goes much, much deeper than that.

Beginning around 2200 BC, a great drought descended upon the entire Near East, bringing the Old Kingdom of Egypt to an end and seriously weakening Sargon's Empire. Although Egyptian civilization collapsed from famine, the weakened empire of Sargon suffered from treason within and attack from without.

In his own inscriptions, Naram-Sin records the military defeat of Mani of Magan (Oman) which indicates that he controlled the whole of the western coast of the Persian Gulf at least as far as Oman. A poetic composition of some centuries later extols the magnificence of Naram-Sin's times, speaking of mighty elephants and apes, beasts from distant lands, abounding in the great square of the capital. This suggests trade relations with India. In the north-east, Naram-Sin penetrated into what are now the Kurdish hills quelling, at least temporarily, the hill-tribes then known as the Lullu, and setting up a great

relief carved high in the face of the rock which still exists today, 4000 years later. To guard the route into Asia Minor he built a great castle at Tell Brak, and it is likely that there was another such garrison at Nineveh. A stele of his has been found as far north as Diarbekr on the borders of Armenia. [94]

All of this reflects the great wealth and power of Naram-Sin and the entire dynasty of his grandfather, Sargon. And where there is great wealth, there are the moneylenders and merchants seeking to acquire as much as possible of it for themselves. These parasites can make a profit both in times of peace and in times of war. But it was during times of war that the tamkarum [merchant-moneylenders] found their greatest and fastest opportunities for profits.

The moneylender guilds transcended political and geographic boundaries because silver, when used as a type of money, transcended those same boundaries. But please note that silver was not a true money. As you will see in Volume Two, The Monsters of Babylon, true money would be an invention of the Greeks. Silver was a commodity money of barter which was traded in weighed amounts for other commodities. And so, it was controlled like any other commodity, by those who could manipulate its availability.

By the time of Sargon's Dynasty, the People of all cities and lands in Mesopotamia were entrapped by both the Akkadian and the Sumerian moneylenders whose ruthless practice of the Sumerian Swindle continued under Sargon who owed them so much. However, because the Akkadians of Kish now controlled the trade routes of Sargon's empire, they were in an advantageous position to control prices for goods sold to the Sumerian merchants.

Thus, being out maneuvered and under-cut, the merchants of Sumeria could only sell for the higher prices that reflected the higher taxes to the king and the higher wholesale prices that they had to pay to the Akkadian wholesalers. This led to a lot of dissatisfaction among the Sumerian merchants since their wealth declined. And because they "had always been" a part of the Sumerian community, they expressed their dissatisfaction through sedition.

In every city, the merchants "have always been" in a strategic position in every market place and in every shop to foment rebellion among the ordinary people. The merchants were the middlemen between farmer, palace and temple. So, they could spread dissent to all classes. As awilum [the Haves], they had the ear of the upper classes. Among themselves, the merchants could gripe about lower profits and discuss ways to improve their lot. But they could not say the same things to the rest of the People because no one would have any sympathy at all for a moneylender or a merchant who charged the highest prices that he could get while still complaining about not making more. So, the dissatisfaction of the merchants was always couched in arguments aimed at spreading rebellion without exposing their own self-interest. Just as in modern times, hypocrisy was a basic technique of the swindling and vicious moneylenders and merchants because that is "how it has always been".

Such hypocrisy and deceit worked well among the illiterate muskenum [Have-Nots] who were told about how much more they had to pay for something to eat because of the increased tribute to Sargon and his sons. The Sumerian moneylenders were just as ravenous as the Akkadian moneylenders of Sargon's empire and they practiced the Sumerian Swindle to its fullest profit. But as merchants who had personal contact with the People everyday, they could plead poverty with conviction. They could blame the Akkadians of the north for the increased prices because the complaint was true.

Thus, Sargon found constantly rebellious cities throughout his empire and all of his sons fared no better. They could win an empire but to hold it required constant police action, crowd control and warfare. Constant warfare raised prices which added to the profits of both the Akkadian and Sumerian tamkarum [merchant-moneylenders] because only the merchants and moneylenders belonged to a guild that was devoted solely to buying and selling all things and lending-at-interest grain and silver. All profits increased during times of war. So, the merchants and moneylenders found their greatest profits by promoting rebellion.

Naram-Sin's own inscriptions mention a general rebellion of the principal cities of Sumeria and Akkad, including Kish, Uruk and Sippar. While the tradition mentions that the goddess Innin decided to abandon the capital, Agade, the immediate cause of the withdrawal of divine favor is now known. A Sumerian text, put together from a number of fragments in various museums, describes in the opening lines the early splendour and wealth of Agade, to which people came from all quarters of the world bearing their tribute. The impious deed of Naram-Sin brought this to an end, for he had allowed his troops to desecrate, sack and loot the Ekur, the great temple of the highest god Enlil in the holiest of Sumerian cities, Nippur.

The Sumerian city of Nippur was a part of Sargon's conquests in creating the Akkadian empire. But the carefully laid plans of the moneylenders' dream of gaining wealth and protection under Sargon was overturned by the Sumerian priests. The religions of Sumeria all without exception were based upon the belief that Mankind was created to serve the gods. Once Sargon and his sons and grandsons gained the kingship of Sumer and replaced the Sumerian governors and kings with their own men; once the taxes and tribute and labor of the Sumerian people began to be siphoned off toward the construction and embellishment of Sargon's capital city of Agade rather than being used toward a pious and prosperous life of the Sumerian people; and once Sargon allowed the Sumerian Swindle to again ravage the People through his Akkadian moneylenders, the priests declared the displeasure of the god, Enlil, and so promoted rebellion. After the rebellion was quashed, when Naram-Sin again took control of Nippur, he punished the priests of the Ekur temple by allowing his troops to loot it.

The importance of Nippur is reflected even today in the great size of its mud-brick ziggurat mound of Enlil's temple located between Baghdad and Basra in southern Iraq. Nippur was one of the longest-lived Sumerian sites, beginning in the prehistoric Ubaid period (5000 BC) and lasting until about 800 AD in the Islamic era.

From earliest recorded times, Nippur was a sacred city, not a political capital. It was this holy character which allowed Nippur to survive numerous wars and the fall of dynasties that brought destruction to other cities. Although not a capital city, Nippur had an important role to play in politics. Kings, on ascending the throne in cities such as Kish, Ur, and Isin, sought recognition at Ekur, the temple of Enlil, the chief god of the Mesopotamian pantheon. In exchange for such legitimization, the kings lavished gifts of land, precious metals and stone, and other commodities on the temples and on the city as a whole. At the end of successful wars, rulers would present booty, including captives, to Enlil and the other gods at Nippur. In an effort to win the blessings of the gods and priests and people of Nippur, kings carried out expensive construction and restoration of the temples, public administrative buildings, fortification walls, and canals.

The literary tradition that later attached itself so strongly to Sargon and Naram-Sin saw them not only as two of the most illustrious figures in the ancient world but also as rulers whose disastrous final years implied some stigma of ill-fate.

Sargon, following the usual public relations promotion of rebuilding Sumerian temples, had provided all of the cities of Sumeria, including Nippur's Ekur temple, with renovation work and treasures for the god. All of his sons followed in this ancient Sumerian tradition. But during the Akkadian reign, Nippur was among the rebellious cities who chaffed at Semitic rule. The priests of Nippur were not so foolish as to believe that the gifts of Sargon had been anything but a bribe to the gods offered by a foreign king. The Sumerian People wanted to be free of the Semites and the rapacious moneylenders who stood behind the throne. The priests of Nippur wanted to serve the gods and protect their people. And the moneylenders and merchants of Sumeria wanted the wealth that was being siphoned away from them by the Dynasty of Sargon. So, together the priests and the Sumerian tamkarum [merchant-moneylenders] put their wealth and prestige behind whatever anti-Akkadian alliances arose.

We know from contemporary inscriptions that Naram-Sin had refurbished the Ekur temple and

dedicated statues there celebrating his victories. So, like his grandfather, Sargon, he had given the temple even more wealth. But when rebellion broke out Naram-Sin did not forget his grandfather's generosity or his own gifts toward what appeared to him as an ungrateful temple of priests at Nippur. And knowing from his spies that the Sumerian moneylenders were involved in these rebellions and tribal uprisings, he decided to take the silver and gold that was helping to finance those revolutions. Naram-Sin sacked Nippur as well as the Ekur temple. His ships docked at the quay by the temple in order to load and carry off the loot to Agade. Once again, the moneylenders and merchants had lost their wealth to the confiscations of a king.

Pillaging a temple was not something that was usually done in Sumeria since the armies on both sides feared all of the gods equally. Very few individuals would dare to risk the curse of a god for doing so. Sargon respected this and his humility before the gods can be seen in his kingly titles, which were comparatively modest and reflected little more than the titulary used by the Early Dynastic kings. But under his grandson, Naram-Sin, a change took place so startling that it proved in the long run unacceptable. Naram-Sin could dare to pillage Nippur's temples because he considered himself a mighty king who was as strong as a god. Naram-Sin adopted a naming style that was previously the exclusive prerogative of the gods. On his own inscriptions his name appears preceded by the determinative for "divinity", that is, the cuneiform sign "god" normally written before the name of a god. The language in texts dedicated to him was even less reserved, and in these his servants address him not merely as divine but literally as "god of Agade".

This divine form of name was adopted by Naram-Sin's son, Shar-kali-sharri, and the later kings of Ur and Isin. Although there is evidence to suggest a widespread cult of the divine king under the succeeding dynasty at Ur, the principle of a divine kingship was never wholeheartedly adopted in Mesopotamia. Certainly, the deified Mesopotamian king was in no way comparable with the divine and absolute Pharaoh in Egypt. Even divine Mesopotamian kings, along with their people, remained at all times subject to the will of the gods. [95]

Sargon and his sons, Rimush and Manishtushu, and his grandson Naram-Sin were adept at smothering rebellion. The uncoordinated uprisings scattered around the Akkadian Empire were efficiently suppressed. Remember, Sargon had torn down the walls of the Sumerian cities precisely as a preventative to such rebellion. Without safe refuge and with Akkadian troops stationed in all cities, rebellion was difficult. And the king was supported in all of his actions by his own Amorite moneylenders, priests and merchants.

But the Sumerian moneylenders not only wanted their confiscated wealth back but they wanted the fruits of empire as well. Since the Sumerian people, who had Akkadian troops stationed around their various cities, could not raise an army strong enough to defeat the Akkadians, the moneylenders and city governors devised a plan to induce the wild tribes of the mountains to attack the Akkadians. Far up in the mountains, away from the prying eyes of Akkadian spies, through gifts, bribes, supply of bronze weapons and promises of future wealth, the moneylenders hired an army of wild tribesmen to attack Akkad on many fronts.

This would be a recurring technique throughout history, Secret Fraud #15 of the Sumerian Swindle, "Loans to friends are power; loans to enemies are weapons." By making loans to friends at low interest rates and easy terms, the moneylenders gained the goodwill and cooperation of people who acquiesce to becoming their friends and buying their goods. The profits are low but the power is great. By making loans to enemies, regardless of the loan rates, the moneylenders give enemies strength. In this case, the Sumerian moneylenders gave gifts as well as loans of silver, grain and weapons to the Gutian tribes and encouraged them to attack and loot the cities of Akkad. To hide the Sumerian sources of Gutian financial backing, the moneylenders blamed the god, Enlil, for bringing the attacks upon the Akkadians.

According to the priests at Nippur, it was their furious god, Enlil, who brought down from the hills upon the fertile land the barbarous race of Gutians. These savages disrupted communications and trade, upset and ruined the irrigation system, which always required careful, constant and centralized control, and produced famine and death throughout the land. To turn aside Enlil's wrath from Sumeria and Akkad as a whole, eight of the senior gods undertook that Agade should itself be destroyed in reprisal for the violation of Nippur.

It has been plausibly argued that, in fact, the Gutians were neither the sole nor the deciding factor in the downfall of the Agade dynasty. There is no indication in the Akkadian inscriptions that the Gutians were recognized as a menace sufficiently serious to disrupt this situation, and this can hardly be due to deliberate suppression of the truth, since conflict with rebellious city-states is freely mentioned.<sup>[96]</sup> But the Akkadian inscriptions could only recognize overt threats of actual rebellions, not covert threats of secret alliances and subversive activity. Because the Sumerians did not have walled cities as strongholds and with Sargon and his sons stationing troops throughout Sumeria, it was not possible for the Sumerian people to free themselves from foreign domination without outside help. This help came from secret alliances with the mountain tribes of Gutia. And these alliances could only have been arranged by the merchants and the envoys of the Sumerian leaders who traveled in disguise with the merchant caravans. Rebellion is not something that occurs overnight but requires years of planning if it is to be successful. Secrecy requires patience. And the Sumerian moneylenders understood both secrecy and patience as well as the horrible penalty of discovery.

As a theme of vengeful gods that would be repeated in the Hebrew plagiarisms of the Old Testament, the Sumerian priests wrote that Enlil, enraged by the sacrilege of his pillaged temple, turned to the Gutians to effect revenge. Blaming the gods for earthquakes or wars, made the god even more awesome to the People. In the later Babylonian version of this certainly apocryphal story, Babylon and Marduk are defiled, but both versions ascribe to the Gutians the role of divine avenger. The priests wrote a vivid description of the ideal city, Agade, its buildings full of gold, silver, copper, tin and lapis lazuli, its citizens wise and joyful. In an explanation of the troubles, the priests were quick to point out that Naram-Sin had brought ill-fate to the empire because of his sacrilegious actions toward the Ekur temple. The cause-and-effect associated with the gods versus the fate of Mankind was piously accepted by all of the people's of the ancient Near East. When "the good sense of Agade turned to folly", a chilling account of the ensuing destruction follows. Communications were cut; brigands dwelt on the roads; irrigation systems were disrupted – always a disastrous consequence of unstable conditions – and dire famine came upon the land.

According to the cuneiform tablets, with the increasing rebellions within the cities and the increasing attacks from the mountain tribes, Naram-Sin's son, Shar-kali-sharri, appears to have tried to undo some of the mischief wrought by his father. Several of his dedicatory inscriptions in which he describes himself as "the builder of the Ekur, the house of Enlil," show his panic-stricken piety as he attempted to appease the god for Naram-Sin's looting and transgressions.

But appeasing the angry god did not help in the least to appease the conniving moneylenders and merchants of Lagash, Nippur and all of Sumeria. With famine and desolation rampant, so the tablets continue, eight of the major Gods decide that for the good of Mankind, Enlil's rage must be assuaged. They vow to Enlil the total destruction of Agade and pronounce upon that city a lengthy curse:

"May your groves be heaped up like dust....  
May your clay [bricks] return to the depths of the earth....  
May your palace built with joyful heart be turned into a depressing ruin....  
Over the place where your rites and rituals were conducted may the fox

who haunts the ruined mounds glide his tail...  
May no human being walk because of snakes, vermin and scorpions....”

And, concludes the poet-historian who wrote of the fall of the Akkadian Empire, such indeed was the case. Thereafter, Agade remained desolate and uninhabited.<sup>[97]</sup> The site of Agade remains unidentified today though it is almost certainly to be found in the vicinity of Kish or Babylon. Indeed it is possible that the city was situated somewhere within the later city boundaries of Babylon itself or even buried today in the ancient dust beneath streets and buildings of modern Baghdad. No one knows.

### The Third Dynasty of Ur and Ur-Nammu, 2250-2120 BC

The dynasty founded by Sargon the Great, though it endured for little more than a century, left a permanent imprint on Mesopotamian history. Sargon’s administrative skills proved that many cities could be consolidated into a single empire, all with the central administrative city of Agade at its core.

Sargon’s empire, which had been financed by the Semitic moneylenders of Kish, flourished through its monopoly of the trade routes and its control of the silver mines. With silver as the international medium of exchange, political power and material goods could be purchased across international boundaries with the cheap silver that Sargon’s empire dug out of the Taurus Mountains. A shekel of silver that could buy a large quantity of grain, gained in its buying power when it was seized for free as war booty or mined from the Silver Mountains by debt-slaves for next to nothing. Circulation of all of that free silver from mining, war booty, tribute, taxes and loot, allowed the People to pay their debts with real metal, real metal that the phantom numbers of the tamkarum account books claimed as interest. With their Sumerian Swindle paid off and with balanced account books, the Sumerian tamkarum [merchant-moneylenders] were ready to increase their investments.

With a larger empire, the moneylenders and merchants realized the enormous wealth that could be swindled more efficiently from larger numbers of people when the volume of business increased through international trade and taxes. The government could be sustained with taxes, war booty and tribute while the tamkarum [merchant-moneylenders] could be enriched with a monopoly over a larger market and by swindling the war booty away from the soldiers.

Unlike modern times, the moneylenders did not have an international interlocking monopoly over all finances in every country like they do today. In 2200 BC, civilization was still young. The moneylenders still worked in extended family groups, in clans, in city-wide cartels and in city-states where the guilds of several cities controlled prices.

The Semitic moneylenders of Akkad were not Sumerians. They did not share their profits with the Sumerians over whom they ruled. Any Empire-wide monopoly was controlled by the Akkadian merchant-moneylenders, leaving the Sumerian tamkarum out of the profit stream through the principles of Secret Fraud #9, “Only the most ruthless and greedy moneylenders survive; only the most corrupt bankers triumph.” For this reason, the Sumerian moneylenders wanted the Akkadian moneylenders overthrown.

But Sargon and his sons had posted garrisons of troops in every city. Sumeria was occupied by the Akkadian military. So, the Sumerian moneylenders brokered a deal with the Gutians from the Zagros Mountains to rid Sumeria of Akkadian domination. It was not an altruistic kind of help because it was not the Akkadian Dynasty of Sargon that they wanted to get rid of, rather, it was the Akkadian merchant-moneylenders who were cutting into their profits that worried them the most. They were Sumerian merchant-moneylenders who wanted to continue sucking the blood of their fellow Sumerians. They did not want the Akkadians to do it and leave them without a profit.

Armed with the best weapons and fed with Sumerian grain, the Gutian tribes rushed out of the

Zagros Mountains and attacked Akkad on a broad front. As Sargon's empire fell, the brunt of the Gutian attacks were directed against his grandson's capital at Agade and the other cities of Akkad. Since the war material, food and financing for the Gutian tribes came from the Sumerian moneylenders of Lagash, Nippur and other cities of Sumeria, the attacks avoided those cities and were directed at the center of Akkadian might to the north of Sumeria, that is, the cities of Agade, Kish, Babylon and surrounding areas.

However, controlling wild barbarians once unleashed has never been a simple matter. Although the Gutians' allies were the Sumerians, some of the northern Sumerian cities inevitably suffered from the Gutian attacks. Since their defensive city walls had been torn down by Sargon, they were easy pickings. Yet, whether they were allies or not, the Gutians were like the 800 pound gorilla invited to dinner – friendly as long as he is fed but not at all easy to un-invite.

The defeat of Sargon's grand-son, Naram-Sin, at the hands of the Gutians brought political confusion and anarchy as the Sumerians threw off the foreign domination and began to re-establish their society "just as it had always been," that is, devoted to serving the gods and living the peaceful life of agrarian society under Sumerian governors speaking the Sumerian language.

Although "just as it has always been" was a good slogan for attracting the common people to fight in the battle, it also meant that the Sumerian moneylenders could practice the Sumerian Swindle "just as it had always been." The Twenty-One Secret Frauds of the Sumerian Swindle had been fully operational during the Akkadian occupation. So, the People were glad to be offered a relief from the mounting debts and confiscations of the Semitic moneylenders of Akkad. The Gutian destruction of the Akkadian Empire canceled all debts and tribute that the Sumerians had paid to their Semitic overlords. As the empire of Sargon and Naram-Sin fell, the Akkadian temples were plundered and neither women nor children were spared. The Akkadian moneylenders who had placed their trust in the protection of the gods by putting their silver on deposit in the temples lost everything.

While the impact of the Gutians was felt most severely in Akkad, in Sumeria only a few of the old city-states suffered some material damage in the first wave of barbarian invasion. However, all of the Sumerian cities and, most importantly, the wealth of the Sumerian tamkarum [merchant-moneylenders] remained virtually autonomous. The Gutians knew who their friends and benefactors were. Even though the Sumerian cities had no defensive walls, they spared both the Sumerian cities and the wealth of their "friends" the Sumerian tamkarum [merchant-moneylenders].

Even though it was geographically close to the battles over Kish and Agade, one of the cities which suffered the least was Lagash. This city had been rebuilt during the prosperous days of the Agade dynasty, and immediately regained much of its old importance as a river-port. Once the Akkadians were defeated and the Gutian troubles had subsided, Lagash was now able to recover much of its past splendor. Lagash once again controlled the Tigris River trade from Melukkha (India), Magan (Oman), and Dilmun (Bahrain).

Even though they did not have an army at their command, the tamkarum [merchant-moneylenders] of Sumeria were able to destroy the tamkarum [merchant-moneylenders] of Akkad. Their use of outside military might was ingenious. Without actually leading or controlling the Gutian hordes but merely through financing them, they were able to have their enemies destroyed and the Sumerian lands of their ancestry unencumbered. But they still did not have a free hand in swindling the people because it was the priests of the temples and the governors and kings living in the city palaces who actually managed society, not the moneylenders. And both kings and priests served the god and thereby saved the people. So, the kings and priests were a constant impediment to the unrestrained, voracious greed of the tamkarum [merchant-moneylenders].

Although the Gutian rulers were the dominant political element throughout the seven or eight decades following the death of Naram-Sin; they were ignorant and illiterate tribesmen who ruled

through military domination. The Gutians were too primitive to understand the Sumerian Swindle and were perfectly happy with taxes and tribute alone. They were illiterate tribal barbarians who were unfamiliar with the complexities of civilization. They did not have the knowledge or skills to control large populations or to operate complex societies. Besides, their homes were in the mountains. They had conquered the Akkadians for the loot, not for the land. For actually administering the cities and controlling the canals and the grain growing operations and businesses, the Gutians, content with tribute, appointed Sumerian governors.

A list of twenty-one so-called kings of the Gutian period is given in the Sumerian King List, but in view of their extremely short reigns (only one exceeded seven years and about half of them were three years or less) it seems likely that they were chiefs appointed for a limited term of office. Later tradition emphasized the barbarity of the Gutians, and if their social organization was primitive, it is likely that kingship as a developed and permanent institution had not yet arisen among them. Some of the later names in the list of Gutian rulers are Semitic, which indicates that assimilation of the barbarians was taking place. A few dedication inscriptions show that, as was the custom of people living among resident gods, that they had adopted the religious cults of the land. The Gutian period, which may be taken as beginning at about 2250 BC, during the reign of Naram-Sin's son, was certainly at an end by 2120 BC. In later days, the civilized peoples of Babylonia remembered the period of Gutian domination with abhorrence, as a time of barbarism. <sup>[98]</sup> But it was also a time of profits for the Sumerian tamkarum [merchant-moneylenders].

The Gutians favored Lagash since their richest Sumerian allies lived there and because of its Tigris River traffic and trade advantages bringing supplies close to the overland routes into their Zagros homeland. Lagash became the dominant city in southern Sumeria, controlling at times Ur, Umma, and Uruk. As their strength returned under the leadership of the governors of Lagash, the Sumerian people began to throw off, but not to completely eliminate, the Gutian barbarians.

The founder of the new Lagash dynasty of governors was Ur-Bau, who has left several dedicatory inscriptions recording his reconstruction of numerous temples in Lagash. He was also in control of Ur. He was influential enough to have his daughter installed as high priestess of the Moon God, Ur's tutelary deity. Note once again the importance that a king placed on having his daughter installed as high priestess of the guild deity of the tamkarum [merchant-moneylenders]. As governor, he controlled through his daughter, both the guild city of Ur and the temple of the Moon God where the moneylenders worshipped. Ur-Bau had three sons-in-law, Gudea, Urgan, and Namhani, each of whom became governor of Lagash. <sup>[99]</sup> Gudea was the best-known of these.

Gudea's authority extended well beyond Lagash – he claimed to be suzerain to Nippur and Uruk and even undertook a campaign to loot the Elamite city of Anshan. But according to his inscriptions he was principally concerned with religion and in the building or restoration of temples and the fulfillment of his duties to the gods.<sup>[100]</sup> The ancient ways as they “have always been” had returned to Sumeria. The kings, priests and people served the gods with piety and happiness. And “just as it had always been”, the Treasonous Class of merchants and moneylenders served themselves with usury, fraud and deceit without the Akkadian tamkarum [merchant-moneylenders] siphoning away their profits. The moneylenders were happy to have gotten rid of their Akkadian competitors but under the Sumerian governors of Lagash, the reforms of Urukagina had once again been instituted to limit their ruthless application of the Sumerian Swindle. Once again, the kings and priests were standing between the moneylenders and their victims, the People.

Gudea's peaceful face, reflecting his blissful piety, have become familiar to the modern student from the numerous statues of him that have been recovered. Some of these carry long inscriptions recording his religious activities in connection with the building and rebuilding of Lagash's more important temples. From them we learn that, in spite of Gutian domination, Gudea had trade contacts

with practically the entire “civilized” world of those days. He obtained gold from Anatolia and Egypt, silver from the Taurus range, cedars from the Amanus, copper from the Zagros, diorite from Egypt, carnelian from Ethiopia, and timber from Dilmun (Bahrain). Nor did he seem to find any difficulty in obtaining craftsmen from Susa and Elam for the decoration of his temples. [101]

“Cedar beams from the Cedar-mountain (Lebanon)  
He had landed on the quayside ... ;  
Gudea had ... bitumen and gypsum  
Brought in ... ships from the hills of Madga (Kirkuk)....  
Gold dust was brought to the city-ruler from the Gold-land (Armenia)....  
Shining precious metal came to Gudea from abroad,  
Bright carnelian came from Melukha (the Indus valley).” [102]

And all of this was purchased with grain from the fertile soil of Sumeria, from manufactured trade goods and from taxes. Regardless of the Gutian victories over the Akkadians, the Sumerian People demanded that their leaders fulfill their promises to make Sumeria like “it had always been”. Both the Sumerian leaders and the Sumerian people believed that the Akkadian domination of them had been a result of neglecting their service to the gods. So they were happy to rebuild temples and dedicate pious works. Taxes were recycled back to the people through wages for labor in the rebuilding operations and canal maintenance.

The Akkadian moneylenders had ruthlessly utilized the Sumerian Swindle and the inevitable results had been excessively burdensome, so the governor of Lagash re-instituted Urukagina’s reforms of a hundred and twenty years earlier. Society once again operated in the ancient and natural way with the People serving the gods while sustaining the government and the governors serving the gods while protecting the People.

Gudea was followed by his son, Ur-Ningirsu, and his grandson, Ugme, who between them ruled less than a decade. They were succeeded by Urgan, another of Ur-Bau’s sons-in-law, whose rule, however, was ephemeral. There then followed the third of Ur-Bau’s sons-in-law, Namhani, who was probably governor of Umma as well as of Lagash. The power of the Gutians in Sumerian society is reflected in a Sumerian year date under Namhani, who dates one of his inscriptions to the days when “Yarlagan was king of Gutium.” [103] Sumerian society had once again attained the Ancient Way but the Gutian barbarians were still there, collecting tribute.

Politics being what it is, alliances rise and fall as easily as taking off one cloak and putting on another. The Gutians were very useful to the Sumerians for helping to rid them of Akkadian domination. Unlettered and barbaric as they were, the Gutians recognized the advantage of cooperating with the civilized moneylenders and governors of Sumeria. As barbarians standing in awe of civilization, they allowed Sumerian culture to continue very much as “it had always been”, even taking on the Sumerian religion and culture and becoming more civilized, themselves. The rich harvests of Mesopotamia gave them plenty of food and the silver and the trade goods of the merchants gave them the wealth through tribute and taxes that they could not glean from their mountain strongholds.

But the Sumerians, who had been managing their society for a thousand years, were not happy with the Gutian barbarians lording over them. The tamkarum [merchant-moneylenders], as well as the people, were losing money through the taxes and tribute required to support both the Sumerian government and the Gutian occupiers. So, the Sumerian people were ready to support whomever Sumerian leaders could rid them of this burden. They found their hero in Utuhegal of Uruk. Utuhegal led his people out of the wild, though benign, rule of the barbarian Gutians and into the grasping claws of the merchant-moneylenders.

Warring against armed invaders requires both armaments and food. And these cost lots of silver. Who else had lots of silver other than the moneylenders who only loaned it out for a price? The price that the moneylenders asked of Utuhegal was a return to “the way it has always been” – but not with the debt-easing reforms of Urukagina that the governors of Lagash were practicing under Gutian protection. What the tamkarum [merchant-moneylenders] wanted was the “way it has always been” with the merchant-moneylenders practicing the Sumerian Swindle without restraints. With the backing of the moneylenders and the patriotism and blood of the People, Utuhegal of Uruk arose to break the Gutian yoke and to bring back the kingship to Sumeria. [104]

Utuhegal of Uruk (2120-2114 BC) drove out the last of the Gutians and was duly recognized at Nippur as “King of the Four Regions” (a title first employed by Naram-Sin). Utuhegal was included in the Sumerian King List. This marks the re-emergence of the system of centralized government employed by Naram-Sin; subordinate city-states were ruled through governors who recognized Utuhegal as overlord. [105]

However, a popular uprising against the Gutian rule was not sufficient because good leadership of the post-war empire was also necessary. Although Utuhegal of Uruk could free the country of barbarians, he did not understand the basic threat to the well-being of the people that was caused by the invisible and pervasive Treasonous Class. In exchange for their support, he had agreed to do away with Urukagina's reforms. For Utuhegal, returning Sumeria to the way that “it had always been” meant allowing the moneylenders and merchants to swindle the People just as they had always done. So, high prices, false weights and measures from the thieving merchants; loan-sharking, foreclosures and debt-slavery from the greedy moneylenders; and extortionate transportation costs from the boatmen were once again allowed to increase under his rule. Utuhegal freed his people from the barbarian Gutians but he then turned them over to the ruthless swindles of the tamkarum [merchant-moneylenders].

In spite of his resounding victory in ridding the country of the Gutian barbarians, Utuhegal did not long hold power over Sumeria. He had the military strength but he lacked the moral strength to hold together a religious people. Under Utuhegal's rule, the people were being once again defrauded and swindled by the tamkarum [merchant-moneylenders]. They cried out to their priests for relief. After some seven years of corrupt rule, Utuhegal's throne was usurped by Ur-Nammu (2112-2095 BC), one of his more ambitious governors, who succeeded in founding the last important Sumerian dynasty, commonly known as the Third Dynasty of Ur.

[The Third Dynasty of Ur](#) (2112-2004 BC) was a time of revival for all things Sumerian. The people glorified their ancient past, the Sumerian language was spoken once again and the entire Sumerian culture was revived “just as it had always been”. Ur-Nammu, who reigned for sixteen years, proved to be a capable military leader, a great builder, and an outstanding administrator. He promulgated the first law code in man's recorded history. [106]

At this point, I want to emphasize something in regard to laws. Laws are not usually made for no reason at all. When a need arises in society, laws are made to address that need. Just laws are made to protect both the people and society from those who would do harm. Unjust laws are made to protect the corrupt from just retribution. Merely because a law is created, does not mean that such a law is necessarily a just law. Some laws are created by corrupt officials that are unjust and designed to benefit only certain classes of people while causing injustice and harm to the rest of society. Modern society is filled with examples of this. So, again, I caution not to consider the ancient people to be inferior especially because they have proven to be superior to us in many ways.

Be this as it may, Ur-Nammu is the first leader in history to see the injustices in his society and to try to correct them in an enduring way with written laws. In the previous three thousand years, what society had experienced was the usual tyranny of the strong over the weak and the rich over the poor. Although everyone could see the injustice in this, the problem had never before been addressed

other than with the uneven and patched-together opinions over the millenia of the priests and kings and governors who were, themselves, not bound to any established reference of justice other than the opinions of their own minds and the urgings of their own hearts. Up until the time of Ur-Nammu, what laws there had been, were oral laws, laws that the king would declare but which were quickly forgotten, oral laws that did not survive the king.

According to Sumerian belief, Mankind had been created by the gods to serve the gods. All that was necessary in Life was to do one's duty toward one's god. One's duty was very much as each man saw such a duty, combined with daily prayer and offerings. Other than this, there were no hard and fast rules of conduct for men except for the traditional mores involved in marriage, theft or murder. Marriage was handled in a tribal way between kin. Theft required a double replacement of the goods and murder required execution or banishment. These were all obvious social and legal situations that could be recognized by everyone.

But even as society grew and evolved, the more subtle crimes of usury and its related corruptions of poverty, confiscation, foreclosure, slavery, cruelty, debauchery, prostitution, and warfare, were not understood as being interrelated phenomenon. Nor were the tamkarum [merchant-moneylenders] and their Sumerian Swindle recognized as the prime cause and profiteers of those crimes. But Ur-Nammu could witness with his own eyes the evil that had resulted which came from those who practiced money lending and dishonesty under the protection of king Utuhegel. So, as a means of gaining political power through promises to the people, he put a stop to those abuses of the moneylenders and he made laws to restrict them. With written laws, the power of both the king's decree and the power of the written contract were combined to give the common man a solid point of reference. With written laws, Ur-Nammu made a contract with the People. This contract was composed of laws that the king decreed along with the punishments to be meted out to those who broke the law, all ensconced within the unchangeable and eternal words written on the clay tablets for all to see.

Among the many and varied documents of the Third Dynasty of Ur, a special group, largely from Lagash, reveal the structure and operation of an elaborate judicial system. Although the royal proclamation of social reforms and remission of debts was already known under two earlier governors of Lagash – Entemena and Urukagina – it is Ur-Nammu who is especially remembered as the promulgator of the world's first-known law code.

Court procedure is clearly shown in court records known as ditilla, literally "case closed", the phrase with which these tablets end. Proceedings were heard occasionally before the king himself, but more often by his governors or his judges. Cases involved such subjects as breach of contract and disputed inheritance of property. From documents dealing with marriage law it is clear that the legal position of Sumerian women was equal to that of men. This equality should be noted because, over the centuries, as the tamkarum [merchant-moneylenders] gained wealth and power, the position of women deteriorated. Penalties were financial, not corporal. Because they were not Semites, *lex talionis* was unknown, or is at least unrecorded by the Sumerians at this period.<sup>[107]</sup>

Even in modern times, Ur-Nammu's justice, piety and humanity shines brightly from his words written on those 4000 year-old tablets of clay. Again note, laws are generally made to address a social problem. Studying his words will give us insight into his solutions for the problems of his times.

In the Laws of Ur-Nammu:

"The mighty warrior, king of the city of Ur, of the lands of Sumer and Akkad ... he established 21,600 silas (liters) of barley, 30 sheep, 30 silas (liters) of butter per month as regular offerings in the land."

In this way, in his piety, he insured that the temples and priests were provided for while limiting

what they could take from the people to a set amount of supplies. After all, it was the eternal gods whom they were serving, not a growing crowd of priestly families.

“I, Ur-Nammu, mighty warrior, lord of the city of Ur, king of the lands of Sumer and Akkad, by the might of the Moon God, Nanna, my lord, by the true command of the Sun God, Utu, I established justice in the land.”

He promoted Namhani to be the governor of the city of Lagash. He re-established the trade between Magan (Oman) and Ur. This re-routed the Persian Gulf trade from Lagash to the quays of Ur.

At that time, the tamkarum [merchant-moneylenders] had swindled the fields away from the People. These fields, Ur-Nammu returned to the rightful owners. The practice of taking away the livelihood of the People by confiscating their sheep and oxen was done away with. He righted whatever wrongs the People brought before him.

Pirates (sea captains) were also a problem in the Persian Gulf. He established “freedom for the Akkadians and foreigners in the lands of Sumer and Akkad, for those conducting foreign maritime trade free from the sea-captains, for the herdsmen free from those (rustlers, thieves and moneylenders) who appropriate oxen, sheep and donkeys.” He waged war against Anshan and freed the cities of Akshak, Marad, Girkal, Kazallu, Usarum and their settlements from oppression by the Gutians and the ravenous moneylenders.

He freed the people from the thefts and frauds of the merchants by standardizing the weights and measures. No longer could the merchants buy a farmer’s produce using large measures and heavy weights and then re-sell the produce using small measures and light weights.

The river boatmen were also monopolizing the traffic and raising their prices for transporting goods and passengers. Ur-nammu put a stop to this and regulated the traffic, requiring inspections of goods and standardization of transportation charges. Along with the river traffic, he made the roads safe for travel.

Like most modern day leaders and politicians, Ur-Nammu did not actually understand the moneylenders’ fraud of the Sumerian Swindle. But he could see with his own eyes and feel with his own heart the wrongness that was the result. So, he forbade the enslaving of people for debt. Unlike our craven modern politicians who allow the bankers and credit card swindlers to defraud our wealth and impoverish our modern nations in their entirety, Ur-Nammu did not allow the rich and powerful to take advantage or defraud the poor and the weak. The widow could no longer be enslaved for the debts of her dead husband. The orphan could no longer be enslaved for the debts of his dead parents. Ur-Nammu did not allow the moneylenders to seize and enslave people for debt. If they did so, they would be imprisoned and pay 15 shekels of silver to their victim. Slavery was an accepted social position in those ancient times, so Ur-Nammu made just laws to protect both the slaves and the masters.

Ur-Nammu put a stop to the excesses of the moneylenders. But, like so many leaders who followed him, he did not put a stop to lending-at-interest simply because “it has always been here.” Dishonest swindle that it is, he overlooked its criminality because it was practiced long before he was born. So, he accepted lending-at-interest as an ordinary business model.

In the Laws of Ur-Nammu, he stated:

“I did not deliver the orphan to the rich,  
I did not deliver the widow to the mighty.  
I did not deliver the man with but one shekel to the man with 60 shekels.  
I did not deliver the man with but one sheep to the man with one ox.”

He did not place his own relatives over the citizens of the various towns as had been done by most previous kings and governors but he settled them in their own lands and did not allow them to tell him how to run the empire.

“I did not impose orders, I eliminated enmity, violence and cries for justice. I established justice in the land.”

Unlike the modern Jewish lawyers and Communists who tear down society by promoting murder and crime while they protect criminals from justice, Ur-Nammu used his god-given common sense in his Laws.

“If a man commits a homicide, they shall kill that man.”

What is unusual about this law is that it protected the poor from being murdered by the rich as well as the rich being murdered by the poor. In those early days of somewhat lawless societies, if a rich moneylender could not collect the principle and interest on a loan, he could enslave and beat the debtor. If he killed him, there was not anything except personal vendetta that the poor could do. Likewise, after a moneylender had seized a farm or enslaved a beloved daughter, the poor might retaliate with a physical attack. Walking in the marketplace or in the countryside became dangerous pastimes for a moneylender if his vengeful victims could hide in wait some dark night and beat or kill him. With Ur-Nammu’s Laws, both the rich and the poor were equally punished for murder.

In disputes, where the judges could not make a determination of truth, the divine River Ordeal was used to determine truth from falsehood. There was none of the *lex talionis* “eye-for-an-eye” cruelty of the Semites in the Laws of Ur-Nammu. If a man brought physical injury to another, the law merely prescribed a payment in silver, not the reprisal of an equal injury committed upon him.<sup>[108]</sup>

It is not merely as a law-giver that Ur-Nammu’s memory should be cherished but as an example of a true leader in the Natural Way of Life, a king who served God by also serving his people. Ur-nammu was a rarity among men.

It was also rare for a king to die in battle. Ur-Nammu – to judge from the statement that “he had been abandoned in the battlefield like a crushed vessel” – probably died in battle with the Gutians, who, in spite of Utuhegal’s great victory, continued to trouble Sumeria throughout the period of the Third Dynasty of Ur. He was succeeded by his son, Shulgi, who ruled forty-eight years and ushered in a period of relative peace and prosperity for Sumeria. <sup>[109]</sup> It was a time when the People served god, the king protected the people, and the merchants and moneylenders were restrained in their greed. And all was well.

Shulgi was also motivated by economic concerns. He was anxious to expand the northeastern trade routes, which afforded access to lapis lazuli and tin for the manufacture of bronze. <sup>[110]</sup> Leaders of society cannot ignore the economic needs of society. But like so many other leaders, the corrosive effects of those who operated the Sumerian Swindle went uncorrected, like festering boils on society as the various merchants and moneylenders in every city worked their swindles.

Politically, however, the most important feature of the new dynasty was the return to prominence of the city of Ur. Already at an earlier period (around 2600 B.C.) Ur had been a leading center of Sumerian civilization, and it was in royal tombs of that period that Sir Leonard Woolley discovered the famous art treasures with which his name is associated. Now, at about 2100 BC, Ur had become the capital of the Third Dynasty of Ur, which governed the whole of Mesopotamia with an efficient bureaucracy. Wealth flowed into the capital by way of the Persian Gulf. We have some of the actual trading documents showing that the great temple of Ur exported textiles and cooking oil to the distant

port of Magan (Oman), in exchange for copper, beads and ivory. [111]

Although the merchant-moneylenders could not get back everything that they had lost because of the reforms of Urukagina and the Laws of Ur-Nammu, or from the thefts by the Semitic invaders of Sargon, or the tribute paid to the Gutians, they knew that time was on their side. “Time benefits the banker and betrays the borrower” was Secret Fraud #10 of the Sumerian Swindle. As long as a moneylender can charge interest on a loan, simple arithmetic proves that he can, with enough time, own the entire world.

The tamkarum [merchant-moneylenders] and their scribes had long known Secret Fraud #14 of the Sumerian Swindle: “Anyone who is allowed to lend-at-interest eventually owns the entire world.” This was powerful incentive for the tamkarum. With such knowledge, the moneylenders made it a part of their strategy to make ownership of the entire world their main goal. Driven by the relentless arithmetic of the Sumerian Swindle, it could be no other way for them. Either the Sumerian Swindle would be discovered for the fraud that it is and stopped by the People and the Kings, or it would continue and all nations and all people on earth would become the private property and slaves of the moneylenders. There were no other options.

The Sumerian Swindle that the ancient bankers worked, is the same that the modern bankers are today using to defraud the people of wealth and freedom. Again, it’s just simple arithmetic. Again, consider its simplicity. Let’s say there are only two shekels of silver in the world and a banker has one of them and the other is in circulation in the society. Let’s say this moneylender loans his shekel out at fifty percent interest. What comes back to him is one and a half shekels of silver, leaving one-half shekel in circulation among the people. Now, if the banker again loans out one shekel at fifty percent interest, what comes back to him is again one and a half shekels of silver. He now possesses both shekels. He now possesses all of the money in the world. The people no longer have any money to circulate and so a Depression is created, businesses fail and people are no longer employed and society suffers. The only one with money is the banker who is able to use the wealth that he has swindled to buy up cheap properties. And if he again loans out the money, since there is nothing left in circulation, he is able to confiscate all of the real property that was put up as collateral. So, if bankers are allowed to loan-money-at-interest, eventually through simple arithmetic, the banks come into possession of all of the wealth and all of the property on earth. It’s just simple arithmetic. But it is also an ancient secret that the bankers want to keep hidden. How else can you be swindled unless you are also deceived?

The Third Dynasty of Ur was Sumerian civilization in its most fully developed form. Tablets in vast numbers have been excavated from the period of the Third Dynasty of Ur – perhaps fifteen thousand legal, administrative and economic documents already translated and published, and perhaps a hundred thousand or more still untranslated and unpublished.

Texts from Umma also provide an extraordinary picture of day-to-day administration. Daily numbers of men working in the fields, digging canals, harvesting, loading and towing canal boats were recorded. The amount of work completed was noted, and rates of work and pay minutely calculated. Female workers were tabulated cutting reeds, draining fields, harvesting, and as weavers and in the mill house. Ration texts detail the issue of “pay” in the form of beer, bread, oil, onions, seeds for seasoning and fish. Beer was a basic commodity and its quality was carefully controlled. Inspections were often carried out, according to one text by a royal princess, and in another, by a constable of the king; “ordinary”, “royal”, “strong” and “weak” beer were brewed. Closely associated with the control of state herds, was a profitable industry in wool and leather. Merchants were only allowed to operate by royal warrant. They imported a great variety of goods by land and sea: exotic foods, aromatic woods, fruits and herbs, raw materials for industries such as tanning and metal-working, timber for roof beams and ship-building. Such items were paid for largely with agricultural products such as wool, barley, wheat, dates, fish oil, dried fish and skins. Silver had become a standard of value. Silver served as a medium of account, thus

already fulfilling all of the classical functions of money. Long lists of commodities valued in silver provide the earliest price index for the staples of Mesopotamian life. [112] These price lists not only established prices but also indexed the various goods in relation to silver so that they could be used directly in barter. Again, silver was a commodity money, not a true money. The ancient Near East was a barter economy.

At Ur, the quays too were rebuilt, and a year-name early in Ur-Nammu's reign records "the return of the ships of Magan (Oman) and Meluhka (India) into the hands of (the Moon God) Nanna." Ur-Nammu's devotion to the ancient shrines, particularly at Nippur, brought him recognition there by Enlil's priesthood and early in his reign he adopted a new title, "King of Sumer and Akkad", which was to assume great importance in the succeeding centuries. His coronation at Nippur was commemorated in a new literary genre, the so-called royal hymn, which was addressed not to the gods but to the king himself "as a god".

The exalted position of the kings of Ur is even more evident during the reign of Shulgi, who not only continued his father's administrative, architectural and literary interests, but went one step further in emulating the later Agade kings. Sometime early in his reign he assumed divine status. Shrines were erected for him. Local manifestations of the royal god were worshipped and more royal hymns composed in his honor than are known for any other Mesopotamian king. Like Sargon and Naram-Sin, Shulgi became in later times a favorite literary figure. Both the great scribal schools at Nippur and at Ur traced their foundation to him. And he was a devoted patron of Sumerian literature and culture, even claiming to have been trained in his youth as a scribe. Such education was as rare for a Mesopotamian king as it was for most members of society.[113] Besides the temple priests, only the tamkarum [merchant-moneylenders] had a high literacy rate since written contracts and calculations for silver amounts were their business.

Direct archaeological evidence witnesses to a considerable material prosperity at this time, in that almost everywhere traces of building activity are discernible. Ur-Nammu built or rebuilt temples in many of the ancient cities, including Uruk, Lagash, Nippur and Eridu, but his most striking work was at his capital, Ur. Here he rebuilt, in honour of the Moon-god Nanna, the ziggurat, a great rectangular stepped tower in three stages, – about two hundred feet by one hundred and fifty at the base and perhaps seventy feet high with a shrine on top. This gigantic stack of mud bricks, restored by later kings, still stands today as a monument to the piety of Ur-Nammu.[114]

But the Third Dynasty of Ur collapsed after about a century, leaving Sumer and Akkad in temporary chaos. The main factor in the collapse was a fresh movement of Semitic peoples, this time the group called the Amurru. [115] "Amurru" in Sumerian means "west". These people from the West became known to us as Amurru or Amorites.

It was difficult to keep these people out of Mesopotamia because the land was relatively flat and lacked any natural defenses other than the mud-brick walls of the cities, the military skills of the governors, and the fighting spirit of the people. In all of these categories, it is always the fighting spirit and morale of the People that is the paramount and most vital element. When this spirit is weakened or subverted or diluted in any way, all other factors cannot fill the breach. The Third Dynasty of Ur was strong and prosperous but it could not withstand the subterranean and corrosive influence of the moneylenders and merchants. Once again, the tamkarum [merchant-moneylenders] worked diligently to enrich themselves at the expense of the very existence of their own people.

The Sumerian tamkarum [merchant-moneylenders] had prospered during the Third Dynasty of Ur, indeed, all of the People had prospered when they served God. The greed of the merchants was kept in check by the king because they were only allowed to do business under a royal warrant or license. With over-sight by the king's agents, profits were reduced because false weights and measures, excessive interest rates, illegal seizures of debt-slaves and property and other of their criminal tricks were not allowed. And yet, the Sumerian Swindle was still their secret method for over-coming such obstacles.

Just “as it had always been”, the moneylenders and landlords of Mesopotamia had been renting and selling the land to foreigners and using cheap immigrant labor to enrich themselves throughout the entire history of Sumeria. By mixing foreigners into the native population, they were diluting the morale and spirit of the People and creating mixed loyalties, all while stuffing their counting houses with silver and their barns with grain. Immigrants gave them cheap labor to farm their foreclosed fields and orchards and to undermine the native labor of the Sumerian workers. Because they had to lower their own wages in order to compete with the cheap immigrant labor, the People were reduced to a lower economic level and robbed of the income necessary to pay their debts to the moneylenders. Thus, immigrant labor brought poverty and enslavement to the People while enriching the moneylenders.

As the Amorite immigrants displaced the Sumerian workers, unemployed Sumerian workers were hired by the kings and city governors as soldiers to defend the ever-increasing wealth of the awilum [the Haves]. Although the Laws of Ur-Nammu ameliorated the rapacity of the tamkarum [merchant-moneylenders] over the People, his laws did not prevent their subversion of the State. Subversion of the State and impoverishment of the People are the inevitable results of the Sumerian Swindle.

The Laws of Ur-Nammu also put the moneylenders on alert. Their swindles were not understood by the people, the priests or by the kings because the Sumerian Swindle was accepted from ancient times just “as it had always been”. Lending-at-interest and its related frauds and swindles, were simple like a lever and fulcrum. As simple as a lever is, its power can move the world. The methods of the Sumerian Swindle are also simple, so simple that it is easy to overlook their diabolical power.

The people of Sumeria respected the ancient ways that they had followed for thousands of years. Yet the unjustness of the resulting poverty and enslavement that money lending led to, was obvious to all. As society prospered, the various family groups could avoid borrowing at interest from the moneylenders merely by following the ancient way of loaning to one another within the family. This could avoid interest payments while simultaneously strengthening family bonds and family wealth. It was most efficiently practiced within large families.

The large and conspiring moneylender families and guilds wanted to prevent this from happening since it reduced their incomes. Their greatest profits came from ignorant and illiterate People who could not read written contracts or understand either simple or compound interest rates. So, the solution to the problem of too many Sumerian people understanding the moneylenders’ swindle was to eliminate the more intelligent Sumerians and substitute them with ignorant victims. And so, both war and immigration became tools in the moneylenders’ technique at a very early time. War was used to kill off the best and the brightest of the people while immigration was used to substitute less intelligent people to take the Sumerian peoples’ place on the debt-slavery treadmill. In this way, Secret Fraud #11 of the Sumerian Swindle was perfected: “Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished.”

No matter what king ruled or what god resided in the temples, all of society ran smoothly on the invention of silver as a means of exchange for goods and services. Silver was not a true money. It was a type of commodity money. It was an ingenious method for helping society function smoothly, like oil lubricating a machine. Silver was a good and natural invention for commercial exchange as long as that was its sole function. When silver (as a type of commodity money) was used to generate profits through interest and usury, it became a perverse and unnatural creature controlled by perverse and unnatural men. Those who understood money were the only ones who profited from money while all others became the slaves of the moneylenders – all others included kings, governors, priests and people. Everybody became slaves except the moneylenders. Although the moneylenders had slyly and surreptitiously enslaved the people, they were not the masters of the people; they were the betrayers of the people.

The scheming moneylenders were well aware of the Sumerian Swindle and the secret frauds and

powers of money. They profited from the fools who didn't understand that moneylending-at-interest is a hoax and swindle. For the criminal tamkarum [merchant-moneylenders], their only concern was in obtaining more wealth so as to buy more power and then to use that power to gain more wealth. And they devised a variety of stratagems for their successful acquisitions of both. As previously explained, the "illegal aliens" of Mesopotamia – the immigrants, the Amorite shepherds and goat herders, the cheap foreign laborers from other countries whom the Treasonous Class had imported – became a prime method for the moneylenders to enrich themselves and undermining the nation. Most, but not all, of these immigrant laborers were Semitic Amorites from the Arabian deserts to the west and the Syrian plains to the northwest.

Other non-Semitic peoples were also in evidence at this time, in particular the Hurrians, who became of high importance later in the middle of the second millennium. There were already Hurrian workers at Nippur during Sargon's Dynasty (~2334-2150 BC). They were employed in manufacturing garments and were probably prisoners-of-war taken in the Zagros mountains. A coalition of peoples in the west also came into military conflict with Naram-Sin, inflicting upon him a severe defeat. [116] So there were a variety of different peoples with different language groups who were eager to acquire for themselves the fertile plains and advanced culture of Mesopotamia. But by far the largest group of these people were the Semitic Amorites whose many wives produced children "countless as the sands of the sea."

References to these Amorites become more and more frequent during the Third Dynasty of Ur. One passage shows the contempt of the city dwelling Sumerians for the savage desert dwellers, who are described as "the Amurru, . . . who eats raw meat, who has no house in his lifetime, and after he dies lies unburied". Quickly, however, these Amorites ceased to be despised desert savages and became a despised threat to the security and the very existence of the Third Dynasty of Ur. Some of the rulers of that dynasty built fortifications against these people. Such measures did not, however, succeed in holding back the mounting pressure. The ancient cities gradually fell under the domination of the Amorites. But it was a domination through subversion rather than through warfare. These foreigners had "friends" behind the city walls.

Under the empire of the Third Dynasty of Ur there was a considerable amount of peaceful penetration into Babylonia by the Amorites, as the presence of West Semitic names in lists of temple personnel clearly shows. The merchant-moneylenders once again used the trick that had worked so well for them for twenty-five centuries. They sold the foreclosed land to foreigners. With their contacts and business associates scattered along the trade routes of the ancient Near East, the tamkarum [merchant-moneylenders] had become an international treason organization. They were a secret menace that continued with its underground existence while its members went about their lives as respected members of society doing business and making loans just as "it had always been".

But the Amorites were not fools. They could clearly see the advantages for themselves to occupy the land and the disadvantages to the Sumerian farmers. So, their natural suspicions prompted them to ask, "Why are you selling the land to us? Are you not betraying your own people by doing this?"

But the wily merchants and moneylenders, expert salesmen that they were, always had a ready answer to overcome such an objection. "What are those people to us?" they replied. "They are not our friends because they hate us and wish to do us harm. We have loaned them silver and helped them to buy land and purchase property. As mighty Sin is our witness, we have done everything that we can to help them buy the best farms and the finest orchards. But still they hate us for our goodness and generosity because they are full of hatred. But you are our friends, so we will give our friends a good deal in buying the land."

And so, the bargain was made. The Amorites had no reason to hate the Sumerian moneylenders, yet. So, they accepted the offers of cheap land. And to prove their friendship and generosity to the new

immigrants, those Amorites who could not afford the full price, the tamkarum let them buy on time at low interest rates. Like blood-sucking fleas, the Sumerian moneylenders jumped from their old victims who hated them onto their new victims who innocently accepted the moneylenders as their friends and guides and mentors. The ancient snake, once again with soft words and low interest rates, coiled around its prey. Its bite would come later.

With their high birth rate as a result of many wives and unlimited sexual proclivities, the expansion of Semitic people continued for about two centuries and left a lasting mark on the culture of the area in its political, religious and social aspects. These immigrants (referred to by modern authorities variously as East Canaanites, West Semites or Amorites) settled in a number of ancient centers where they formed kingdoms which showed some important differences from the earlier Sumerian temple-states. They were different, too, from the last independent Sumerian political unit, the Third Dynasty of Ur.

One of the main differences was in the conception of land tenure. In the original pattern of Sumerian society, the city's land belonged to the local god, while in the Semitic conception land could be owned by the clan, the king or the private citizen. [117] It was this conception of private property that the land-owning and slave-owning moneylenders desired to perpetuate. They wanted to maintain ownership of their loot by claiming that "property rights" were superior to either the "rights of kings" or "the rights of the gods" or the "rights of the people." The rights of the moneylenders to own all property and to enslave all people, was the only rights that they were interested in promoting. Since they could not convince the religious Sumerians of this, it was the conspiracy of the tamkarum [merchant-moneylender] guilds to use immigrant labor and foreign kings to promote their schemes through subversion and treason. After all, their trade routes "embraced" all countries.

The Third Dynasty of Ur finally crumbled under the pressure of Amorite immigrants who had attained positions of authority and who then betrayed the Sumerians. At first, city after city ceased to acknowledge the sovereignty of Ur. The final overthrow of the Dynasty was, however, not actually the work of the Amorites, but of the Elamites (from southern Persia), who seized the opportunity offered by Semitic betrayal to sack and occupy Ur, slaughtering the inhabitants and carrying away the king. This stunning blow, marking the final overthrow of the Sumerians as a political power, shows clear evidence in the relics of destruction found when Ur was excavated. This disastrous event was long remembered through the cuneiform writings of Babylonia. [118] The fall of Ur marks the beginning of what archeologists have named the Old Babylonian Period (2000-1750 BC), a time of contentious Amorite city-states.

This destruction of the Third Dynasty of Ur was brought about by and is an example of the reliance of these people on their gods. The fear that the Sumerians had of their gods created much superstition. In fact, the fear that all people in the ancient world had for their gods was remarkable. Omens and predictions based upon such things as the markings in the liver of a sheep could determine the choices that men and women made in their lives. Which way a certain kind of bird flew in the morning, the direction smoke traveled, dust-devils on the desert, whether a dog howled in the night, the meaning of one's dreams and thousands of other omens were looked for and accepted as messages from the gods for a man's daily choices in life. Important decisions such as whether or not to go to war were made solely on the divination over a sheep's liver.

One example of this was the last king of the Third Dynasty of Ur, who had been cursed by the markings on a sheep's liver. Modern archeologists have heaped much disdain upon the unfortunate Ibbi-Sin for his weakness in defending his Sumerian empire. His cuneiform letters are full of begging and fearful pleading to his subordinates as he attempted to hold the crumbling empire together. But he had inherited an empire that his own father, Shu-Sin, had cursed by believing the omens found in a sheep's liver. Shu-Sin's inscriptions predicted the disasters that would befall his son and successor, Ibbi-Sin

(2028-2004 BC).<sup>[119]</sup> And Ibbi-Sin believed that these predictions would come to pass. So, regardless of his own intelligence, he was a victim of superstitious prediction that – avoid it though he tried – came to pass through his acceptance of its inevitability. His surviving letters attest to his pitiful pleas for help from treacherous allies. And they record his Sumerian reliance upon the will of the gods. In his case, the predictions that a priest made over a sheep's liver became a self-fulfilling prophesy.

Ibbi-Sin succeeded in holding on as ruler of Sumeria for twenty-four years. But throughout his reign his situation was insecure and even pathetic. Much of the time he was confined to the city of Ur itself, which often suffered from hunger and famine. As a result of the incursions of the Amorites and the attacks of the Elamites, his empire finally tottered and crumbled while the governors of all the more important cities of Sumeria found it advisable to abandon their king and to fend for themselves. We learn of this piteous state of affairs primarily from Ibbi-Sin's correspondence with his provincial governors, which provides a graphic picture of the rather confused and pathetic Ibbi-Sin and of his scheming, ambitious, and double-dealing functionaries. One such was an Amorite governor by the name of Ishbi-Erra, who was in charge of the city of Isin.

The text of three letters belonging to this royal correspondence contains a report sent to Ibbi-Sin by the scheming Semite, Ishbi-Erra, on the results of a grain-buying expedition with which Ibbi-Sin had charged him. The letter sheds considerable light on the incursions of the Amorites into western Sumeria as well as on the difficulties the Elamites were making for Ibbi-Sin.

Ishbi-Erra begins his report with the statement that he had succeeded in buying seventy-two thousand gur of grain at the normal price of one shekel per gur. (1 shekel per gur; 1 gur = 300 liters). So, grain was very cheap even during wartime. This scheming Amorite heard that his Amorite relatives had entered Sumeria and had "seized the great fortresses one after the other." So, he shipped the grain not to Ur, the capital where it was desperately needed, but to his own city of Isin from where he sent an artful letter to the besieged Ibbi-Sin. "If the king would now send me six hundred boats of one hundred twenty gur each," his letters say, "I will deliver the grain to the various cities of Sumeria." However, he continues, "I should be put in charge of the places where the boats are to be moored." In other words, Secret Fraud #21, "Control the choke points and master the body; strangle the choke points and kill the body." Ishbi-Erra was asking the king to give him authority over all territories where he could moor a grain boat.

The letter closes with a hypocritical plea to Ibbi-Sin not to give in to the Elamites, "because I have enough grain to satisfy the hunger of the Palace and its cities for fifteen years." This was a very strong form of blackmail to make to the starving king of Ur. In any case, he pleads, the king must put him in charge of both Isin and the holy city of Nippur.

The scheming Ishbi-Erra was also in charge of the king's northern troops. Since he was able to carry the grain to Isin by boat, he had both the troops and the transportation to deliver the grain to Ibbi-Sin at Ur. He had all of the advantages and he used them to wrest control of Sumeria from Ibbi-Sin. So, he pressed his advantages and in mock loyalty pleaded with the king to declare him to be governor of both Isin and Nippur.

That Ibbi-Sin actually did entrust Nippur and Isin to him we learn from his letter of reply. Unfortunately for king Ibbi-Sin, Ishbi-Erra was as disloyal as he was capable and competent. With plenty of grain and troops, he was successful not only in defending Isin and Nippur but in usurping his master's throne as well. This we learn, not from Ishbi-Erra's correspondence with Ibbi-Sin but from a letter written to the king by Puzur-Numushda, a governor of the city Kazallu, along with king Ibbi-Sin's reply.

According to Puzur-Numushda's letter, the treasonous Ishbi-Erra had become firmly established as the ruler of Isin, which he had turned into his royal residence. He had, moreover, subdued Nippur and extended his sway all along the Tigris and Euphrates from Hamazi in the north and east to the Persian Gulf. He had taken prisoner those of king Ibbi-Sin's governors who had remained loyal and returned to office those who had been dismissed by king Ibbi-Sin because of their disloyalty. Ibbi-Sin's pathetic

impotence and pitiable vacillation are revealed in his answer to Puzur-Numushda. Ibbi-Sin realized full well that the latter was on the point of betraying him because Puzur-Numushda had actually failed to march to the help of Ibbi-Sin's loyal governors although a select body of troops had been put at his disposal for that purpose. But he could do nothing more than plead with him to stay loyal. Ibbi-Sin believed desperately that somehow Ishbi-Erra, "who is not of Sumerian seed," would fail in his ambition to become master of Sumeria and that the Elamites would be defeated. Ibbi-Sin wrote that "Enlil has stirred up the Amorites out of their land, and they will strike down the Elamites and capture Ishbi-Erra." But king Ibbi-Sin was referring to the very Amorites who had been plaguing Sumeria from the days of his father, the same Amorites that the tamkarum [merchant-moneylenders] had been immigrating in large numbers as farm workers; the same Amorites to whom the moneylenders had sold the foreclosed farms; the very Amorites of whom the treasonous Ishbi-Erra was one.

With the growth of Ishbi-Erra's independence and power, Sumeria found itself under the rule of two kings, Ibbi-Sin, whose dominion was limited to his capital at Ur, and Ishbi-Erra who controlled most of the other cities of Sumeria from his capital at Isin.

In the twenty-fifth year of Ibbi-Sin's reign, the Elamites besieged Ur, but they could not capture it. But as a result of the siege, severe famine overtook Ur's defenders. In desperation, they unlocked the city gate. The Elamites brutally slaughtered everybody and ransacked homes and temples. The poetic "Lamentation over the Destruction of Ur" recorded this tragedy:

"Dead men, not potsherds, covered the approaches,  
The walls were gaping, the high gates, the roads, were piled with dead.  
In the side streets, where feasting crowds would gather,  
Scattered they lay.  
In all the streets and roadways bodies lay.  
In open fields that used to fill with dancers, they lay in heaps.  
The country's blood now filled its holes, like metal in a mold;  
Bodies dissolved – like fat left in the sun."<sup>[120]</sup>

The Elamites carried off king Ibbi-Sin a prisoner, leaving a garrison in control of the city. Several years later Ishbi-Erra attacked this garrison and drove it out of Ur, thus becoming king of all Sumeria, with Isin as his capital. <sup>[121]</sup>

The treasonous Ishbi-Erra founded a dynasty at Isin which endured for over two centuries, although its later rulers were not his direct descendants. This is known as the Isin-Larsa Period (2006-1884 BC). Theoretically, the city-state of Isin laid claim to the suzerainty of all Sumeria and Akkad. Actually, however, the land was dividing into a number of city-states under separate rulers because there was no longer a centralized empire. For close to a century, it is true, Isin remained the most powerful of these states. It controlled Ur, the old imperial capital and shipping terminal for the Persian Gulf trade as well as Nippur, which continued as Sumeria's spiritual and intellectual center throughout this period.

The fourth ruler of the Isin dynasty, Ishme-Dagan, boasts in his archives of restoring Nippur to its former glory. So, even while the Sumerians were being ruled by the Semitic Amorites, the traditional Sumerian religious values were being maintained. Prior to his reign, Isin seems to have suffered a severe attack at the hands of an enemy, perhaps the Assyrians who were gaining power in the north. His son and successor, Lipit-Ishtar (1934-1924 BC), claimed control over the major cities of Sumeria and took the proud title "king of Sumer and Akkad."

But Lipit-Ishtar was not the sort of king who was popular with the tamkarum [merchant-moneylenders] because he had the ancient idea that the leaders of society should serve and protect the People rather than to serve and protect the merchants and moneylenders.

Early in his reign, Lipit-Ishtar promulgated a new Sumerian law code, which was later the model for the renowned Law Code of Hammurabi. The Laws of Lipit-Ishtar were written in the traditional Sumerian language about 160 years after the Sumerian king Ur-Nammu's Law Code and about 140 years before the Semitic Hammurabi's Law Code. They show a similar concern for maintaining peace by eliminating arguments among the people but are, as you shall see, much different in their social intent.

The Third Dynasty of Ur had marked a return of Sumerian kingship over the Sumerian people in a Sumerian Renaissance of language and culture and moral values. The Laws of Urukagina and Ur-Nammu, also written in Sumerian, both show a desire to maintain a holy society under God and to free the people from the oppression of the tamkarum [merchant-moneylenders]. But because the moneylenders and wily merchants had "always been here", it never occurred to the Sumerians that the tamkarum [merchant-moneylenders] were not legitimate businessmen but were, in fact, criminals. So, laws were never made that specifically penalized their crimes. Instead, the laws were made merely to soften the results of their crimes while they were allowed to practice business "just as it had always been."

Although Lipit-Ishtar wrote his laws in Sumerian and even though most of his subjects were Sumerians, he, himself, was an Amorite. His laws reflect both the necessity of freeing the People from oppression while allowing the tamkarum [merchant-moneylenders] the continued practice of the Sumerian Swindle to betray and defraud Society.

Semitic king Lipit-Ishtar begins his Laws by extolling the greatest of the Sumerian gods such as An, the Sky god and father of all the other gods, and Enlil, the god of the air. Lipit-Ishtar wrote:

"At that time, the gods An and Enlil called Lipit-Ishtar to be prince of the land – Lipit-Ishtar, the wise Shepherd, whose name has been pronounced by the god Nunamnir – in order to establish justice in the land, to eliminate cries for justice, to eradicate enmity and armed violence, to bring well-being to the lands of Sumer and Akkad."

"At that time, I, Lipit-Ishtar, the pious Shepherd of the city of Nippur, the faithful husbandman of the city of Ur, he who does not forsake the city of Eridu, the befitting lord of the city of Uruk, the king of the city of Isin, king of the lands of Sumer and Akkad, the heart's desire of the goddess Inanna, by the command of the god Enlil, I established justice in the lands of Sumer and Akkad."

He goes on to say that "at that time I liberated the sons and daughters" of the cities of Ur, Isin, Sumer and Akkad who had been enslaved by the yoke of the moneylenders. But the debauchery that the moneylenders had brought to the land through their use of alcohol and gambling and whoring and warfare had also produced orphans and illegitimate children who had been abandoned by their fathers. And because of the loose morals brought on by war and usury, the family bonds between fathers and sons and daughters and mothers had been broken so that the children were not taking care of their parents in old age. Lipit-Ishtar, the good king, decreed that they mend their ways. The Good Shepherd took care of his people.

He obligated public works for mending and weeding the canals. Military service was an obligation of each household depending upon whether the household was composed of the wealthy or of the poor laborers. The wealthier households were required to do public works for seventy days per year while laborers were required ten days per month. Once again, the rich were required to work less. After all, the awilum [the Haves] were the leaders of Society and part of their work was found in that leadership. And yet, even they were required to do seventy days of manual labor per year.

Striking a woman so that she lost her baby cost the aggressor 30 shekels of silver. The same crime to a slave woman cost 5 shekels of silver. If the woman died, it was a capital offense.

As a characteristic of Semitic rule, ownership of property was given a much higher status than the

laborer who farmed the property. Lipit-Ishtar's Law stated:

- "If he leases an orchard to a gardener in an orchard lease, the gardener shall plant for the owner of the orchard and the gardener shall have the use of the dates from one-tenth of the palm trees." (Thus, the landlord got his orchard farmed for a cost to him of only ten percent of the produce.)

Following Sumerian custom, thieves were not tortured or imprisoned but were required to pay a fine:

- "If a man enters the orchard of another man and is seized there for thievery, he shall weigh and deliver ten shekels of silver."

Again, following the humane Sumerian cultural customs, property damage was also fined:

- "If a man cuts down a tree in another man's orchard, he shall weigh and deliver twenty shekels of silver."

And yet, the moneylenders were allowed a double profit, but no more than a double profit, from their debt-slaves. Remember, these slaves were Mediterranean, Caucasian, and Indo-European people, not Negroes.

- "If a man's slave contests his slave status against his master, and it is proven that his master has been compensated for his slavery two-fold, that slave shall be freed."

Thus, the moneylender doubled his money on what a debt-slave owed him in addition to whatever he had already collected on the original debt. But debt-slaves who did not challenge their status could be enslaved for life. And debt-slaves were not entirely restricted. They had freedom of movement in their free-time:

- "If a debt-slave goes into service to a man of his own free will, that man will not restrict him but that debt-slave may go wherever he wishes."

Slaves were also sex slaves of the masters. But for a master to make his slave pregnant meant that she was released from slavery. This prevented a ruthless slave master from increasing the number of his slaves merely by making them pregnant or to use them without cost to himself. Illegitimate slave children would also cause social disharmony as the children fought over inheritance. For the slave women to be forced to bear children without also being cared for, was prohibited in this way:

- "If a man marries a wife and she bears him a child and the child lives and a slave woman also bears a child for her master, the father shall free the slave woman and her child; the children of the slave woman will not divide the estate with the children of the master."

And in this way:

- "If his first-ranking wife dies and after his wife's death he marries the slave woman (who had borne him children) the child of his first-ranking wife shall be his (primary) heir; the child whom the slave woman bore to her master is considered equal to a native free-born son and they shall make good his (share of the) estate."

And in this way:

- “If a man’s wife does not bear him a child but a prostitute from the street does bear him a child, he shall provide grain, oil and clothing rations for the prostitute, and the child whom the prostitute bore him shall be his heir. As long as his wife is alive, the prostitute shall not reside in the house with his first-ranking wife.”

And in this way:

- “If a man’s first-ranking wife loses her attractiveness or becomes a paralytic, she will not be evicted from the house; however, her husband may marry a healthy wife, and the second wife shall support the first-ranking wife.”

To protect the thieving merchant-moneylenders, false testimony and slander were also dealt with:

- “If a man, without grounds, accuses another man of a matter of which he has no knowledge, and that man does not prove it, he shall bear the penalty of the matter for which he made the accusation.”

Moneylenders were in the habit of paying the delinquent taxes on property and then claiming ownership of the property merely for the price of its tax. But this was prohibited in a fair way like this:

- “If the master or mistress of an estate defaults on the taxes due from the estate and an outsider assumes the taxes, he (the master) will not be evicted for three years; (but after three years defaulting on the taxes) the man who has assumed the tax burden shall take possession of the estate and the (original) master of the estate will not make any claims.”

And so, Lipit-Ishtar was a Good Shepherd for his people. Although he, himself, was a Semitic Amorite, most of his people were Sumerians and he ruled them with Sumerian ethics. He protected women with humane Sumerian ethics and protected the People with justice and the “straight path”. He claimed: “In accordance with the true word of the god Utu, I made the lands of Sumer and Akkad hold fair judicial procedure. In accordance with the utterance of the god Enlil, I, Lipit-Ishtar, son of Enlil, eradicated enmity and violence. I made weeping, lamentation, shouts for justice and suits taboo. I made right and truth shine forth, and I brought well-being to the lands of Sumer and Akkad.” [122] In this way, Lipit-Ishtar shows the moral uprightness and spiritual goodness of the Sumerian People as well as how the earliest Amorites followed in their path.

But the tamkarum [merchant-moneylenders] had already had experience with kings of high morals and feelings of civic duty. In their experience, kings who served the country and protected the People were bad for business. Kings who were honest, virtuous or religious were not as easy to manipulate as kings who were corrupt and perverse. Secret Fraud #6 of the Sumerian Swindle was their guide in such matters: “High morals impede profits, so debauching the Virtuous pulls them below the depravity of the moneylender who there-by masters them and bends them to his will.” However, when neither bribes nor blackmail can sway a king, then the well-tested basic characteristic of the merchant-moneylenders worked just as well – treason and subversion.

In the third year of Lipit-Ishtar’s reign, an ambitious Semitic ruler named Gungunum (1932-1906 BC) came to the throne of Larsa, to the southeast of Isin. With the financial backing of the tamkarum

[merchant-moneylenders], he began to build up the political strength of the city with a series of military successes in the region of Elam and Anshan. It was from the east (Elam) that the greatest threat to their businesses would come. So, the tamkarum [merchant-moneylenders] needed a king who would defend their profits with pre-emptive strikes. Only a few years later, this same Gungunum gained control of Ur, the old imperial capital and sea-trade terminal that had meant so much to Isin's prestige and commercial power. To be sure, it was a "friendly" occupation. Ur was threatened by a new invasion of even more Amorites. And Gungunum was demonstrating that he was the protector of the merchant-moneylender's home port and temple of the Moon God and not Lipit-Ishtar. From then on, Isin and king Lipit-Ishtar and his moral laws ceased to be a significant political force. Isin held on to some of its former claims for another century or more but Larsa was now on the ascent.

The reign of Gungunum at Larsa marked the beginning of the first Semitic Amorite dynasty in the south. After Gungunum occupied the old capital city of Ur, a group of Amorite-dominated city-states competed for dominance throughout Mesopotamia. Following the moneylenders' and merchants' strategy, the Amorites consolidated their power in the commercial centers such as Larsa, Eshnunna, and Babylon. But they ignored the prestigious Sumerian cities like Kish, Ur, and Uruk, where the richest tamkarum [merchant-moneylender] guilds had long been firmly established. As urbanized Amorites rose to prominent positions in Mesopotamia, including kingship in independent states, the Sumerian language was no longer spoken. Akkadian became the language of daily life. [123]

With the Amorite Gungunum (1932-1906 BC), the fortunes of Larsa improved. Notable among his achievements was the annexation from Isin of Ur, by which Larsa gained control of the valuable Persian Gulf trade which had apparently languished since the fall of Ur. Under the protection of Gungunum, the tamkarum [merchant-moneylender] guilds of Ur had no fear of losing property or silver to the moral king Lipit-Ishtar of Isin. And once Lipit-Ishtar had lost the financial backing of the tamkarum [merchant-moneylender] guilds and the prestige of controlling many cities with their tax revenues, he became powerless and replaceable.

That there was no open conflict between the two cities, however, can be seen in the traditions of the office of high priestess of the Moon God at Ur. Both the daughters of Ishme-Dagan and of Lipit-Ishtar of Isin had been made high priestesses of the Moon God. Both of them continued in office under Gungunum even after a usurper to the throne of Isin made dedications at Ur while that city was under the hegemony of Larsa. So, obviously worship of the gods transcended the politics of the Sumerian city-states even when they were ruled by Amorites. Gungunum claimed the titles both of "King of Sumer and Akkad" and "King of Ur". He and his successors did much to improve the political and economic standing of Larsa along with the economic standing of the tamkarum [merchant-moneylenders].

One of the most interesting archives to have survived from this period tells of the revived sea-trade between Ur and Bahrain. The relevant documents date from the reigns of Gungunum and his two successors. They reveal an active trade carried out by a group of seafaring merchants with the aid of capital invested by various private citizens who didn't accept any of the risk involved but who received a fixed return of the profits. These private investors lived comfortably in Ur while their sea captains risked their lives on the open sea. Once again, the greedy tamkarum [merchant-moneylenders] through their control of the trade routes and the throwing down of any laws regulating their activities, could demand high profits for minimal investments. (Over 140 years later, the Law Code of Hammurabi of Babylon attempted, unsuccessfully, to compel such investors to share not only the profits but the possible losses.)

The main object of this Bahrain trade was copper, in the form of both ingots and finished products. Copper was imported in enormous quantities, on which the king made a tidy profit in import duties. Ivory, gold, lumps of lapis lazuli, beads of precious stones, "fish-eyes" (pearls) and other luxury items are also mentioned in the archives. In this trade Bahrain was the middle man, importing raw materials and commodities from such places as eastern Iran, Oman and India and trading to the

seafaring merchants of the [Isin-Larsa Dynasties](#) for products such as cooking oil, grain and highly-prized woven garments. Making use of such distant trade depots and markets marks a noticeable change from the period of the Sargonid kings when ships of Oman and India actually tied up at the quays of Agade. But the merchant-moneylenders of the Isin-Larsa Period (2006-1884 BC) maintained a tight monopoly at both Ur and Larsa as the only off-loading ports between the sea-faring ships and the boats of the rivers. With this monopoly over all river traffic between the Persian Gulf and all of Mesopotamia, they increased their profits from the Sumerian Swindle upon the luckless populace.

This change in [tamkarum](#) [merchant-moneylender] strategy was an indication of the international expansion of the merchant and moneylender guilds that were increasingly protective of their wealth and possessions. The importance of keeping their loot in [de-centralized locations](#) was one of the hard lessons many of them had learned during the various wars and confiscations of the kings. Even when they, themselves, had helped to start a war or had financed a war, they had learned how difficult it is to avoid losses when the war spills over to where their treasure was hidden. By maintaining their trade colonies and secret guilds in distant lands separated by oceans and deserts, they were more assured of avoiding economic losses from political or religious conflicts. It was during this changing time as the political power see-sawed between the Sumerians and the Semites of the north, that the Treasonous Class first began to establish themselves as a fully developed, international menace on the world stage. They had existed as an organized conspiracy since before the arrival of the Sumerians. But the uncertainties of the Isin-Larsa Period had forced them to better appreciate outlying depositories for their gold and silver bullion. With guilds established in Oman and India, they could always depend on a supply of silver during an emergency that was beyond the reach of any king. Even if a warring king stole their treasures, low interest or zero interest loans from the foreign [tamkarum](#) [merchant-moneylender] guilds would put them back in business.

One of the major concerns of the Larsa dynasties was water. Indeed to judge by the long succession of irrigation schemes mentioned in royal inscriptions and year-names of the period, procurement of water was of major concern. But Larsa's problems became unusually acute owing to the damming of its main canal by some unspecified enemy. In a coup d'état, one Nur-Adad (1865-1850 BC), "one of the multitude", took control of Larsa and destroyed the offending dam. Growing conflict with Isin owed much to increasing shortages of water. Nur-Adad's son, Sin-iddinam (1849-1843 BC), was forced to resort to measures perhaps first taken by Entemena of Lagash (2404-2375 BC). The channel of the Tigris was deepened and "eternal and unceasing abundance of water" was brought to Larsa.<sup>[124]</sup>

Isin was finally attacked and seized by Rim-Sin, the last ruler of Larsa, who attached so much importance to this conquest that he dated all documents throughout the last thirty years of his reign by this event.

But Rim-Sin, himself, was unable to exploit his victory. To the north, in the previously unimportant city of Babylon, an outstanding Semitic ruler named Hammurabi came to prominence. After some three decades of a rather troubled rule, he attacked and defeated Rim-Sin of Larsa, as well as the kings of Elam, Mari, and Eshnunna, and thus, about 1750 BC, became the ruler of a united kingdom reaching from the Persian Gulf to the Habur River. With Hammurabi, the history of Sumeria comes to an end and the history of Babylonia, a Semitic state built on a Sumerian foundation, begins. <sup>[125]</sup>

The two key dates for Sumerian chronology are the end of the Third Dynasty of Ur, when the Sumerians lost their predominant political position in Mesopotamia (2000 BC), and the beginning of the reign of Hammurabi of Babylon (1792 BC), when to all intents and purposes the Sumerians ceased to exist as a political, ethnic, and linguistic entity. <sup>[126]</sup> This period of squabbling city states and shifting alliances, where the last of the Sumerian civilization began to disappear and the Semitic Babylonian state began to rule the region, is known as the Old Babylonian Period (2000-1750 BC) because it is the beginnings of the rise of Babylon into world history.

Strategically, as will be seen again and again throughout history, the driving force of political power is, namely, physical occupation. Political power comes from physical occupation: not historical rights, not title deeds, not moral rights – only occupation.

The Sumerians trusted their gods and their leaders to protect them because this was the ancient and the moral way of high civilization, living lives devoted to the “straight path”. But the kings and priests could not protect the People because behind everyone’s backs, making deals with everyone’s enemies, debauching families and stealing the wealth of the nation, were the moneylenders and merchants conspiring and negotiating for profits at whatever the cost to the People. Using cheap immigrant labor to undermine and under-employ the People and then defrauding them of their possessions while stirring up foreign armies against them, the moneylenders and merchants reaped huge profits while the civilized Sumerians were destroyed. However, this time, instead of rising again and continuing their ancient culture, the Sumerian People were dispossessed of their lands entirely. Their way of life was taken over by the Semitic Amorites. The Sumerians became muskenum [Have-Nots] in the lands that they had once ruled. As Sumeria and the Sumerian People fell, the parasitic moneylenders jumped like blood-sucking fleas onto a fresh and unsuspecting host.

## 2000 to 1750 BC, Hammurabi and Babylon

As we begin to study Babylonia, we find ourselves somewhere at the mid-point in the history of ancient Mesopotamia, not just a changing history in regard to kings and dates and places but a changing history in regard to the moral and spiritual and intellectual life of the People. And the change was not good.

Under Sumerian genius, the region had grown to the highest level of civilization yet known in the world. For over a thousand years, the Sumerians had created a society that worked so effectively that very little change took place in all of that time and, except for Egypt, all of the people in the surrounding countries emulated and copied what the Sumerians had developed. This mid-point in the history of Mesopotamia also includes the earliest time frame for certain groups of wandering goat-rustlers and bandits who would later play a crucial and corrosive part in world history. These were the tribes of Semitic bandits who were later to weasel their way onto the world stage under the name of Hebrews. So, it is from this time frame that we begin to unravel from world history the earliest known tendrils of the diseased aberration of an organized, parasitic, criminal conspiracy which is known as Judaism.

Counting the Ubaidian prehistory, Mesopotamian society had functioned smoothly for well over 3,000 years of planting and harvesting, canal digging, city and temple building, raising their families and praying to their gods. Change was not necessary since Sumerian civilization provided everything that the Sumerian People could ever want. Their reed huts and mud houses provided adequate shelter. And since the reeds and mud were free, all that was required to own a house was their own labor to build it. Their herds provided meat, milk and wool. Fish were in the rivers and ponds; grain was in the fields; fruit was in the orchards. There was plenty of food. A workman’s pay was about 10 liters (about 2.5 gallons) of barley per day. This was enough to feed him and a large family with enough left over to barter for vegetables, fish, garments and beer. And with barley selling for about 300 liters per shekel of silver, a workman could sell his surplus barley for silver and within a few years save enough to buy some farm land. With his own farm, he was automatically counted among the awilum [the haves] and his higher social status became an additional benefit of working hard and saving much. This is how natural living allowed the Sumerians to thrive and to prosper. Through their protective kings, their wise priests and service to their gods, they had created a society filled with plenty of everything for everybody.

But independent farmers did not benefit the ruthless and greedy moneylenders who parasitically lived on the wealth that they sucked away from the unfortunate and from the distressed. Independent

farmers who were wealthy enough to never need a loan, did not give the moneylenders the lucre they desired. It was only from the farmers who fell into difficulties and whose only hope of escaping starvation was to borrow from the moneylenders, could a profit be made. And so, as the centuries progressed, the moneylenders learned that their profits increased in direct proportion to an increase in the suffering of the People. Secret Fraud #11 became their strategy for moneylender success: “Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished.” The moneylenders, fat in their bellies, wearing the best in fine clothes, drinking the best in wines and beers and enjoying perverted debauchery among their sex slaves, sought only to bring themselves the highest profits. And since there were both Sumerian as well as Amorite moneylenders, it only took advantageous marriages to cement the two ethnic groups into a single conspiring organism that spanned the borders of the city-states and connected the dots of guild halls stretching from the Mediterranean to Oman and India.

The question that the tamkarum [merchant-moneylenders] asked themselves during their guild meetings and their banquets in secret meeting places was this: How can the People be brought to the most suffering in a way where they are happy and eager to borrow from the moneylenders? This might seem like an odd question. But as the moneylenders had learned to their great loss and woe, the People hated them. And that hatred always got in the way of profits and it put them into personal danger. But when that hatred for being cheated and swindled is overcome by a fearful desperation, when the impoverished borrower is frantic from starvation or fearful of losing his farm or his children as debt-slaves; then such borrowers smile, bows his head with subservient respect and treats the moneylenders with reverence and feigned happiness.

Thus, the scheming merchant-moneylenders found that although the People would never love them, at least the moneylenders could get the gratitude and respect that they craved if the people feared them. Even when the People hated them with burning fury, the moneylenders learned that they could demand gratitude and respect from the People just so long as the People needed them. With this in mind, the moneylenders conspired to always create conditions of need. Secret Fraud #11 of the Sumerian Swindle gave the moneylenders profits from the extreme neediness of the People as they took advantage of the poor by causing them to lose whatever property that they had. Following the Secret Frauds of money lending, the bankers were thus able to acquire the wealth of the People by enslaving, dispossessing and destroying them.

In this way, the tamkarum [merchant-moneylenders] conspired to create hunger and poverty and suffering among the People so that the People, in extreme desperation, would then turn in gratitude to them to relieve that suffering through loans-at-interest. And who else could give loans other than the moneylenders? Thus, through ruthless subversion on the one hand and perfidious offers of loans-at-interest on the other hand, the merchant-moneylenders gained the fruits of Secret Fraud #14 of the Sumerian Swindle: “Anyone who is allowed to lend-at-interest eventually owns the entire world.”

However – and this was absolutely and vitally important – whatever sufferings that the People were manipulated into receiving could not also be seen as coming from the moneylenders whose services the People must be coaxed into accepting. The Sumerian Swindle had to be accomplished in secret and without any apparent cause pointing to the conspiring moneylenders. Society can operate quite smoothly without interest-bearing loans. But for the moneylenders, no loans equal no profits. So, keeping the People poor, ignorant, and in distress created wealth for the moneylenders in those ancient times, just as it does for the bankers in modern times. But such social manipulation can only be successful with the most secret of plans and the tightest security because if the People ever learned of the real source of their miserable poverty, they would rise up and kill all of the bankers, financiers and merchants or, at the very least, beat them and take back their stolen property.

Even though the various cities and lands of ancient Mesopotamia were ruled by kings of city-

states and tribal chiefs of villages scattered between the Mediterranean Sea across the Persian Gulf to India, all of these kings and people did business with silver as the basic unit of measure. Barter was the basic method of commerce among both rich and poor and silver was the basic measure of value. All goods and services were valued in relation to a weighed amount of silver. Silver, in barleycorn weights or grains (~0.05 grams) or shekel weights (~ 8 grams) or mina weights (~500 grams) or talent weights (~30 kilograms), could be traded across the ancient Near East for any product or any service. If two merchants did not have silver, they could still barter their goods by first valuing each trade good at its worth in silver and then making a trade of their goods in ratio to those silver valuations. From the Persian Gulf to the Mediterranean Sea, from Arabia to the Mountains of Capadocia, the shekel-weight of silver was the standard in monetary transactions that spanned all languages and cultures for over 3,000 years right up to the days of Jesus Christ.

The moneylenders and their meticulous scribes could calculate the relative wealth and strength of all of the countries around them, down to the tiniest barleycorn-weight in silver. They could calculate on their moist-clay accounting tablets the value and the manpower of every city. With this secret money power, the moneylenders were in the position of knowing which kings were strong and which kings were weak, who could afford the best armaments and who needed loans to get them.

In this Bronze Age, the armaments industry was not complicated. Yet, it was as secretly controlled and as carefully guarded as it is today. Since a bronze dagger can kill an enemy just as dead as can an atomic bomb, the manufacture of bronze weapons was a state monopoly controlled by the king and the tamkarum [merchant-moneylender] guilds. Although melting bronze and pouring it into molds to make swords and arrow heads might seem like a simple affair, it did require the skill and knowledge of the metal workers guilds who knew the secrets of smelting and alloy which they did not share with anyone not of their trade guild. Thus, weapons manufacture was a state controlled monopoly just as it is today. The king wanted military control through weapons manufacture. But the tamkarum [merchant-moneylenders] wanted profits from arms sales, from copper and tin import sales, and from war, itself. Although anyone could buy a sword who could afford one, the big money was in arming entire armies.

As the Third Dynasty of Ur fell and with it the Sumerian Peoples' reliance upon God, the tribes of Semitic Amorites dispossessed the Sumerians of their lands and usurped political control of their cities. Changes in society occurred that are still being felt in our modern world today more than four thousand years later. Materialistic, acquisitive greed began to increase in power as spiritual knowledge decreased. The Sumerian ideas of social harmony through a godly life, began to give way to the Semitic ideas of social control through property ownership. Under the Amorites, the awilum [the Haves] increased their wealth and gained State-enforced protection while the muskenum [the Have-Nots] became ever more impoverished and enslaved.

As the tribes of Semites took over Sumerian society, the true knowledge of God and of spiritual well-being began to disappear. The People no longer served their gods as their primary goal in Life but they were forced to serve the moneylenders and kings in a desperate bid to sustain their hungry and increasingly poor families. With over a thousand years of a relatively peaceful existence, the Sumerians had had first-hand experience with such things as the realization of God-consciousness in the temple meditation halls. They had experienced the living holy spirit as a surrounding and protective aura. This holy spirit radiated as halos and beams of light emanating from their high priests, priestesses, kings and mighty warriors. This holy knowledge, because it is of a secret nature, was not taught to the Semitic Amorite interlopers. Wealth and political power was all that the Semites were interested in having, not spiritual knowledge.

Yes, the Amorites learned the material and obvious elements of Sumerian society such as reading and writing, administration, farming and general culture. And they learned the outer manifestations of religion such as servicing the idols and celebrating the festivals. But the secret religious and spiritual

knowledge that was only passed along to trusted disciples, they did not learn. So, it began to disappear. This is seen in the disappearance in the use of the swastika. This holy symbol, much revered by the Sumerians, [see Volume II] was unknown to the invading Semitic gangs of goat rustlers and bandits. Knowledge of the spiritual power as represented by the swastika and by the Maltese Cross completely disappeared as the Semites took over Sumeria and the empires of Babylonia and Assyria began to arise. Those Semitic empires, backed by the moneylenders, were based on commerce and warfare. They were not based strictly upon serving the gods as had been practiced by the Sumerians.

A loss in the knowledge of the horned “helmet” can also be seen in the religious art work of the Babylonians and the later Assyrians. [Figure 9] Most archeologist assume that this helmet, as seen being worn by the various Sumerian gods in the carvings and cylinder seals, was just a “symbol” of a god since it is worn in all drawings and carvings of the Sumerian deities. Although this assumption of its symbolic quality is basically true, the horned helmet was also an indication of the spiritual levels of those wearing it. The helmet was not a “helmet” per se. That is, it was not a piece of head gear. It was, rather, a manifestation of holy spirit. It was a symbolic representation of the holy spirit radiating from the head of the god as well as the spiritual knowledge of the religious seeker. The “horns” are levels of muscular dynamic energy surrounding the head of a spiritual person. Those “horns of power” were not seen so much as they were felt. Anyone who reaches a high spiritual level can experience the “horned helmet” sensation.

The horned helmet, the swastika, the “Maltese” cross, the sun disk, as well as the caduceus serpent-and-staff representing the spiritual knowledge of the physician, all disappeared. Although these symbols represented the spiritual knowledge of the Sumerians, the actual knowledge was not passed along to the culture that was created by the scheming moneylenders. The tamkarum [merchant-moneylenders] took over the Sumerian Culture and dispossessed the Sumerian People of their material possessions but the secret knowledge of God remained hidden from them. They had gold but not God.

Of what use were the secrets of Sumerian religion to the moneylenders? As long as they donated to the temples and made a show of serving the gods, they were free to swindle the People and to reap the profits. The moneylenders had learned how to solidify their grip on Society while hiding behind the kings and ministers. They had learned how to create war in order to profit from other people’s losses. And they had learned how to use foreign troops as their enforcers. Foreign soldiers do not have the brotherly empathy for the people whom they police and against whom they are willing to commit any atrocity. And they are willing to follow any order given by those who pay their salaries.

Two symbols that are falsely claimed by the lying Jews to be Jewish symbols can be traced back to the religious art of ancient Mesopotamia. These are the menorah, or ritual lamp, and what the Jews call the Star of David or the Seal of Solomon. Both of these occur together on an Old Assyrian seal of the early second millennium BC, long before there were any Jews in the world. [127]

As the moneylenders gained power, the status of women began to break down. Sumerian women had had basic rights and a high social status on equality with men in most cases. [Figure 10]. But under the power of the Semitic moneylenders, women became personal property and trade goods and whores. Doing business “just as it had always been”, the moneylenders seized the wives and daughters of debtors as payment for debts. As the moneylenders abused, beat, raped and reduced them to prostitution and servitude in order to pay back the loan-at-interest swindles, the status of women and the respect that they had enjoyed, disappeared. Women became the moneylenders’ best cattle.

In early Sumerian religion, a prominent position had been occupied by many goddesses who were consorts to particular gods. But as the merchant-moneylenders gained more and more women as their personal property, that is, as the Semites gained control and the Sumerians were disenfranchised, all of the Sumerian goddesses disappeared except for the Semitic goddess Ishtar, the goddess of love and prostitutes and warfare.

The Sumerian underworld, itself, was originally under the sole rule of a goddess. A myth explains how she came to take a consort; and goddesses played a part in the divine decision-making Assembly of the Gods in the Sumerian myths. There is even a strong suggestion that polyandry may at one time have been practiced because the Sumerian reforms of Urukagina refer to women who had taken more than one husband. [128] But in general, as the wealth and power of the moneylenders increased, the poverty and degradation of women also increased because they became slaves, commodities and the play things for drunks in the taverns. Defrauded by the moneylenders of their lands, their husbands, and their children, they became prostitutes trading tricks for a bowl of barley gruel and a sipping straw in a beer vat. [Figure 11]

As previously stated, the Third Dynasty of Ur was destroyed and Sumerian control dwindled. Amorite dynasties arose in other cities, the two most prominent at first being Isin and Larsa. For this reason, the century or so after the overthrow of Ur is known as the Isin-Larsa period (2006-1894 BC). The Larsa dynasty gradually increased its influence at the expense of Isin, but was finally itself overthrown (1763 BC) by the sixth ruler of the Dynasty of Babylon, the great Hammurabi (1792-1750 BC).

From that time, none of the new rulers in the Sumerian cities were Sumerians. They were the Semitic Amorite sons of the wandering goat herders and sheep rustlers who had been infiltrating Mesopotamia ever since the Sumerian moneylenders had first hired them to replace the swindled and dispossessed Sumeria farmers. Similar to the modern day illegal aliens and foreign workers who infest Europe, America and Australia, within a single generation their sons and daughters spoke perfect Sumerian as well as Amorite. And with the help of the tamkarum [merchant-moneylenders], they learned how to take over everything that the Sumerians had built – everything except the spiritual knowledge of True Religion, something for which the merchant-moneylenders had no use since they had not yet learned how to make religion produce a profit for themselves.

Finally, in 1894 BC, bringing to an end the Isin-Larsa Period, an Amorite dynasty was founded at Babylon which was to bring that city to a pre-eminence that it maintained, psychologically if not politically, for an additional 2000 years. Up to this time, the rather small city of Babylon had made no mark on Mesopotamian history. Yet in a little over 100 more years, this city ruled all of Mesopotamia, albeit briefly, and subsequently it was to give its name, Babylonia, to the entire region of Sumer and Akkad.

The language written on the cuneiform documents of this time, and presumably spoken by the majority of the population, is known to modern scholars as Babylonian, or more specifically, Old Babylonian, to distinguish it from later dialects. Archaeologists refer to the period from the fall of Ur (~2000 BC) to the Hittite sack of Babylon in 1595 BC as the Old Babylonian period. Babylonian was not a new language but simply a later form of Semitic Akkadian. That dialect from the time of Sargon and the Agade kings, is specifically designated Old Akkadian to differentiate it from later Babylonian forms. It was spoken by the same Amorite goat rustlers speaking two different dialects of the same Semitic language.

The existence of the town of Babylon, itself, can be traced back to the latter part of the Early Dynastic period. By the time of the Agade king, Shar-kali-sharri (~2150 BC), this small town of Babylon boasted at least two temples. Later, under the kings of Ur, Babylon was of sufficient importance to be the seat of a local governor. The name, Babylon, was first found in the Akkadian form, Babilim and later in the biblical form, Babel or Bab-El, meaning the “gate of god”, and much later – through Greek transliteration – as Babylon.[129]

Please take note of the use of the name, “El”. In this example, the ancient Semitic name of God, “El”, was in use at this early time, long before there were any Jews to utter it with a guttural “H” sound.

The First Dynasty of Babylon (1894-1595 BC) is rightly thought of, particularly during the reign

of Hammurabi, as one of the highlights of ancient civilization. It was an age of material prosperity, and it is also one of the periods about which we are best informed. There are not only many thousands of business documents and letters from Babylon and other cities, but we also have the collection of laws promulgated by Hammurabi himself. Together, these documents make it clear that the pre-eminence of Hammurabi among his contemporaries, which enabled him to raise Babylon to a cultural supremacy which it was never to lose, was not due solely to his military ability. His success also owed much to his political insight and aptitude for diplomacy, and to his administrative ability and concern for social justice throughout his land.

But it would be a mistake to think of Babylon as the only city-state of significance at this period. Farther north there was the kingdom of Assyria, where another prince of Amorite origin, Shamshi-Adad I, an older contemporary of Hammurabi, established himself as king in 1814 BC. He exerted considerable influence upon the regions to the south and south-west. In the early part of his reign, Hammurabi had another powerful contemporary in the King of Eshnunna, who controlled the cities along the Diyala River and in the neighbourhood of modern Baghdad. There were also other Amorite centers of power in North Syria. The situation is summed up in a cuneiform letter from this period which says:

“There is no king who of himself alone is strongest. Ten or fifteen kings follow Hammurabi of Babylon, the same number follow Rim-Sin of Larsa, the same number follow Ibal-pi-El of Eshnunna, the same number follow Amut-pi-El of Qatanurn [in Syria], and twenty kings follow Yarim-Lim of Yamkhad [Aleppo in North Syria].” [130]

First of all, note should be taken here that these kings were all Semitic Amorites and not Sumerians. Also note once again that the names of God were often part of the personal names of the people and of the various kings, not only of Sumeria but of the later dynasties throughout the ancient Near East as well. Once again remember, all of the ancient people believed in the gods and often named their children with a name of god as a part of their personal names. This was both a dedication of a child by a parent to a god as well as a God-Name-protection of the child by both parent and god. These two kings, Ibal-pi-El and Amut-pi-El, were using the Semitic names of the god, El, more than one thousand three hundred years before there were any Jews in existence. In addition, please note that even before there were any Jews, the Amorite tribe of Binu-Yamina (Benjamin) was a well-known ally to some of the moneylenders of Mesopotamia. In other words, more than a thousand years before there were any Jews, the tribe of Benjamin was serving the moneylenders of Babylonia.

As Semites, all of the kings of Mesopotamia were all related to one another through their tribal affiliations. This is very much overlooked by modern historians and archeologists that these people could call upon their tribal and family relationships as a means of bonding distant tribes through their bloodlines to give them a method for infiltrating other peoples while keeping a cohesive unity among themselves. Thus, among these Semitic goat rustlers, the kings were related to their subjects by genealogy. So, it is of benefit to take a quick look at this genealogy swindle.

The wandering tribes of goat rustlers, not having specific cities or a specific place to give them social cohesion, developed the genealogy of their bloodlines as a basis of social stability. The wandering Amorite bandits and goat herders in those days, like the Bedouins of modern times, did not place a great emphasis on the individual. After all, they worked in gangs and tribes so the group took precedence over the individuals within that group. This is standard gang mentality. In fact, blood ties serve to link people to the past and bind them in the present. Members of those early desert tribes could trace their lineage back with genealogy. The blood-ties with long-dead ancestors formed an important part of their personal identity, at least in their own minds.

Knowing who their fathers were was even more important among these wandering goat herders

since polygamy was the rule and not the exception. While the Sumerians usually were monogamous, the Semitic Amorites were polygamous. A wealthy Sumerian might take a second wife but a wandering Amorite could have any number of wives depending upon the size of his herds of goats and sheep to sustain them. Numerous wives produced numerous children and so the Semite population increased “like the sands of the sea” in comparison to the generally monogamous Sumerians. Substantively, the Sumerians practiced a kind of natural birth control by nursing their babies for two or three years. [131] Women do not ovulate and are relatively infertile while nursing a child. So, children can be born at two-year intervals while the mother can still maintain an enthusiastic sex life without becoming pregnant until after the child is weaned.

The Amorites with their many wives and numerous children quickly became the dominant population wherever they settled. Numerous children was one method that they used for dispossessing the Sumerians simply by out-breeding them. Like the modern day promiscuous Mexicans, Pakistanis, Chinese and Indians who are encouraged by the modern day bankers to settle in a birth-controlled America and Europe, the promiscuous Semites of the ancient Near East quickly over-ran the original population of Sumeria both by sheer numbers, as well as by their Semitic subversion and sneakiness.

Again, occupation is the driving force of political power. The Amorites did not need large armies to overrun Mesopotamia. All that was required was as many children as possible and the treasonous moneylenders inviting them all in. That, and the ability to amalgamate dispersed tribes into large forces through genealogical allegiances, gave the Amorites the ability to launch quick raids with relatively large forces and then run away and hide in a guerilla warfare dispersal of forces.

For these reasons, from the safety of their city walls, the Amorite Dynasties which took control of the Mesopotamian cities, kept a wary eye on the roving gangs of goat rustlers. They knew the tricks of the Semites simply because they were all from the same Semitic stock. They had won those city walls because they knew how to infiltrate, out-breed, and take over an agrarian society. And they didn’t want the wandering tribes to use the same tactic on them. So, they guarded their city walls and defended their farms from their relatives, the voracious goat-rustlers of the ancient Near East.

The ancient peoples did not have the false, modern, Jewish-Communist concepts of genetics as a way confusing and down-breeding themselves. They had common good sense and could see with their own eyes the effects of breeding and of bloodlines. Breed a black goat and a white goat and the issue will be spotted goats and shades of gray. They knew of the same principles when applied to the marriage of daughters and sons. And they were careful to choose wisely in their marriage mates by taking into consideration the health, intelligence, character, social standing and wealth of prospective marriage partners for their children. After all, they wanted intelligent and heroic sons and strong daughters, not half-wits and weaklings. So, they prided themselves in their good breeding.

The Amorites and Semitic goat-rustlers observed that intelligence, health, beauty, strength, and a variety of other physical traits are passed down through breeding. But oddly enough, they believed that a “special something” other than genetics was passed along in the genealogies. That “special something” is actually, upon inspection, quite ridiculous. Certainly, they were wrong about the earth being flat. They were equally wrong about a certain aspect of genealogy, the error of which is still being perpetuated today by the Semitic Arabs and the perfidious Jews.

To understand that “special something,” consider your own family genealogy. If you had a relative who lived 200 years ago who performed some heroic act or who was noted as a being a saint, would you therefore consider yourself as brave or saintly simply because you are his descendant? Probably not. No sane person would do any more than concede the characteristics of a long dead relative as his alone and be proud that he was related.

But just as in traditional Bedouin society today, the Semitic Amorites believed that their ancient relatives passed down to them not only genetic features such as intelligence and hair color but their acts

of piety or devilry as well. The way one relative acted in the ancient past was claimed to be inherited by the entire tribe.

For example, the foundation of honor in the roaming bands of goat-herder society, then as now, was based on what their ancestors did. Whatever honor or virtue or great deeds attained by their ancestors, was claimed as an honor or virtue or great deed for each of the individual goat-rustlers. Like any physical trait that could be passed down through genetics, the goat-rustlers believed that such traits as virtue, honor, bravery, or holiness could also be passed down to one's descendants as well as the reverse and negative of these virtues. This was not a type of karma where individuals inherit their own good or bad deeds from a previous life. No, their relatives were dead and gone. What those Semites believed was that they inherited their dead relatives' good or bad deeds which were passed along through the family line just like the numbers of their fingers and toes were inherited.

This weird idea was called asl (meaning, "ancestry/origin/nobility"), a term expressive of a range of fraudulent modern beliefs. Drawing upon the genealogical notion of inheriting a pure and illustrious bloodline, the idea behind asl implies that moral character is passed on from one's ancestors. Thus, asl [pronounced "ass-hole"] is the primary metaphor for virtue and honor among the Semites. And the virtue and honor of wandering, goat-herding, bandit societies also included such things as admirable stealth and deceit, skills in cheating and lying, and success in raids upon farmers and weaker tribes. All of these characteristics brought food and wealth to the bandit tribe and thus were valuable assets for survival. Around a campfire at night, goat rustlers telling tales of their successful raids and burglaries upon farming villages as the whole tribe feasted on the roasting morsels of goat and lamb from their booty, would certainly become admired and envied ancestors to brag about in one's tribal genealogy.

But such a genealogically-based concept of genetics produces a completely false concept of history, a false concept of history that is still practiced by the Bedouins, Muslims and the Jews of today. Bragging about a great-great-grandfather who had stolen a herd of goats or who had gotten chased out of a storehouse in Egypt, became an exercise in self-delusion and deceit as these Semites bragged about their asl. No longer would the stories told around the campfire be "a thousand years ago, our ancient ancestor out-foxed an Egyptian"; no longer would the stories be "an ancestor of our tribe out-foxed the Egyptians"; no longer would the stories be "our tribe out-foxed the Egyptians"; but the stories around the campfires became "we out-foxed the Egyptians".

Through the genealogical concept of asl, the Semitic gangs claimed that a virtue by an ancient relative was a virtue inherited by every member of the tribe. And because it was something that they inherited, then it was as permanent an inheritance as hair color or skin tones. That is, each tribe member could claim "because a relative 2,000 years ago was a good man, then that means that I have inherited his goodness and that I am also a good man even when I roll drunks for their silver and steal the neighbor's sheep because I inherited my ancient ancestor's asl." It is a false concept but it was believed by the Amorite goat-rustlers and by today's Bedouins and Muslims and by today's Jews.

Through this delusion, the ancient Semitic goat-rustlers achieved a miracle! Time travel! By identifying the past with a genealogical connection, they could transform themselves into the exact bodies of their ancestors! Time no longer had any power over them. No longer did they speak of an ancient ancestor in the past tense. What a relative did a thousand years ago was the same as if the storyteller did it, himself, just yesterday. And it was all accomplished through genealogical transmogrification! Goat rustlers, dreaming dreams of greatness and grinning at the thought that they were just as wonderful as their mythological ancestors whose stories they told around a campfire made of cattle dung! Or in modern times, telling the Passover Fable over matzo balls.

In the tribal gangs, each individual in a tribe is related to every other member through careful memorization and discussion of their genealogy. If there were great leaders or heroes in one's own genealogy then that was assumed to be a glory to one's own self. So, a lot of pride was taken by the goat-

herders and camel drivers of the Middle East in their genealogies. Anyone living in those societies who could not recite a genealogy implied that he had a lesser moral worth. And this moral worth, like the colors of the goats that they bred, was accepted as reflecting down through everyone in that bloodline.

In the same way, individuals of an inferior bloodline who were recognized as having noble qualities and moral qualities associated with asl, then their character was always explained away as having some bloodline from a superior family line – perhaps from a maternal uncle or grandfather. Among the goat-rustlers, morality and character were believed to be an inheritable part of one's genealogy. [132]

This idea that great glories and moral attributes of an ancestor were passed down to one's own individual self, became an important part of the Semitic mythology. With asl as a foundation, even the cruelest, greediest, most rapacious moneylender could claim moral superiority merely by alleging the existence of a long dead ancestor who had had a reputation for virtue. Present loathsomeness and psychopathic evil could be instantly erased by calling up ancient virtues from long-dead ancestors. Genealogies among the Semites became a “get out of jail free card” just as long as they could brag about an alleged hero in their ancient past. Modern Jews are experts at such deceit and self-delusion, forgiving themselves of incredible atrocities under the cover of an alleged virtue by a primeval Moses or Abraham. That is, they are all virtuous saints because of Abraham's asl. Or claiming that every Jew is worthy of pity because the Nazis allegedly treated a few of them with scorn, is a claim based upon their Jewish asl.

There is one more thing to know about the false ideas preserved in goat-herder imaginations and genealogies. A genealogy is as rigid a framework and as fixed and final a grouping as can be imagined. From their young boys to their old men, the modern day wandering Bedouins are expert genealogists; and the names of ancestors, for one reason or another, are never far from their lips. Names are kept alive by constant use, since all references to inter-group relationships must be in terms of these names. More than this, the Bedouins are proud to the point of boastfulness of their genealogical knowledge. But this knowledge tends to become vague and foggy at about the third generation until at about the fifth generation their genealogies get lost and become vague and mythological. [133] In other words, the genealogy of the wandering goat herders is only useful to them as far back as the fifth generation – at which point their memories fail and the trackless, timeless deserts give any farther remembrance of distant relatives a futility not worth the mention.

But among some of the goat-rustler tribes, the technology of writing gave their genealogies longer branches into the mythical past. Not only were the fables connected through genealogy to living relatives but both the genealogies and the fables were written down on real goat skins, so they had to also be real and true! The more the goat-rustlers told the ancient myths and fables about long dead relatives, using fact and fiction and theatrical talent around a blazing fire at night, the greater their personal prestige grew – at least in their own minds. Because the most incredible tales could never be refuted by anyone living, then even the most impossible stories could be told, embellished and retold until all origins of the most fantastically incredible myths were lost.

The origins of fabulous fables were lost, that is, except for the genealogy that connected them to the living tribe. Because the genealogical lines ended with real people whom everybody knew, then the entire genealogical tree was accepted as true as well as the mythological stories since its branches were connected to living relatives. So, as a part of this Semitic delusion, the genealogy, itself, became accepted as a “proof” that the stories were true! Once the genealogy was accepted as true, then the myths and fables were also accepted as true since they are connected to a genealogy that led from the distant past right up to the very tribesman who held the genealogy scrolls in his hands and read the ancient lies as if he had actually been there, himself. It's totally ridiculous but what else can be expected from illiterate goat rustlers of 2000 BC telling tales around a campfire of blazing cow patties?

As the Amorite goat rustlers became civilized members of the emerging Amorite kingdoms, and as they learned how to read and write, they began to record their genealogies stretching back farther

than the mere five generations usually allowed by human memory. Through their crude sophistry of claiming that great merit and wondrous virtue are passed down from distant relatives to even the most flea-bitten member of the tribe, the goat-rustlers began to assume a ridiculously overbearing pride in the storied virtue of those ancestors. With the false concept of asl, the goat-rustlers could claim great deeds and virtues as personal attributes of their very own, identical to those of fabled and mythical ancestors. With a famous and dead ancestor in their genealogy, every thieving knave could claim to actually be as virtuous as a saint through the simple process of genealogical osmosis!

But what would the musings of Amorite goat-rustlers telling tales around the flickering shadows of their campfires of 2000 BC have to do with the kings of the ancient Near East? Because the kings who had taken over the rulership of the Sumerian culture were all Amorites, they were all related to the various tribes that infested those dry and desolate lands. On the one hand, the various kings – the alleged servants of the gods – had the political baggage derived from a humble origin to overcome. That is, they were descended from goat rustlers and bandits instead of from noble kings and servants of the gods. And everybody, both Amorite and Sumerian, knew it.

On the other hand, once the Amorites began to insinuate themselves into kingship, some tribes of bandits and goat-herders thus acquired an Amorite king in their genealogy with whom they could take pride and bask in his glory as it was passed down to them through the asl of their genealogical fantasies. As you shall see, this delusional pride in the genealogy of the bandit tribes became one of the unifying powers of the Babylonian moneylenders over all of the ancient Near East. Like the Sumerian Swindle designed to take more than they lend, the gloriously embellished genealogy of the scruffy goat rustlers of Mesopotamia, brought more glory to those religiously destitute people than they had ever had in fact. While picking off fleas from their shaggy beards, swatting at the flies buzzing around their grimy heads soiled with goat dung and bragging about the glories of their mythical ancestors, these Semitic goat rustlers and wandering Amorite bandits, swooning in the heat of a desert mirage, invented prestigious fantasies and considered themselves the better for it. After all, a dirty goat-rustler riding into town on his donkey might just find a better bench at the tavern and maybe a free beer if he made it known that he was related to some famous king or pious saint through no-matter-how-complicated a genealogical recitation from his furious memory.

The Jews use this same fraud today, claiming that they are each born with the asl of rich and powerful and famous ancestors simply because it is their “inheritance”. Even the Khazar and Ashkenazi Jews who have next to zero genetic relationship with the Jews of the Bible, claim that the asl of Abraham is their very own asl. They want you to believe that all Jews have inherited Abraham’s asl.

## The Old Babylonian Period: Transition from Sumerian to Semite

Most histories regard the lives of the kings and their accomplishments to be of utmost importance. But for this history, it is the effects that these kings had upon their subjects and upon the surrounding peoples that are the most important. After all, a king is but one man. But this one man affects the lives of many. So, let’s take just a short look at the kings but be more concerned with what they wrought.

The first few years of Hammurabi (1792-1750 BC) cannot have been encouraging because he was surrounded with powerful kings in the major cities. The powerful king Rim-Sin (1822-1763 BC) dominated the south. The kingdom of Eshnunna controlled the region just to the north of Babylon as far as the Euphrates. In the far north, Assyria under the astute Shamshi-Adad was a growing power already in control of vast territories.

Rim-Sin’s family is of some interest: his elder brother Warad-Sin (1834-1823 BC) was maneuvered to the throne of Larsa by their father, Kudur-mabuk, a clever tribal sheikh. Kudur-mabuk’s name and that

of his father are Elamite, yet Kudur-mabuk bore the titles “Shaikh of the Amurru [Amorites] and of Yamutbal”. Yamutbal was an area east of the Tigris settled by Amorites at the time of the Third Dynasty of Ur. So, he was an Amorite whose family had at some time entered the service of the king of Elam. His sons’ names, however, are pure Semitic Akkadian.

Rim-Sin’s daughter was consecrated high priestess of the Moon God at Ur under the Sumerian name Enanedu. Indeed we see here the best-documented example of the path from goat-rustling nomad to Mesopotamian monarch. All accomplished within two generations! Once again note the importance of the Moon God of Ur; he was the god of the moneylenders in the city where the sea routes and river routes converged.

Like the Isin and Ur kings, Rim-Sin was worshipped with divine honors. His rival, Hammurabi, never assumed the title of divinity in any form. And all subsequent kings were to follow Babylon in this respect as the Semitic Amorites completely infiltrated, subverted and overran all of Sumer and Akkad.

Hammurabi’s first few years seem to have been devoted to matters of internal administration. In his second year he “established justice in the land”, a reference to the inauguration of reforms that culminated in the promulgation of his famous code of laws. After all, with the Sumerian Swindle of the moneylenders being allowed to rob the People of their wealth, it was a popular political move for the kings to free the people from indebtedness and slavery by “establishing justice in the land”. That is, it was popular with everyone except the moneylenders.

During Hammurabi’s first 30 years only three year-names record military campaigns, and it was not until the latter part of his reign that Babylon became a major power. Undoubtedly the dominant personality of the age was Shamshi-Adad (~1813-1781 BC), king of the region to the north of Babylon that would become the future Assyria.

[Shamshi-Adad](#) was a ruler of great military and administrative ability. His forceful personality is intimately revealed in letters found among some 13,000 cuneiform documents recovered from the royal palace at Mari. The city of Mari, as you might recall, was an important way station since ancient times for Sumerian caravan and boat traffic along the Euphrates. And it was a major manufacturing center for copper and bronze implements and weapons. In 1796 BC, Shamshi-Adad, taking advantage of a palace revolution in Mari, placed his simple-minded son Yasmakh-Adad on the throne of Mari as his sub-king and representative.

Although Shamshi-Adad was a Semitic Amorite, like the other Amorites who began taking over the Sumerian cities and Sumerian culture, he prayed to the Sumerian gods. In one inscription, he boasts: “When I built the temple of my Lord Enlil, the prices in my city of Ashur were two gur of grain for a shekel of silver (about 600 liters of grain for a shekel of silver), fifteen minas of wool for a shekel of silver (about 8 kilos per shekel of silver).<sup>[134]</sup> Thus, he is stating that under his rule, prices were cheap and the People were well fed, fully clothed and prosperous.

An older and more capable son, Ishme-Dagan, was placed as governor at Ekallatum, an administrative center east of the Tigris River above Ashur. Shamshi-Adad, himself, ruled from two capitals, Ashur and Shubat-Enlil in northeastern Syria where an administrative archive from his time has been found. The Mari archive covers the period from about 1810 to 1760 BC, and provides a day-to-day view of contemporary events unequalled in the ancient world. The family correspondence of Shamshi-Adad and his sons is particularly revealing of the politics of the time and includes some of the most touchingly human documents recovered from the ancient world.<sup>[135]</sup>

From his capital at Shubat-Enlil, Shamshi-Adad could rule the Khabur valley while watching his sons. Thus, the whole area between the middle Tigris and the middle Euphrates and northward into the mountains was consolidated under a single Amorite family by about 1800 BC. <sup>[136]</sup> Just as the tamkarum [merchant-moneylender] families controlled large business enterprises, it should be emphasized that a rather huge territory of Mesopotamia was controlled by a single Amorite family, that of Shamshi-Adad

and his sons. The Semitic kings and crown princes, working as family groups, would most certainly have also assigned their variety of kith and kin to the various political positions below them, not just sons but uncles, nephews and trusted members of the extended family as their genealogical tribal and family relationships gave them a covert chain of command along side of and within any overt political hierarchy. The Semitic moneylenders and merchants also worked in family and tribal gangs that controlled the trade routes, markets and guilds. The business of being the rulers of a country was a family project, just as the trade guilds were dominated by individual families and tribes. Like the subterranean mycelia of a fungus, this genealogical and covert chain-of-command is found to this very day among the Jews who infest the seats of power in the governments of the modern world.

The Sumerian leaders had also assigned their relatives to positions of trust. But the Sumerians saw themselves as members of city-states with the god of that city as their supreme focus of attention. As the shiftless and wandering, promiscuous, desert-dwelling, Semitic goat-rustlers took over Mesopotamia, their genealogical connections which were based on patriarchal hierarchies, replaced serving the gods who resided in each particular city with serving the top tribal goat-rustler who controlled the tribes both inside and outside of the city as their supreme focus of loyalty. The propensity for the king of the goat-rustlers to claim to be a god was something new that they introduced into Mesopotamia.

But their Semitic claim to godhead was not based upon spiritual knowledge like the pharaohs of Egypt or the priests of the temples. The Semitic claim to godhead was based upon the coercive dictatorship of a king who could do whatever he wanted and could have whatever he wanted. These Semites were gods of the material world and bosses of men. As they profited from the Sumerian Swindle, the Amorite kings, who were backed by shekels of silver, tossed spirituality into the trash heap which gained them gold but lost them God.

Although Shamshi-Adad established a powerful Assyrian political and commercial state, his death shattered the unity of the northwest. Shamshi-Adad's son, Ishme-Dagan, maintained control over Assyria but lost the rest of the upper Euphrates region. Finally, Ishme-Dagan was overthrown, and the capital at Shubat-Enlil fell to the Elamites.

At Mari, Zimri-Lim (1782-1759 BC), son of a former king, reclaimed the throne from the simple-minded Yasmakh-Adad. Zimri-Lim and Hammurabi exchanged letters and gifts regularly as signs of friendship and good relations. They also maintained foreign ambassadors at each other's courts.<sup>[137]</sup>

Zimri-Lim was an important figure in the cuneiform archives, and many of those letters are reports to him from his representatives at the court of Hammurabi. Both kings, as was the custom of the time, maintained "foreign advisers", who used their position like modern ambassadors to report upon the military and political situation. One of Zimri-Lim's ambassadors, Ibal-pi-El, was particularly boastful of his inside knowledge of Babylonian affairs: "When Hammurabi is disturbed by some matter, he does not hesitate to send for me, and I go to him wherever he is; whatever the matter that is troubling him, he tells me."

On one occasion when messengers were sent to Hammurabi by another ruler, ambassador Ibal-pi-El drew them aside at the palace gate before they were admitted to the Babylonian king, thus discovering their business. The substance of another report to Hammurabi was acquired through the donkey-drivers who accompanied the messengers.<sup>[138]</sup> Thus, the use of intelligence gathering and spying by the Semitic Amorites was a standard procedure.

Although surrounded by so many able kings, Hammurabi still remains the symbol of his age. However, his modern reputation as great king and legal innovator owes as much to the early discovery of cuneiform documents from his reign as to any unique personal attributes he may have possessed. Cuneiform letters reveal Hammurabi was an efficient administrator supervising even the most mundane matters and also as a just and humane ruler who genuinely made the welfare of his subjects his personal care. But one fact alone will ensure Hammurabi's lasting fame, his role as the most successful king of the

dynasty that made Babylon thereafter the leading city in Western Asia. Never again did any southern city of Sumeria rule Mesopotamia, and indeed the sociological pattern imposed on the country in his time continued to be felt until the end of its history nearly two thousand years later. [139]

This being so, what were these sociological patterns imposed by Hammurabi? First, it must be understood that the Sumerian people had not completely vanished. They were being disenfranchised and replaced by the Amorites who thereby became the majority population. They had been swindled and foreclosed and dispossessed by the moneylenders. And they were being assimilated by language into the dominant Akkadian-speaking society. At the same time, however, the Amorites accepted the higher Sumerian culture as their own and began to follow the ancient Sumerian ways. These ancient ways were represented by worshipping the Sumerian gods and practicing the Sumerian Culture with all of its inventions. It was only slowly that the Amorites began naming the old Sumerian gods with their own Akkadian names. But this process took centuries.

Of a more immediate need, Hammurabi found himself as an Amorite leader of territories that included the original Sumerian people as well as increasing numbers of his own Amorite people. To lead this mixed racial society required political skill and wisdom. Hammurabi was up to the challenge.

[Hammurabi](#) followed a vigorous policy of canal-building, to bring agricultural prosperity to his land. He welded into one kingdom the many city-states of Sumer and Akkad, and gave the whole land one language for administration and business and a unified legal system. But reflecting their debt to and respect for Sumerian culture, the ancient Sumerian language continued to be used liturgically in the temples for as long as Babylonia endured. [140]

Cuneiform texts from the reign of Hammurabi, documents from Larsa at the time of Rim-Sin, contemporary letters from Shemshara in northeastern Iraq, and archives from Mari and Sippar provide social and economic data far greater than exist for many later periods in history, even in western Europe. [141] And most certainly, this historical data exists in greater extent than those stories found in the Bible. But these cuneiform documents were only discovered beneath the rubble of millennia during the past 150 years of modern archeology. Therefore, the persistent lies and myths of the rabbis, repeated for over 2,500 years, have had a longer influence on Western culture than the long-buried and recently translated cuneiform documents of the ancient Near East. Volumes I and II of this study aims to correct those rabbinical prevarications.

The sociological pattern imposed upon the land by Hammurabi continued to be felt until the end of Babylonian history. His military achievements, however, did not long survive Hammurabi himself. Racial movements caused by the stirring of the Indo-European tribes beyond the Caucasus and the effects of the southward migration of these peoples now began to be felt. [142]

During this Old Babylonian phase of Mesopotamian history, new ideas about how a society should be led and why a society exists began to form. The Semitic Amorites were quite different from the Sumerians in their ideas about what makes an honest and true society.

The Semitic Akkadians and Amorites were an entirely different strain of people than the Sumerians who had founded civilization more than a thousand years previously. Basically, they were more ruthless and cruel. They did not have behind them thousands of years of the mellowing effects of reliable crops and full stomachs. They were more imbued with a scrubby existence with their herds of goats and sheep as they roamed from one watering hole to the next. Though they absorbed Sumerian Culture and made it their own, the Amorites did not value honesty and “the straight thing” as much as they did clever craftiness. Even in modern times, those traits persist among today’s Semitic peoples where they believe that the worthiness of a man is found in his ability to deceive his fellows and to gain the advantage through trickery and lies. This is how “it has always been” among these people and 6,000 years has not been long enough to erase this cultural and genetic trait even in today’s modern world of deceiving Jews and lying Muslims.

Herding goats and sheep, dwelling in tents, living the nomadic life in the semi-arid and desert regions of Arabia and Syria, these crude and barbarous people were in awe of the great cities and ingenious ways of the agrarian Sumerians. When they could leave their stinking, goat-hair tents and half-starved existence on the deserts in exchange for the clean labor and full stomachs of a farming life or when they could exchange military service for land ownership, they did so. The moneylenders of Sumeria had been hiring cheap labor from the surrounding barbarians for over two thousand years, larcenously replacing the Sumerian native sons with foreign workers. Also, the Sumerian kings had been hiring foreign mercenaries in exchange for farm lands, army rations and loot. And so, between the greedy moneylenders and the ambitious kings, the Sumerian people were gradually disenfranchised from their own lands and replaced with foreigners.

But the kings and moneylenders did not disenfranchise or replace themselves. No, of course not! They became the Ruling Elite over the new immigrants. These kings and merchants and moneylenders were the awilum [the Haves], the Ruling Elite who were willing to betray their own people just as long as they could continue to be the Ruling Elite with the muskenum [Have-Nots] bowing at their feet. And if their own people would not bow down, then this Treasonous Class replaced them with foreign muskenum [Have-Nots] who would accept being the footstool for the feet of the awilum [the Haves] in exchange for a bowl of barley gruel.

But the Amorite immigrants were not fools. They could clearly see the advantages for themselves to occupy the land and the disadvantages to the Babylonian farmers. So, their natural suspicions prompted them to ask, “Why are you selling the land to us? Are you not betraying your own people by doing this?”

But the wily merchants and moneylenders, expert salesmen that they were, always had a ready answer to overcome such an objection. “What are those people to us?” they replied. “They are not our friends because they hate us and wish to do us harm. We have loaned them silver and helped them to buy land and purchase property. As mighty Sin is our witness, we have done everything that we can to help them buy the best farms and the finest orchards. But still they hate us for our goodness and generosity because they are full of hatred. But you are our friends, so we will give our friends a good deal in buying the land.”

And so, the bargain was made. The Amorites had no reason to hate tamkarum [merchant-moneylenders], yet. So, they accepted the offers of cheap land. And to prove their friendship and generosity to the new immigrants, those Amorites who could not afford the full price, the money lenders let them buy on time at low interest rates. Like blood-sucking fleas, the Babylonia money lenders jumped from their old victims who hated them onto their new victims who innocently accepted the moneylenders as their friends and guides and mentors. The ancient snake, once again with soft words and low interest rates, coiled around its prey. Its bite would come later.

To repeat once again, just as in ancient times so it is today, the driving force of political power is physical occupation. Political power comes from physical occupation, not historical rights, not title deeds, not moral rights – only occupation. The moneylenders and merchants claimed title and ownership to all properties that they had swindled from the Sumerians. Then, they occupied these lands with their own hired gangs of alien labor.

All the while that the moneylenders were betraying their own people, the “good deals” and the “generous loan arrangements” that they had made to the aliens and foreign immigrants made them the “best friends” of these new masters of the land.

This Secret Fraud #15 of the Sumerian Swindle was discovered by the moneylenders at an early date: “Loans to friends are power; loans to enemies are weapons.” The moneylenders of Sumeria had used loans at high interest rates as a weapon against their own people so as to betray, impoverish, disposses and enslave them. Then, to sell off the foreclosed properties and slaves, they gave loans at

low interest rates to the foreigners, thus entrapping the new immigrants into the Sumerian Swindle with cheap loans. Welcoming the foreigners with smiles and open arms, the merchant-moneylenders used loans at low interest rates to lock the foreigners into payments on the foreclosed properties. They did not sell the property to foreigners for less than it was worth; they merely sold it at a lower interest rate. The tamkarum [merchant-moneylenders] began their long series of swindles throughout world history by destroying their own people while befriending the enemies of their people. And why not? They made a profit both ways. Once the immigrants were locked into paying low interest rates with the Sumerian Swindle “just as it had always been”, then the tamkarum [merchant-moneylenders] raised the rates on their next loans and eventually they swindled their new “best friends” out of the property. The moneylenders never lost money; they merely manipulated the People and the market so that sometimes they made more profit and sometimes they made less profit. But they always profited from the Sumerian Swindle.

Historically, the Amorites (2200-2000 BC) were followed by the Aramaeans (1200-1000 BC) who, in turn, were followed by the Arabs (800 BC). But they all had in common their Semitic language dialects and nomadic lifestyle that was not tied to a single geographical area. Because they had no permanent territorial claims, these groups identified themselves not by city or country but by tribes and by the ties of their genealogical bloodlines. Not being associated with a geographical area, descent from a common ancestor was of great importance in tribal affiliation. As they all moved about in search of grazing lands and water, tribal affiliations changed, tribes constantly absorbed other tribes or split up and individuals even changed their tribal status. <sup>[143]</sup> So, their connections to one another through genealogy became an important part of their personal identity. Though this genealogical identity could be altered merely through craftiness and deceit, it was still an important part of the tribal hierarchy and social prestige between tribes and between individual members of tribes. The relationship of the Semites to one another genealogically transcended any affiliation or loyalty to any particular city or country because they were family-based gangs, just as they are today.

The incursion and settlement of nomadic groups was and remains today a complex process of interaction between settled and tribal societies that has often been misunderstood. Certainly these peoples at times preyed upon the people of the settled lands. A Sumerian story describes the Amorites as “hovering over the walls of Uruk like flocks of birds”, but in general their incursions took the form of raids, not invasions. Economic distress caused by drought or too many children often persuaded nomadic peoples to seek employment as laborers on the land, or – and this is frequently attested in the cuneiform tablets – as hired mercenaries. Other immigrants appear deliberately to have chosen the mercenary role because their pay included grants of land as well as loot from the campaigns on which they served. By such means, groups of pastoralists, indeed sometimes whole tribes, came in time to acquire not only the settled ways of their hosts but their language and culture as well. And like the Mexicans in modern day America, or the Muslims in modern day Europe, they were an undermining and subversive element to society.

There is certainly no direct route from the role of true bedouin to that of head of state. The groups that became true city-dwellers had passed some time in the intermediate stage of dependence upon their settled agricultural neighbors. As can be seen in modern societies, within one single generation of children such immigrants as Mexicans, Pakistanis or Chinese can become fully functional in a European or American country, learning to read and write and speak the language without inflection. When we are dealing with the ancient countries of the ancient Near East such cultural progress was actually faster since the many scribes reduced the need for anyone to read and write. And in the time frames of one or two hundred years, the social climbing from goat-rustlers to city governor became increasingly common. Just as in modern America or England where such an oddity as a turban-wearing, English-speaking Sikh in the space of one generation becomes elected to city councils, it was no different than in the ancient times.

[144]

Amorites became the rulers of many Mesopotamian cities. Most prominent among these rulers was Shamshi-Adad I (~1830-1776 BC), who created a state encompassing nearly all of upper Mesopotamia and whose ancestors were described as those “who lived in tents”. His famous Amorite contemporary in the south, Hammurabi (1792-1750 BC) of Babylon, also derived his lineage from the same tent-dwelling ancestors. And though they became kings of walled cities, they could still trace their ancestry back along patriarchal tribal lines.

The Amorites sometimes split into “Sons of the North” and “Sons of the South,” but the two groups were basically the same people. In a letter, Zimri-Lim (1782-1759 BC) was portrayed as governing both the sedentary Akkadian population of Mari and the tribes of his own Amorite origins. The Amorites who occupied the cities were very familiar with the methods where-by goat-rustlers could take over city dwellers. So, the well-fed Amorites behind the walls of Mari kept careful watch on the movements of the roaming Amorites nomads and even tried to control their migratory patterns. Mari frequently employed tribal members in corvée labor and military service. Such nomads were also economically dependent upon the agrarian population, particularly for grain. [145] Because the irrigated lands of Mesopotamia were the breadbasket of the ancient Near East, the surrounding peoples depended upon its fertile soil and either traded their raw materials for Mesopotamian grain or sent raiding parties to steal it.

The Mari archives fill out this historical framework with a remarkably detailed picture of public administration, political intrigue, and the work of officialdom during that period. We frequently read of the dispatch of ambassadors, while the correspondence between the various Amorite rulers which we find in the Mari letters is full of references to troop movements, the units concerned being numbered in thousands rather than hundreds. Ration lists for officers and troops enable an estimate to be given of the forces present in Mari, which amounted to a minimum of ten thousand in the state, of which four thousand were in garrison at the capital. The duties of such troops were largely concerned with protection of the settled populations against the marauding Amorite tribes.

Mari on the Upper Euphrates was famous for its copper and bronze tool and weapons production. Raw materials were shipped down the trade routes along the river and finished products were shipped in both the up-river and down-river trade. These goods from Mari included objects such as swords, ploughshares, parts for chariots, copper pots and pans, bangles, fish-hooks, needles, mirrors, braziers, tweezers, and knives. Gold and silver ornaments were produced for the kings and temples and for the very wealthy. And, reflecting the huge petroleum reserves that would cause so much warfare and chaos in modern times, Mari made extensive use of bitumen from the famous bitumen lake near Hit to the south of Mari. This bitumen was used as both a tar and a pitch to waterproof floors, as mortar between bricks, as a caulking for boats and as a flooring pavement mixed with ground limestone. And everywhere, along the river towns and cities, pottery was produced and bricks were made.

Farming and irrigation was everywhere the main occupation of the People. The irrigated area extended to a depth of three or four miles along the right (south) bank of the Euphrates for most of the two hundred mile extent of the kingdom of Mari. There was a huge network of canals with special officials to supervise them. In time of necessity, all the able-bodied men of a district, townsmen as well as villagers, could be called out to work on them, either to clear them of rushes and water-weeds or to dig out sections where silt had accumulated or to build up and consolidate the banks against floods. [146]

It should be noted that even though the simple-minded Yasmakh-Adad of Mari and his father and brother were Amorites, it was against the roaming tribes of Amorite bandits and goat rustlers that they had to be on guard. Writing to Ishme-Dagan, his brother and his senior, he explained that of a thousand troops, five hundred guarded the town and the other half guarded the cattle. Economic as well as military and political co-operation was practiced by the Amorite rulers. For example, the sub-king of Mari, when pasture was scarce in his own territory, sought from the sub-king of Qatna permission to

have his flocks pastured with the flocks of Qatna, a request to which the sub-king of Qatna acceded.<sup>[147]</sup>

Besides the food and manufactured goods that it produced, the control of Mari was important as a stage on the trade route up the Euphrates between the Persian Gulf and the Mediterranean.<sup>[148]</sup> So, whoever controlled Mari also controlled this vital trade route. From the earliest times the tamkarum [merchant-moneylenders] as well as the kings understood the value of Secret Fraud #21 of the Sumerian Swindle: “Control the choke points and master the body; strangle the choke points and kill the body.”

The Old Babylonian archives from Mari reveal a number of West Semitic tribes pursuing their migratory role as fully fledged pastoralists or in the service of local rulers. That the genealogical relationships between the Semitic tribes took precedence over all other loyalties, is stated in a letter from a palace official to Zimri-Lim of Mari (1782-1759 BC). Even though he is a king of a great city like Mari on the Euphrates, the letter reminds him that he is also king of the Hanu, a tribal federation from whom many mercenaries were drawn. Therefore, this Amorite official states that Zimri-Lim is “in the second place, king of the Akkadians”. Thus, this Amorite palace official was reminding Zimri-Lim that his relatives and his genealogical blood-lines took precedence over his city-dwelling job as a king and over his loyalty to the city people who trusted him as their leader. This same tribal attitude is found today among the Jews who infest the positions of authority in Western governments with both dual citizenships and secondary loyalties to the countries that they betray.

Another tribal federation of this period were the Binu-Yamina, a name meaning “Sons of the South” which is linguistically related to the Old Testament tribal name of Benjamin. Patterns of tribal migration, and indeed tribal structure correspond closely with those that are known among modern Bedouin. The Amorite sheikh was called “father” in Akkadian, and as in modern tribal society it was he who bore full responsibility for the activities of his followers. These desert sheikhs (or “fathers”) were treated with respect and considerable diplomacy though occasionally with some impatience by the rulers of Mari, and a variety of letters make clear the complicated relationships between the two.<sup>[149]</sup> Once again, for future reference, special note should be taken that the Semitic tribe known as Binu-Yamina (Benjamin) was present in Mesopotamia long before they were known in Palestine. There is a reason for this as you shall see.

These Amorite sheikhs were not the camel-riding nomads of modern myth. Camels were first domesticated in the third millennium BC in Arabia and would not be common in Mesopotamia for another five hundred years after the rise of Hammurabi’s Babylonia. It would not be until the end of the second millennium BC that camel-riding nomads from Arabia would begin a thriving trade in incense and spices from southern Arabia to the markets of the Levant and Mesopotamia. <sup>[150]</sup> No, these wandering Semites of Mesopotamia did not ride majestic camels, they herded their goats and roamed about riding on donkeys.

As the Semitic city-states such as Babylon began to gain power, these increasingly sophisticated and urbanized tribesmen took over the entire Sumerian heritage – cuneiform script, literature, astronomy, laws, and mathematics, merely adapting these as required. Their only innovation (appropriately, for a vast trading empire) seems to have been the standardization of the system of weights and measures, which were to remain standard in the Middle East for the next two thousand years. <sup>[151]</sup>

As the Semites gained control of society, they accepted the Sumerian social order mostly as they had found it. After more than two thousand years, Mesopotamian society was still composed of two main groups, the awilum [the Haves], and those dependent upon them, the muskenum [the Have-Nots]. Money lending had had its deleterious effects but was still accepted as something normal because that is “how it had always been”. The Semitic Amorites controlling Mesopotamian culture and politics didn’t see any reason to make any changes in an ancient society that was superior to their own shiftless tribal roots. What changes that the Amorites made were strictly for their own benefit. With Semitic cruelty, they gave the two social strata a more rigorous definition.

As they became rulers of the Sumerian civilization, the essential legal position of the muskenum [the have-nots] was that he was singled out for protection as a dependant of the state or crown. Such royal dependants were supported with rations in exchange for services to the palace. Because they did not own land and were in debt to the moneylenders, the basic implication of inferiority had led, at the beginning of the Old Babylonian period, to the connotation of pauperism which later became the primary meaning of the word. Under the Amorite moneylenders, social strata shifted downward as the poor became very poor and the very poor became slaves.

Below the muskenum [the Have-Nots] were the wardum [the slaves]. Most Mesopotamian slaves originated from the native population. Defaulting debtors and penniless men and women often sold themselves or their children into slavery, or were seized by creditors. The merchants also dealt in foreign slaves, Subarians from the north being the most in demand while war captives normally became the property of the king and slaves of the state. Together with the corvée gangs and some hired labor, they constructed roads, dug canals, erected military fortifications, built temples, tilled the crown lands and worked in temple factories. State slaves were housed in special barracks, their names, ages and lands of origin recorded in special registers. Temple slaves were recruited both from prisoners of war and from dedications made by private individuals.

You Readers who are of African descent, make note of this: the slaves of the ancient Near East were not Negroes. They were Indo-Europeans, Caucasians and Middle Easterners captured in war or indebted to the moneylenders. It would be another 3000 years before Negro slaves would become the primary victims of the merchants and moneylenders. The Negro slave trade, beginning sometime around 1500 AD and lasting until the American Civil War of the 1860s AD, was a brutal business lasting nearly 400 years. But it is short-sighted to imagine those 400 years to be more significant than the nearly 5000 years that white people were slaves to the merchants and moneylenders.

Private slaves were relatively uncommon, and were employed largely in domestic service. Private slaves were uncommon among the ordinary people because they were expensive to own. But at no time since the beginnings of Sumerian civilization around 3100 BC to 2000 BC, was slave ownership uncommon for the moneylenders and rich merchants. The awilum [the Haves] owned slaves. And the muskenum [Have-Nots] worked for pitiful wages that were carefully calculated to be just enough to make them grateful that they were better off than the slaves. Indeed, slavery was not only one of the inevitable results of moneylending but it was also, for the perverted lusts of the moneylenders and merchants, one of the perquisites of the moneylending profession. From the earliest times, the moneylenders were sex fiends and perverts as well as being ruthless usurers and parasites of Mankind. They did not work but merely directed those who worked for them. With plenty of leisure time, they invoked their authority and indulged their lusts among their slaves.

The Sumerians were more ruthlessly betrayed by the Akkadian moneylenders and disenfranchised by the Semitic Amorites than they had been when Sumerian moneylenders stood behind the kings. The average price for a slave in the Old Babylonian period was approximately 20 shekels of silver, sometimes rising to as high as 90 shekels. The average wage paid for hired labor was some 10 shekels a year. That is, 10 shekels would be the yearly wage of a laborer if he was fully employed. But part-time help and the payment of wages in measures of grain could reduce the costs of labor dramatically for the land-owner. Thus, it was far cheaper for a landowner to employ seasonal labor than to own a slave who was tasked specifically for agricultural work. Seasonal workers who were on the edge of starvation worked cheaper than a slave who had to be well-fed to protect the investment of his purchase cost.

By far the most common system of working the land at this period was one of tenant farming. The tenant received seed, animals, and implements, in the form of non-interest bearing loans, for which the tenant returned a set percentage of the harvest. [152] The percentage of the harvest that was given to the landlord was the actual interest on the loan and that percentage was not small. Like all moneylenders, the

Semitic moneylenders demanded as much as they could get for their investments. For the loan of silver for a trade investment, a one hundred percent return on their investment was common. This high return on investment was not only an indication of the high profits found in trade but also the monopolies over the wholesale trade controlled by the guilds, the temples and the king. So, the rich merchants became richer as they squeezed out the competition and strictly extracted maximum profits from their retail shops and from the traveling peddlers to the outlying villages.

A poor man would not dare to default on any loans because the only alternative was slavery for himself or his family members. A modern credit card debt-slave who finds himself struggling to repay the compounded 15% or 30% interest on his credit cards perhaps can understand in a small way the anxiety and panic that a Babylonian debtor must have felt when the impossible amounts of 100% percent interest were accelerated into the stratosphere by the scribes calculating upon tablets of wet clay in cuneiform script. Under such usury, the moneylenders seized the people for their debts and terrorized those who were still free men. So, in addition to wealth, they gained a certain kind of prestige based upon fear. It was a prestige that they enjoyed from debtors who bowed at their feet out of a fearful respect for what they could do if the loan was not repaid or out of supplication and a begging for mercy. But mercy was something that the moneylenders and merchants demanded and reserved only for themselves.

In Babylonia, farmland was valued according to the anticipated annual yield. Rent tablets show the owner receiving one-third to one-half of the crop. Private land leases frequently indicated who was expected to furnish the tools, animals, and seed, and who paid the taxes. If the landlord paid these costs, he reduced the laborers' share to one-third or one-quarter of the crop, thus, keeping them as indentured servants. The merchants, moneylenders and landlords, all members of the awilum class [the Haves], could get away with such high profits because by the time of Hammurabi, the Sumerian Swindle had concentrated so much wealth into the hands of the awilum [Haves] that the muskenum [Have-Nots] had the choice only of working for near-starvation wages or actually starving to death. That is, the wages were low and the work was hard, but accept them or die.

As the moneylenders grew in wealth during the next thousand years, banking firms, such as the House of Egibi in Babylon during the later Neo-Babylonian and Persian periods, acted as real estate managers by renting fields for the super-wealthy absentee landlords. The House of Murashu of Babylon, in the banking business in the last half of the fifth century BC, rented royal lands to tenant farmers and acted as agents in converting agricultural profits into silver. Big business required extended families, every member dedicated to perpetuating the Sumerian Swindle.

Throughout Mesopotamia, in the earliest days, there was far more fertile land available than there were workers to cultivate it because the population of Mankind was still relatively small. The riverine lands of Mesopotamia only needed the labor necessary to build irrigation systems in order to turn the dry earth into green fields. But land development did not produce an immediate return. And the landowners did not appreciate lazy tenants who only grew enough food for themselves without the excess production necessary as the interest payments demanded by the landowners. So, law codes and leases emphasized the duty of the tenant to keep the soil and fieldwork in good order. The individual farmer profited from intensive cultivation of less land. Intensive cultivation is more efficient, is less work and produces a higher yield per measure of land, just as it does today. However, the owner profited most by cultivating the largest possible area. [153] The moneylenders and landlords preferred to pay minimum wages in grain to large numbers of workers who cultivated large fields just as they do today on the corporate farms using immigrant labor. From Babylonian times, the life of the People became increasingly tied to the profits of the moneylenders. And the moneylenders wanted to keep it that way.

Once again you should understand that the most striking organizational characteristic of Mesopotamian society in all periods was its economic division into the awilum [Haves] and the muskenum [Have-Nots] – that is, those who held land and wealth and those dependent upon the wealthy

landholders. This was a feature of this first civilization from its earliest Ubaidian beginnings but it became more ruthlessly established once the Semites (Akkadians, Amorites, Aramaeans) began to take over the reins of power. Private, literary, and legal documents (including Hammurabi's Law Code) portray a society in which individual rights again became an issue. A considerable portion of the populace was legally free, attached to neither palace nor temple and owning their own fields outright. But if they did not own their own fields, they were free to either starve to death or work for the awilum [the Haves] at low wages. The private sector of the economy flourished in Amorite-dominated Babylonia, similar to the situation under the Amorites' Semitic predecessors, the Akkadians under Sargon. [154]

Under Semitic rule, Mesopotamian society constantly became less spiritually centered and more materially centered as the muskenum [the Have-Nots] and the wardum [the slaves] found themselves no longer working in service to God but rather they found themselves working in bondage to the moneylenders, landlords and kings – the Ruling Elite.

Who were these Ruling Elite moneylenders who held themselves aloof and superior to those whom they had defrauded? They were swindlers, thieves, sex fiends, homosexual perverts, betrayers, pimps and murderers using the Sumerian Swindle to rob their people and their country while satisfying their own material desires. And yet, they were at the very top of society simply because as awilum [Haves] they and their extended families had acquired wealth and power so gradually over the centuries that no one noticed that they were criminals.

This division of society into the awilum [Haves] and the muskenum [Have-Nots] was a result of the early use of the Sumerian Swindle and then of acquiescing to that Swindle simply because it "had always been here". But there was another invention that began to influence Society and to assume a power that was greater than its sum. And that was a respect for a rule of laws that had been put into writing. Writing was a useful invention but once laws began to be written, they tended to give a validity to themselves that was far beyond either the goodness or the falseness of the law. Regardless of whether such laws were good or bad laws, once they began to be written down they gained a power of God and of Eternity and of the King, simply because they were written in stone.

Laws were originally decreed by the mouth of the king. But writing these decrees onto the clay tablets gave those laws an unchanging and eternal character. Written laws became a contract between the king and his people written on clay. When the clay tablets were baked, they became a contract written in stone. And when the king proclaimed himself to be a servant of the gods, then these laws became a contract between the People and the gods with the king acting as the middleman and the enforcer of these laws. And so, written laws became a powerful invention for controlling and structuring society especially since the clay tablets lasted hundreds and thousands of years longer than did the kings who decreed them. The kings became dust while the laws written on the stone tablets became eternal decrees of the kings and the gods who stood behind them.

There are three basic concepts to keep in mind as you study Hammurabi's Babylon. First, both civil and criminal laws are usually made to address problems as they arise. They do not merely come into being for no reason. Second, laws are written by the rich and the powerful to protect their wealth and their power. This is true today just as it was in ancient times. In addition, laws can also be written by the social administrators (kings, in this case) as a way to regulate and control society in a commonly accepted manner. And third, "justice" and "law" are not necessarily synonymous terms. There can be laws that are "just" and there can be laws that are "unjust". Both are enforceable laws. Whether they are laws that promote "justice" or laws that promote "injustice", both are backed by the enforcement power of the State.

As the Amorites gained control over the peoples of Mesopotamia, they began to replace the human-centered and god-centered laws and traditions of the Sumerians with their own harsher, wealth-centered laws of the Semites. Even as these unjust laws were put into place, they still had the aura of respect given to them by the People because they were laws that allegedly came from the king, the one

whom the gods had chosen to lead and protect the People. These laws were written down for all to see who could read. Though the numbers of those who could read during Hammurabi's time were still relatively small, the laws actually had more power over those who could not read simply because in their innocent ignorance, they respected and revered the kings, priests, and the swindling moneylenders who stood above them, reading the words that were as mysterious to them as any other act of the gods.

Sumerian respect for the rule of law and its divine source via the king, was carried over into Babylonian society by the Amorites because it served their purposes. By this time, the moneylenders had found that "justice" belonged to those who wrote the laws. Although they were members of the Ruling Elite and had the power to influence the king, only the king could write the laws.

Once again remember, writing was not invented to compose great poems or novels or hymns to God; it was invented to keep track of inventory and manage business agreements. This was true in the very beginning of civilization around 3100 BC and it was increasingly true during the formation of the Babylonian empire some 1,350 years later.

What a society values most can be seen in the types of writings that they produce. A very large proportion of the cuneiform documents so far recovered – put as high as 95 per cent in the case of those in the Sumerian language, and probably not far short of that in the case of Akkadian – consists of the type of records sometimes referred to loosely as "contracts", although they are mainly receipts, accounts and records of transactions of various other kinds concerning property. These contracts, taking up 95% of all Sumerian and Babylonian writings, were a vital and necessary part of the legal, social and religious life of all of these people throughout Mesopotamia. Keep this high percentage in mind because the subject of contracts will be brought up in later chapters although in a unique way.

It was generally recognized that a property transaction without written record was not valid, and to alter such a document was a heinous offence. <sup>[155]</sup> Thus, the main concern for the writers of contracts was business, interest-bearing loans, inheritance, and the exchange of goods and services, etc. Contracts became even more important to those who operated the Babylonian empire because the more humane character of the Sumerians was completely replaced with the more ruthless nature of the Semitic Amorites. Under the Amorites, laws justifying financial transactions became more important than laws justifying relations between Men.

In Sumerian society, the overwhelming reason for the very existence of Mankind was for service to the gods. All of Sumerian society worked toward that goal. This God-conscious lifestyle had given the Sumerians the tranquillity, peaceful nature and leisure to create most of the inventions that had produced a vibrant Sumerian civilization. These great inventions, many of them over 9,000 years old, are still in use by modern Man today. And since all of the Sumerian people were mutually involved in this work of service to God and social maintenance, no Sumerian ever went hungry, without clothes or without a place to call home. There was always work to be done that paid in rations of grain or measures of oil or wool. These could be consumed or bartered.

Although sometimes at war over land or water rights, Sumerian society was composed of cities and villages that worked in harmony for the common good and which provided for even the poorest of its citizens in a humane way. Even the poorest widow could gather a bundle of sticks to trade for a fish from the vendor or a handful of grain from a neighbor. Everybody made a living.

But as the moneylenders began replacing their own people with foreign labor, the competition for basic necessities became more severe. The cost of labor went down, much to the satisfaction of the landlords and moneylenders, because people who were desperate for something to eat began to work for less and less in wages as the numbers of foreigners increased to take their jobs.

During the Sumerian revival of the Third Dynasty of Ur, wages were calculated on a daily basis, and rations on a monthly basis. From this Ur III period on, the daily wage of a worker was 10 liters (about 2.5 gallons) of barley. This was a huge amount of food, far more than one man could eat by

himself, enough to feed an extended family including grandparents and leaving enough left over for storage against the off-season or for re-sale or for savings to buy some land. This standard wage appeared in school books and continued to be an ideal for two thousand years.

However, regardless of this ideal wage, as the moneylenders foreclosed on more and more swindled properties and imported more immigrants, the actual hiring contracts showed that most people earned much less than ten liters per day. The Semitic landlords and merchants (Akkadians, Amorites, Aramaeans) could negotiate for lower wages if they could cause the workers to become desperate enough. And with a surplus of foreign workers, daily rations for male workers went as low as two liters of bread and two liters of beer – bare subsistence level for one man and not enough if a family was supported from these rations. Workers also received two kilograms of wool per year, barely enough to make one garment. On special occasions, such as the New Year, workers might receive extra rations of barley, meat, and oil. Middle or higher officials had for their private use a subsistence field of approximately six to thirty-six hectares (15 to 90 acres). The disappearance or running away of workers was not uncommon when they realized the huge amount of work expected of them for starvation wages.

Once in debt, people easily became impoverished due to the usurious rates of interest which had to be limited by decree of the king to 20 percent for silver and 12 percent for grain. As in modern times, the moneylenders tacked on additional amounts as penalties for late payments and then charged interest on those penalties. When the borrower could no longer pay these usurious rates made even more impossible through compound interest, he had to repay his debt by working for his creditor. At all times during Mesopotamian history, the hopes and fears of all levels of the People were reflected in the omen texts: the poor hoping to become rich, the rich fearing poverty, and both rich and poor worried about interference from the palace. As early as the Third Dynasty of Ur, a system of balanced accounts grew from the elaborate procedures of receipts, debits, and redistribution. Each account tablet provided a balance sheet and was part of an elaborate series of successive statements, incomes, and expenses. Bookkeeping became an account of daily life. [156] As the Semitic Amorites began to supercede Sumerian society, both the importance of accounting tablets and written contracts was literally, in the case of baked clay tablets, written in stone. No business could be done without a written agreement or a contract. No agreement was valid without a written contract.

A few of the Sumerian kings, upon their ascension to office, had tried to ameliorate some of the social destruction caused by the moneylenders with decrees which forgave the debt-slaves and released them from bondage. These kings gave back to the widows and orphans the lands and houses that the perfidious moneylenders had seized for the debts of deceased fathers. The kings took the swindled properties away from the moneylenders and returned them to their rightful owners. Of course, these kings were very popular with the people whom they wanted to protect and these manumissions of debt became a general policy of many kings when they first took power. However, none of these kings understood the basic, root problem caused by the Sumerian Swindle because it “had always been here”. They accepted it as an ordinary part of civilization while trying to solve the on-going problems that the Sumerian Swindle had caused society with their temporary fixes of forgiving debts.

In the Sumerian system, as lord and owner of everything, the temple took steps by the issue of rations from the temple granaries to tide over the community during times of flood, drought, blight or sickness. But as the Semitic Babylonian system took precedence, the independent land-owning peasant now had to borrow from the temples or from the moneylenders and merchants to stay alive – and borrow at interest. Over the years, this resulted in the greater part of the peasantry becoming the victims to a crippling load of debt and the situation could only be cleared by drastic measures, namely by a general remission of debts and a fresh start.

And yet for all of this, the Amorite King Hammurabi is famous for his Code of Laws and for his concern for justice. The word used for “justice” meant literally “the straight thing”. Hammurabi made the

establishment of justice one of his first concerns at his accession; and the formula by which his second regal year was known was “the year in which he set forth justice in the land”, a formula also employed by certain other rulers. The “justice” referred to meant, primarily, economic justice.

Hammurabi explained his rise to kingship in the prologue to his laws: “At that time, the gods Anu and Enlil, for the enhancement of the well-being of the people, named me by name: Hammurabi, the pious prince, who venerates the gods, to make justice prevail in the land, to abolish the wicked and the evil, to prevent the strong from oppressing the weak, to rise like the sun-god Shamash, over all humankind, to illuminate the land.”<sup>[157]</sup>

One of the concerns of the king, to prevent exploitation of the population by the holders of large estates with consequent economic distress and political instability, involved the issue of decrees fixing prices and wages. <sup>[158]</sup> Price caps had to be attempted because by Hammurabi’s time, the tamkarum [merchant-moneylender] guilds had such a monopoly of transportation and of the markets that “supply and demand” economics did not exist. The tamkarum [merchant-moneylenders] controlled both the supply and the transportation so they could demand whatever they wanted.

As a result of the monopoly ownership of farms, river transportation and markets by the merchants and moneylenders, prices rose and wages were lowered to satisfy their insatiable greed. While controlling supplies, these voraciously greedy merchants squeezed the People for whatever the market would bear. Like the moneylenders, the merchants could acquire an inordinate amount of the wealth from the entire nation simply by raising prices while controlling the wholesale sources and transportation costs. With the moneylenders squeezing the people before they could make a living and the merchants squeezing the people while they were trying to make a living and then controlling the markets for their goods after the harvest – just like in modern times – the rich got richer and the poor got poorer with neither the People nor the king understanding the basic cause of their problems. As the Amorites took over Sumerian culture, the secrets of the Sumerian Swindle were still tightly held by the conspiring tamkarum [merchant-moneylenders]. These secrets were only passed along through family alliances. After all, it was a swindle so even the kings must never know.

As an indication of what the kings considered to be the most important issues of their times, they naturally listed the most important topics first and the less important last. Hammurabi’s Law Code contains sections dealing with rates of hire and wages at the very end of the laws immediately before the epilogue. So, wages for the People was the last thing that concerned Hammurabi. The laws of the Amorite state of Eshnunna, ante-dating Hammurabi by at least a century, begins with a list of controlled prices of most of the commodities basic to the economy such as barley, oil of various kinds, lard, wool, salt, spices and copper. These are followed by clauses fixing the rate of hire of wagons and boats and the wages of various agricultural workers. <sup>[159]</sup> So, inflation of prices were first in importance in Eshnunna and wages were second in importance. But try as the kings might to give justice to their people, the subterranean forces of the merchants and the moneylenders were a perpetual source of subterfuge and corruption. A good king working to make his people happy and prosperous was consistently being undermined by the tamkarum [merchant-moneylenders] who were working to make themselves prosperous at the expense of everybody else.

Before looking deeper into those famous Laws of Hammurabi to further identify the roots of our modern day problems, it is profitable to have a peek at the kinds of people whom these laws attempted to regulate. The Semitic merchants and moneylenders of Babylon were an unscrupulous lot and their evil designs are felt even into our modern times today, over 4,000 years later.

Standardizing the weights and measures was one of Hammurabi’s earliest acts for “bringing justice to the land”. Since Udaidian times before writing was invented, and throughout the entire ancient Near East, the various regions had used a variety of weights and measurements. Even when they called these weights and measures by the same name, they were not identical. Within a region or within the

boundaries of an individual city-state, the People could deal with one another fairly since they all used the same weights. But a shekel weight of silver (~8 grams) or a sila measure of grain (~ 1 liter) in Nippur would not be the same as a shekel or sila in Ashur. The wily merchants could take advantage of this by first switching to heavier weights and bigger measuring baskets when they bought goods and then switching back to lighter weights and smaller baskets when they sold – and all while calling the different measures “shekels” and “silas”. Hammurabi put a stop to this by standardizing all weights and measures throughout his empire. Of course, this did not stop the merchants from continuing to switch the measures when they could get away with it anymore than laws in modern days can stop the butcher from putting his thumb on the scale.

The Babylonian tamkarum [merchant-moneylender] was the central figure in Old Babylonian trade, although at times he appears to have been more of a banker than a merchant. But he was also a broker, a merchant baler, a money-lender, and even a government agent. [160] Everything connected with increasing his wealth was of interest to the tamkarum. Sometimes he traveled with his merchandise, but often he dispatched agents acting in his stead. The tamkarum [merchant-moneylender] was essentially a private capitalist. However, under Hammurabi there was extensive trade in mass production items conducted by the government and directed by official “overseers” known as wakil tamkari. As an accessory task, these officials collected and administered the taxes owed by merchant-moneylenders. So, there was a very tight regulation of the merchant-moneylenders simply because the government wanted taxes. The merchant-moneylender was free to make money in any way that he pleased as long as he paid the government the taxes due on his profits.

At times the activities of the tamkarum [merchant-moneylenders] were limited by a system of permits regulating trade. One clay tablet reads: “We interrogated the tamkarum as to whether he carried a royal permit and then allowed him to pass. The tamkarum who does not carry a royal permit, we send back to Babylon.” [161] Thus, the very close connection between the government and the businessman can be seen in that without government permits, they could not venture outside of the checkpoints and boundary way-stations. The trade routes by river, sea and land were carefully guarded. Once again remember, it was not just for making a profit that the trade routes were so vital to Mesopotamia, everything that they needed had to be imported. Food, they had in abundance. Water, sunshine, mud and fertile soil gave them the basic necessities of Life. But all other raw materials had to be brought in from other countries.

From the earliest times, the merchants and moneylenders had an importance to sustaining Mesopotamian civilization far out of proportion to their actual worth as citizens. Rather than working along with their fellow men as equal cogs in the wheels that turn civilization, the merchants and moneylenders insinuated themselves into a controlling position in society. Unlike the controls exerted by the kings who theoretically were in power for the benefit of the People, and unlike the controls exerted by the priests who theoretically were in power as servants of the gods and the People, the merchants and moneylenders exerted control over kings, temples and people strictly for their own acquisitive and selfish benefit. Any bowing to the kings or genuflecting to the gods by the tamkarum [merchant-moneylenders] basically had but one goal – hiding their treason to both kings and People behind an outer show of loyalty. And yet, even the merchant-moneylenders believed in the gods.

It was not enough simply to have silver and want to be a merchant or a moneylender, it also required family connections and the permission of the king in the form of a royal permit. Because the greatest profits are derived from restricted and monopoly arrangements, not everyone who wanted one, could get a permit. Only if one had silver and had the family connections to a tamkarum [merchant-moneylender] guild could one enter into business – and a very ruthless and deadly business it was.

As was previously shown, money lending inevitably produced debt-slaves as a side-product. If the moneylender did not want to deal with such slaves as he had acquired through foreclosure, he could

sell them to those merchants who specialized in slave-trading. But it was not good for business to keep the debt-slaves around as a reminder to the slave's loving relatives of the ruthless nature of the tamkarum [merchant-moneylenders]. So, the debt-slaves of Babylon became an international commodity as the moneylenders sold their own people as slaves to foreign nations. As slavery became an international trade, the advantages to the merchant-moneylenders to ship the dispossessed people out of the country and to immigrate foreign land buyers into the country became clear. Land was vacated for new buyers while removing the victims from the scene so they could not tell any warning tales to the new buyers (and future debt-slaves) of how they had fallen into slavery. Thus, international trade in slaves created profits for the local tamkarum [merchant-moneylender] families as well as for their relatives in the surrounding countries. Slavery was a family business. Slaves in those days were not Negroes; they were Semites and Indo-Europeans.

Besides dealing in slaves, the tamkarum also organized trade in such commodities as foodstuffs, wool, timber, garments and textiles, grain, wine and ale, metals, building materials such as reeds and bricks, cattle and donkeys. Anything and everything that could be bought and sold was grist for the moneymaking mill of the tamkarum [merchant-moneylenders]. Many letters of the Old Babylonian period refer to internal trade in such commodities, and show that this trade was then, as at all periods in Babylonia, largely river borne.<sup>[162]</sup>

The merchant-moneylender was not only a merchant himself, but also a merchant banker, providing money for others to go on trading journeys for him. Here again the laws of Hammurabi take notice of the situation, laying down regulations for the relations between the merchant-moneylender and his agents. On the normal type of loan made by a merchant-moneylender to an agent for a trading journey, the merchant-moneylender could reckon on a minimum profit of 100%.<sup>[163]</sup> This minimum profit was paid to him if his agent did not make a profit on the business for which the loan was made. Thus, if the agent did poorly, the moneylender still made a 100% profit. This agreement encouraged the second tier agents to be as ruthless as possible in business dealings so as to make enough to pay the merchant-moneylender 100% (or whatever rates were agreed upon) and still have enough left over for his own profit.<sup>[164]</sup> There were also loans called tadmiqtum in which, if the agent made a loss on the enterprise, he simply returned the full capital sum to the merchant-moneylender. In this type of loan it is likely that any profit was shared in a fixed proportion between the agent and the moneylender.<sup>[165]</sup>

So, you see, not only were the Babylonian merchants and moneylenders routinely and traditionally as well as legally, gathering in profits of 100% and greater but they were also guaranteed to at least get their money back on a bad deal. Either the agent returned the loaned money or else the agent, himself, could be enslaved. Without a doubt, once the Semitic Amorites became the masters of Mesopotamia, business in Babylonia became exceedingly sharp.

One of the aspects of Babylonian business practices that seems to have been overlooked by the archeologists is how these kinds of interest rates could have endured for so long. The Laws of Hammurabi were not declared by him simply to right wrongs or to protect the People or to prohibit excesses or to fix commercial rates or to set limits on the price of goods – although they did all of these things – but also to protect the monopoly of the tamkarum [merchant-moneylender].

And why? Because it is impossible in a free-enterprise system for moneylenders to make a profit of 100% or more on a loan! In a free enterprise system, where anyone can loan money at interest, the best way to make a profit on loans is to offer loans at a rate of interest below that of the other moneylenders and thus attract more borrowers. In a free enterprise system, the biggest moneylenders can actually afford to offer loans below those of the less wealthy moneylenders. And the less wealthy moneylenders can increase their profits by undercutting the competition from the richer moneylenders. Both situations arise in a free enterprise system. But as was earlier shown, this did not happen. It did not happen because throughout Mesopotamia, money lending rates were standardized by the tamkarum [merchant-

moneylender] guilds. Money lending was a cartel monopoly that extended beyond the borders of any one state.

Also, the Laws of Hammurabi show that Babylonia did not have a free-enterprise system because it was a system that was regulated so that the merchants could not take total control of prices and thus drive the People completely into poverty. And it was a system where the interest rates were officially fixed so that such high moneylender rates were legitimatized by the king, himself. This was Secret Fraud #17 of the Sumerian Swindle: “Kings are required to legitimatize a swindle but once the fraud is legalized, those very kings must be sacrificed.” The king, who was representative of the gods, legitimatized the swindles of the tamkarum [merchant-moneylenders] by writing a law declaring their frauds to be “legal”. But simultaneously, the laws put a limit on their voraciousness.

Even more than this, Hammurabi’s Laws show that this merchant-moneylender class, over the centuries, through their guilds and cartels and through their financial bribery of the various kings and dynasties, had ingratiated themselves so much into this early society of Mankind that there were actual laws that protected their businesses from competition. By Babylonian times, business could not be practiced either on a local or an international scale without the permission of the kings and his tax collectors or without official warrants. Thus, in Babylonian times, although the merchant-moneylenders had a huge opportunity for enormous profits, they were still limited in their greed by the laws of the kings on the one side and the censure of the priests on the other. Between these two ameliorating forces of palace and temple, they did their best to suck the wealth out of the People. Though they could not receive much support from the temple priests whose main objective was serving God, they did receive much support from the palace whose main objective was maintaining power in the increasingly hostile political environment of the ancient Near East.

Excessive rates of interest were frowned upon, and the laws of Hammurabi provide that a tamkarum [merchant-moneylender] who charged more than the legal rate would forfeit his capital. Still, these legal rates were extremely high and guaranteed huge profits as well as much power over the People who fell into the moneylender’s snare. Hammurabi did, however, prohibit the ancient Sumerian Swindle of stealing a man’s property or enslaving him if he didn’t have silver but did have trade goods to repay the loan.

Secret Fraud #4 of the Sumerian Swindle is: “Loans of silver repaid with goods and not with silver, forfeit the collateral.” But under Hammurabi, this part of the Sumerian Swindle was recognized as a swindle and declared illegal. But neither Hammurabi nor any other king nor anyone who was not a merchant-moneylender, recognized the entire Sumerian Swindle for what it was, simply because it “had always been here.”

Hammurabi’s Laws decreed that:

- “If a man who has acquired a debt has no silver to return but has grain, then the tamkarum [merchant-moneylender] shall take the interest on it in grain, but if the tamkarum [merchant-moneylender] raises the interest on it above 100 qa of grain per gur (33 percent) he has delivered (on loan), he shall forfeit whatever loan that he made”.

Thus, the moneylenders could be assured of high profits but a limit of 33% was the law. And with their interest rates being written into law, they could claim to an illiterate peasant that such high rates were not only “routine” but were also decreed by the king. The people could thus be swindled legally. This was very important to the moneylenders to legitimatize their frauds under protections of the king and his soldiers but woe to the king who did not know Secret Fraud #17 of the Sumerian Swindle: “Kings are required to legitimatize a swindle but once the fraud is legalized, those very kings must be sacrificed.” The kings did not know the Sumerian Swindle otherwise they would have executed the moneylenders for

treason.

The rates of interest payable on loans varied according to the period of Babylonian history and the commodity involved. In the Old Babylonian period it was commonly 33 per cent on barley and 20 per cent on silver. It is often not very clear in the documents of the Old Babylonian period what the term of the loan was, nor is it explicitly stated whether payment of interest was monthly or annual. Generally the loan would be until after the coming harvest-time or until the conclusion of the trading journey in connection with which it had been made. But one thing is clear: the tamkarum [merchant-moneylender] had devised a variety of ways of scamming people out of their wealth through the loaning of both silver and commodities.

And all of these swindles relied upon a written contract as a means of binding their victims to an agreement that was witnessed by both man and gods. Every bargain necessitated the calling in of a public scribe. The bill, drawn up before witnesses on a clay tablet, enumerated the sums paid out, the names of the parties, the rate percent, the date of repayment, and sometimes a penal clause in the event of insolvency. The tablet remained in the possession of the creditor until the debt had been completely discharged. It was the creditor who kept the tablet as proof that the borrower owed him a debt. The borrower often gave as a pledge either slaves, a field, or a house, or certain of his friends would pledge on his behalf their own personal fortune; at times he would pay with his own labor the interest which he would otherwise have been unable to meet. And the stipulation was previously made in the contract of the number of days of corvée which he should periodically fulfill for his creditor. If, in spite of all this, the debtor was unable to procure the necessary funds to meet his engagements, the principal became augmented by a fixed sum – for instance, one third – and continued to increase at this rate until the total value of the phantom interest reached that of the security.

It is easy to see, from the contracts of the Assyrian or Babylonian Empires, how in this manner the original sum lent became doubled or trebled in phantom amounts. Generally, the interest accumulated till it was quadrupled. The small tradesman or free workman, who by some accident had become involved in debt, seldom escaped this progressive impoverishment except by strenuous efforts and incessant labor. [166] Does this sound familiar to you modern people who have fallen victim to the Sumerian Swindle through the modern bankers' frauds of mortgage loans and credit card debt? If you wonder why you work so much and yet still owe so much to the moneylenders, then you are a modern day victim of the Sumerian Swindle.

As those farmers and workers sweated under the hot sun, working to pay off the loans-at-interest to the fat moneylenders who sat in the shade sipping iced drinks, their hatred for the tamkarum [merchant-moneylenders] grew. Ice was carted down from the mountains in the winter and kept in ice houses insulated with straw so that the awilum [the Haves] could enjoy cold drinks in the summer even as the tenant farmers and debt-slaves sweated in the 120 degree heat.

Again remember, these ancient people were not less intelligent than we are in modern times. And when it came to turning a profit, most of the swindles being perpetuated by modern bankers and financiers today were invented in Mesopotamia over 5,000 years ago. Every single modern financial scam today is based upon two baskets of grain producing three. The formula,  $I = Prt$ , Interest equals Principle times Rate times Time, was just as big a swindle in the ancient days as it is today. And the merchant-moneylenders of ancient times were just as clever at stealing money as the bankers are today. And upon a foundation laid by those ancient swindlers, is based the entire modern banking and financial systems of fraud and grand larceny.

For example, one very common type of loan, known as a hubuttatu loan, has often been assumed to mean an interest-free loan. However, the moneylenders only gave interest-free loans to one another or to those whom they intended to manipulate and betray. An hubuttatu loan denoted a loan in which the amount received by the borrower was less than the amount entered in the contract, the difference

representing the interest payable. If such a loan was not repaid within the time period originally agreed upon, then interest on the amount stated in the contract became due in the normal way.

The following contract provides an example of such a transaction:

“Shamash-Nasir the governor, son of Sin-Iqisham, has received from Ilushu-Nasir and Nanna-Ibni, 133 gur, 1 pi, 4 sutu of grain as a hubuttatu loan. For two years there shall accrue no interest. If he has not returned the grain by the third year, then he shall add interest”. The names of witnesses follow, together with the date. This odd amount of grain mentioned represents a real loan of 100 gur plus interest of exactly 33 and one-third per cent over two years, since 1 gur = 5 pi = 30 sutu.

At first, it may not seem relevant to the theme of this book to discuss these kinds of business practices but it will all tie together as you begin to notice how these business transactions were guaranteed and adhered to. These agreements and payment schedules were fixed in dried or in fired clay tablets as business contracts. You already know this but think about it more carefully as the notion of contracts, agreements, decrees and laws are later used to brainwash and enslave entire nations. Remember, the Mesopotamians used written contracts as a means of guaranteeing adherence to an agreement.

The primary condition for the validity of most commercial transactions (including loans) was the presence of witnesses and a written record in the form of a contract. It is specified in the laws of Hammurabi that loans made without a contract and witnesses could not be recovered. Thus, a contract was required by law. An apparent exception to this general principal occurs at about this time in the Assyrian merchant colony in Cappadocia where a type of loan called ebuttu was known. This could be transacted without either witnesses or a contract and which carried no interest. This, however, was a very specialized situation, as these loans were made between members of the same merchant colony, all of whom knew and trusted each other's credit. And these loans were made within the same tamkarum [merchant-moneylender] guild. In other words, from the very earliest times, the merchant-moneylenders would, within their own guilds, provide interest free financing to one another. Guild members protected one another from falling into poverty from the variety of bad luck or political storms that could wipe out a man's investments, silver or goods. Such interest-free loans gave guild members the access to ready cash to take advantage of investment opportunities as they arose. These tamkarum guilds had reached such a level of commercial sophistication and guild-member loyalty by 1750 BC, as to provide interest-free loans to their members without a contract and backed by their verbal assurances alone. Make note of this for future reference.

Tablets recording commercial contracts were usually sealed with the cylinder seals of those concerned, or in the later period with the mark of a fingernail. This clay contract was often then enclosed in a clay envelope containing a duplicate text whereby falsification was rendered impossible since the envelope would not be broken unless a dispute arose. At such a time, the protected text within the clay envelope would be taken as the official version of the contract.<sup>[167]</sup>

Again, it was the written contract which kept business dealings intact just as written contracts do in modern times. However, unlike modern times where everybody can read and write, in the ancient days, reading and writing was accomplished by an elite few. Most of the kings could not read or write and those few kings who could do so, bragged about it with inscriptions on their palace walls. The vast majority of the People delegated this task as well as any complicated arithmetic problems to the professional scribes who had learned the complicated cuneiform script through many years of intense study.

Even 1,500 years after its invention, for the common people writing was still as mysterious as the clouds in the sky or the rising of the sun. To the common people, if something was written on the clay tablets, tablets that could last thousands of years after the writer and all of the witnesses had turned into dust, then there was something both eternal and true about such writing. The clay tablets could record

agreements that transcended time. Indeed, these clay tablets did transcend time – even if the writing on some of them was not true.

Falsification or forgery of tablets was on occasions attempted, but was a serious crime. Even though the tablets were normally of unbaked clay, it was difficult to moisten the clay at the appropriate point only, obliterate the old inscription without damage to the remainder, and then superimpose the new text. Forgery of a complete tablet was sometimes attempted, but this required the collusion of a competent scribe.<sup>[168]</sup>

Such cases are of interest not just for insight into the ancient mentality but as indications of the criminal nature of some of our ancient ancestors. In matters of crime or legal disputes, the Sumerians and Babylonians were quick to resort to the judges for a settlement. For them, the law was something decreed by the king and since the king was given his kingship by the gods, then there was a sanctity attached to the law that gave it a religious tinge. In fact, this godly aspect of the law was a permanent part of Mesopotamia culture from the most ancient times. Oaths were taken swearing upon the wrath of the gods. And it is often recorded in the tablets how various parties would often refuse to take the oath “for fear of the gods”. Or when a decision could not be reached by the judges or by the king, the intervention of the gods was resorted to and the litigants were given the “River Ordeal” as a proof from the gods as to which had the righteous cause. Truth was “determined” by which one of the two parties drowned and which one survived immersion into the river. Both were given an equal amount of time underwater through the use of a water clock. But the tamkarum [merchant-moneylenders] had the advantage of being immersed second, since they were the ones being sued in court. It was a simple matter to bribe a judge to make the hole in the water clock smaller so that the poor litigant would be submerged for a fatal length of time. The cuneiform tablets show many times how the poor people refused to accept the river ordeal, knowing that they would be killed, thus, conceding their case to the moneylenders.

With all of the petty squabbles and major cases of personal and pecuniary injury that the People brought for a decision, it was impossible for the king to handle it all and still maintain administrative control over the kingdom. It was just too much work for one man. So, from the earliest Sumerian times and throughout Babylonian and Assyrian times, the kings appointed judges to make determinations regarding the laws and litigation before the law. Since the laws were relatively few in number, the judges had a lot of leeway in interpretation of those laws. As you will see in Volume II, *The Monsters of Babylon*, regarding the judges of the Jews, this office had a special power and reason for its existence. And this office of judge has really not changed very much in the past 5,000 years.

The ancient judges, just as our modern judges, were not representatives of some ideal like “Truth” or “Justice” or “Fairness Among Men”, although this was part of what their office claimed to uphold. The ancient judges, like our modern ones, were arms of the law and functionaries of the regime. Their job was, and is, not to dispense “justice” in its purest sense but rather to weigh the claims of the litigants against the existing laws of the state. As creatures of the state, a judge determines the validity of a litigant’s claims in relation to the decrees of the state. A judge does not weigh a litigant’s claims on their own merits since this would give the judge the right to make law. A judge does not make law but rather enforces existing law. In such a position, he is merely acting as a petty king, doing what the king, himself, would approve. There were no lawyers in the ancient times nor juries standing between the People and the law. So, the People had to deal directly with the judges and with no one else. A judge in those ancient days had the power to interpret the law and to make decisions on cases. The judge’s decision was final, although difficult cases could be deferred to the king and appeals could be made directly to the king.

The people of Mesopotamia were a very litigious people and very protective of their rights and possessions. Arguments over land boundaries, inheritances, loan agreements and the countless reasons that modern people everywhere find for disagreeing with one another, were just as liable to provide them with plenty of reasons to squabble. When two or more people could not agree over some property or

personal problem, they would take their fight to the judges for a decision. The clay tablets are filled with the records of these ancient legal decisions recorded by the court scribes.

However, there was no Akkadian word for “court,” that is, there was no special “court building” used exclusively for that purpose like in modern times. The case was brought before a judge or benches of judges who sat at the gate or in the temple courtyard. These judges were appointed by the king from among his trusted followers. Or they could be appointed from among the elders of the city. They received a regular ration of food and garments as payment for their services. Some of them, known as “judges of the king,” also were responsible for administrative duties.

By the beginning of Hammurabi’s Old Babylonian period, some men were given the professional title of “judge.” Judges were expected to display high standards of professional conduct, as noted in the Code of Hammurabi:

- “If a judge tried a case and made a decision and had a sealed document executed, but later changed his judgment, they will convict that judge of changing his judgment. He will pay twelve times the claim involved in that case, and they will remove him in the Assembly from his judgment seat, and he will not sit in judgment with the judges again.”

Thus, Hammurabi limited the power of the judges from having the power of a king to change his mind or of being bribed.

A good deal is known about the administration of justice in Babylonia. There were court officials who ensured that the court’s decision was executed. The Old Babylonian courts had a sheriff (literally, “soldier”) whose duties included such things as recovering property or bringing a baby to court to record its birth. Another official attached to the court was a barber. One might find it peculiar to have a barber attached to a court of law until you realize that when a moneylender brought a debtor into court or a debtor denied the validity of the debt by demanding a court determination, if the debtor lost the case he could be enslaved. Upon the judge ruling in the moneylender’s favor, it was the barber who gave to the newly-decreed slave the hair cut characteristic of their status. The barber also performed the task of destroying tablets nullified by a royal edict. It was the custom in Mesopotamia to thoroughly destroy nullified tablets by pounding and stomping them back into the dust from which they came, leaving no trace. Destruction of legal documents was as ancient an act as writing them in the first place. And the advantages to themselves of destroying evidence and of leaving no trace of a document was not lost on the merchant-moneylenders.

A herald also was an official at the court; his duties involved announcing official information. It was the herald who publicized the loss of a cylinder seal and its dates, so any documents sealed after that date would be deemed invalid. He also advertised a runaway slave, announced government conscriptions, and along with the sheriff (a soldier) presided over foreclosed house sales. The herald needed the sheriff (soldier) to accompany him since the foreclosed home owners often resorted to violence against the moneylenders who were stealing their houses. Murder trials traditionally were the king’s domain.

Innumerable Sumerian, Babylonian, and Assyrian legal documents have been excavated. All major business transactions and agreements required a contract. Legal documents recorded purchases, employment, and exchange of goods and property. In addition, there were partnership deeds, gifts, deposits, and debt certificates, marriage and adoption contracts as well as inheritance documents.<sup>[169]</sup> Only the tamkarum [merchant-moneylender] guilds used verbal promises between their guild members without resorting to written contracts. Writing was held in such high esteem that the existence of a written document was accepted as proof that an agreement had been made between two parties. This narrow and rather superstitious view of what writing is and what writing does, was to be fraudulently exploited by the moneylenders of Babylon in the following centuries. This theme is more fully explained

in Volume II, The Monsters of Babylon.

By the time of Hammurabi (1792-1750 BC), the practice of paying palace dependants by the distribution of rations had been largely replaced by the allotment of grants of land, generally held by virtue of the performance of certain military or civil duties. This system of labor service became vital to the Old Babylonian economy, providing reserves of ready labor and military personnel, ensuring the performance of services essential to the state, and as a very efficient means of farming the land. This system, known as ilkum [military land grant], is found in both the Old Babylonian and the ensuing Kassite periods. Although “fief” is a convenient English term for rendering the Babylonian word, which signifies both service and grant, no idea of a feudal relationship between the king and his tenants should be read into the Babylonian institution. Such a grant might be made to an individual or a group and several ilkum might be held by one person. The “fief” [ilkum] was reckoned in days of service, and in some cases it was possible to provide a substitute to carry out some or all of the relevant duties. The length of time required in service to the king is uncertain, but there are indications that relatively short periods may have been involved. The possession of a ilkum, despite the burdens attached to it, was highly valued. As farm land, it not only provided food and wealth to the owner but such ownership elevated that owner to the social level of awilum [the Haves]. Many of Hammurabi’s letters deal with complaints received from tenants saying they had been wrongly kept out of or evicted from their ilkum. Other letters are concerned with the granting of ilkum, fixing of boundaries, neglect of land, etc. They mention numerous craftsmen and professional men who are holders of ilkum: archers, shepherds, bakers, smiths, jewelers, cobblers, singers and soothsayers.<sup>[170]</sup> But as explained below, the ilkum [military land grant] was a sort of official swindle.

Although Hammurabi’s fame is securely ensured by the numerous records of his just administration, by the histories recorded on the clay tablets found in his library and by his Law Code, he was not the only king with administrative skills. To the north in Assyria, Shamshi-Adad’s administration was also highly organized with governors appointed over the various districts under his control. Permanent garrisons were stationed in the towns throughout Mesopotamia and additional troops were levied for each campaign, both from the settled population and from the nomads.

The letters of Hammurabi provide much insight into other branches of administration and the functioning of the community in general. Most striking is the time and labor devoted to public works, especially the maintenance of canals which served both to provide water and as a major means of transport. The wealth of the king and the temples, which was considerable, included land and flocks and herds. The letters show that the governors of the larger cities were responsible for the animals pastured in their districts, and that both royal and temple herds were placed under the same chief shepherd. Accounts were rendered to Hammurabi himself, showing that at least in some instances the king controlled the collection of the temple revenues as well as his own. Tax collectors unable to exact their full dues were forced to make up the deficit themselves. So, these tax collectors were by necessity a ruthless group. The king kept a close eye on his officials, and there are letters in which the latter defend themselves to him against charges of negligence.<sup>[171]</sup>

Going to war with a neighboring village or city or state, required soldiers. From its earliest existence as a tribal society to the grander scale of dynasties that ruled large sections of countryside, these warriors were drawn from the general populace as they were needed. Throughout the Sumerian period, the required warriors were either volunteers who had been excited into a battle fever by the harangues of the kings and priests or volunteers who had leaped to the defenses by the emergency of foreign attack. Otherwise, they were conscripts who had been drafted under duress from among the farmers and townspeople. When the emergency was over, the survivors returned to their occupations of tilling the fields and attending to their trades. Warfare was a seasonal occupation and whenever possible was avoided during the times of sowing and harvest or during the nastier weather patterns of rain or heat.

These ordinary farmers were only part time warriors as needed.

It was not until the Semitic Dynasty of Sargon the Great (2374-2239 BC) that a regular profession was developed for a full time warrior on duty as part of a standing army. His payment of rations was taken from the taxes levied on the farmers and merchants and so it was a continuing expenditure from the king's treasury.

During Hammurabi's Dynasty (1792-1750 BC), with the swindling moneylenders and their relatives in the slave trade even more firmly in control of the wealth of the state, a new method of "paying" the soldiers was developed by giving them their own parcels of farm land. A soldier could still expect rations and loot during a campaign, but afterwards, instead of merely being dismissed and sent back into society to make a living as best he could, this new method of conscription was devised to keep him in a state of perpetual service. [172] During times of peace, this exchange of land ownership in return for military service kept the soldier permanently ready to assume military duties as required. Although soldiers were allocated plots of land in return for military service throughout all of Mesopotamian history, the Babylonian ilkum [military land grant], had a unique twist.

The ilkum [military land grant] was actually a very clever trick. Of course, no one can live without food. By giving the soldier his own plot of land to farm, he could grow his own food during times of peace while land ownership gave him a vested interest in defending the state and his own property in times of war. Also, as a landowner, he was automatically counted as among the awilum [the Haves]. So, his social status as well as his personal prosperity were enhanced in ratio to his hard work at producing a crop. Also, as a landowner, he paid taxes to the state, thus bringing profits to the king. And because the land did not cost the king anything, the soldier was induced to perform a vital function at no cost to the state other than whatever was required by the state to arm and feed him during actual war. It was a better deal for the king than for the soldier, but because Mesopotamian society was divided into the awilum [the Haves] and muskenum [the Have-Nots], all social prestige revolved around wealth and the ownership of property and the avoidance of indebtedness. Being able to grow your own food without working on someone else's farm for starvation wages, was the only other alternative besides slavery. As the Semitic moneylenders squeezed society, the well-fed and God-conscious times of Sumerian Culture became a distant and forgotten memory as the low wages and poverty became normal for the average citizen. So, these ilkum [military land grants] were much sought after and highly prized because they were the only way for the muskenum [Have-Nots] to quickly raise their social status and become awilum [Haves].

But the Babylonian Dynasty did not depend just on professional soldiers. Conscripts could be drafted from among the populace as required. If a citizen was conscripted for the royal campaign and failed to appear, he would be executed. So, by this time, the nasty and ruthless exigencies of war were well developed and enforced.

For 1,500 years, the scheming moneylenders and landlords had been able to inveigle their neighbors into war – so profitable to themselves – while avoiding military service and combat, themselves. They could save their own lives by hiring a substitute from among the unemployed and starving poor whom they had defrauded. Hammurabi put a stop to this. In his Code, he forbade hiring substitutes to perform military duties. But even so, some cuneiform contracts have survived that prove that the wily tamkarum [merchant-moneylenders] were still able to hire a substitute or barter commercial debts and credits to designate a substitute. The deceit, perfidy and cowardice of the moneylenders is proven in these ancient contracts. With their wealth and influence and criminal nature, they were above the law of the king, as long as they could devise some sort of subterfuge for evading the law.

The military lists distinguished between soldiers, substitutes, and reserves. There were parallel systems of conscription for nomads, vassal states, foreigners, so that war service spread throughout all levels of society. But in spite of whatever laws Hammurabi and his successors decreed, during the

Babylonian period and thereafter, no one but the moneylenders and priests were exempt from military service.

To further tie the soldiers permanently into the Babylonian conscription system, the ilkum [military land grant] could be inherited by his children but could not be sold. As decreed in the code of Hammurabi:

- “The field, orchard, or house of a soldier, a fisherman, or a state tenant will not be sold. If a man purchased a field, orchard or house of a soldier, fisherman, or a state tenant, his deed will be invalidated (literally, ‘his tablet will be broken’), and he will forfeit his silver. The field, orchard or house will return to its owner.”

These laws show the importance to Babylon of keeping the soldiers and fishermen tied to a single location through land ownership. Fish was an important source of food and fishermen were (and still are) notorious for moving to wherever the fish are. Hammurabi did not want either of these two professionals to wander off or relocate where they couldn’t be found.

But, once again, the merchants and moneylenders had been able to inveigle an exception for themselves in the laws. While no other citizens were allowed to sell their ilkum plots of land, the naditum [priestess-moneylender] and tamkarum [merchant-moneylender] were allowed to do so. [173] They could do this as long as the buyer agreed to take over the obligations of an ilkum [military land grant]. But it should not be assumed that there was any religious reason for an exception in the law being made for these two social classes. The naditum [priestess-moneylender] and tamkarum [merchant-moneylender] were both practitioners of the Sumerian Swindle. Therefore, they had the silver enough to influence a king such as Hammurabi.

Although naditum is often translated as “priestess”, these women attached to the temples were involved in various kinds of business transactions and played an important role in Babylonian economic life, lending silver and grain, supplying capital for trading expeditions, and so forth. They were one of the conduits of wealth that the Sumerian Swindle brought into the temples.

The naditum [priestess-moneylender] lived and worked in the gagum or “cloister”, a compound associated with the temple. Like the merchant, she invested her money in houses and landed property that she rented out on lease. The naditum [priestess-moneylender], although she could marry, seems to have been under an obligation of celibacy. Despite certain ties and duties to the cloister, the naditum [priestess-moneylender], whose background was always to have been a daughter of the awilum [the Haves], lived and functioned as a private individual. Evidence for this unique institution, which flourished in the Old Babylonian period, comes mainly from Sippar, where the cloister was attached to the Shamash temple. [174] Thus, the occupation of moneylender was a monopoly of the wealthy families that had penetrated as an organized and exclusive mycelium into every strata of society. Tamkarum [merchant-moneylenders], sabitum [alewife-moneylenders] and naditum [priestess-moneylenders], all practiced the same secrets of the Sumerian Swindle among their variety of social groups while offering identical loan rates.

At the various temples, the moneylenders dedicated their daughters to the service of that god as sabitum [priestess-moneylenders]. And as a show of their “piety”, they also offered their best sex slaves to the temple as holy prostitutes. Thus, the temples became subverted and corrupted by the daughters and the gifts of the tamkarum [merchant-moneylenders]. From the earliest times, the merchants and moneylenders were a moral degradation of society. They corrupted both palaces and temples just as they do in modern times. It was an important profit strategy for the moneylenders to install their daughters in the temples as priestesses because of Secret Fraud #6 of the Sumerian Swindle: “High morals impede profits, so debauching the Virtuous pulls them below the depravity of the moneylender who there-by

masters them and bends them to his will.”

By Hammurabi’s time, the tamkarum [merchant-moneylender] was very much in the control of both the palace as well as the temple whose money-lending was administered by the naditum [priestess-moneylender]. And to cheaply protect their wealth, they tied the soldiers to the land through the ilkum [military-land-grant]. The land had cost them nothing because they had swindled it from the poor or had captured it through warfare.

Mention has been made of the important professions in Mesopotamia but there is one other ancient profession that was refined and regulated to its highest degree in Babylonia. This profession is not more than a footnote in the cuneiform and archeological records but it is as old as civilization, itself. In some ways, it can be said to be one of the basic building blocks of Babylonian society and it is still a major influence in modern times as well.

The profession of tavern keeper has a long and valuable history. But it is a history that has never been recognized for what it is until now. Because it “has always been here”, we tend to take the beer bar, tavern or cocktail lounge for granted even if we do not understand its social, political and economic workings. The basic importance of the beer bar, tavern, and the cocktail lounge may be ignored in modern times, but looking back at the origins of this ancient institution will be of importance now as well as in later chapters.

Once again, understand that the laws of any nation are written by those who have the power to write such laws; they are not written by the powerless or the poor. Because the Laws of Hammurabi gave special treatment to the tamkarum [merchant-moneylenders] and the naditum [priestess-moneylenders], we can get an insight into the relative power and influence these social classes had in those ancient times.

However, in all law codes worldwide, a special exception under the law indicates a special power over the law. And this special power was granted by the kings only to the tamkarum [merchant-moneylenders]. The moneylenders could persuade the kings (whether through gifts or bribery or civic charity or emergency funds) to grant them special protection and special privileges and special status that no other class of people in society could enjoy.

This special exception was also extended to another social class closely allied with the moneylender and merchant guilds, known as the sabitum or “alewife”. The sabitum [alewife-moneylender] was a tavern-keeper engaged in the preparation and sale of intoxicating beverages, but it is clear that she dealt also with basic commodities in the manner of a small broker. Indeed in origin and etymology a “broker” denotes a retailer of wine (from “to broach” a cask).

This occupation as a brewer of beer and seller of beer and wines was another tradition handed down from the Sumerians as being a female-only job. There are reasons why this profession was restricted to women alone. The sabitum [alewife-moneylender] not only brewed beer but she managed one or many taverns along with all of the other side-businesses that taverns create. Besides beer and wine sales and food service, taverns also could provide room rentals, horse and donkey stabling, and other traveler’s accommodations. They were places of entertainment with music, dancing, poetry, song and prostitution, all quickened and fueled with draughts of beer and wine.

Being the focal point not only of local farmers and towns people but also of weary and thirsty traveling merchants, the taverns were places of gossip and trade. A drunken merchant might make a good deal on some rare trade goods to a sabitum [alewife-moneylender]. Or the drunken farmers and local merchants might trade away their day’s wages for just one more flaggon of beer. An alcoholic Mesopotamian laborer was no different than a modern drunk who might give away the last of his silver or his best garments or his wife’s necklace of sea shells or trade the last of his rations of barley for just one more drink. Perhaps nursing a hangover, he did not remember it the next morning, but his thumb-print or the impression of his garment seam on the wet clay tablet was the sabitum’s [alewife-moneylender’s] guarantee that she would be paid.

As in modern times, a man was more easily swindled out of his wealth when throwing the dice or guessing at straws when he was drunk. Just as the moneylenders knew how to steal from people simply because they could read and write and calculate arithmetic sums, the sabitum [alewife-moneylender] and her relatives knew how to calculate the best ways of winning at dice and cheating at Three-Shells-and-a-Pea. And for any customer who became unruly for whatever reason, the sabitum [alewife-moneylender] always had a muscular bouncer available to throw the bum out.

With this kind of economic power and social influence, even with women's lower social prestige under Semitic rule, the sabitum [alewife-moneylender] was a well-respected and influential member of Babylonian society. She was not a mere bar-girl but was a powerful business operator. In fact, one of the most famous of Sumerian "alewives", Ku-Baba, founded one of the early dynasties at Kish. <sup>[175]</sup> Reflecting not only her own talents but also the higher esteem that women held in Sumerian society than they were ever to enjoy in Babylonian society, Ku-Baba was the only woman ever to rule a Mesopotamian city.

Even so, the taverns of Babylon were places of debauchery just as most taverns are today. Loose morals and drunken foolishness was no different in those ancient times than can be experienced by any modern imbibor of alcoholic beverages today – except for one very important detail. In the days of ancient Sumer and Babylon, there were far fewer laws to restrain a citizen's selfishness, chicanery or carnal desires. And as far as moral restraints, the religions of those times encouraged a full enjoyment of Life since what promises there were of an Afterlife were nothing but the promise of eternal gloom in the darkness of the grave.

Prostitution and sex-slavery was just one of the special relationships that the sabitum [alewife-moneylender] had with the tamkarum [merchant-moneylender]. She was not necessarily a prostitute, herself, but she was certainly a supplier of whores to her customers. Archeological digs have unearthed a variety of bas-reliefs, clay sculptures and erotic advertising plaques that had adorned the entryways of the various taverns. These depicted women in various nude poses laying enticingly on beds as well as graphic examples of the sexual services they offered to their male customers.

Because the tamkarum [merchant-moneylender] always had a surplus of debt-slaves under his yoke, the sabitum [alewife-moneylender] was a prime market for them. After abusing these poor, enslaved women, themselves, the moneylenders were the main providers of sex slaves to the taverns and whore houses across the entire ancient Near East. Thus, the tamkarum [merchant-moneylender] and the sabitum [alewife-moneylender] made a perfect business cartel. But it was not an equal partnership. The sabitum [alewife-moneylender] relied upon barley to brew her beer as well as upon the import merchants to supply her wine, both products were controlled by the tamkarum [merchant-moneylender]. The prostitutes she owned and hired out were also provided by the tamkarum [merchant-moneylender]. And when she could discover important political or economic information from drunken traders and travelers, it was the tamkarum [merchant-moneylender] to whom she sold these vital tidbits.

True, the sabitum [alewife-moneylender] was an independent business woman but she was not supreme in her independence because her business was intertwined with and subservient to the machinations and power of the tamkarum [merchant-moneylenders]. And when the moneylenders wanted to spread rumors and agitate the People toward rebellion or to incite them to buy or sell their lands and crops under rumors of war, the taverns operated by the alewife was the prime origin of such propaganda and rumor mongering.

Spreading news, rumors and lies among the people is quickly accomplished when they are gathered around the beer pot, gossiping and at their leisure. Thus, the sabitum [alewife-moneylender] and her line of business became an integral part of the tamkarum [merchant-moneylender] cartel from even the very earliest Sumerian times. Moneylenders, pimps, war-mongers and booze merchants are ancient partners who have been conspiring together since before anyone can remember.

## The Mesopotamian Mafia and the Guild Wars

As I stated in the beginning of this history, the Jews are no different than any other sort of organized criminal conspiracy. Or if there is any slight difference at all, it is simply that they have been more than usually successful at hiding their perfidious evil. How they have managed this, will be found in the following chapters and in Volume II, The Monsters of Babylon, and Volume III, The Bloodsuckers of Judah.

But for now, you and I – with 2000 years of recorded history behind us – you and I can now stand on the highest ziggurats of baked clay and temple mounds of mud bricks of the Old Babylonian Dynasty of King Hammurabi. We can shade our eyes from the broiling sun with our protecting palms at our brows and gaze across the entire known world. From our lofty view across time and space, we can look up the Euphrates River or down the Tigris River, peer into the distant reaches of the Persian Gulf at Bahrain, Oman and distant India, strain our eyes to see into the wiggling mirages of the Syrian Desert or west into Canaan or northwest into Anatolia or southwest into Egypt or Arabia or across the Mediterranean Sea to Crete. But no matter where we look – now, at this point in world history, over 2000 years after civilization began – there are absolutely no Jews to be found anywhere.

No matter where we look in this time period of 1750 BC – from the reed swamps of the south where Sumerian civilization was born, to the northern plains of Assyria where much of history is soon to begin, across the deserts to the west where dwell the Canaanites and Egyptians or toward the Eastern Iranian plateau where the Elamites and Persians will soon begin their own mighty steps into the historical record – no matter where we look in the entire world, there are no Jews anywhere to be found. None. Zero. Nothing.

How is this possible? Today's Jews hold aloft what they call their "holy scriptures" where-in they claim to be the original and the very first people to be created, even naming the original couple as Adam and Eve. Is there some mistake here? It is now 1750 BC. Civilization has been thrashing around for over 2,000 years without a single Jew making an appearance. In addition, the archeological record shows people living on the Earth during the Stone Age for millions of years previous to this. And when the Stone Age had a respite from the Ice Age, farming and civilization began in the flood plains of Mesopotamia and followed soon thereafter in the Nile River valley with the beginnings of the Egyptian civilization. But in all of this time, there were no Jews anywhere, under rocks, beneath trees, anywhere on the entire earth under the vast sky. Surely, the very people who make the biggest claims of being the very most holy and ancient people on earth – and, indeed, the original and very first people on earth – would not tell lies, would they?

There were no Jews for all of those long periods of time but there were, however, some rather well-connected, rich and ruthless people working in the background who were not Jews. Rich, ruthless and well-connected they were, but they were not Jews – yet. They were tamkarum [merchant-moneylenders]; they were naditum [priestess-moneylenders]; they were sabitum [alewife-moneylenders]. And along with their relatives who helped them oversee their vast land holdings, monopoly business enterprises and myriads of slaves, they all belonged to the social class of the awilum [the Haves]. None of them were Jews because Jews and Judaism had not yet been invented. They were tamkarum [merchant-moneylenders] but they were not Jews, yet.

In the ancient days, sons were expected to follow the occupation of their fathers; and daughters were expected to accept a good match and to marry into mutually beneficial families. Families worked as family groups and there was very little room in society for individuals making their own way without help. Our modern concepts of the "rugged individual" was unknown because such "rugged individuals" would have perished in those ancient societies. In those days, everyone lived communally with the help of their family, friends and neighbors. Without such a social safety net, the lone individual had

little chance of survival. So, the son of a farmer became a farmer. The son of a tamkarum [merchant-moneylender] either became a tamkarum [merchant-moneylender] or he managed one of the family businesses. Thus, the family enterprises prospered without interruption.

All of these tamkarum [merchant-moneylender] businesses were extended family operations. Large families of wealthy men who would perhaps also have a second wife and several concubines along with all of their children plus the many relatives on both sides of the family, always had many mouths to feed and many jobs to fill. More children meant that more jobs were needed to satisfy the increasing size of the family and to perpetuate and increase family wealth. Thus, as family sizes grew, the tamkarum [merchant-moneylender] patriarchs sought greater control of existing markets and expansion into foreign markets. They ruthlessly practiced Secret Fraud #8: “Large crime families are more successful than lone criminals or gangs; international crime families are the most successful of all.”

A moneylender could teach his sons the secrets of the Sumerian Swindle, but by its very nature it had to remain a secret among the very few. The Secret was simple, but it was a secret none-the-less. The Sumerian Swindle was not something that was shared among every member of the moneylender families. The secret of the Sumerian Swindle was shared only with the most loyal sons who were to take over the moneylending side of the business. Not all sons were taught unless they were directly working in the racket. Much like modern day Mafia, Yakusa, Triad and Banker crime families do today, they employed numerous relatives in legal businesses while only a very few of the inner circle were entrusted with the secret, illegal side of the operations. So, most of these relatives could work in the family business doing the necessary tasks and enjoying the excessive profits without ever learning the secrets of the Sumerian Swindle. Lending silver and grain at interest had “always been here” so why would they question it?

There were always a variety of jobs that the numerous other relatives of a tamkarum [merchant-moneylender] family were required to do. A tamkarum [merchant-moneylender] dealt in a variety of side businesses besides the money lending racket. So, he always had a variety of positions that needed to be filled by trusted employees. And who could be more trusted than a relative who needed a job and who wanted to share in the richness of the spoils?

A tamkarum [merchant-moneylender] could not possibly manage his great wealth, his various business deals, his large estates with their tenant farmers and indentured servants and slaves while overseeing the work of his numerous debt-slaves all by himself. He needed help. And his most trustworthy help was found among his own family, his own relatives, his own tribe. From the very earliest of times, the business swindles, the property confiscations, the management operations and the slave system of the tamkarum [merchant-moneylenders] were family operations. Like the modern day Mafia and Gypsy crime families, the profits were shared with the entire extended family and clan leaving no one out. All of them were not equally guilty of committing crimes, but all of them were beneficiaries of those crimes that their patriarchs and tribe members had committed. The source of their wealth was never discussed with anyone not of their family and tribe. Telling the secrets of the family business was taboo. Because they all benefited in the profits, they all benefited by keeping their mouths shut, doing what they were asked to do, and protecting their clans from outsiders.

As an individual, there is more silver to be made working for a rich uncle as an overseer of his many professional shepherds who cared for his numerous flocks than could be earned merely as the hired shepherd overlooking those goats. So, with a higher wage to be earned by working for a rich relative than by working for a stranger, the numerous family members of the tamkarum [merchant-moneylender] were always eager to lend a hand in the business and to enjoy membership in the social class of the awilum [the Haves]. To do otherwise, would mean banishment to the farthest fringes of the tribal family, perhaps becoming one of the muskenum [the Have-Nots] or even a wardum [a slave]. In tribal societies, the lone individual had very little chance of survival. It was the entire family and tribe who worked together for mutual benefit that prospered. This is how it “has always been”.

The Semitic goat rustlers of Mesopotamia always had very large families. And because of their genealogical organization, everyone knew the hierarchical position of everyone else. Order and discipline was maintained both because the father or patriarch was head of the family and head of the clan but also because the patriarch had control of the family businesses and portioned out the shares in the form of high wages to family members and low wages to the strangers who served the family members.

Silence about their dealings, was foremost. The Sumerian Swindle was the basis of their power but how this secret money-making engine could be used to enhance all other aspects of their operations was equally under the family only need-to-know. With the shekels of silver gained through moneylending, the loan-sharking side of their operations required that they also have under their employ a variety of enforcers to help them extract payments from those who were unable or unwilling to pay. These strong-arm gangsters did not have to be members of the family; they only needed to do what they were told, such as dragging a screaming child away from his parents or a wailing daughter away from an indebted father who drank too much or gambled too much in the tavern of the sabitum [alewife-moneylender]. Debt-slavery was an accepted social disability in Hammurabi's Babylonia because "it had always been here". But it could not exist without the moneylenders insisting that it exist. They were parasites who lived and prospered under the protection of the king.

And so, the tamkarum [merchant-moneylender] class were not just wealthy businessmen who dealt in the usual goods of commerce and industry. They were not just the rich and respected members of the wealthy awilum class [the Haves] whose members included the kings and court officials and the priests and priestesses of the temples, but they were also something quite worse. Of course, they had money and property gained through their numerous commercial businesses. But their wealth was also derived from the secret dealings of loan sharking, alcohol debauchery, gambling, prostitution, and slavery. All of these were part of the Old Babylonian moneylenders' scams of 1750 BC just as they are a part of the hidden business mix of our own modern day banking dynasties. As criminals, all of them had their own collection agents in the person of soldiers (police) and hired goons. But there is more.

The moneylenders first gained their wealth through the Sumerian Swindle by taking advantage of both the rich and the poor through lending-at-interest. But their greatest victims were the poor who not only lost everything that they had, but their very freedom into slavery as well. The moneylenders ruthlessly took advantage of the poor and they were betrayers of trust. Pretending to be honest businessmen, they took advantage of the People's good faith through Secret Fraud #3: "Loans rely on the honesty of the borrower but not the honesty of the lender." Those who borrowed from them believed that the stated percentages were simple even while the covert compound interest drove them into servitude.

The moneylenders of Babylon were also seducers of the innocent in that they debauched the girls and boys and young women whom they had wrested from their parents and husbands through debt-slavery and then used them for their own perverted desires. The tamkarum [merchant-moneylenders] were rapists and pimps who prostituted those abused youths to the brothels and taverns under their control. Since Sumerian times, the moneylenders had been homosexual perverts who raped the boys whom they had seized and seduced their male slaves under threat of death or castration. Cruel perverters of the downtrodden were they. And they were traitors to the gods.

As the various tamkarum [merchant-moneylender] families vied with one another for profits and political leverage, they found that their gods were getting in the way. The Sumerian-Babylonian religions were composed of many gods each of whom lived in different cities and who had their own geographical regions of power separate from all other gods. Those ancient cities whose temples had monopolized the worship of the most powerful gods, prospered the most. Nippur was still the holiest city in Babylonia as it had been for the previous 3,000 years of Ubaidian and Sumerian Culture. The Sumerian gods were the same gods worshipped by both the Babylonians and Assyrians. But the Semitic speaking Akkadians, Babylonians and Assyrians changed the names of the gods as the political influence of the temples began

to shift away from Sumeria and toward Babylonia and Assyria.

Inanna, the Sumerian goddess of love, became identified with the Semitic name of Ishtar, whose visible form was the planet Venus, the morning and evening star. She absorbed many attributes which originally had belonged to a number of other Sumerian goddesses, but her major aspects were those of goddess of love and of war. Cults of a sexual nature were practiced in her honor in many places. Those cults required a steady supply of sex slaves to serve the goddess and to bring income to the temple from the men who came to “worship” her via the temple prostitutes. Ishtar was also a goddess of war because war brought more slaves into the power of the merchant-moneylenders, slaves who could be used both for the personal sexual gratification of and the whore-house profits of their masters.

Ishtar, as the planet Venus, is often thought of in a group with Sin, the Moon-god, and Shamash, the Sun-god. Because the Sun-god saw everything in his daily course above the earth, Shamash was the god of justice. There was a strong moral element in the cult of Shamash who was an unsparing enemy of the wrongdoer and who was a friend of the just and of the oppressed. A god often associated with Shamash was Adad, a storm-god who was originally of West Semitic origin [<sup>176</sup>] as the storm-god, Baal.

Even with the changes of the names of the gods from Sumerian to the Semitic Old Babylonian language, the gods were still the same gods teaching the same lessons as had been taught for over 3,000 years. Truth, integrity, uprightness, honesty and the benevolent justice of the gods was taught within the temples. Thus, the moneylenders were always at odds with the gods because by the very nature of the Sumerian Swindle, they could never do business and be honest both at the same time. Over the millennia, as their methods of making profits became more intertwined with a variety of socially corrosive occupations and criminal enterprises, not only did the moneylenders fall under the restrictive laws of the kings and the religious censure of the priests, but the moneylenders became absolutely the most hated people in all of Mesopotamia. So, to save their lives from the wrath of the People, they demanded extra protection under the laws of the king.

To repeat once again, laws do not arise in a vacuum but they are promulgated as needed to meet the requirements of society or they are created to further the schemes of those who control society. The laws are made by the rich and powerful and never by the poor and powerless except in cases where the poor and powerless rise up and destroy the rich and powerful. Only then, do the poor make the laws.

Of course, the crass impulses of the People have to be regulated so that everyone in Society can understand that deeds such as theft, rape, assault, murder, etc., are anti-social and socially destructive. So, such acts cannot be tolerated in society and are thus declared to be crimes. And yet, the Sumerian Swindle, itself, was never declared to be a crime simply because “it has always been here”. The laws were written by the awilum [the Haves], the very people who profited, and they had no intention of making the Sumerian Swindle illegal.

But laws also were developed to control the more subtle, but no less crass, deeds of the awilum [the Haves] so that their greed and deceit did not bring unbearable harm or suffering to the victims of their schemes and frauds. Certainly, the awilum [the Haves] cannot be trusted to fairly create just laws because it is in their very nature as members of the awilum class not only to have wealth but greedily to desire more. Conversely, the poor among the People cannot be trusted to fairly create laws because it is in their very nature to ignorantly not know what is best but rather to choose what fulfills their immediate and venal needs.

Thus, it was recognized by all members of the ancient societies that only the king, under tutelage of the priests and guidance of the gods, would have the best interest of all the People at heart, both for the “Haves” and for the “Have-Nots”. After all, the king was the servant of the gods and stood between the gods and the People, so it was his responsibility to “bring justice to the land”. With the gods giving him authority, the king was an even more imposing figure when he was backed by his soldiers.

Among all of the kings of the ancient Near East, Hammurabi was the most famous. Hammurabi

(1792-1750 BC) was the sixth ruler of the First Dynasty of Babylon. So, he had plenty of help from previous kings in understanding how to best rule the region around Babylon that he had inherited. The prologue to Hammurabi's Law Code stresses that because of his piety, the gods appointed him as ruler of the people to perform the role of guardian and protector of the weak and powerless.

The types of cases dealt with in the Laws of Hammurabi include judicial procedure, theft and robbery, slave sales and matters affecting slaves, agricultural and irrigation work and offences, pledges, debts, deposits and loans, real estate sales and rentals; marriage, matrimonial property and sexual offenses; inheritance, adoption and foster care; assault and bodily injuries; rates of hire for equipment, laborers and craftsmen; failure to complete contracted tasks; renters' and shepherds' liabilities; and goring oxen.<sup>[177]</sup> But for our present studies, I shall mainly direct the Reader to an inspection of the laws which indicate the growing menace and power of the tamkarum [merchant-moneylender] class as it arose in Babylonia.

As did the previous two thousand years of Mesopotamian Culture, the Laws of Hammurabi distinguished three classes of people, the awilum [the Haves], the muskenum [the Have-Nots] and the wardum [the slaves]. So, nothing had changed in the social structure of Mesopotamia in two thousand years. The people were still accepting their ancient culture as being the same "as it had always been." However, the power and wealth of the moneylenders had increased tremendously in those two millennia while the poverty and suffering of the people had deteriorated in like ratio. Through the centuries, successive generations of the People were so gradually impoverished that the actual methods for causing their poverty went unnoticed. The great difference between the awilum [the Haves] and the muskenum [the Have-Nots] was, of course, noticed by them. The stupendous luxury of the "Haves" over the grinding poverty of the "Have-Nots" was obvious to everybody. But the gradual impoverishment that had made it so, was not recognized as a growing financial cancer because it was accepted as "always having been here."

Through their illiteracy, the People had no way of knowing that they were slowly being swindled and enslaved to the awilum [the Haves] as lifetime servants to the fraudulent money power of debt, usury, controlled wages and warfare. This was not some accident of history and finance or the results of some uncontrollable, Darwinian natural selection process (such as the writings of Professor Kevin MacDonald allege) because the moneylenders kept the account books and knew with precise craftiness how to squeeze the People for every shekel of silver and every man-hour of labor. The awilum [the Haves] left nothing to chance; they planned and schemed with vicious avarice. They knew how to swindle wealth. It was no accident of mindless evolution, but was a precise and willful application of intransigent greed and demonic cunning that was fueled with the astronomical profits of the Sumerian Swindle.

Dozens of duplicates and extracts of Hammurabi's laws have been recovered from a variety of sites in Mesopotamia as well as commentaries, references to his laws in a first millennium catalog, and a bi-lingual Sumerian-Akkadian manuscript. Some of the manuscripts date to Hammurabi's immediate successors in the first Dynasty of Babylon, while others are copies from a thousand years later. This wide and varied evidence attests to the enduring popularity of the Laws of Hammurabi, which was both an influence on and a reflection of contemporary literary, political, as well as legal thought. <sup>[178]</sup> And as a "great law giver", whose laws circulated throughout the ancient Near East for so many centuries, Hammurabi was undoubtedly the model upon which the Semitic goat-rustlers and Babylonian moneylenders based their own heroic myths in the fable of Moses. But more about that, later.

Hammurabi directed the political expansion of his empire and organized a complex, sophisticated government and military bureaucracy to administer it. He defeated powerful rival kingdoms and extended his political and diplomatic influence throughout the ancient Near East in an expansion rivaled only by that achieved by his early contemporary to the north, Shamshi-Adad of Assyria.<sup>[179]</sup> And, to give us a wider perspective of those people, it is from this same time frame that we have the Laws of Eshnunna to also consider.

Eshnunna was an Amorite-controlled kingdom in the Dayala River region east of Babylon which flourished for about 250 years between the fall of the Third Dynasty of Ur (about 2000 BC) and the rise of Hammurabi's Babylonian Empire (1750 BC). Hammurabi incorporated that kingdom into his own empire and no doubt had read their laws before writing his own. It is the differences between the three major law codes of Ur-Nammu (Sumerian), Eshnunna (Sumerian-Semite) and Hammurabi (Semitic) that will give us vital clues to the changes that were taking place among the people who wrote those laws and the People who suffered under them.

The Stele of Hammurabi, now in the Louvre, stands about seven feet six inches high. On the top of the monument is a carved bas-relief of the Sun-god, Shamash (the God of Justice), receiving the homage of King Hammurabi. Beneath this carving is engraved the cuneiform text of the Laws. The laws themselves are sandwiched between a prologue and an epilogue.

The prologue begins with a claim that the gods called upon Hammurabi "to make justice visible in the land, to destroy the wicked person and the evil-doer, that the strong might not injure the weak." The prologue contains a series of titles in which Hammurabi boasts of his piety toward the gods and his care for their cities and shrines. The epilogue at the bottom of the stele speaks of the purpose of the writing down of the laws, which is "to set right the orphan and widow ... and wronged person", and goes on to recommend that succeeding rulers pay heed to Hammurabi's words, on pain of incurring the curses of the gods upon whom Hammurabi calls. The laws themselves consisted originally of about 280 sections, of which some thirty-five were erased from the stele in antiquity, presumably by the conqueror who took the monument to Susa. Fortunately, about half of the missing text can now be restored, partly from some diorite fragments which must have come from another monument of the same kind, and partly from clay tablets of various periods containing parts of Hammurabi's laws. These missing parts which I shall review later, give a valuable indication of what the Elamites disliked about Hammurabi's Laws.

The modern translation and publication of the Laws of Hammurabi in 1948 AD, stirred up a violent controversy among the Jews and the Bible-believing Christians as well as among the atheists. The Jews were violently opposed to anything that shook their monopoly on the history of the ancient Near East. Since the establishment of the science of Assyriology in 1812, the boasts and grandiose claims of the Jews were slowly being whittled away by the discoveries of archeology. What the Jews were claiming in their own Old Testament as true stories of a wonderful gang of mighty Jewish kings and miracle-performing priests dwelling in their mountain fortress of Jerusalem, was, under archeological scrutiny, becoming increasingly the story of a bunch of petty tribal goat-rustlers and bandits hiding from their enemies in the rocky wilderness around Jerusalem. New discoveries in archeology were not to the advantage of the Jews because new evidence and historical verification tended to weaken their claims to greatness and to uncover their lies. So, the Jews opposed new discoveries that showed them to be liars and they welcomed new discoveries that perpetuated their deceptions.

Although the modern Christians did not have the major investment in myths and historical frauds as did the Jews, they tended to oppose the new discoveries of archeology if those discoveries shook their basic beliefs in the "infallibility of the word of God as found in the Bible". But, in general, the Christians welcomed the new discoveries as leading them to a better understanding of the Bible. The Christians tended to look to archeology as a means of proving the Biblical stories. But the Jews tended to accuse the archeologists and their discoveries as fakes and forgeries. This is a very different reaction of two Bible-based religions to the same discoveries. Why there was such a vast difference between the Christian and the Jewish reaction to archeological discoveries of the ancient Near East will become clearer in later chapters.

Without any doubt the Laws of Hammurabi had been in existence several centuries before the period in which Moses allegedly lived. Also without any doubt, the laws of Hammurabi frequently legislated for the same kind of circumstances, sometimes in almost identical terms, as those laws,

supposedly of divine origin, that were associated with the name of Moses. Direct borrowing is indicated. Orthodox theologians, mentally wriggling in embarrassment, sought to lie about it and to claim that, where similarities could not be denied, the Hebrew laws showed a “higher ethical content”. Apparently, the Orthodox theologians’ “holiness” gave them a special ability to see “a higher ethical content” that was not there in fact.

The atheists and other opponents of religion gleefully argued that the Hebrew law giver (whether Moses or some later legislator plagiarizing that name) had simply taken over, in the name of his God, as much of the existing Babylonian laws as suited him, adapting it to the more primitive sociology of the Hebrew goat-rustlers. One such writer stated dogmatically: “if there be any relationship between the Hebrew and the Babylonian legislations, there is only one possible conclusion, and that is that the Hebrew was borrowed from the earlier Babylonian”.<sup>[180]</sup> But the Hebrews did a lot more than just “borrow” – the Hebrews were the foremost thieves of the entire ancient Near East, as you shall see.

Forgeries in antiquity were by no means uncommon.<sup>[181]</sup> But a forgery is not made from documents that do not exist because it is made from previously existing documents in order to qualify as a forgery. With each new archeological discovery, as the screaming rabbis with enraged spittle frothing around their beards were shouting, “Fake!”, they actually seemed to have been more worried about some archeological find that would prove that their own “scriptures” were the actual forgery. Hammurabi’s Laws were written in stone and dug out of 30 meters of solid dirt that had been in place for a thousand years before the Jewish “scriptures” were written. Laws written in stone are unchanging and survive throughout Eternity. But the laws of Moses were written on deteriorating goat skins and survive by the designs of the scribes who edited the copies, and by the scribes who copied the copies, and by the scribes who “interpreted” and re-copied the copies.

One of the greatest points of interest in the Laws of Hammurabi is that they show that the mild Sumerian laws had been superseded by the more barbaric Semitic principle of *lex talionis*, or the principle of “an eye for an eye”. This more barbaric principle, found in the laws of Hammurabi and the laws of Assyria and among the Hebrews, reflects the unmodified practice of the more cruel Semites.<sup>[182]</sup> Why these rather fair and benign laws of the Sumerians were replaced by the cruel and more repressive laws of the Semites, will become clearer as we compare them with each other.

It is unnecessary and overly tedious to compare each of the various laws of Mesopotamia item by item. We only need to inspect the ones that show most clearly the the awilum [the Haves] using these Laws to protect and to enrich themselves. It is from this juncture in our history that most of our modern day catastrophes and tribulations arise. So, let’s take a look at the changes between the Sumerian and the Babylonian law codes as the treasonous moneylenders gained wealth and power.

One of the greatest problems for the tamkarum [merchant-moneylenders] was that they had become not just the wealthiest citizens in all of the ancient Near East but also the most hated. During the early days of civilization when the moneylenders could take full advantage of the illiterate people through eternal debt slavery; when the moneylenders could work their tenant farmers forever, seize the sons and daughters and wives and farms and houses of the poor men whom they had defrauded; when the merchants could put these enslaved children and wives into prostitution or hard labor; when too much of this had happened, eventually the boiling point of resentment and hatred would boil over. The men who had lost their loved ones; the men who had lost their life’s work of sweating under a scorching sun to build a sustaining farm laboriously dug from the desert soil with bronze tools and stubborn oxen; the men who had seen their darling daughters torn from their hands by hired goons and turned into slutty whores in the moneylenders’ brothels and beer taverns, these men took their revenge.

From the earliest days of the Sumerian moneylenders, there were times when the moneylender’s impoverished victims would waylay them in their orchards and beat them; or accost them in the dark of night and beat them; or attack and beat them at their homes or while they were inspecting the

repossessed fields of ripe grain; or approach them in the marketplace and spit in their faces and cuff their ears. During Sumerian times, the kings and the People were all of the same Sumerian stock and they had the same human feelings and empathies for one another. So, the Sumerian punishments for assault and battery were mild and fair, requiring only a payment in silver. The moneylenders could not be overly rapacious if they valued keeping all of their teeth and not having their bones broken by angry victims of the Sumerian Swindle.

But as the moneylenders gained wealth and political power and as they began to disenfranchise and replace the Sumerian people with foreigners, this social empathy began to be stripped from the laws. Below, are some of the changes that took place between Sumerian times and the more harshly administered times of Semitic rule.

In the Sumerian Laws of Ur-Nammu (2112-2095 BC), the principle class of persons considered was the free person, the awilum [the Haves]. <sup>[183]</sup> This would include all members of society who were not slaves or indebted to the moneylenders. There was no preference in those laws given to the super-rich over the rich or to the rich over the poor since under Sumerian Law all were considered equally free as long as they didn't owe any silver to anybody.

Laws of Ur-Nammu (2112-2095 BC):

- “If a man cuts off the foot of another man, he shall weigh and deliver 10 shekels of silver.”
- “If a man shatters the bone of another man with a club, he shall weigh and deliver 60 shekels of silver.”
- “If a man cuts off the nose of another man, he shall weigh and deliver 40 shekels of silver.”
- “If a man knocks out another man's tooth, he shall weigh and deliver 2 shekels of silver.”

These laws stipulate a payment in silver. Now look at the Laws of Eshnunna written more than a hundred years later. Although Eshnunna was an Amorite kingdom, the majority of the population was Sumerian and Sumerianized Amorites. So, these were very fair laws that reflected the Sumerian cultural mind set. The principle class with which the laws of Eshnunna are concerned is once again the awilum [the Haves]. But the laws also mention the muskenum [Have-Nots] and the wardum [slaves]. Note how the harshness and penalties of the laws have increased under Semitic rule.

Laws of Eshnunna: (2000-1750 BC). <sup>[184]</sup>

- “If a man bites the nose of another man and severs it, he shall pay 60 shekels of silver. For an eye he shall pay 60 shekels of silver; for a tooth 30 shekels; for an ear 30 shekels; for a slap in the face 10 shekels of silver.”
- “If a man severs another man's finger, he shall pay 20 shekels of silver.”
- “If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 30 shekels of silver.”
- “If he breaks his foot, he shall pay 30 shekels of silver.”
- “If a man strikes another man and thus breaks his collarbone, he shall weigh and deliver 20 shekels of silver.”
- “If a man hits another man accidentally, he shall pay 10 shekels of silver.”
- “If a man in the course of a brawl should cause the death of another member of the awilum class, he shall weigh and deliver 40 shekels of silver.”

As you can see, the penalties have increased as have the variety of offenses. The few laws that covered assault and battery under Sumerian rule were not enough to cover the larger variety of methods that the People used to evade the existing Laws of Ur-Nammu and to vent their rage upon the

moneylenders in new ways. So, more laws covering the increased variety of assaults – along with an increase in the amount of fines – was thought to be sufficient under existing popular sentiments. In the kingdom of Eshnunna, the moneylenders could still be beaten and their bones broken but it would cost a lot more in fines.

In the small villages and cities of Mesopotamia, once an assault was accomplished and the fine paid, that was the end of the matter. If a swindled citizen could beat a moneylender at night, or flood his fields or chop down the trees of his orchard without being identified, all was well and good. Even if he was named and brought before the judges, the worst that could happen to him would be a steep fine. However, paying sixty shekels of silver for the privilege of biting off a moneylender's nose, might have seemed to some of the swindled victims to be a pleasure well worth the expense. And if an outraged citizen could pool the resources of his kith and kin, maybe the full treatment was not out of their price range: slapping the face followed by knocking out a couple of teeth, biting off a fat tamkarum's [merchant-moneylenders] nose, chopping off a finger, poking out an eye, cutting off an ear, breaking his hand, breaking one foot and his collarbone, might cost somewhere in the range of 320 shekels of silver, a huge fortune in those days but perhaps in a night attack with a good chance of escaping, not out of the question.

With such monetary fines, even the poorest farmer might be able to afford to at least break the moneylender's legs. A man who had lost his wife and children to debt-slavery or who had been swindled out of his life's work of building a farm, might find that turning a moneylender into a toothless cripple might be worth whatever the fine was in silver. This is how it had been for the past two thousand years of Sumerian rule where men were servants of the gods and the king was the pious, god-appointed shepherd of his people. Men had learned to get along on uneasy terms, punctuated by occasional fist-fights, all modified by judicial fines in silver.

But all of this changed as the Semitic moneylenders gained control of Mesopotamia under Hammurabi's Babylonian Empire. With Semitic Amorites as rulers, the milder laws of the Sumerians were tossed aside. Once Hammurabi and his Amorite financial backers had incorporated the kingdom of Eshnunna into his empire, the moneylenders took steps to protect both their swindled properties and their private persons.

Like the Laws of Eshnunna, the Laws of Hammurabi (1792-1750 BC) [185] also primarily addressed the rights of the awilum [the Haves]. So, for the previous two thousand years, the awilum [the Haves] never once gave up their control over society. But as you can see, under Hammurabi's kingship, these laws not only increased the fines imposed on anyone harming an awilum [Haves] but also increased the severity of punishment by introducing the Semitic principle of "an eye for an eye" or lex talionis. With this, the sporting aspect of breaking a moneylender's nose, became less of a sport and more of a serious crime.

Laws of Hammurabi (1792-1750 BC) [186]

- "If an awilum [Haves] should blind the eye of another awilum, they shall blind his eye."
- "If he should break the bone of another awilum [Haves], they shall break his bone."
- "If he should blind the eye of a muskenum [a Have-Not] or break the bone of a muskenum, he shall weigh and deliver 60 shekels of silver."
- "If he should blind the eye of an awilum's [Haves] slave or break the bone of an awilum's slave, he shall weigh and deliver one-half of his value in silver."
- "If an awilum [Haves] should knock out the tooth of another awilum of his own rank, they shall knock out his tooth."
- "If he should knock out the tooth of a muskenum [Have-Not], he shall weigh and deliver 20

shekels of silver.”

- “If an awilum [Haves] should strike the cheek of an awilum who is of status higher than his own, he shall be flogged in the public assembly with 60 stripes of an ox whip.”
- “If a member of the awilum [Haves] class should strike the cheek of another member of the awilum class who is his equal, he shall weigh and deliver 60 shekels of silver.”
- “If a muskenum [Have-Not] should strike the cheek of another muskenum, he shall weigh and deliver 10 shekels of silver.”
- “If an awilum’s [Haves] slave should strike the cheek of a member of the awilum class, they shall cut off his ear.”
- “If an awilum [Haves] should strike another awilum during a brawl and inflict upon him a wound, that awilum shall swear, ‘I did not strike intentionally,’ and he shall satisfy the physician by paying his fee.”
- “If he should die from his beating, he shall also swear ‘I did not strike him intentionally’ if he, the victim is a member of the awilum [Haves] class, he shall weigh and deliver 30 shekels of silver.”
- “If he, the victim, is a member of the muskenum [Have-Nots] class, he shall weigh and deliver 20 shekels of silver.”

In the first place, notice how the roles are reversed and a greater inequality in the laws has arisen. Not only are the laws more harsh but (as is usual with laws that are written by the rich) these laws are actually harsher for the poor than for the rich. Breaking a bone, knocking out the teeth or poking out an eye of a fellow member of the wealthy awilum class results in their own bones being broken in following this Semitic principle of “an eye for an eye”.

The Laws also gave the very rich protection against the moderately rich since the ruthless swindles of the moneylenders were not necessarily restricted to swindling the poor because they preyed upon whomever they could, including the wealthy among them.

These same laws allowed a rich awilum [Haves] to break the bones or poke out the eyes of a poor muskenum [Have-Nots] while only being required to pay a fine in silver which would not be a burden for a rich man.

The laws were also made to prevent a rich awilum [Have] from ordering his slave to assault another awilum. The reason for this law is found in the penalty. By having the ear cut off that listened to the illegal order from his master, the slaves knew that they were prohibited by the king from committing such crimes even if ordered to do so by their master.

While the laws decree the penalty for the rich assaulting the rich and the rich assaulting the poor, what these laws do not state is the penalty of a poor muskenum [Have-Not] for committing mayhem on the rich. No, their eyes were not poked out or their bones broken since that was the penalty for the rich committing such crimes against other rich people. For a poor muskenum [Have-Nots] to assault the rich awilum, the penalty was death.

And so, you can see the great change that took place in Mesopotamian Culture once the moneylenders came into power behind the throne of the kings. Protecting their precious and pampered persons from the retribution of their victims and debt-slaves, was only one power that the moneylenders seized for themselves during the Babylonian Empire of King Hammurabi. The thing next most precious to their personal safety was their wealth and property. For example, compare the laws related to theft of goods.

Sumerian Laws of Ur-Nammu (2112-2095 BC) covering THEFT:

At the time of Ur-Nammu, the one thousand year-old common laws of Sumeria were still in effect governing theft. That is, if someone stole something, they had to replace it double or triple or six times over. Both the awilum [Haves] and the muskenum [Have-Nots] were equal under Sumerian Law. Both paid the same fine for theft.

In these early times, the Sumerian People did not stray far from their home cities or villages. Everybody knew everybody else. And for someone to steal something would be noticed by the entire community. Thieves were, after all, relations and neighbors, so if they took what was not theirs, in a spirit of compassionate chastisement they were required to replace what they had stolen plus a fine. But life became more perilous for thieves as the acquisitive and greedy moneylenders gained control over society.

A little more than a hundred years after Ur-Nammu, the Amorites ruling a mixed society of Semites and Sumerians began to exert a harsher control over their property.

Laws of Eshnunna: (2000-1750 BC) for THEFT:

- “A man who is caught in the field of a muskenum [Have-Not] in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die. He shall not get away alive.”
- “A man who is caught in the house of a muskenum [Have-Not] during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.”
- “If a guard is negligent in guarding a house, and a burglar breaks into the house, they shall kill the guard of the house that was broken into and he shall be buried at the breach without a grave.”
- “If a man gives property of his as a deposit ... and if the property he gives disappears without that the house was burglarized, the doorway broken down or the window forced, the (depository) will replace his (the depositor’s) property.”
- “If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.”

At a first glance of these laws, it might appear that the Amorite king of Eshnunna was protecting the poor from theft. But it must be remembered that the muskenum [Have-Nots] did not own property. If they were able to avoid starvation, it was only by working as tenant farmers and debt-slaves of the rich awilum [the Haves]. They were landless and powerless and only one step above slavery, so it was not a great feat to be able to steal from them. But the laws governing theft were not written to protect the muskenum [Have-Nots] who worked in the fields, they were written to protect the awilum [the Haves] who owned both the fields and the services of the muskenum. These laws enact the death penalty for anyone found in the tenant-farmed fields of the rich awilum [the Haves]. Thus, these laws at first glance seem to protect both the rich and the poor by meting out the death penalty for theft. However, the laws actually protect the property of the rich who hired the poor to work on those properties. In addition, the death penalty is decreed for any guards who fail to protect the property of the awilum [the Haves] from theft. Furthermore, the clay tablets for proving the ownership of property was a required document. Remember, it was a Mesopotamian legal requirement to always have a written deed or contract for all business deals and all transfers or sales of property.

For nearly two hundred years these laws governing a mixed Sumerian and Amorite society were supreme. But once the Semitic moneylenders had increased their wealth and power under the protection of King Hammurabi, they insisted upon and got the following collection of laws that locked their property ownership of land and slaves into the steel grip of government enforced law.

The Law Code of Hammurabi has been hailed as a great advancement of civilization by the lawyers and judges even into our modern times, but as lawyers and judges they are biased. Laws are not

necessarily good merely because they are laws. Good laws must also be fair and just laws. Laws designed to enslave or oppress one class of society for the benefit of another class are not good laws. Therefore, the Laws of Hammurabi need to be understood not only in the context of their historical times, but in relation to who benefited from his laws. Here is what the laws for theft became under Hammurabi:

Laws of Hammurabi (1792-1750 BC) for THEFT:

- “If a man steals valuables belonging to the god or to the palace, that man shall be killed, and also he who received the stolen goods from him shall be killed.”
- “If a man should purchase silver, gold, a slave, a slave woman, an ox, a sheep, a donkey, or anything else whatsoever from a son of a man or from a slave of a man without witnesses or a contract – or if he accepts the goods for safekeeping – that man is a thief, he shall be killed.”
- “If a man steals an ox, a sheep, a donkey, a pig, or a boat – if it belongs either to the god or to the palace, he shall give thirty-fold; if it belongs to a commoner, he shall replace it tenfold; if the thief does not have anything to give, he shall be killed.”
- “If a man breaks into a house, they shall kill him and hang him in front of that very breach.”
- “If a man commits a robbery and is then seized, that man shall be killed.”

It should be noticed that as harsh as these laws are, they were tilted in favor of the awilum [the Haves]. The palace and the temple were protected by the death penalty for theft. The pawn-broker was protected by a cuneiform contract against fencing stolen property. The awilum [the Haves] could steal property and, if caught, only pay a fine. But the muskenum [the Have-Nots] who were too poor to pay a fine, were executed for theft, for breaking and entering and executed for strong-armed robbery.

And so, as the power of the tamkarum [merchant-moneylenders] increased, their control over the farms and goods that they had swindled also increased. To give themselves the greatest authority and to keep for themselves the greatest wealth meant that a corresponding reduction in the freedom and wealth of everybody else, was their strategy. In a society of unequals, those who have the greatest advantages tend to secure their wealth and power through domination and tyranny over those who have the least advantages. Backing the merchant-moneylenders in their greed were the judges [awilum, the Haves] who allegedly were servants of the king but in fact were also in the position of being the servants of whoever could afford to give them gifts.

The vast empire of a king cannot be managed by the king alone. He needs helpers, aids, ministers, clerks, scribes, professional bureaucrats, soldiers to enforce order and, above all, judges to administer the laws and control the citizens through declarations of guilt or innocence and the imposing of penalties and punishments to transgressors of the law. Judges were appointed by the king and they required no special training or knowledge other than the necessary trust to become appointed by the king. Officially, the paid officials known as “judges” had been in existence in the ancient Near East since before the times of Sargon (~2370 BC).<sup>[187]</sup>

From Sumerian times, the moneylenders knew the advantage to themselves to have judges as their friends. It became of extreme importance to them that installed judges would pass judgments favorable to themselves because there were no juries to stand between the defendant and the law. A judge became, by default, a sort of miniature king whose final judgment carried all of the weight of the king, himself. The judges, alone, determined the guilt or innocence of a defendant. The judges alone interpreted the laws and could only be overruled by the king, himself. So, they were a power unto themselves, little sub-kings ruling over the people through the law. The Reader should remember this powerful and official substratum of society because we will be inspecting the judges more carefully in Volume II; The Monsters of Babylon.

You have seen how the laws governing the tamkarum [merchant-moneylenders] changed between the Sumerian and the Semitic dynasties. These were laws protecting the rich. What about the laws governing the very poorest victims of the Sumerian Swindle, that is, the laws governing the slaves?

Sumerian Laws of Ur-Nammu (2112-2095 BC) governing SLAVES:

- “If a slave woman curses someone acting with the authority of her mistress, they shall scour her mouth with one sila [1 liter] of salt.”
- “If a slave woman strikes someone acting with the authority of her mistress....”
- “If a slave ventures beyond the borders of his or her city and a man returns him or her, the slave’s master shall weight and deliver x shekels of silver to the man who returned the slave.”

Not many laws concerning slaves were necessary in those Sumerian times. Those that have survived show a protection of the slave from having to follow the orders of a master to do some act of assault or battery. Such laws concerning a slave “cursing” a free person were taken very seriously among god-fearing people who believed in the power of both gods and demons. “Cursing” was not just swearing, it was the casting of evil spells. Slaves were not likely to run away when the citizens were always eager to collect a payment in silver for returning them. And where would they run? To starve in the desert or to be killed by bandits in the mountains, was not a better alternative.

Laws of Eshnunna: (2000-1750 BC) regarding SLAVES:

- “The tamkarum [merchant-moneylenders] and the sabitum [alewife-moneylender] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment.”
- “If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.”
- “If he has no claim against him, but nevertheless restrains the wife of a muskenum [Have-Not] or the child of a muskenum and causes their death, it is a capital offence. The restrainer who restrains shall die.”

With these laws, slaves were prevented from stealing from their masters or from buying their freedom through wise investments. But now the penalty for holding a stolen or runaway slave was to return the slave and to give an additional slave as penalty. Even at this late date, you can see the mild Sumerian character at play within these laws. The awilum [the Haves] were prevented from falsely seizing the wives and children of the poor muskenum [Have-Nots]. But once again, life became harsher when the Semitic laws of Hammurabi ruled the land.

Laws of Hammurabi (1792-1750 BC) concerning SLAVES:

- “If a man should harbor a fugitive slave or slave woman of either the palace or of a commoner in his house and not bring him out at the herald’s public proclamation, that householder shall be killed.”
- “If an obligation is outstanding against a man and he sells or gives into debt service his wife, his son, or his daughter, they shall perform service in the house of their buyer or of the one who holds them in debt service for three years, their release shall be secured in the fourth year.”
- “If he should give a male or female slave into debt service, the merchant may extend the term beyond the three years, he may sell him, there are no grounds for a claim.”

- “If a barber shaves off the slave hair lock of a slave not belonging to him without the consent of the slave’s owner, they shall cut off that barber’s hand.”
- “If a man misinforms a barber so that he then shaves off the slave hair lock of a slave not belonging to him, they shall kill that man and hang him in his own doorway; the barber shall swear, ‘I did not knowingly shave it off’, and he shall be released.”

Again, property ownership as well as the death penalty for anyone taking that property, is strongly enforced in the Laws of Hammurabi. These were laws that were written for the protection of the properties of the rich merchants and moneylenders.

There is one other set of laws that will have a strong influence on other sections of this history. And that is the laws governing the sabitum [alewife-moneylender] which again demonstrate the very profitable monopoly of the beer sellers and tavern-keepers at all stages of Mesopotamian civilization.

Sumerian Laws of Ur-Nammu (2112-2095 BC) concerning the sabitum [alewife-moneylender]. This is from the Sumerian Law of X which is probably the end portion of the Laws of Ur-Nammu.

- “If a woman innkeeper gives one of her vats of beer on credit to a man, she shall receive 50 silas [about 50 liters] of grain at the harvest.”

If the man earned the official standard wage of ten liters of grain per day and not less, this amounted to more than five days wages. Thus, the power of the sabitum [alewife-moneylender] to cheat the drunks by charging even greater amounts for loans of beer, was curtailed. She could still take advantage of the drunks, but her ability to swindle the workers out of their wages was limited to an established amount. Again, this law legitimated a high rate of interest on a drunk’s bar tab.

However, by Hammurabi’s time, the wages were much less than the old Sumerian standard of ten liters of grain per day. As previously mentioned, wages fell to as low as two liters of bread and two liters of beer per day. It became a favorite trick of the tamkarum [merchant-moneylenders] to pay their workers with alcohol because it was cheaper than food and it made the starving people feel less miserable by numbing the pain of their wretched existence. Two liters of beer could induce a drunken stupor at the end of the day but not incapacitate the worker for the next day of labor.

As in modern times, a drunken alcoholic might find that at harvest time, he had drunk up all of his wages and perhaps even pawned his personal possessions and fallen further into debt to the point of being enslaved by the sabitum [alewife-moneylender]. But by law, the sabitum [alewife-moneylender] was limited to a set amount of interest-on-the-loan for each vat of beer that was put “on the tab.” And that interest-on-the-loan was not small.

Fifty liters of grain can brew about sixty gallons or about two modern beer barrels. A vat of Sumerian beer had a capacity of 30 silas (liters) or about eight gallons. Thus, when the grain was brewed into more beer, the interest-on-the-loan was about 750%. These huge profit margins that can be made with a monopoly on alcohol has been a major income source for the tamkarum [merchant-moneylenders] throughout history, as you shall see in Volume Three, The Bloodsuckers of Judah.

With only a few drunks in her debt, a clever sabitum [alewife-moneylender] could profit nicely since she could get the grain for brewing for free by charging interest on the bar bills of the Sumerian drunks. Go to any modern day tavern and the chances are very good of finding flush-faced, red-nosed and penniless workers who empty the garbage and sweep the floors in exchange for drinks simply because this is “how it has always been.”

Laws of Eshnunna (2000-1750 BC) concerning the sabitum [alewife-moneylender].

- “If an ubarum [foreigner] a naptarum or a mudum [workers paid with rations of beer], want to sell his beer, the sabitu [alewife-moneylender] shall sell the beer for him at the current price.”

Once again, the monopoly over booze was limited to the sabitu [alewife-moneylender] alone. No one else in Mesopotamian society was allowed to sell beer or wine even when beer was their payment for goods or for labor or for their ordinary rations. This monopoly over alcohol reaped greater profits to the tamkarum [merchant-moneylenders] than did free trade in booze. By controlling the entire market, they could control the price. Only the king could limit that price.

Once again, this “limitation in prices” is not all that it appears to be at first glance. Secret Fraud #17 of the Sumerian Swindle is: “Kings are required to legitimize a swindle but once the fraud is legalized, those very kings must be sacrificed.” Thus, a king can appear to limit the ravages of the tamkarum [merchant-moneylenders] when, in fact, he is actually legitimizing their thefts. Under the power and authority of a king, the moneylenders can defraud the People because the king’s decree makes their swindles “legal”.

The same tricks are played in modern times where the bankers and financiers impoverish entire nations and steal the homes from millions of people, all while hiding behind laws that makes their grand larceny “legal”. And when the People scream their outrage, the bribed politicians pass more laws “to protect the consumers” and “to insure bank reform”. But these are actually fake laws that guarantee that the moneylenders make a profit under slightly different rules. The modern laws may be different but the same Sumerian Swindle “has always been here.”

The economic power of the sabitu [alewife-moneylender], should be remembered since her occupation will be a powerful arm of the moneylenders throughout history. The tavern keeper was an important source of profits and a vital information source to the tamkarum [merchant-moneylenders]. So, they protected their monopoly. And when the worker brought his beer to the sabitu to sell for him, his wages could be reduced through her charging him a commission to sell his beer or offering to buy it at a reduced price. Thus, through unjust laws, the moneylenders and merchants could “legally” defraud the people by hiding behind the permission of the king.

Under the Laws of Hammurabi (1792-1750 BC) concerning the sabitu [alewife-moneylender], the penalties became harsher:

- “If a woman innkeeper [sabitu] should refuse to accept grain for the price of beer but accepts only silver measured by the large weight, thereby reducing the value of beer in relation to the value of grain, they shall charge and convict that woman innkeeper and they shall cast her into the water.”
- “If there should be a woman innkeeper [sabitu] in whose house criminals congregate, and she does not seize those criminals and lead them off to the palace authorities, that woman innkeeper shall be killed.”
- “If a woman innkeeper [sabitu] gives one vat of beer as a loan, she shall take 50 silas of grain at the harvest.”

Hammurabi made sure that the People could at least get drunk by trading their farm produce for beer if they had no silver. Remember, alcohol production and sales was a monopoly of the alewife-moneylender. So, if she only accepted silver from farmers who had no silver but who had grain, then they had no where else to buy beer. Hammurabi’s Laws also prevented the merchant-moneylenders from sucking the silver out of society and subverting the commodity-barter mechanism. Thus, the harshness of the law. Price controls also maintained the tamkarum [merchant-moneylender] cartel’s monopoly over

grain and beer prices by keeping them uniform and non-competitive.

And because of the relationship between drunkenness and crime, Hammurabi made the sabitum [alewife-moneylender] into an unofficial “sheriff” to police her own premises for thieves. Notice that it was the alewife who was expected to “seize those criminals” rather than merely calling for the assistance of soldiers or “police”. This implies the ability of the alewife to do so through her own bouncers and strong-arm men. Just as in modern times, drunken brawls in the taverns of the ancient Near East were a common occurrence. Why else would there be fines for biting off someone’s nose? The bouncers and enforcers at the beckon-and-call of the sabitum [alewife-moneylender] are another indication of the power of this class of women in Mesopotamian society. The sabitum [alewife-moneylender] maintained her power even while women, in general, were being reduced to servitude and prostitution by the tamkarum [merchant-moneylenders].

Although the merchants and moneylenders had acquired much wealth and political power, they were not immune to justice. Some of their ancient and lucrative tricks for stealing the wealth of the People were restricted by Hammurabi’s Laws. This did not make Hammurabi popular with many of the tamkarum [merchant-moneylenders]. The tamkarum had backed his rise to power in their efforts to create a larger government to rule all of Sumeria and Akkad. A larger government could grant larger monopolies over commerce and centralize control over more wealth. But some of his laws so much restricted their profiteering that the merchants and moneylenders began looking for ways to have him overthrown. Secret Fraud #17 of the Sumerian Swindle reads, “Kings are required to legitimize a swindle but once the fraud is legalized, those very kings must be sacrificed.” They could influence Hammurabi but not corrupt him. Hammurabi became too powerful for the tamkarum [merchant-moneylenders] to destroy in his lifetime, so they bided their time in order to attack his children.

#### Laws of Hammurabi (1792-1750 BC) concerning DISHONEST MERCHANTS

- “If a merchant should take interest and then does not deduct the payments of either grain or silver as much as he received or does not write a new tablet, or adds the interest payments to the capital sum, that merchant shall return two-fold as much grain as he received.”
- “If a man borrows grain or silver from a merchant and does not have grain or silver with which to repay but does have other goods, he shall give to his merchant in the presence of witnesses whatever he has at hand, in amounts according to the exchange value; the merchant will not object; he shall accept it.”
- “If a man stores grain in another man’s house, he shall give 5 silas of grain per 300 silas of grain as annual rent of the granary.”

As harsh as Hammurabi’s Laws were, they also put limits upon the tamkarum [merchant-moneylenders]. In all societies, dishonest merchants create a lot of civil unrest, violent retribution and economic hardships among the People. Yes, the Babylonian laws were weighted in favor of the “Haves”. But as a true king and shepherd of his people, Hammurabi decreed that the dishonest methods of the merchants would not be tolerated. Hammurabi gave great advantages to the tamkarum [merchant-moneylenders] to satisfy their limitless greed. But he also put a stop to their outright thefts.

Hammurabi standardized prices expressed in silver on a large number of commodities in an effort to limit any price gouging by the merchant-moneylenders. But these were not so much price controls as they were official exchange rates for commodities versus silver. This allowed for the barter of goods among the people without an exchange of silver. And this limited the profits of the tamkarum [merchant-moneylenders].

These were, after all, barter societies. Although silver functioned in many ways like money, it was

not true money. It was a commodity money that could be traded like any other commodity. He did not allow the limited amount of silver, which could be manipulated in availability by the moneylenders, to become monopolized to the exclusion of all other commodities. So, he set official exchange rates with silver as a standard of exchange but not as the only means of exchange.

The understanding of what true money is, would have to wait a thousand more years until the rise of the Greek philosophers. But for now, silver was just a commodity barter item. It was convenient to equate all goods and services to shekel weights of silver. But when silver was lacking, Hammurabi decreed that other barter goods of equal value were acceptable as payment of loans and for equitable trade.

Thus, in the above laws, he declared Secret Fraud #4 of the Sumerian Swindle to be illegal: "Loans of silver repaid with goods and not with silver, forfeit the capital." Merchants were no longer allowed to practice the swindle of withdrawing silver from circulation and then not accepting grain in equal value as payment for loans. This prevented moneylenders from stealing farms by manipulating silver supplies.

The above laws also prevented the tamkarum [merchant-moneylenders] from lying to the illiterate people about how much they owed. It had been a part of the common law of all of Mesopotamia since writing had been invented that a written contract was required for every business transaction. But what the wily tamkarum [merchant-moneylenders] had done was to write out an initial contract to lock the borrower into making payments and then not writing down the payments made or reducing the amount owed by the payments made. This chained the illiterate people to perpetual debt-slavery since there was no record of their payments but only a record of the original loan.

Hammurabi put a stop to compound interest in the above laws concerning dishonest merchants. And he required that all tamkarum [merchant-moneylenders] give written receipts for all transactions and a new tablet record of the balance of all accounts.

Also, the poorest farmers were protected from high storage fees under Hammurabi's Laws. No longer could the rich farmer or the grain merchant charge outrageous grain storage fees and thus steal the poor man's livelihood. They were restricted to 1.6% of the grain for granary rental space.

As Secret Fraud #17 was practiced by the tamkarum [merchant-moneylenders] to legalize what was actually their own criminal conduct, it was also their guide for removing honest kings. "Kings are required to legitimize a swindle but once the fraud is legalized, those very kings must be sacrificed."

Hammurabi had been very useful to the moneylenders in protecting their personal safety and their swindled property but he had also limited some of their most profitable scams of the Sumerian Swindle. So, they schemed to have him removed. Hammurabi was too powerful a king and too independent in his power. With Secret Fraud #17, the tamkarum [merchant-moneylenders] had built him up but once he had served their purposes and had proven to be not entirely under their control, they schemed to pull him down. But Hammurabi, the mighty king, was too powerful. So, the tamkarum [merchant-moneylenders] would have to wait until they could pull down his sons.

There are a couple of other areas that is of interest in this history of the blood-sucking moneylenders. These laws give us insight into the Semitic mindset of Hammurabi and his Amorite kinsmen.

- "If a child should strike his father, they shall cut off his hand."

In this, the patriarchal nature of Amorite society is shown whereby the authority of the father over his children is unquestioned. This mindset should be remembered since it is a element in later chapters of this history.

Laws of Hammurabi (1792-1750 BC) concerning MURDER:

- “If a man accuses another man and charges him with homicide, but cannot bring proof against him, his accuser shall be killed.”

This is an important law for more reasons than are at first obvious. Out of the 275 to 300 laws of Hammurabi, this is the number one and very first law written on his stele. So, its importance should be more carefully considered than has been the case in previous histories.

From Sumerian times, it was an accepted fact of civilization that a murderer had given up his right to life when he took the life of someone else. The Sumerian Laws stipulate the death penalty for murderers. But under the rule of the Amorites, the very first and number one of Hammurabi's Laws was not decreeing a death penalty for murder, it was decreeing a death penalty for accusing someone else of murder without proof. What do we have here? Why is this deemed to be of number one importance?

Upon the establishment of the Babylonian Empire, after nearly two thousand years of greed, theft, grand larceny, kidnapping, pimping, enslavement, rape, sexual perversion, debauchery and swindling, as being among their many methods of operation, the moneylenders also practiced murder. The moneylenders had reached such a level of power in society that they could slyly commit murder in order to eliminate business rivals and terrorize muskenum [Have-Nots]. Or to increase their land ownership, they could kill farmers who refused to sell and then buy the farm from the grief-stricken and impoverished widow. As long as they didn't get caught red-handed, they could kill with impunity.

In agrarian societies where everybody knows everybody else, acts of murder or vengeance do not necessarily require many proofs as to who committed the crime, what his motives were, or who would profit from a murder. A farmer who refused to sell his prime farm and was found murdered the next day, required very little guessing as to who did the deed. So, the tamkarum [merchant-moneylenders] were often under suspicion. Accusations that they had killed or had hired killers, made their lives socially besmirched and liable to the River Ordeal. As hated as they were, even with all of their wealth, a murder accusation could make them pariahs throughout society.

These accusations must have been numerous and common if the very first of Hammurabi's Laws decreed the death penalty to anyone who accused another of murder without proof. And what proof could there be in an age where finger-prints and forensic evidence were unknown? With only flickering fire light and dim lamp wicks to illuminate dark nights, there were plenty of deep and shifting shadows for murderers to hide in and escape. Even with known motive and much opportunity but without witnesses, murder was a simple thing for the tamkarum [merchant-moneylenders] or for their henchmen crouching in the shadows.

The moneylenders' methods were stealth and secrecy and callousness. The Sumerian Swindle required all three. They profited from starvation, suffering and warfare. They tore children away from parents, destroyed families, enslaved and seduced youths and debauched the People with drunkenness, gambling, prostitution and poverty. So, it was a small step to add murder to their many crimes. But under the protection of the king, as long as they left no witnesses and no clues, these specially-protected tamkarum [merchant-moneylenders] were sheltered even from accusations of murder. Among the numerous complications of a civilized society, the accusations must have been numerous if Hammurabi made this his first law. The moneylenders could still murder anyone who got in their way, but small-town gossip and accusation could no longer be used to besmirch their high and mighty prestige because now their victims would have to have solid proof that these tamkarum [merchant-moneylenders] had killed anyone. Without such proof, the moneylenders could have the lone witness and accuser silenced and executed by the king, himself. This very first of Hammurabi's Laws protected the richest and most ruthless of the awilum [Haves] from the accusations of the muskenum [Have-Nots].

The tight grip of the awilum [the Haves] upon Babylonian society is further exemplified by the swindle that was used to keep the soldiers tied to the land. As previously stated, the Babylonian

conscription system, the ilkum [military land grant], was a cheap way for the king to get soldiers and to keep them in service by tying them to their property which they could not sell and which they were required to farm. Starvation was the root of the swindle that the moneylenders, through their monopoly over silver and commerce, were able to gradually reduce the pay of the workers. During the Third Dynasty of Ur onward, the daily wage of a worker was 10 liters (about 2.5 gallons) of barley per day. This standard appeared in the cuneiform school tablets and continued to be a valid ideal for two thousand years. However, during the Babylonian Dynasty, the actual hiring contracts showed that most people earned far less than ten liters per day. According to the Laws of Hammurabi:

- “If a man hires a hireling, he shall give 6 barleycorns of silver per day from the beginning of the year until the end of the fifth month and 5 barley corns of silver per day from the sixth month until the end of the year.” [188]

This wage control calculates out as a total of 4 shekels of silver per year. Except for holidays, the laborer worked seven days a week for the whole day from sun up to sun down. In those days, four shekels of silver all at one time would buy four gur (1200 liters) of barley. But the silver was not paid all at one time, it was dribbled out in 5 or 6 barleycorn (5 or 6 grains) quantities.

Thus, the 1200 liters of grain yearly wage of a laborer during the Babylonian Empire calculates out to a daily wage of only 3.3 liters of barley per day. This amount would feed a man and a small family on a minimum level and would allow him to put aside a subsistence amount for the winter months. But unlike the wages paid during the Sumerian times, it was not enough for him to save and buy his own land even if he was fully employed. And a hireling would not ordinarily be guaranteed a daily job even at this minimum wage.

This is where the full swindle of the very poorest people worked its worst. With the only jobs available paying barely enough to support a family, with even the lowest paid jobs being given to foreign workers for their cheaper labor, then the only alternative for the poor man was to join the army. With an ilkum [military land grant], he could own land in exchange for risking his life in war. In this way, the rise of Babylonia marked the ascendance of the merchants' and the moneylenders' greatest profit source and their most ingenious swindle, the waging of war.

With control of Babylonian society firmly in the grasp of the voracious moneylenders, the well-fed and happy days of the god-conscious Sumerian civilization were a forgotten memory. Ruthlessness and greed began to dominate society. The days when the People all worked to serve the gods came to an end as the petty ambition of kings and the greed of the merchants and moneylenders became the major forces behind the flow of history. Babylonia is where all wars-as-a-business-strategy and most of today's sufferings of Mankind began, the days when the tamkarum [merchant-moneylenders] gained control of over society and over kings.

Hammurabi's political unification of the country together with his social and economic changes associated with that period, mark an important turning point in Mesopotamian history. In Babylonia, the balance of power now lay firmly in the north. Although Babylonia would be ruled by a variety of kings, henceforth no other city was seriously to rival Babylon in prestige. Babylon's fame still is great today, nearly four thousand years later.

Hammurabi, the great king and servant of the gods, was too powerful for the schemes of the tamkarum [merchant-moneylenders] to succeed during his lifetime. After Hammurabi died, his son, Samsu-iluna (1749-1712 BC), was initially successful in emulating his father's policies. But soon the south was in revolt. The remaining Sumerians (the Southerners) had grown weary of Amorite greed and ruthlessness. In 1738 BC the south fell to Iliman (Iluma-ilum), founder of the Sealand dynasty, who ruled the Babylonian lands as far north as Nippur. The Sealanders had begun to move into the area shortly after

Hammurabi's death. [189]

The Sealanders were lured into the southern region by good farming land that was being sold by the Babylonian tamkarum [merchant-moneylenders]. But the Sealanders were not fools. They could clearly see the advantages for themselves to occupy the land and the disadvantages to the Babylonian farmers. So, their natural suspicions prompted them to ask, "Why are you selling the land to us? Are you not betraying your own people by doing this?"

But the wily merchants and moneylenders, expert salesmen that they were, always had a ready answer to overcome such an objection. "What are those people to us?" they replied. "They are not our friends because they hate us and wish to do us harm. We have loaned them silver and helped them to buy land and purchase property. As mighty Sin is our witness, we have done everything that we can to help them buy the best farms and the finest orchards. But still they hate us for our goodness and generosity because they are full of hatred. But you are our friends, so we will give our friends a good deal in buying the land."

And so, the bargain was made. The Sealanders had no reason to hate the Babylonian moneylenders, yet. So, they accepted the offers of cheap land. And to prove their friendship and generosity to the new immigrants, those Sealanders who could not afford the full price, the tamkarum let them buy on time at low interest rates. Like blood-sucking fleas, the Babylonian moneylenders jumped from their old victims who hated them onto their new victims who innocently accepted the moneylenders as their friends and guides and mentors. The ancient snake, once again with soft words and low interest rates, coiled around its prey. Its bite would come later.

This new Sealand Dynasty, under the influence of the Sumerian priests, appears to have taken on the mantle of the earlier rulers of Isin as an attempt was made to bring back civilization "as it had always been" where the People served the gods and the kings protected the People.

This Sealand Dynasty provided refuge for the Sumerian priests who moved away from the Amorites of Babylon and set up their Sumerian centers of culture and learning in the south, once again at the ancient Sumerian holy city of Nippur. Not only did the Sealanders encroach on the immediate territory of Babylon in the years after Hammurabi's death, but in the early 16th century BC they appear to have succeeded, at least briefly, to the Babylonian throne. This we infer from the King List which includes the Sealand Dynasty "of Urukug", a city otherwise unknown. [190]

But the Sealanders were not Babylon's only enemies. Samsu-iluna's 9th year-name mentions the Kassite army. This is the first reference to the Kassites who, some 150 years later, would inherit the hegemony of Babylon. Where did the Kassites come from? The Kassites were cheap labor imported from the mountains to the east to the agricultural region of western Babylonia on the Euphrates.

The Kassites arrived as cheap labor and as buyers of the foreclosed farms that were being sold by the tamkarum [merchant-moneylenders]. But the Kassites were not fools. They could clearly see the advantages for themselves to occupy the land and the disadvantages to the Babylonian farmers. So, their natural suspicions prompted them to ask, "Why are you selling the land to us? Are you not betraying your own people by doing this?"

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Once again, the moneylenders had betrayed their own people. Once again, their importation of foreigners as cheap labor undermined the social and ethnic integrity of the nation. Once again, the moneylenders were able to impoverish their own people by lowering wages with foreign labor and selling foreclosed farm land to foreigners. And once again, the aliens took over the lands wherein they previously had been guest workers. This change in the social fabric was gradual, taking place over a century. But repeating the pattern, once the Kassites had reached a large enough portion of the population, they took over the country. And their “friends, the tamkarum, helped them do it.

The period of the 17th to 16th centuries BC was a time of great political change in Western Asia, and the Kassites were but one of a number of non-Semitic peoples – the Hurrians and Hittites are others whom we shall meet shortly – who began to exert pressure from the north on the weakening kingdom of Babylonia. The linguistic affinities of the Kassite language have yet to be established, but some features of their religion may suggest contact with Aryan-Indo-European peoples.

As their numbers increased and as the tamkarum [merchant-moneylenders] sold the foreclosed properties and farms to these foreigners, Kassite personal names began to appear with increasing frequency on Babylonian business documents. Like all of the other foreigners who had taken over the lands into which they had been invited by the tamkarum [merchant-moneylenders], the Kassites began their steady influx into the country peacefully as hired workers and land buyers. By the end of the 1700’s BC, Kassite settlers had obtained holdings even within the city of Babylon itself. Yet, it is clear that from the reign of Samsu-iluna (1749-1712 BC) onwards the Kassites were also a military threat because Kassite tradition implied the founding of an independent state at this time somewhere on the borders of Babylonia on the middle Euphrates. [191]

Once again remember, political power comes from occupation of the land. Not land deeds, not national boundaries, not ethnic majority, not claims of ownership, not claims of historical precedence but occupation alone gives ownership and power and this occupation is not necessarily achieved by military means. Once the foreigners had been settled on the land by the treasonous moneylenders, and once their numbers had increased to a near-majority, instead of being the smiling and friendly guest workers and hired laborers who were striving to fit into the dominant society, their attitudes changed into the less friendly demeanor of land-owners and usurpers. They did not have to pretend to be friendly in order to be accepted by the Babylonians. Once these alien laborers and petty land owners had occupied the land, they could do as they pleased to control it.

Samsu-iluna maintained some control to the northwest, but the middle Euphrates was certainly lost to Babylonia by the time of his son, Abi-eshuh (1711-1684 BC), whose reign is notable for little more than his failure to catch the Sealand ruler Iliman by “damming the Tigris”.

Although there appears to have been no serious challenge to their authority from the other cities of Sumer and Akkad, the last kings of Babylon’s First Dynasty clearly presided over a kingdom dwindling steadily in both territory and prestige. Literary and economic documents preserved from this period continue to reflect an apparently prosperous society in which the arts flourished. [192] For example, the scribe who copied the only known Old Babylonian epic cycle of the Flood Legend known as “Atrahasis”, worked in Sippar at this time. Even though there were still no Hebrews or Jews anywhere to be found on the entire planet, the early Biblical stories as found in the Old Testament -- such as the Flood, Noah and the Ark, the Laws of Moses (Hammurabi), Sampson (Gilgamesh), the Garden of Eden, Genesis, Adam and Eve and Job – were already being published by the Babylonians and certainly not by the lying Jews.

The national state that Hammurabi established did not long endure after his death. But by defeating the major city-states of Babylonia and uniting the country, if only briefly under the hegemony of Babylon, he achieved a political result which was to affect the history of Mesopotamia for the next two millennia. No longer was there a Sumeria, but the entire region from the Southern Sea (Persian Gulf) to the borders of Assyria became known as Babylonia. Babylon became the established seat of kingship, a position she was to maintain unchallenged until the Greeks built Seleucia 1500 years later. As a religious center for the many gods, Babylon survived until the 1st century AD, while the mystique surrounding its name remains with us today. Much of Babylon's religious hold over the country involved the Semitic cult of Marduk, who came to replace the Sumerian god Enlil of Nippur as the bestower of legitimate kingship. But this religious transformation did not take place until long after the reign of Hammurabi.

Hammurabi's son and successor, Samsu-iluna (1749-1712 BC), tried to follow his father's policies. But the moneylenders were not pleased with the Law Code of Hammurabi and sought to establish more of a "free market" where they could practice the Sumerian Swindle unrestricted. Within ten years, Samsu-iluna gave up most of the new empire. In 1738 BC the south fell to Iliman, founder of the Sealand dynasty, who ruled Babylonia as far north as Nippur. The so-called "Dynasty of the Sealanders" continued to control a region approximately the size of ancient Sumeria for more than two hundred more years, outliving, indeed, Hammurabi's First Dynasty of Babylon. The political history of Samsu-iluna's successors, Abi-Eshuh (1711-1684 BC), Ammi-ditana (1683-1647 BC), and Ammi-saduqa (1646-1626 BC), was largely a matter of small scale border campaigns and work on defensive walls, perhaps indicating an awareness of the possibility of attack. [193]

Amid the troubles and turmoil, the ever-scheming merchant-moneylenders were surreptitiously undermining Babylonian society with their criminality. For example, a hundred years after Hammurabi, two decrees in the edict of Ammi-saduqa of Babylon (1646-1626 BC) concern offenses punishable by death. These also, incidentally, show the continuing problems society was having with the never ending greed and dishonesty of the merchant-moneylenders versus the powerlessness of the peasants:

- Edict #18, "The wholesale and retail merchants who have used a false seal (in order to certify their documents), will be put to death."

This indicates that forgery of cylinder seals and stamps had been a problem along with tax-evasion and smuggling. No matter the great personal advantages that the tamkarum [merchant-moneylenders] had in commerce, they were always looking for ways to increase their profits and their advantages. By their own perverted standards, they were clever businessmen; but by any standards they were the vilest of criminals doing business. And yet, they were counted in Mesopotamian society as being among the Ruling Elite, the awilum [the Haves].

- Edict # 22. "The representative of the king or the local governor who has forced upon the family of a worker attached to the king, grain, silver, or wool, in order to make him harvest or perform work for his own profit, will be put to death. His victim will keep everything that was given to him."

This indicates that coercion of the workers had been attempted by forcing them to take pay and then demanding that they do work. The workers would not work for the low pay that the immigration of foreign labor had forced upon them, so the land owners were trying to use force to make them work for that same low pay.

Certainly there was no hint of impending doom. The fatal blow, when it fell, came not from the troublesome Sealanders or the Kassites but from far to the north in Asia Minor, where the Hittites,

an Indo-European speaking Aryan people, had created a rapidly growing kingdom. From its capital Hattusha, a king named Murshili (1620-1595 BC), a contemporary of Samsu-ditana of Babylon (1626-1595 BC), attacked northwestern Syria and then swept down the Euphrates towards Babylon without opposition. Murshili must have appeared to the apparently unsuspecting Samsu-ditana like a bolt out of the blue. Babylon was sacked and its gods plundered. Thus, the famous First Dynasty of Babylon came to a sudden end in 1595 BC.<sup>[194]</sup>

Although Murshili conquered and plundered, he did not stay. His kingdom in Hattiland was undergoing political upheavals. So, he gathered up as much loot as he could, including the statues of the gods from the temples, and returned to his rebellious kingdom in the cool, tree-covered mountains of Anatolia while leaving a power vacuum in Babylonia.

Into this vacuum, the Kassite forces descended from the Zagros Mountains to take control of the capital and to impose their government upon North Babylonia. The Indo-European Kassites who had been cheap immigrant labor and small land-owners in Babylonia, rose up and joined their invading relatives to establish a Kassite dynasty. This [Kassite dynasty](#), which rapidly adopted much of the culture and institutions of Babylonia, lasted about 400 years (1595-1150 BC) and was the longest lasting of any dynasty in the history of Mesopotamia. The Kassites united the country after recapturing the south from the Sealander, and restored the Babylonian empire to the glory of Hammurabi's age.<sup>[195]</sup> They were neither Sumerians nor Semitic Amorites, but they became the rulers of Babylonia. And once again, the actual native owners of the land became a dispossessed majority in their own country, either working at menial jobs or joining the army to fight and die.

It should be noted that from the First Dynasty of Babylon (1894 BC) to the end of Babylonian history with the Hellenistic influences brought in with the conquests of Alexander the Great (323 BC), the possibility of administering the southern half of Babylonia depended to a considerable extent upon the co-operation of a few key cities, notably Ur and Uruk. <sup>[196]</sup> Ur was an especially important city both economically and religiously. It should also be noted that the Biblical city from which the mythological figure known as Abraham was born and began his saga, was the city of Ur, that is, "Ur of the Chaldees". This designation "Ur of the Chaldees" as found in the Old Testament actually gives evidence that Genesis was not written during the time that it claims to have been written since "Ur of the Chaldees" was not under Chaldean control until much later – but more on this subject in Volume II, The Monsters of Babylon.

These two cities, Ur and Uruk, were not only religious centers but also the commercial centers of [tamkarum](#) [merchant-moneylender] families. Powerful temples were safe places to deposit gold and silver under the protection of the gods. It was to the [tamkarum](#) [merchant-moneylenders] of Ur and Uruk that the Kassites obtained cheap loans and purchased cheap properties. The [tamkarum](#) [merchant-moneylenders] of Ur and Uruk did not like the steep taxes imposed by the Sealander who were interfering with their sea trade from the Persian Gulf. So, it was from these two cities that the financing was supplied and the plots were hatched to overthrow the Sealander Dynasties.

You will see this as a recurring theme throughout history where armies destroy every people and all property except for that of their allies. The conquering armies of Kassites treated these southern cities of Ur and Uruk with honor and refrained from destroying their properties. Some of the Kassite kings undertook building operations and other works of piety there. The actual military conquest of the Sealander was effected by Ulamburiash, during the reign of his older brother, Kashtiliash III. After serving as viceroy or sub-king in the Sealander, Ulamburiash succeeded to the Kassite throne in about 1450 BC. <sup>[197]</sup>

In domestic policy Kassite government seems to have been, to judge by existing economic documents, mild and un-oppressive. One of the factors which most affected the reaction of the ancient city-states to a king was his attitude to the prescriptive rights of their citizens, involving in many cases

exemption from taxes or corvée duties. Extant charters promulgated by the Kassite kings indicate that they were liberal rulers in this respect, and the apparent absence of native up-risings may well have been related to this liberality. It may also help to explain the relative ease with which the Aryan Kassites were ultimately able to displace the Semitic Sealand dynasty. [198] They were simply a better people.

The first Kassite king of Babylon was Agum II, who was credited with recovering the statues of the god Marduk and his wife after twenty-four years of Hittite captivity. With Marduk reinstalled in his temple in Babylon, the Kassite kings were able to “take the hand of Marduk” – a symbolic gesture denoting dynastic legitimacy and respect for Babylonian traditions. They followed the social and religious customs of the Babylonians, and they even adopted the Akkadian language. [199] Babylon remained a prestigious and wealthy center of political and commercial power. But, to the immediate north, a more powerful rival was growing in might. The Semitic kingdom of Assyria was beginning to arise.

## 1700-1674 BC The Hyksos Take Control of Egypt

Before considering the Assyrian Empire that was growing stronger on the northern borders of Babylonia, let's have a look to the west, across the Syrian desert at a different population of these Semitic goat rustlers. It is not those Amorites who created the Babylonian and Assyrian empires that we shall consider, but their flea-bitten cousins and uncles who were riding their donkeys around Canaan, Northern Arabia, Gaza and Goshen in small tribes of bandits and sheep stealers. Historically, they have been called the Hyksos, but they were a very different kind of people than what has been assumed of them by the historians and archeologists.

In that geographical area of Canaan and Palestine, simultaneously with the beginnings of the history of Assyria, also begins the history of a Semitic people who have never been any more than a fly speck on the tail of a donkey. With Semitic craftiness and deceit these people have claimed to be among the most ancient – indeed, the very most ancient – of all people on Earth. Little by little, I will weave the background of these deceivers into the present history. But first, let's review who these people were.

If you inspect a map of the distribution of the goat and sheep raising areas with a map of the grain growing areas of the ancient Near East, you will see that the land where goats and sheep can forage is much more rugged than the lands where grain can be grown. Goats, especially, are famous for being able to eat anything. Whether succulent green sprouts in a field of spring greens or the spines of a cactus, goats get by on just about any plant that grows. Sheep, too, can forage even barren areas where plants grow in mere clumps separated by barren dirt but, of course, they thrive in fields of wild grasses and hay. However, to grow crops of grain and vegetables, you need good soil, sufficient water, sun and labor. But even the rockiest hills can support goats.

So, the roaming bands of shepherds who ranged the arid hills and mountains of the ancient Near East did so both inside and outside of the boundaries of settled areas of farms and villages. The wild areas where the footsteps of Man were seldom found was their abode. As long as they could scare away the lions and jackals with their slings and arrows, then their goats and sheep provided them with milk and meat, wool and goat hair for weaving, bone and horn for implements and decorations. Living in goat hair and woolen tents and traveling by donkey and on foot, they spent their days roaming about the ancient Near East in search of water and forage. They did not know how to farm. But even if they had wanted to settle into a farming life, by this time in the history of the ancient Near East of 1700 BC, the best farming areas had already been settled by other people.

Over the previous two thousand years, robust civilizations based on agriculture had grown up within the grain growing regions. The peoples of Sumeria and Babylonia, Assyria and Ugarit, Hattiland, Canaan and Egypt had long held the territories that gave them sustenance. Because the Fertile Crescent, the bread basket of the ancient Near East, had for so long been inhabited by farming people, the goat

herders were mainly restricted to the wilderness. And that was okay with them since their herds provided everything that they needed. Or if there was anything that they wanted in the villages and cities, they could trade their goats and sheep for salt; trinkets and cooking pots for the wives; bronze daggers and swords for the young men. Or they would steal what they could not afford to buy.

Relying on the hidden paths and difficult terrain of the wilderness for protection, these roaming bands of Amorite goat-rustlers, as has been previously stated, were a constant source of anxiety to the villages and cities. Surprise raids followed by quick retreat into the trackless wastelands, or stealthy stealing into a farm or a village at night to burglarize and run away before discovery, were the favorite methods used by these Amorite shepherds. The farming peoples were wary of them but, at the same time, wanted to be on the friendliest of terms with them so as to avoid enmity.

In times of drought where watering holes dried up and the land was too parched even for goats, these roaming Semitic shepherds would beg for a place to graze their flocks near to the well-watered farming communities. Not just out of compassion, but also out of self-serving politics, these shepherds were usually granted permission. This, so as to keep them as docile, peaceable and as friendly as possible but also as to not drive them, through hunger and thirst, into a desperation leading to banditry and warfare. Between the farmers and the nomads, there was always an uneasy truce broken with sporadic banditry and sudden raids followed by punishing expeditions by the king's troops or the local militia chasing the shepherds back into the wilderness.

Birth-control through extended nursing of the children had kept Sumerian populations within the natural bounds and the natural needs of a farming people. The mothers of Sumeria practiced natural birth control by suckling their children for two years and thus producing families of well-spaced children while saving themselves from the exhaustions of child-bearing. The mothers of Egypt nursed their children for three years which also kept the sizes of their families small [200] and produced a slow increase in population. But the Semitic Amorites practiced polygamy like their goats. And through their increase in numbers from their many wives they quickly became more numerous than the city dwellers. High birth-rates, celebrated with the exhortations from their lice-covered priests to "go forth and multiply like the sands of the sea" became standard operating procedure for the goat herding nomads who wanted to displace the farmers from their land and to make it their own. The wandering Semitic goat rustlers celebrated the mothers who produced eight or ten or twelve children just as the Orthodox Jews and Hasidics do in modern times and for the very same reasons, to out-breed and out-number the people whom they wanted to dispossess.

In addition to their large families, the interpersonal and inter-tribal relations of their patriarchal genealogies gave these wandering tribes the ability to merge with other tribes into larger alliances for war and banditry with a minimum of political haggling. When combined, these genealogically related tribes gave them sufficient numbers to usually pose a unified threat to the towns and civilized lands.

Women who married into other tribes, brought with them the stories and genealogies of their own tribes in addition to bride gifts. Thus, the clever stratagems and thefts that were famous among their own people, became a part of the common lore of the tribes into which these women married.

Through marriage alliances, previously unrelated tribes could "inherit" each other's asl. In some of these patriarchal tribes, it was only the women who were believed to pass along the tribe's asl. This allowed the patriarch or "father" of tribe-A to arranged for his daughter to marry into tribe-B. Then, because all of her children would "inherit" the asl of tribe-A, he could claim that all of her children were actually members of tribe-A. Through marriage, tribe-A could claim the children of and subvert tribe-B by falsely claiming that the children of tribe-B had inherited the asl of tribe-A and were therefore members of tribe-A. This sorcery was only true because these fly-speckled goat-thieves all believed that it was true. So, they parasitically increased their numbers by claiming the children of their daughters who married outside of the tribe as the children of the tribe. And why? Because they all had magically

inherited the same asl. This fake sorcery is still practiced by the Jews in modern times.

As the Amorites became civilized by taking over the Sumerian cities, their sheep-stealing cousins living in tents learned of the ways in which these usurpers had been able to take the wealth of other people for themselves. Stories of these clever stratagems became common tradition as these nomads road their donkeys and herded their sheep and goats across the hot, dusty grasslands and deserts of the ancient Near East. These stratagems were known by these roaming Amorites and, of course, they were known by the city-dwelling Amorite merchant-moneylenders who had descended from goat rustlers, themselves.

With such a background in mind, we shall leave the fall of Babylonia (1595 BC) behind for a while and go back a few centuries to around 1700 BC. Assyria had not yet grown into its full power. Babylonia was still thriving under Hammurabi's Dynasty but the tamkarum [merchant-moneylenders] had already undermined the country with the immigrant labor of the Kassites. So Babylon's days were numbered.

The tamkarum [merchant-moneylenders] knew from vast experience that the internal weakness caused by an immigrant population would set the country on the path to destruction. They knew this from their long and successful application of Secret Fraud #11 of the Sumerian Swindle: "Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished."

The moneylenders and merchants knew that their own people were destroyed and dispossessed through the Sumerian Swindle, but the allegiance of the tamkarum [merchant-moneylenders] had always been to their personal profits above their own people. The Sumerian Swindle had placed them at the pinnacle of wealth and they stayed at that apex only through its ruthless application. The Sumerian Swindle allowed them to profit from treason. But even as they armed and loaned money to the enemies of Babylon in Assyria to the north and to the Sealands in the south, they always needed a place to store their silver that would both be safe from theft and would increase in profits. In business, they were merciless and cruel. And in hiding their silver, they always sought the protection of the temple treasuries.

The Sumerian Swindle is an impossible fraud today just as it was then. The Swindle demands that there must be paid back more than actually exists. But without a fresh influx of new silver and gold into the system, the Swindle breaks down from lack of payments simply because, through interest-on-a-loan, the bankers end up with all of the wealth while the People end up with nothing at all while still owing even more. Even if the moneylenders could put every single shekel of silver of the entire world into their vaults, by the arithmetical numbers on their books, they were still owed even more silver by the people who had borrowed from them. So, fresh supplies of silver and gold needed to be brought in from some outside source if the swindle is to continue and not come crashing down around the bankers' heads. For the moneylenders to continue to thrive, the People must be induced to always work harder to obtain more than they need and then give even that to the bankers. Such is the relentless arithmetic of the Sumerian Swindle. The People are never allowed to rest from the incessant labor necessary to pay the interest-on-the-loan. And if they cannot be induced to work any harder to pay-the-debt, then they must be induced to go to war, steal from some other people, and then pay the "debt" with the stolen loot.

As a parasitic class, the tamkarum [merchant-moneylenders] profited as the middlemen in all financial transactions, gaining a percentage every time money or goods passed through their hands. But as the tamkarum [merchant-moneylenders] of Babylonia absorbed silver as debt-payments, there was less silver in circulation and business slowed down which meant less profits. As parasites, they could not kill their victims entirely, so something needed to be done to keep both the People and the Swindle alive.

Only by seizing a supply of bullion from a source outside of the moneylenders' ownership could the Swindle be resuscitated with such an "economic stimulus package". Free silver would have to be made available to the people so that they could give it to the moneylenders as payments for their debt-slavery and so that they could further profit the merchants by buying the goods imported by the

merchant-moneylenders cartels. Business profits could not be allowed to diminish simply because the moneylenders had all of the silver in their strong rooms. Once the moneylenders possessed most of the silver from the entire country, then silver belonging to somebody else's country would have to be seized. And the most profitable way to get what you didn't earn, was through the thievery of war.

All of the wars between Sumer and Akkad or between Babylonia and the hill countries had reached an account book balance by merely shifting silver from one side to the other and back again among the moneylender families. There was very little net increase in the total amount of bullion since all that the silver did was to change hands as booty. Unless an outside source of bullion could be found, the astronomically growing numbers in the account books would force a decline in business from a lack of circulating silver.

These moneylender families were now the richest families in both Babylonia and Assyria. Even though they were all related by marriage and by partnerships through their business guilds, competition between these families was fierce. They, too, were driven by the fraudulent arithmetic of lending-at-interest to seek ever higher profits. And yet, the total sum of silver in all of Mesopotamia was not increasing fast enough to pay the debt-service fees even from what could be smelted from the slave-labor mines, all of which were located in distant lands.

So, the Babylonian merchants and moneylenders needed a fresh source of gold and silver but not from mines that had to be worked with slaves and slowly extracted over time. They needed gold and silver bullion that was already smelted and waiting to be seized. In the ancient near East, the only huge source of such wealth was the ancient land of Egypt, a land that had never known foreign conquest and which had been accumulating gold in its temples, palaces and tombs for nearly two thousand years.

What was even more unique about Egypt was that it had reached a high level of civilization without any money. Unlike the Mesopotamian empires, Egypt did not need nor did it use money and neither did it have any guilds of moneylenders parasitizing the wealth and sucking it away to distant lands. All of Egypt's gold, silver and gem stones were still in the country and in quantities derived from over two thousand years of hoarding.

Egypt was a theocracy similar to the earliest God-conscious civilization in Sumeria, basing its culture upon knowledge of and service to God. Its public administration and theocratic structure had never been subjected to the intrigues and wars caused by a money system controlled by private financiers such as had occurred in Mesopotamia.

Modern archeologists all know that ancient Egypt was a land where nothing was more important to the Egyptian People than religion. This is how it had originally been for Sumeria, too, before the tamkarum [merchant-moneylenders] betrayed the People. The entire Egyptian culture revolved around the gods. The People lived because the gods gave them life and they expressed their religious resolve and piety in every moment of every day with prayer and joy. This religious consciousness was extended even to their kings who were believed to be not just a representative of god on earth, but actually a living god incarnate. With the Pharaoh as a god whose duty it was to protect and to administer for his people, Egypt prospered and the People enjoyed a great spiritual power.

The name, "Pharaoh," means "Great House". Thus, the Pharaoh was the Great House in which his people lived. <sup>[201]</sup> When a new king arose, he made a royal procession to all of the ancient shrines and assured the various religious orders that he would respect their privileges and increase them. As part of the ancient tradition, in the first or second year of his reign, Pharaoh set out to raid some near-by country in order to show the nations around that he was a mighty warrior as well as a god. He fought in person and the custom demanded that he should slay a number of prisoners with his own hand. Representatives of the vanquished peoples or tribes were made to kneel before him with their arms tied together at the elbows and behind their backs, and the pharaoh smashed in their skulls with a stone-headed or a copper-headed mace or he cut off their heads with a bronze or copper scimitar.<sup>[202]</sup> These events were celebrated

on temple walls in huge bas reliefs showing the pharaoh accomplishing these feats.

However, this was all mainly a religious ceremony and a political propaganda show-of-strength to frighten off would-be aggressors. The history of Egypt shows clearly that the Egyptians, as a nation, were wholly lacking in military spirit and that they abhorred war. Whenever it was necessary to do so, they were ready to fight in a primitive fashion for their fields and canals and homes. But for the defense of their country as a whole they were by nature and by temperament more interested in their religious life and their peaceful meditations upon Eternity. They had no national spirit at all, at least under the Old Kingdom (~2700-2200 BC) and the Middle Kingdom (~2130-1640 BC). And even under the New Kingdom (~1550-1085 BC), the principal object of all of their raids and so-called “wars” was the acquisition of booty and prisoners and the establishment of Egyptian borders.

Such short shows of military aggression were also necessary to maintain the longer peace. Even though the Nile River is 3,473 miles long, that portion of the Nile Valley which is Egypt and which is 600 miles long, lay open on both sides of the Nile to the attacks of the warlike bandits of the deserts. Invasion from the north and south was always easy for a determined foe since natural geographic barriers from those directions were few. In all of their thousands of years of history, Egypt never possessed anything that could be called a “standing army” until the beginning of the New Kingdom after the Hyksos had been expelled. [203]

From the earliest days, Egyptians lived in mud-brick houses. Once again, modern people can learn a lot from the ancient peoples even in this respect. Everyone who has lived for any length of time in either Egypt or Mesopotamia will admit that, provided the walls are thick enough, mud-brick houses are preferable to those built according to the European models. [204] And they are completely eco-friendly and re-cyclable mud, unlike the synthetic trash which is the construction materials of the modern house.

The heavy rains that fall in Sudan and Abyssinia cause the Nile to rise about the middle of June and to crest sometime in October after which the planting season begins. The principal crops were wheat, barley, beans, lentils, millet, vetches, lupins, clover, flax, cotton, cucumbers, melons, leeks, onions, dates, pomegranate, carobs, figs and papyrus. In all periods, the Egyptians were primarily vegetarians in diet though, of course, various large and small cattle, fish, ducks and geese were also eaten. [205]

The average Egyptian was by nature a cheerful, joyous person, fond of amusement and pleasure and his greatest desire was to “make a good day”, to eat, drink and be merry. They loved to assemble in the “house of beer” and gossip with their friends. [206] But unlike in Mesopotamia these were not taverns owned by the moneylenders because Egypt did not have a need for money. As a joyous and religious people, they bartered in good faith with one another. Workers were paid in rations such as was common in Sumeria before the moneylenders betrayed the People with the Sumerian Swindle.

But as much as they enjoyed life and as much as they liked to party and rejoice, they were, after all, a religious people whose main preoccupation in Life was to attain a happy Here-After in the immortal realm of the gods. Their priests helped them to achieve this through the secret methods that are explained in Volume Two. And as a religious reminder, it was the custom that even during the most happy occasions, one of the songs that was always sung at even the happiest party was a dirge, a dirge to remind them all that however much they were enjoying themselves at that moment, the day would assuredly come when they each must die. Can modern people be so wise or so courageous in facing Life and Death as the ancient Egyptians?

Dirge to be Sung in the Middle of Parties and Celebrations:

“O beneficent Prince, it is a decree,  
And what has been ordained by this decree is good:  
That the bodies of men shall pass away and disappear,  
And that others shall abide in succession to them.

I have heard the words of the scribe Imhotep and Hertataf, the pyramid builder,  
 Which, because they wrote them, are treasured beyond everything.  
 Consider what hath happened to their tombs;  
 Their walls have been thrown down,  
 Their places can no longer be seen.  
 It is just as if they had never existed.  
 And consider also, none cometh from where they are  
 To describe their state in the After Life.  
 Or to tell us of their surroundings,  
 Or to comfort our hearts,  
 Or to guide us to the place whither they have gone.  
 Anoint thy head with scented unguents,  
 Array thyself in apparel made of byssus,  
 Steep thy body in precious perfumes,  
 Which are indeed the emanations of the gods.  
 Occupy thyself with thy pleasures day by day  
 And cease not to search out enjoyment for thyself.  
 Man is not permitted to carry his goods away with him.  
 Never hath existed the man who, once departed,  
 Was able to return to earth again.  
 Follow thy heart's desire,  
 Search out happiness for thyself,  
 Order thy affairs on earth so that they may  
 Minister to the desire of thy heart.  
 For at length, the day of lamentation shall come,  
 When the dead shall not hear the lamentations,  
 And the cries of grief shall never make to beat again  
 The heart of him who is in the grave.  
 Therefore, comfort thy heart, forget these things.  
 The best thing for thee to do for thyself is to seek  
 To attain thy heart's desire as long as thou livest." [207]

As you can see from this Dirge, the religion of the Egyptians offers very much the same advice that the Sumerian priests offered their own people in such works as the Epic of Gilgamesh. After all, such religious truths are universal. The Egyptians would sing their Dirge in the middle of their most joyous parties as a reminder of their duties to their gods and to their very souls. Life is fleeting, enjoy it while you can and do your duty to God so that you may have everlasting life.

The moneylenders of Babylonia also shared this philosophy about enjoying Life except for the last part; they did not believe in an everlasting life. So, whatever evils that they did in this life for their own pleasure and however so many people they destroyed for their own benefit didn't matter to them as long as they got what they wanted. These Babylonian tamkarum [merchant-moneylenders] were a much different people – ruthless, materialistic Semites who envied the gold of the god-conscious Egyptians.

Throughout Egyptian history, the Egyptian was both by nature and by habit a moral and religious person. But he was also extremely practical because the aim of all his moral and religious efforts was to secure for himself ease, comfort and prosperity in this world and a life of everlasting joy and happiness in the next world. [208] Can the modern Christians, Buddhists or Hindus ask for any more from their own religions?

Like the beliefs of other ancient peoples throughout most of the world at that time, Egyptians believed that every locality had its own resident gods. These gods could be flattered, cajoled, begged and wheedled into granting requests and bribed with offerings. Offerings became a principal act of worship at all periods of Egyptian history. [209] With offerings, the temples thereby became wealthy. Offerings and donations are a reflection of the piety of the people throughout the ancient times up to the present. They are a result of simple religious devotion common to all religions and to all people. A material offering is a giving up of material goods and an acceptance of spiritual life. Making offerings to God is an act of pious contrition and devoted love. It is a necessary act of worship.

To help them understand their duties to the gods, a very large religious system had evolved in Egypt. As one example, the employees of just one temple, the Temple of Amon in the reign of Rameses III, numbered 62,626 persons which shows that the cult was in actuality a social and family system that supported not only the temple staff but the families of the priests and all employees as well. A detailed list of the offerings that Rameses III made to the temples of Thebes, Abydos and Heliopolis and the amount of food and gifts was truly huge. [210]

The Egyptian priests were genuine devotees and not mere loafers and parasites of society. Not only did they offer their people solace and wisdom but the priests of Egypt had some very real mental and spiritual powers aside from the reputed magical powers for which they were famous throughout the Near East. The Egyptian texts make it quite clear that the priests possessed spiritual, occult and psychological powers of a remarkable character. But for the ordinary Egyptian – just as in Mesopotamia – the road to success and prosperity could only be traversed by knowing how to read and write. Thus, extraordinary respect was paid to the profession of the scribe and to the scribe, himself. [211] It is what the scribes wrote about their priests that unlocks the ancient myths and mysteries.

Some of this will sound familiar to you if you have read the Old Testament. For example, one of the priests of Egypt was supposed to have had the power “of dividing the water in a lake into two parts and making one part to stand on the other.” [212] And you will also be familiar with a trick that the Egyptian sorcerers could do by changing a rod into a snake. By pressing a part of the neck of a cobra it could be made to straighten itself like a rod, and when the pressure was removed, the creature assumed its normal form once again. [213] This should sound familiar to those who have read the Old Testament since these were Egyptian stories that were older than the Hebrews.

But the Egyptian religion was not just a collection of conjuror’s tricks to impress the country bumpkins. It contained a fully developed knowledge of the spiritual powers of Mankind. The religious texts found on the walls of tombs and temples, sarcophagi and surviving papyri show that the Egyptians throughout their long history worshipped everything from stones and mountains to birds, beasts and reptiles. These facts in the benighted blindness of the atheistic modern scientists and Jews, has led to the false assumption that the ancient Egyptians were pagan and idolatrous fools. After all, what modern person in their right mind would worship a rock or a cat?

However, it is not wise for modern people to scoff at the Egyptian religion because the Egyptians had some special knowledge and secret powers that modern people are lacking. The key to such knowledge is most easily understood by those modern Asian people who know their own “chi” (pronounced “chee” and also spelled “qi”). This spiritual power is fully discussed in Volume Two, The Monsters of Babylon.

This natural energy field and mental attribute is naturally possessed by all people but it is only recognized and controlled by those few who have been able to tap into their own spiritual powers. Modern martial artists, tai chi chuan adepts, qi gong practitioners and the cultivators of meditation and acupuncture are very conversant with this energy field and spiritual power. That modern scientists are not, is the reason that none of the archeologists have ever been able to understand the real secrets of ancient Egypt – or of any other ancient civilization for that matter. Modern scientists lack the

fundamental, human, spiritual skills necessary.

For example, the Egyptians as well as the sacred artists of later millennia who painted and sculpted the Hindu, Buddhist and Christian gods, goddesses and saints very often painted them surrounded by halos, beams of light and rings of flames. In those religious cultures, too, the holy light that radiates from a spiritually elevated person was represented in such ways – halos, auras and beams of light. But even though the original artist could see and experience those spiritual energies, and even though he could represent it in artistic form, those representations mean nothing to modern scientists because modern people have lost their spiritual awareness and insight.

Modern scientists believe (since they do not know) that the auras, halos, beams of light and rings of fire in the Buddhist, Hindu and Christian art (as well as their representation in Egyptian, Assyrian and Sumerian art), are only an artistic “convention” for indicating a special religious status of those beings who are represented. But the scientists don’t understand that such artistic techniques are, in fact, true representations of actual phenomenon, phenomenon that the scientists could experience for themselves if they would try.

Stories from Mesopotamia of Marduk wrapping his aura around him, was expressing an actual knowledge of auras. It was not a poetic dream. The Buddhist, Hindu and Christian painters and sculptors of later times, likewise, were representing what they could see with their own eyes, the halos radiating from their teachers and holy men. The Egyptian artists also expressed their own spiritual abilities as well as the spiritual attainment of their people by painting and sculpting them in holy ways. But modern scientists assume that such representations were a standardized artistic device rather than the records of an actual observation. This misconception by modern science as well as the secrets of Egyptian spiritual power are fully discussed in Volume Two, *The Monsters of Babylon*.

Another special power of the Egyptians was represented in the reddish color that the Egyptian artists used in their paintings of skin tone for Egyptian wall reliefs and papyrus scrolls. The reddish color was not used for representing any other people. The Egyptians always painted themselves as having a reddish-colored skin as opposed to other peoples who were depicted in their art as having white, brown, tawny, yellow or black complexions. The pasty-faced modern scientists who venture into the bright sunshine of Egypt, suffer sunburn. And so they opine that the ancient Egyptians were red because they were sunburned and could never get sun-tanned. Why the brown, modern Egyptians are not red in color is ignored because it upsets the ridiculous scientific theory that the sun-burned scientists have while they smear sun-block over their sunburns.

The ancient Egyptians represented themselves as reddish in color because their spiritual knowledge – which was based upon the deep, meditational breathing methods that only they knew – gave them a fully oxygenated blood supply which showed through their skin as a reddish hue. This deep breathing skill that the priests taught to their people can readily be seen in their pictures where-in the lower abdomen of a cultivator of meditation is obvious. With deep breathing and the circulation of their vital energies, the Egyptians were able to achieve the spiritual and occult powers for which they were so famous. This is fully explained in Volume Two.

Egypt’s high spiritual attainments were not lost upon the other people of the ancient Near East who held the Egyptians in high regard and awe. Their spiritual power was evident to anyone who met them. Their noble spirits and peaceful contentment went with them wherever they traveled. But, in general, Egyptians did not travel much. Protected by their deserts and nurtured by the Nile, they had just about everything that they needed. And because Upper Egypt also provided gold, the Egyptians had, along with abundant grain harvests, the wealth to trade for anything that they wanted.

But with all of its great wealth, religious attainments and contentment of the People, there was one thing that Egypt did not have even after its first two thousand years of high civilization. Egypt did not have nor did it use any money.

The Sumeria culture was older than Egyptian culture by a couple of hundred years. And while the Sumerian Swindle and the use of silver as a means of commercial exchange had been ravaging all of the people of the entire ancient Near East for all of this time, in the dry deserts and silent vastnesses of Egypt, the monumental temples and vast architectural wonders of those great people were all built without using money. It is not that the people were poor – far from it. They were not poor at all. Egypt was extremely rich because the People had the Eight Essentials of Life. But Egypt did not use money because money is not one of the Eight Essentials of Life. Money is just a tool for increasing the efficiency of commerce. It is not necessary for Life and it is not necessary for high culture, as ancient Sumeria and ancient Egypt are an example. Money is only necessary to the ones who profit most from the use of money, the rapacious moneylenders and the greedy merchants. It is not something that anyone else actually needs. Instead of money, the Egyptian people were paid for their work with rations of grain. With grain as their take-home pay, they could barter for whatever else they wanted.

Without using money, the merchants of Egypt were content to sail up and down the Nile to barter their wares from town to town. Such items that were needed by the pharaoh or by the temples such as cedar wood from Lebanon or curiosities from the land of Punt, were commissioned to official envoys who undertook trade expeditions. But in general, Egypt was a country that did not encourage or invite visitors from foreign lands. The peace and tranquility of their spiritual attainment and the bounty of their Nile-fed lands, were all that the Egyptians needed and all that they wanted. Above all, God-consciousness gave them bliss. So, the greedy and covetous visitors from foreign lands were not encouraged to stay long. Egypt was all that the Egyptians desired because that was enough.

From pre-dynastic times onwards, Egypt had contacts with Mesopotamia. But such relations were of little economic importance because both desert countries had few natural resources. Babylonia had nothing that Egypt needed. And the only thing that Egypt had which Babylonia wanted was gold.

Egypt obtained gold and exotic goods like ebony wood from Nubia. The Sinai Peninsula which was annexed during the Old Kingdom (~2700-2200 BC) provided copper mines. The only import Egypt really needed was the trade in wood which was a necessity for the building of temples, ships, furniture etc. Wood was of inferior quality and in short supply in the desert lands of Egypt. So, during the Old Kingdom, Egypt began a special relationship with Byblos on the Lebanese coast. Byblos became one of its closest allies for almost two millennia. The imported wood of Lebanon was critical to the development of a navy capable of defending the country and for the boats that plied the Nile.

Egypt traded with the African interior both overland through Kush and by ship via the Red Sea and the Gulf of Aden. The fabled land of Punt was located somewhere on the coast of modern Somalia or, more likely, southern Sudan or Ethiopia where the indigenous plants and animals equate most closely with those depicted in the Egyptian bas relief and paintings.

Punt was a commercial center for goods not only from within its own borders, but from elsewhere in Africa. Here, the Egyptians sought and found incense, ivory, ebony and gum, myrrh resin and live myrrh trees, gold, cinnamon wood, cypress wood, perfumes and kohl eye-cosmetics, apes, monkeys, baboons, dogs, the skins of giraffes, panthers and cheetahs (which were worn by temple priests), and sometimes the live animals themselves.

Arabia likewise had overland and overseas connections with Egypt. The ships of Babylonia navigated around the Arabian Peninsula to trade with Punt and with Egypt. So, although there was not a lot of trade between Egypt and Mesopotamia, the Babylonian merchants were well informed of the riches and the trade goods available in that desert land. And no city in Babylonia was better situated to trade with Egypt, Arabia and Africa than was the river city of Ur where all ship traffic from the Persian Gulf was off-loaded onto river craft.

Despite the cataracts of the Nile, the storms on the Mediterranean and Red Sea, and the difficulty and expense of keeping the canal connecting the Nile and the Red Sea in good repair, the cheapest and

fastest way of transporting merchandise was by ship. The alternatives were the routes crossing the Eastern and Western Desert. These caravan routes through the Negev and the Libyan Desert were difficult to administer because these vast deserts were impossible to patrol efficiently. Caravans could be swallowed up and never heard from again, or nomads and merchants could take circuitous routes to avoid contact with military patrols. And so, Egypt only had partial success in controlling the flow of goods from Africa to the Near East. And from Punt, the Babylonian merchants could get African goods without an Egyptian middleman.

The traveling Babylonian merchants who were allowed entry into Egypt were amazed. The huge pyramids and gargantuan statues of the pharaohs and gods, the monuments and temples carved out of solid rock and built of granite and other durable stones of marvelous hues, the temple interiors gold plated and set with precious stones, were amazing. Because the Babylonian merchants who visited Egypt were all members of the same trade guilds, what they saw in Egypt was personally reported during their guild meetings. This information was carefully cross-referenced with other reports and used for calculating the value of the temples, the palaces and the population of Egypt, all equated to shekels of silver and enumerated upon the clay tablets.

To the dismay of the merchant-moneylenders, they knew that Egypt's gold could neither be obtained through the Sumerian Swindle since Egypt did not use money nor by trade since there was nothing that Egypt needed that the Babylonian tamkarum had. But there was another way to bring Egyptian gold into the Babylonian temple treasuries. And that was through the well-tested mechanism of war.

The moneylenders of Babylonia had established their trade guilds in every commercial city, town and port in the ancient Near East. These guild halls and taverns were not just places of business but also provided their members with food and living accommodations for weary travelers. These enterprises were well-staffed with their numerous relatives and hirelings. The bribed officials in their pay kept good contact with the king and the temple priests, so the tamkarum [merchant-moneylenders] always knew the political climate. Through their network of spies and with crafty calculation, the moneylenders knew that neither Babylonia nor the rapidly growing empire of Assyria to the north had the manpower or the inclination to take the wealth of Egypt by force because they were too busy defending their land from surrounding tribes and vying with one another for supremacy. And so, the moneylenders devised a plan for getting Egyptian gold that did not require the armies of either Babylonia or Assyria.

The tamkarum guilds knew that within the extended families and genealogical tribal connections of their own Amorite people who were scattered across the entire Near East, that they had the manpower to challenge Egypt. They had traveled the trade routes that went directly through Egypt and up the Nile River, so they knew where Egypt was strong and where she was weak. In addition, they also knew the trade route that went directly from the land of Punt on the Somali coast, northward over the desert, through the Negro lands of Kush and Nubia to link up with the Upper Nile above the sixth cataract. So, the tamkarum [merchant-moneylenders] had the same strategic military advantage over Egypt that they had over the kings of Assyria and Babylonia. That is, the trade routes were greater in size than the individual kingdoms. They could out-manuever the armies of the nations because their trade territories both surrounded and penetrated them. Also, the tamkarum [merchant-moneylenders] had the advantage of working in secret while pretending to be harmless merchants, merchants who could trade both with the Egyptians as well as with the enemies of the Egyptians, in this case, the Negro tribes of Nubia.

Additionally, the Semitic Babylonians had their relatives already living in Egypt. The distant relatives of the Babylonian moneylenders had been living in the Nile Delta region for centuries. At a place called Ma'adi, just south of present day Cairo, lived clans of West Semitic tribesmen who had been there since before the First Dynasty pharaohs. Sun-dried bricks, a characteristic Mesopotamian building material, were first employed in Egypt at Ma'adi. The use of the distinctly Mesopotamian cylinder

seal was introduced there. And traces of writing that bore a marked resemblance to the cuneiform of Mesopotamia was used there.

Also, the donkey was alien to Egypt. The Egyptians, in fact, had no pack animals during the entire Pre-dynastic period. But donkeys were conspicuously present in Ma'adi. The earliest remains of donkeys were found in the various Semitic communities in the Delta region. Significant evidence of trade both with the Near East and Nubia was found among the artifacts recovered from its ruins. And the Ma'adians were not only experts in animal husbandry but were also accomplished metallurgists and craftsmen. A copper axe-head spoiled in casting along with masses of copper ore indicate that copper was being processed at Ma'adi. Ma'adi is the oldest site in Northern Egypt in which copper artifacts have been found. The people of Ma'adi were among the many communities of Near East peoples who had been active in Northern Egypt at the time it was first invaded and annexed by the kings of the First Dynasty. By that time, those Asiatic traders had already threaded their way past the indigenous Egyptians of Upper Egypt by boat and donkey to trade directly with the Nubians.

Thus, the moneylenders of Babylonia had already had relatives and trade partners inside Egypt for centuries. They knew the weaknesses of Egypt. In addition to their vast wealth, the Babylonian moneylenders had access to the advanced weapons that would give them victory – the compound bow, the chariot, horse cavalry, vast supplies of bronze swords and maces and the hire of any number of mercenaries who were eager to pay off their debt-slavery and to gain the pay and the promise of loot that the moneylenders offered. And the tamkarum [merchant-moneylenders] had control of the city of Ur where all trade goods through the Persian Gulf were both imported and exported. Large shipments of arms could be transported with a false destination to Oman or India and then carried instead to Africa and the Sinai without the Babylonian kings being alerted.

But it was the mercenaries who were the key to success – thousands of honest men who believed that the honorable thing to do was to pay off their debts to the dishonest and dishonorable moneylenders rather than to hang the moneylenders. Thousands of honest men who were deceived enough to risk their lives in a warfare created by the moneylenders rather than to face starvation and poverty at home, a poverty that was also created by the moneylenders, these formed the backbone of the merchants' army. These men were the willing soldiers of the treasonous moneylenders.

Why should such men think any differently since this was “how it had always been”? The rich deceiving the poor into committing atrocities and sacrificing their lives so that the rich could become richer! This is how it had always been. With the money that the poor farmers and shepherds could make fighting in Egypt, they could pay off their debts to the moneylenders and buy some land from the moneylenders and build a farm which would eventually be foreclosed and confiscated by the moneylenders. So, why not fight for the tamkarum [merchant-moneylenders]?

In this way, the subtle snake of the Sumerian Swindle spread its corrupting influence into another country that was devoted to God. The profiteers of the Sumerian Swindle cast their greedy gaze upon the gold of Egypt and desired it for themselves.

For the first time, the moneylenders of Babylonia, experienced as they were in secrecy and subversion, began their quest for the loot of Egypt without the protective influence of the kings. In all previous wars in Mesopotamia, they had stationed themselves safely behind the kings giving loans and selling war material and providing military intelligence from their network of spies. For now, both the kings of Babylonia and the kings of Assyria were too busy with their own empires to look beyond their own borders. They had enough affairs-of-state to keep them busy. But there was an opportunity in Egypt that could not await the Babylonian kings.

Time was of the essence and the opportunity would not last indefinitely. The merchant-spies in the caravans had carefully informed the Babylonian tamkarum [merchant-moneylenders] of the situation in Egypt, a rich country filled with gold, its people happy with their knowledge of the Gods and

unheeding of any external threats to their contemplations of immortality and eternity. Indeed, Egypt had no external threats. The Negroes of Nubia and the Libyans were properly awed and subdued to Egyptian might. Assyria and Babylonia were too far away and too pre-occupied with their own problems. Why would Egypt fear them? Why would Egypt fear attack from any of its neighbors? Thus, Egypt was ripe for the plucking, a perfect victim of the ruthless moneylenders whose only god was silver and gold.

The moneylenders had the wealth of Babylonia in their strong rooms and on deposit in the temples. If they could not manufacture weapons in their own factories scattered around the Near East, then they could buy the very best of whatever weapons they needed from other guild members. They could hire and inveigle any number of mercenaries. They could rally vast numbers of their genealogically connected tribal groups into war alliances. Their spies and sleeper cells in Egypt were stationed at every trading post between the Delta and Kush. They could persuade and bribe the Negroes of Nubia to join them. They already knew where Egypt was strong and where she was weak. The tamkarum [merchant-moneylenders] guilds decided to subvert and attack Egypt using their own resources and to seize the throne of Pharaoh for themselves. They had no need of the power of the kings.

Moving men and material takes a lot of time but the logistics of such an undertaking was all part of their skills as import-export merchants. Training, arming and organizing troops also takes a lot of time and for this their mercenary generals, hired for good wages, were adept. Organized into small armies scattered among the various cities of Canaan and Syria, they could train their soldiers without arousing the interest or suspicion of the great kings of Babylonia or Assyria. Such small scattered armies were outside of the territory of the great dynasties of Mesopotamia and too small to offer any potential threat that would arouse a pre-emptive military conflict. And Egypt, in rapt contemplation of Eternity, was oblivious to any such preparations and any such danger.

By using the Babylonian calendar, the tamkarum [merchant-moneylenders] organized the timing of their conspiracy over the necessary three years. The trade winds for their ships, the distances along the trade routes, the timing of troop and material transport, and the costs could all be calculated. The assault upon Egypt was staged as a two-pronged attack.

First, through their teams of traveling peddlers and merchants, the tamkarum [merchant-moneylenders] made secret agreements and alliances with the Amorite tribes of roaming shepherds throughout Sinai and Canaan. Advance teams were paid and directed to begin moving their flocks into the region around Ma'adi to visit their relatives and to occupy territory. The greater number of tribes in Sinai and Canaan agreed to move their flocks closer to Egypt. It was not to be a stampede but rather a gradual gathering of the tribes over a two year period aimed at concentrating their forces in those areas. The goal of the best liars among them was to beg their way into Egypt by claiming that they needed better grazing for their flocks. By deceiving the Egyptians and playing upon their kind-heartedness; and then residing upon Egyptian Delta lands while remaining as humble as possible, they occupied and held the territory until the day of slaughter.

Second, the tamkarum trade routes down the Persian Gulf, around Arabia to the Somali land of Punt and then across the desert to the Negro lands of Kush, were an open highway. The Negro tribes of Kush had fought the Egyptians for centuries. Usually, the Egyptians won, taking slaves and gold and leaving with unequal treaties involving the payment of tribute. Kush was rich in gold as well as animal skins and ivory. Once the chiefs of these primitive Negro tribes had agreed to attack Egypt on a certain date, numbered by the sun and moon cycles, the second prong of the attack was set.

It was a simple operation. Even though hundreds and thousands of miles separated the participants, all of them could be coordinated through their genealogical ties and through the Babylonian calendar, counting down the moon phases and solar years.

When the agreed upon moon cycle rolled around, two things happened. First, and on schedule, the wild tribes of Nubia and Kush “spontaneously” rose up against Egypt. This caused the pharaoh

to order his troops and all available manpower southward to fight the Nubian insurgency. The approximate time that it took for such a movement of men and boats up-river, was already known by the moneylenders. For example, the distance between the Delta and Thebes could be covered by boat in about 16 days. And an army could be marched across the deserts of Canaan under the best conditions about 200 kilometers in 9 days. These speeds were known factors. Using such approximations, the entire time it would take for the pharaoh's army to reach Nubia could be calculated. Once that time had passed, they knew that Lower Egypt and the Delta would be emptied of fighting men and defenders. By timing each platoon and each tribe to the moon cycles, stage two was initiated and the small groups of dispersed troops of mercenaries under their generals began converging upon Egypt from Canaan and Sinai. It was at that second moon-cycle that the mercenary generals had their orders to enter and attack Egypt and to arm the tribes of shepherds and goat-rustlers who had already infiltrated Goshen and the Delta region over the previous two years.

Egypt was quickly overrun. Not only were her soldiers all in Upper Egypt fighting the Nubians but the weapons that the Mesopotamian moneylenders used were the very latest and best and too expensive for poor shepherds to buy. Things that the Egyptians had never seen before were brought into action, improved battle axes were given to every shepherd as well as copper-headed maces. The powerful compound bows with copper or bronze arrow-heads gave the shepherds and soldiers a much greater killing range than the simple bows of the Egyptians. But most terrifying of all were the expensive horses and chariots which could carry bowmen and spearmen swiftly into the fray to trample the screaming old Egyptian farmers and boys into the dust.

Without their fighting men to protect them, the Egyptians were swiftly subdued, mainly without a fight. With the Pharaoh and his army drawn away to Kush, the Amorite tribes of shepherds and their tamkarum generals merely filled in the Nile valley behind him with their troops. So, the Egyptians were not subdued by a ragtag bunch of poor shepherds but rather by numerous tribes of poor shepherds armed with the latest and most advanced weapons of the age and backed by professional soldiers and experts in military tactics. It was not simple shepherds alone who built the forts with the advanced fortification techniques that they introduced into Egypt. The shepherds had a lot of help. All it took was money, patience, planning and scheming ruthlessness, all of which the moneylenders of Babylonia had in abundance.

As the Egyptian historian, Manetho (~ 300 BC), wrote, as quoted by Josephus:

“Under a king of ours named Tutimaeus God became angry with us, I know not how, and there came, after a surprising manner, men of obscure birth from the east, and had the temerity to invade our country, and easily conquered it by force, as we did not do battle against them. After they had subdued our rulers, they burnt down our cities, and destroyed the temples of the gods, and treated the inhabitants most cruelly; killing some and enslaving their wives and their children.

“Then they made one of their own king. His name was Salatis; he lived at Memphis, and both the upper and lower regions had to pay tribute to him. He installed garrisons in places that were the most suited for them. His main aim was to make the eastern parts safe, expecting the Assyrians, at the height of their power, to covet his kingdom, and invade it. In the Saite Nome there was a city very proper for this purpose, by the Bubastic arm of the Nile. With regard to a certain theological notion it was called Avaris. He rebuilt and strengthened this city by surrounding it with walls and by stationing a large garrison of two hundred and forty thousand armed men there. Salitis came there in the summer, to gather grain in order to pay his soldiers, and to exercise his men, and thus to terrify foreigners.

“After a reign of thirteen years, he was followed by one whose name was Beon, who ruled for forty-four years. After him reigned Apachnas for thirty-six years and seven months. After him Apophis was king for sixty-one years, followed by Janins for fifty years and one month. After all of these, Assis reigned during forty-nine years and two months. These six were their first kings. They all along waged

war against the Egyptians, and wanted to destroy them to the very roots.” [214]

These invaders, Manetho called Hyksos or Shepherd Kings. But it was not against the growing power of Assyria that the Hyksos had built walls nor was it against the strong but relatively small Dynasty of Babylonia far across the Syrian Desert. It was for the protection of their loot that they built the fortified city of Avaris on the eastern Delta. Located on the Bubastic eastern arm of the Nile Delta, it offered both river transportation throughout Egypt and the Mediterranean Sea as well as a strategic location on the caravan routes leading out of Egypt.

Until the takeover of Lower Egypt by the Hyksos, most conflicts that the Egyptians had fought had been civil wars. These were mainly armies of conscripted peasants and artisans led by noblemen opposed each other. Or they had exercised relatively short raids and skirmishes in their campaigns south into Nubia to extend the southern borders of the realm. Or they had campaigned toward the east and west into the desert regions toward Libya. Large scale battles where the entire country was at stake was a concept new to the Egyptians. They had never fought such a war. However, for the moneylenders of Babylonia, subverting and seizing entire countries with the coordination of their guilds and extended families, was big business and business-as-usual.

Although the Egyptian historian Manetho translated the Greek word “Hyksos” as “king-shepherds” or “shepherd kings,” he was describing the obvious majority of the foot-soldiers of these people who were simple goat rustlers and sheep herders. Today the term “Hyksos” has come to refer to the whole of these people who ruled Egypt during the Second Intermediate Period of Egypt’s ancient history. But the word conceals the two basic divisions within this group, that is, the rulers and the ruled. Manetho was not describing their leaders who, true to form, remained a minority hidden behind those whom they ruled. He was describing the vast majority composed of stinking goat rustlers and sheep herders.

The Egyptian term, “Aamu” was used to distinguish the Hyksos from Egyptians. Egyptologists conventionally translate “aamu” as “asiatics”. Contemporary Egyptians during the Hyksos invasion called them “hikau khausut”, which meant “rulers of foreign countries,” a term that originally only referred to the ruling caste of the invaders. This is what the Egyptians called them but what did those invaders call themselves?

The Hyksos called themselves by the Hebrew word “Am” or “people” which is why they were called “Aamu” by the Egyptians. But there was another word that they were later called by the Egyptians. It is a word which you will soon begin to recognize. This word was “Apiru” which was applied by the Egyptians to the Egyptian class of peasant laborers and slaves. [215] Remember the name, “Apiru”, because you will see it again.

One of Manetho’s Hyksos kings called himself by the non-Egyptian title, “ank adebu”, which signifies “Embracer of Countries.” Why would someone who had usurped the throne of the pharaoh of Egypt call himself by such a far-reaching and grandiose title? Once Egypt was forcefully subjugated, this was not an apt title for the pharaoh of the country of Egypt. However, it was an apt title for one of the moneylenders from the tamkarum guilds whose financial tendrils embraced all of the countries of the ancient Near East. Such a title suggests that he was a representative of a great power which controlled more than one conquered kingdom, “embracing them” in the all-encompassing grip of usury and deceit, much like a modern banker embraces the governments of the modern world.

In addition, most of the Hyksos’ names were Semitic. Both the leaders and the ordinary shepherds had Canannite names which, according to the custom throughout the ancient Near East, contained the names of their gods, in this case, Semitic deities such as Anath or Baal. Or they had ordinary Semitic names like Sheshi, Maatibra, Ineni and Yaakov-her (that is, “Yakov” or “Jacob”). The Hyksos even named one of the towns that they established as the Aamu city of El-Yehudiya, a Hebrew name.

The actual population of the Hyksos was predominately Canaanite goat-rustlers and Amorite

sheep-thieves who were led and financed by their relatives, the Amorite moneylenders of Babylonia. They were all Semites and they all had only one object in mind, the looting of Egypt. This was followed by complete financial and commercial subjugation of all trade and industry within the country as well as the monopoly of all trade outside of the country. They were as single-minded in their greed as the modern day Hyksos who are presently looting and pillaging the nations of the world from New York, London, Hong Kong, Tokyo, Moscow, Tel Aviv and the other financial capitals of the modern world!

Certainly not all of the Hyksos were simple shepherds. Not only were they armed with the latest, the best and the most expensive of weapons – such as the newly introduced horse and chariot with spoked wheels, the advanced composite bow and those expensive copper and bronze swords and maces and battle axes – but they understood both military strategy and civil administration. Simple shepherds would not have had such knowledge, wealth or skills for such a feat. Their raid was not followed by those inter-tribal feuds which usually accompanied forcible settlement of a country by Semitic hordes from Arabia, all grabbing for whatever loot they could capture. This looting of Egypt was methodical and well-organized. After their victory, they did not break up into warring factions, like the early invaders of Palestine. The Hyksos must be credited with military and administrative experience, not possible among simple shepherds. They garrisoned strategic points, and maintained a standing army like the greatest of the kings. They brought with them military and administrative skills of a people who recognized the necessity for establishing a strong central government, something that ignorant tribes of wandering goat herders could not possibly have done without guidance. Only with advanced planning, financing and military strategy could Egypt have been defeated. And this help came from the moneylender guilds of Babylonia who organized and led the tribes of Amorite goat rustlers. Then, these Hyksos leaders sat their own fat asses down upon the throne of Pharaoh.

These Hyksos were all Amorites, Canaanites and other assorted Semites from the east of Egypt. But none of them were Jews because no Jews yet existed at that time in history. Their chief deity was the Egyptian storm and desert god, Seth, whom they identified with the Semitic storm god, Baal. From Avaris they ruled most of Lower Egypt and Upper Egypt up to Hermopolis. South to Cusae, and briefly even beyond, they ruled through Egyptian vassals. Vassals and front men and Egyptian puppet administrators did their dirty work. The tamkarum [merchant-moneylenders] of Mesopotamia well knew how to employ even the kings to do their bidding. But this was the first time that they had actually taken a throne for themselves. They lost no time in profiting from their investment.

After the initial looting and pillaging, and as the country was secured with armed camps and fortified cities, the tamkarum [merchant-moneylenders] chose one of their own as pharaoh. Thus began the Sixteenth Dynasty of Egypt with a Semitic non-Egyptian as the Pharaoh. It should be enlightening to Bible students to know that this 108 year rule of Egypt by the Hyksos was the time when the Old Testament stories about Joseph of Egypt took place. When you understand that the pharaoh and Joseph were both Hyksos, then you can better understand this part of the Bible. This area of Biblical scholarship is covered thoroughly in Volume II, The Monsters of Babylon. Though his story was carried out of Egypt when the Hyksos were finally defeated, it should be noted that the final form of the story of Joseph in Egypt was written in Babylonia nearly a thousand years later.

During their Hyksos occupation of Egypt, the tamkarum [merchant-moneylenders] began using a simplified hieratic Egyptian script in their writing to communicate with the Egyptians. Egyptian hieratic script had been used in parallel with the traditional Egyptian hieroglyphs since the most ancient times so it was written and read by all educated Egyptians. Gradually, this simplified script began to be used as a means of communicating between the Hyksos merchants and their mercenaries in a writing system that was suited to their Canaanite language. This is known as a proto-Canaanite alphabet.

This proto-Canaanite alphabet later developed into the Phoenician alphabet consisting of twenty-two letters none of which indicate vowel sounds. The names of the letters of the Phoenician alphabet are

the same as those used in Hebrew – unsurprising, since Hebrew is a Canaanite language. And the Hebrew alphabet is derived from the Phoenician alphabet. This should be remembered in later chapters when the relationship is understood between the Semitic Phoenicians, the Semitic Carthaginians, and the Semitic Hebrews, all speaking Hebrew and writing in a nearly identical alphabet.

Because the lineage of the Hebrew alphabet is so easily traced from Egyptian hieratic script and then to the Phoenician alphabet and then even later to the Hebrew alphabet, it reveals yet another lie of the rabbis. Those lying frauds claim that Hebrew is the original language of both God and of Mankind and they claim that God magically created the entire world from “holy” Hebrew letters. This was an easy lie for the rabbis to tell when the Old Testament was the only ancient book available to Medieval scholars and while the libraries of Mesopotamia and Egypt were still buried under tons of rubble. But in modern times, the ancient lies of the rabbis should not be so ingenuously accepted.

Anyway, the story of Joseph in Egypt took place during the Hyksos occupation. The pharaoh and all of the administrators including Joseph were all Hyksos. Joseph was most likely a Hyksos official who was in charge of enslaving and looting the Egyptian people. His relatives kept his story alive in their genealogies by writing it in proto-Canaanite on papyrus and later on parchment. Joseph’s story was later re-written by the scribes of Babylon a thousand years later when they assembled the various papyrus and parchment scrolls of the Torah for the purposes that you will soon discover.

For a nation of goat-rustlers living in desert regions away from water and clay, parchment became the writing material of choice since it was made out of calfskin, sheepskin or goatskin. Parchment is distinct from leather in that parchment is not tanned, but stretched, scraped, and dried under tension, creating a stiff white, yellowish or translucent skin. The finer qualities of parchment are called vellum. It is very reactive with changes in relative humidity and is not waterproof. Though it tends to rot in damp climates, it is quite durable in the desert regions of the Near East. Parchment was used in Egypt as early as the 4th dynasty in Egypt before 2750 BC so it was already available for use by the Hyksos.

With their domination of the Egyptian people and their control of the Nile trade routes, business attained an unprecedented importance during Hyksos rule. Under the stimulation of trade, Kush emerged as a prominent and flourishing kingdom with close ties to Asia and Egypt but not simply because the Hyksos tamkarum [merchant-moneylenders] did all of the trading. Kush was an important gateway through which goods entered Egypt through the trade routes leading east to the Red Sea as well as with the foot paths leading directly into the African interior. So, Kush became important to both the Egyptians who were secretly re-building their army as well as to the tamkarum [merchant-moneylenders] who sailed southward to trade along the Nile. Through Kush, the wealth of Africa was carried down the Nile to the trade routes of Palestine and beyond.

The Kush town of Kerma, for example, consisted largely of mud brick houses spread out along the river. It was the seat of a court near the third Nile cataract. The houses and accoutrements testify to a considerable affluence and taste for luxury goods. But the affluence was not that of Egyptian officials. Among the great assortment of clay seal impressions on pots, baskets and various other receptacles which have been excavated from the debris of Nubian Kush, the only names which appear on these seal impressions are those only of Hyksos officials but not Egyptian names.

During the greater part of the Hyksos period, the great trade routes were reopened. But all trade was monopolized by the Hyksos. Agriculture was promoted as a means for the Egyptian people to pay tribute to the Hyksos overlords. Since Egyptian grain was used by the Hyksos to buy the trade goods of other countries, the more that the Egyptian farmers could be forced to produce, the more the Hyksos could profit.

But by leaving the Egyptians with enough to eat after their tribute grain had been paid, meant that the Egyptians could also keep hidden all of their gold and silver jewelry and precious stones and golden statues of the gods buried in the sand and under the floors of Egypt. It may very well be that the story of

Joseph in Egypt masks the time when the Hyksos purposely took so much grain away from the Egyptians as to cause a seven years famine. In this way, they could force the Egyptians to dig up any of the hidden treasures that they had buried in order to buy grain from Joseph, the Hyksos grain minister, and from the Hyksos Pharaoh. Joseph and the Hyksos Pharaoh could get the hidden gold and silver of the Egyptians in exchange for food. And to whom else could the starving Egyptians sell their children other than to the international slave traders who were based in Babylonia and who sat on the throne of Pharaoh?

This is a situation where an overseer of grain production such as Joseph would have been a very important official in the Hyksos pharaoh's trade policies. And because the Egyptians were not Semites, whatever cruelties were visited upon them in the name of profits, were not ameliorated by any brotherly feelings of kindness or mercy. After all, the Semitic leaders of the Hyksos were the cruel tamkarum [merchant-moneylenders] of Babylonia. Although modern Jewish archeologists are lying when they claim that Hyksos rule was benign and beneficial for the Egyptians, we must listen to what the Egyptians, themselves, had to say about those times to get a truer picture of the situation.

As Manetho, the Egyptian historian, wrote:

“After the Hyksos had subdued our rulers, they burnt down our cities, and destroyed the temples of the gods, and treated the inhabitants most cruelly; killing some and enslaving their wives and their children.... They all along waged war against the Egyptians, and wanted to destroy them to the very roots.” Again, for those who study the Bible, this vicious Semitic practice of genocide can also be recognized in the stories of Joshua. But more about this in Volume Two, The Monsters of Babylon.

Manetho's reference to a carnival of destruction is confirmed by the inscription of Queen Hatshepsut of the Eighteenth Dynasty, who declared:

“I have restored what was cast down.  
I have built up what was uncompleted  
Since the Asiatics were in Avaris of the north land  
And the vagabonds were among them,  
Destroying buildings while they governed, not knowing Ra.”

But whether you believe the Egyptians, themselves, or the modern Jewish liars, one thing is clear, trade and the looting of wealth was the major goal of the Hyksos.

Egypt had plenty of grain, beer, bricks, flax and hemp, lamp oil from kikki seeds and later from olives, hippopotamus and elephant ivory, ostrich feathers and eggs, leopard and lion skins, dates, precious stones, artifacts such as sarcophagi and statues, amulets, rings and scarabs, beads made from faience, weapons, jewelry, mirrors, linen, fine veils; mats, ox-hides, ropes, lentils, dried fish, papyrus paper, silver and (from the Nubian mines and alluvial deposits) large quantities of gold. These trade goods plus the over two thousand years of accumulation of gold and precious stones in the temples and tombs of Egypt, gave the tamkarum [merchant-moneylenders] plenty of loot in their rape and exploitation of Egypt. And once the Egyptians had been starved for a long enough time, they dug up their buried wealth and gave their gold and their children to the Hyksos in exchange for bread.

But where did all of the wealth of Egypt go? Rather than bulky statues and art objects, it traveled most easily melted down into bullion and transferred to their relatives and business partners in Babylonia. It did not go to the kings of Mesopotamia since the Hyksos invasion was a private, corporate enterprise. It went to the trade guilds and tamkarum [merchant-moneylenders] partners doing business in those kingdoms. But also, much of this wealth flowed into the coffers of the Semitic moneylender guilds of the cities of Canaan such as Sidon, Kadesh, Acre, Byblos, Arwad and Tyre. These were sea ports. Once the Hyksos were finally expelled from Egypt, it was to these seaports controlled by their Semitic relatives and by the tamkarum [merchant-moneylender] guilds that many of them fled. Most of the rest

of the wealth was carried off by the goat-rustlers into the wilderness of Palestine and Sinai.

Finally, after more than a hundred years, the Egyptians were able to secretly arm themselves for rebellion. When, under Pharaohs Seqenenre and Kamose, the Thebans began to rebel, the Hyksos pharaoh Auserre Apopi tried unsuccessfully to make an alliance with Kush but it was too late. The Negro Kushites had had enough of the Hyksos. Originally, the Negroes of Kush had been inveigled to join forces with the Hyksos in order to draw the Egyptian armies south into Upper Egypt so that the Hyksos invasion could enter from the north. But after more than a hundred years of being swindled out of their trade goods by the greedy tamkarum merchants, after being dispossessed of their wealth and property with loans-at-interest, and after experiencing the greed of the moneylenders first-hand, rather than join forces with the Hyksos, the Negroes preferred to join forces with the Egyptians to chase the Hyksos out of Egypt.

Originally, the moneylenders had used Secret Fraud #20 on the Negroes of Kush: "Champion the Minority so that they dispossess the Majority of their wealth and power, then swindle the Minority out of that wealth and power." They had helped the Negroes to attack and loot Egypt. But once the moneylenders had control of the country, they used the Sumerian Swindle to defraud the Negroes of everything. This would be a recurring theme throughout history as the tamkarum [merchant-moneylenders] betrayed their allies by becoming "friends" with the enemies of their allies. And then, once their allies had been destroyed, they would betray their new friends by making alliances with the enemies of their new friends. It was a constant pattern of perfidious friendship followed by betrayal that would be a mark of these tamkarum [merchant-moneylenders] right up into modern times. You will see this system repeated in both Volume II, The Monsters of Babylon, and in Volume III, The Bloodsuckers of Judah.

Once again, the Hyksos and their leaders, the tamkarum [merchant-moneylenders] of Babylonia, had made themselves the most hated of people. Once the Negroes of Kush understood what lying and greedy betrayers the Hyksos merchant-moneylenders were, they joined forces with the Egyptians. Large numbers, but not all, of the Nubian bowmen fought the Hyksos under the command of Kamose. However, Nubia, in general, still feared Egypt and refused to fight.

This time, the Egyptians did not have the disadvantage of inferior weapons. When they rebelled against the Hyksos, they did so armed with their own chariots and horses, their own composite bows and their own bronze maces and arrow heads. But where did they get them? The bronze and copper swords, axes and maces they could manufacture themselves by recycling the copper already in their possession as well as from the copper deposits that were within reach of their trade routes through Upper Egypt to the Red Sea. Of course, because of the vastness of the deserts none of the trade routes except those which were guarded by the Hyksos at the Delta could be effectively patrolled. So, the Hyksos patrols were outnumbered and outflanked in this regard and the Egyptians could smuggle whatever they needed.

The chariots were of their own manufacture. The Egyptians took the basic design of the Hyksos chariot and improved upon it. They moved the axle from the center to the back of the platform for better balance, speed and maneuverability. The platform floor, they made out of leather for lightness and less work for the horses and as a shock absorber so the archer was more stable. They replaced the Hyksos four-spoked wheel with a stronger, six-spoked wheel. And they designed a U-joint between tongue and chariot for greater control and less drag for the horses. With archer and driver, this much-improved Egyptian chariot could attain speeds of twelve miles per hour.

The composite bows they could also make for themselves once they had the design secrets. And these secrets were obtained both by reverse engineering and buying them from the Babylonian traders who sailed from Babylon, around Arabia and into the Red Sea ports on the African Coast. Anything that they needed, including horses and the knowledge of horse-breeding, they could buy from one or more of the tamkarum [merchant-moneylenders] families of Babylonia and pay for it with Nubian gold. Although it took the Egyptians 108 years before they could expel the Hyksos, within those 108 years they

bought and bred enough horses and traded for and manufactured all of the weapons and chariots that they needed.

When they were armed and ready, Thebes rebelled against the Hyksos. The Theban revolt spread northward under Pharaoh Kamose, and about 1550 BC Avaris fell to his successor, Ahmose (1550-1525 BC), founder of the 18th dynasty, thereby ending 108 years of Hyksos rule over Egypt.

Avaris, the stronghold city of the Hyksos located on the east side of the Delta, was heavily fortified. The site of the city covered about two square kilometers, plenty of area for the thousands of Hyksos who sought refuge there. Modern archeological excavations reveal that it had a Canaanite-style temple, Palestinian-type burials, including horse burials, Palestinian types of pottery, and quantities of their superior copper weapons. It was a well-developed, international center of trade. Artifacts included goods that were produced from all over the Mediterranean world including a temple with Minoan-like wall paintings similar to those found on Crete at the Palace of Knossos.

Pharaoh Ahmose led his army in a water-borne attack. Powerful as the city was, it could not withstand a protracted siege. The battering ram had not yet been invented. It would be another 700 years before the Assyrians would use that instrument against city walls. But because the Hyksos were surrounded and trapped, it would be a simple tactic to starve them out and kill them all. But Pharaoh Ahmose had all of Egypt plus Kush and Nubia to pacify and did not want to be entangled with a prolonged siege in the Delta. To do so, would keep his army laying siege in the north leaving the Negroes of Nubia free to pillage Egypt in the south.

As Manetho wrote, "The shepherds had built a wall surrounding this city, which was large and strong, in order to keep all their possessions and plunder in a place of strength. Ahmose attempted to take the city by force and by siege with four hundred and eighty thousand men surrounding it. But he despaired of taking the place by siege, and concluded a treaty with the Hyksos, that they should leave Egypt, and go, without any harm coming to them, wherever they wished. After the conclusion of the treaty they left with their families and chattels, not fewer than two hundred and forty thousand people, and crossed the desert into Syria." This 240,000 Hyksos is about one-third of the number that was claimed in the Book of Exodus as having escaped from Egypt. But whatever the number, they divided into four unequal groups and went on their separate ways.

Thus, the Shepherd Kings of Avaris – these "Aamu", these "Apiru", these "Hyksos" – were able to escape Egypt and, according to the terms of the surrender, they were allowed to take all of their loot with them. With whatever silver and gold that they could carry away, some of the Hyksos escaped into Moab and Sinai, returning to the previous occupations of their forefathers as sheep herders and goat rustlers. In the pre-Canaanite writing that they had learned, they recorded some of their desert journeys on parchment scrolls along with their genealogies.

Other of the Hyksos turned southeast toward Arabia and there they wandered about in the wilderness of Sinai for forty years with their goats and sheep for company. These, too, recorded on the parchment scrolls genealogies and tales of how they had stolen the Egyptian gold and silver and gotten away with it.

A large number of the Hyksos, speaking their Canaanite dialect and writing on parchment with their Egyptian-derived, Canaanite alphabet, moved back to the cities of their ancestors, the coastal cities and towns in Canaan. There, they used their loot and their family connections to begin the seafaring businesses as a people who have become known to us as the Phoenicians.

The few Hyksos who had been captured in the Delta region were enslaved and kept in bondage in Egypt even while those Hyksos who had been besieged at Avaris were allowed to leave. As slaves and peasant workers, they were called by the Egyptian name of Apiru. But this name would take on a very different meaning later.

Those tamkarum [merchant-moneylenders] who took the desert trade routes through Syria

or the sea routes around Arabia and thus back to Babylon, took with them collections of papyrus and parchment copies from the temple libraries of Egypt. Many of these Egyptian masterpieces had already been carried off to Babylonia during the 108 years worth of looting of the country. But before the fall of Avaris, both the original as well as copies of the literary treasures of Egypt had already been deposited in the private libraries of Babylonia. Besides the wisdom literature of Egypt, these included the records of Joseph, the Hyksos minister of the grainery under the Hyksos pharaoh of Egypt.

One other Egyptian cultural oddity that the tamkarum [merchant-moneylenders] took with them was the practice of circumcision. The Egyptian nobility first began using circumcision as a way of increasing their sexual promiscuity. With numerous wives and concubines, they spent much of their leisure time in sex-play. So, the removal of the protecting covering of the head of their penises gave them a constant stimulation and an erotic propensity that kept them quite busy in their harems. Since much of Egyptian society went about either naked or wearing see-through linens in the hot weather, the practice of circumcision became suffused throughout the society and not just restricted to the upper classes. So, when the tamkarum [merchant-moneylenders] took over Egypt, they not only usurped the throne of Pharaoh and prayed to the Egyptian gods-in-residence but they absorbed this Egyptian sexual perversion as well. Even after they had returned to Babylonia, this private mutilation was restricted to those moneylenders who had been members of the Egyptian expedition and was not diffused into Mesopotamian society.

Circumcision suited the sex-fiends among the Babylonian moneylenders quite well. It gave them the increased erotic stimulation that they enjoyed with their many male and female slaves. Since it was not practiced in Mesopotamia, it provided them with a way to secretly mark themselves as members of the same secretive, family-based tamkarum trade guilds who had cooperated in the looting of Egypt without the knowledge of the Mesopotamian kings. Circumcision was not like a tattoo or some other distinguishing mark that could be used by a spy to infiltrate their trade organizations. It was something not readily acceptable to an adult. It was permanent. And it could be kept hidden unless necessary for trade guild identification. Circumcision became at first a distinguishing mark of those guild members who had lived in Egypt. But as its increase in sexual stimulation became better known among the perverts of Babylonian tamkarum [merchant-moneylender] guilds, it became a distinguishing mark of their secret fraternity that separated them from competing guilds.

Circumcision played no part in the religion of the Sumerians, Babylonians or Assyrians, and the practice seems to have been exclusive to the West Semites and the Egyptians. It is interesting, however, that a stone model of a phallus, evidently used in some cult, found at Tepe Gawra (near Nineveh) in a stratum datable as contemporary with the Proto-literate period, is circumcised. This may be the result of early West Semitic influence at Tepe Gawra, and certainly proves that circumcision as a religious practice in the ancient Near East long ante-dated Moses or even Abraham. <sup>[216]</sup> Thus, circumcision was not something new that identified a Jew but it was something far older than Judaism. It was incorporated into the Semitic cultures of the Hyksos and their Babylonian merchant-moneylender financiers because it was a form of phallus worship that suited the pimps and sex fiends of Babylonia and the goat-rustlers with their many wives.

Once the Hyksos had been allowed to leave, taking with them Egyptian silver and gold ornaments and treasures, the Egyptians razed Avaris to the ground. Ahmose led his army south by boat to attack and once again subjugate the Nubians. Thus, he completed the conquest and expulsion of the Hyksos from the delta region, restored Theban rule over the whole of Egypt and successfully reasserted Egyptian power in its formerly subject territories of Nubia. He then reorganized the administration of the country, reopened quarries, mines and trade routes and began massive construction projects of a type that had not been undertaken since the time of the Middle Kingdom. This building program culminated in the construction of the last pyramid built by native Egyptian rulers. Ahmose's reign laid the foundations for

the New Kingdom, under which Egyptian power reached its peak. His reign is usually dated to about 1550–1525 BC. But like all dates from ancient times, is not exact and always open to re-calibration from new discoveries.

Even with this new era in Egyptian history, money was not used and the un-Egyptian concept of interest-on-a-loan and debt-slavery was still unknown in the New Kingdom. The entire Egyptian civilization that has always been and is today a wonder of the world, was developed without the use of money. So, even after the Hyksos were chased away, the Egyptians still bartered among one another and lived life to please the gods with prayer and humility. The ancient way!

Even under the Hyksos, the Egyptians did not need money because the Egyptians were forced into vassalage where they worked for the invaders and paid tribute in the form of grain and handicrafts. All wealth and all business was monopolized by the Semites while the Egyptians were lucky to get their daily loaf of bread and beer ration.

But even with the huge profits from their Egyptian investments, the moneylenders of Babylonia had a problem. Vast though their wealth was, they only owned a small portion of the entire world. The fortunes that they had accumulated were too easily lost through wars not of their own making and through the attrition by business partners taking shares from the total fortune and afterward becoming their competitors. Once their Hyksos minions had been scattered, instead of gathering the entire wealth of Egypt into their own treasury as they had planned, much of the total fortune had been carried off into the wilderness. Some of it had been safely carried back to the investors in Babylonia, but most of it was carted off to the Canaanite cities and used by competing tamkarum [merchant-moneylender] guilds to finance the Phoenician empire. Though the moneylenders of Ur and Babylon had made vast fortunes, they had seen equally great fortunes slip from their grasping fingers.

Now that the bands of Hyksos goat rustlers had been scattered into the deserts, now that the troops of mercenaries had been disbanded and had returned to their Canaanite towns, now that the leaders of this rabble had moved their wealth to the coastal cities and hilly country of Canaan, now that everybody had taken what they could carry away from Egypt and had set up their own domiciles and petty kingdoms, what was left for the Babylonian moneylenders? True, they had gained huge fortunes but in their limitless greed and demonic cunning, they had also seen huge fortunes go to others, fortunes that they considered their own rightful due.

While it has been said that the Semitic nations – Amorite, Hebrew, and Arab – never invented anything and that they assimilated all the elements of their cultures from other people, this is not entirely true. The clever skills of money manipulation and the enslavement of Mankind through the power of money and deceit, was a fine art and science that had a wholly Semitic source even though it was based upon the non-Semitic Sumerian Swindle.

Though their skills at secrecy and subterfuge were great, the moneylenders of Babylon and Ur had found a flaw in their schemes. They knew how to enslave Mankind through usury and finance; they knew how to use their swindled wealth as a lever for blackmailing kings and administrators; they knew how to use wine and women and homosexual filth and gambling for debauching the virtuous and cheating the people; they knew how to remain safely in the background while pulling the money-levers that controlled society; they knew all of these things. But instead of a steady rise in their fortunes, they had time and again seen their careful planning dashed to pieces through no fault of their own. Enemy kings fighting wars for supremacy and the competition from opposing tamkarum [merchant-moneylenders] guilds had time and again destroyed their fortunes and their properties. The patriarchs of the tamkarum guilds could see the impediments to their fortunes, but finding a solution to those problems was difficult.

In addition, even the members of their own families had divided loyalties through their devotion to a variety of gods. Sons and daughters and other close relatives of their extended business families, who should have been working for the enrichment of the entire tamkarum family and guild, often gave

away their share of the fortune to the temples of Marduk or Sin or Nabu or Ishtar. Thus, the wealth of the merchant-moneylenders was often diverted and siphoned away to the temples and to the priesthods. In fits of religious piety, trusted relatives and business partners, whose eyes were upon the eternal gods rather than upon the infernal accounting books, gave away fortunes to the temples, fortunes that diminished the total family wealth.

Because of this loop-hole in their schemes, much of the wealth of the tamkarum guilds of Babylonia had been diverted into the private fortunes of selfish relatives and business associates or given away to the temples, never to return. The leverage of great wealth and the industrial economy of scale had there-by been dissipated, creating a weakness in comparison with the other tamkarum guilds, guilds that would ruthlessly and instantly capitalize on any financial weakness. The moneylenders' total corporate power was diminished simply because greedy partners and stupid relatives had cashed out and had taken their cash with them, thereby reducing the total buying power of the family and the guild. Such relatives as these drained away finances and made a large and successful guild into a less powerful and a poorer one. Such relatives and partners as these broke two of the Secret Frauds of the Sumerian Swindle. Secret Fraud #8, "Large crime families are more successful than lone criminals or gangs; international crime families are the most successful of all." And Secret Fraud #9, "Only the most ruthless and greedy moneylenders survive; only the most corrupt bankers triumph." To end such losses of treasure, the moneylenders needed to devise a plan that would keep their numerous relatives and their business partners loyal to them more than they were loyal to the gods.

In addition, there was the ever-present threat of the confiscation of their treasures by the kings. How could the tamkarum [merchant-moneylenders] keep their bullion out of the hands of the kings and safely hoarded in their own private treasuries?

The Sumerian Swindle gave the tamkarum [merchant-moneylenders] the wealth of the entire world for free. What the scheming moneylenders of Babylonia needed, was to figure out a system where they could gain wealth and permanently keep everything for themselves without the kings making any claims or their relatives giving everything away. They needed a system where they could own more than just a single country, a system where they could own the entire world and all of the people in it. They could not do it alone because owning the entire world requires willing help and obedient servants. As experienced master criminals with the limitless riches that the Sumerian Swindle had provided them, they knew that they could only trust relatives and guild brothers. The question was, how could they keep their relatives and their guild brothers loyal to their own secret ambitions without actually telling the secret? How could the moneylenders prevent their relatives in their devotion to the gods from absconding with both wealth and loyalty?

But above all, how could they keep the profits of their swindles away from the eyes of the People and out of the hands of the kings? If the People saw how very wealthy the tamkarum [merchant-moneylenders] were, they would stop paying their debts and demand a refund. If the kings could confiscate their wealth at will, then what was the use of hoarding anything? So, they needed to develop some other system to make the Sumerian Swindle perfect.

But for now, let's leave the Babylonian tamkarum [merchant-moneylenders] counting their loot and scheming their schemes in Babylon and Ur. And let's leave the Hyksos waiting for us in the coastal towns and hill country of ancient Palestine of 1520 BC. Pharaoh Ahmose had allowed the Hyksos to escape from Egypt along with all of their loot as a means of getting rid of them. He wanted to save time and to avoid more bloodshed that would have inevitably resulted if the siege of Avaris had been prolonged. So, we shall leave those Hyksos scuttling around Canaan and turn back the clock by about 75 years to where we left Babylonia in 1595 BC at the very beginning of its fall from glory. The Kassites had rushed in to fill the vacuum left by the conquering and quickly withdrawing Hittites while directly to the north of Babylon on the Tigris and Euphrates rivers, was the kingdom of Assyria, the next great empire.

# Chapter 7

## The Assyrians and the Goat Rustlers

Before studying the Assyrians, we should again consider the international influence that was suffusing the entire ancient Near East. This influence upon all of these societies was felt by the Hittites, Hurrians, Mycenaeans, Mittani, Assyrians, and Babylonians as a constant need to fight over loot and to force others into paying tribute.

As you can probably understand by now, the money lending mechanisms of the Sumerian Swindle create war. Or more accurately, the moneylenders who practice the Sumerian Swindle create war. The reason for this is that while a loan is real – that is, real silver or real grain – the actual interest on the loan is a phantom. The interest on a loan is an arithmetical delusion of claiming and believing that more can be created out of less. The delusion and the fallacy is that numbers are the same as physical goods and by multiplying numbers, you can alchemically create more physical goods. Charging interest-on-a-loan, is a form of magical sleight-of-hand, a mere juggling of numbers and account books. But instead of a magician pulling a rabbit out of a hat, the moneylender pulls money out of your pocket.

Just as it does to the modern fool who borrows on their credit cards and borrows from the swindling bankers, the numbers all make sense mathematically; one shekel on loan at fifty percent interest equals a shekel and a half in return. Yes, that is true for numbers written on a clay tablet or on parchment or on papyrus or on a computer printout. The math is all correct and true in its pristine intellectual perfection and theory. But the numbers are only true on paper; they are not necessarily true in the physical world. Mathematics can be used to describe the physical world just as written words can be used to describe the physical world; but neither the numbers nor the words are the physical world.

No matter the simplicity or the complexity of the problem, the biggest difference between the mathematics of the scientists and that of the moneylenders is this. When a scientist's math doesn't accurately solve the problem, he honestly tries to find where the errors were made and to correct them. But when a moneylender's or a banker's math doesn't solve the problem, he lies and cheats and swindles and betrays so that the numbers still create a profit. Business math is, by its very nature, a swindler's math.

Juggling the books in science or engineering creates errors because mathematical measurements are identically related to physical objects and energies. An error in either the math or the engineering, shows up in its complimentary science. That is, both the mathematics and the physics must be correct and in harmony; but one of them cannot be correct alone while the other is in error. If either the math or the physical entity are not correct, then the scientist tries to find out why and to find out where the error is.

But juggling the books in money lending and banking and business has a long tradition because interest calculations are inherently felonious. The calculations of interest-on-a-loan create a mathematical swindle which is easily proven. But because it also creates a huge profit for its dishonest perpetrators, the swindle is also feloniously hidden. Using science and math, the scientists promote truth and precision. Using business and math, the businessmen promote deceit and larceny. This is how "it has always been."

In the physical world, you can calculate the orbit of Neptune's moons and the number of atoms in a drop of water and the exact yield of energy from an atomic reaction and the precise stresses on a skyscraper's steel beams, but you can never create more of anything by charging interest-on-a-loan. That is the clever deceit of the Sumerian Swindle. The moneylenders claim that usury gives a real result because they have the arithmetical numbers on paper to "prove" it. But the credit calculations of a banker

are a delusion. Among all people, the bankers and financiers are liars and swindlers and criminals by profession. Their mathematics are no more able to create physical things from interest-on-the-loan than Newtonian physics is able to calculate the orbit of an electron around a banker's grundle. In the physical world of real things, it is totally impossible to charge interest-on-a-loan and to get back more than was loaned without eventually running out of physical things to get back.

Yes, you can write an infinite number of calculations on paper proving that charging-interest-on-a-loan produces an infinite amount of profits. But this physical world is not infinite. The entire planet is finite. There is a limited amount of rock, of ocean, of air, of silver, of gold. So, if you try to apply arithmetical calculations that approach infinity to a physical world that is finite, you will fail. It does not compute. It is impossible. But because it is a swindle, the bankers insist that it is their "right" to not only demand the impossible but also to steal people's property when the People cannot pay the impossible. All banking and money lending is a swindle and all bankers are criminals. The only reason these criminals have succeeded in betraying the People for so many millennia is because they have conspired with secrecy and falseness to protect their swindle from discovery. The People are swindled and betrayed because they erroneously assume that the moneylenders are honest businessmen simply because they "have always been here." The money lenders have not always been here; nor have they ever, ever been honest.

You can put the entire planet out on loan, but no matter what the numbers claim, there is no way that you can get a planet and a third back in profits. You can put the entire wealth of a nation out on loan. At the Babylonian rate of 30% interest, it is physically impossible to get back 130% no matter what the numbers on the clay tablets say – impossible, that is, unless you cheat. Although anyone can make 130% look real in an arithmetical equation by merely multiplying the numbers, try though you may by waving a magic wand over a shekel of silver, praying over it, demanding and cajoling it, showing it to your ledger book that claims that it should turn itself into a shekel-and-a-third, or beating it with your fists, it is no use whatsoever. That shekel of silver cannot grow into a shekel-and-a-third to satisfy the moneylender's numbers, unless you can steal someone else's silver. Only by stealing silver from someone else or from somewhere else, can the loan numbers be satisfied and the books be balanced.

Because of the stupendous size of the Swindle, the ancient bankers knew that by charging interest-on-loans that over time, eventually, the People would have to give the moneylenders the entire world as well as their own lives as debt-slaves. The moneylenders have practiced Secret Fraud #14 for the past five thousand years: "Anyone who is allowed to lend-at-interest eventually owns the entire world."

Once again remember that it was those who could read and write and calculate interest amounts who made their profits from the labor and sweat of the common man who was illiterate. So, it was a great advantage to the moneylenders to keep the people ignorant. Over the centuries, as the People began to understand how they were being defrauded through lending-at-interest, the moneylenders found that any such stirrings of dissatisfaction and rebellion and calls for "reform" were most effectively squashed using murder, the tyranny of enslavement and the chaos of war.

If the People could be physically defrauded and enslaved and clapped into irons before they realized their danger, then all is well for the moneylenders and bankers. Once the people were enslaved, they were powerless to do anything about their losses. And while they were being gradually swindled of their goods and freedoms, it was absolutely imperative for the moneylenders to keep the people stirred up and in a state of fear and anxiety so that they would not have the opportunity to figure out the real cause of their problems. The People would not be thinking about beating and hanging the bankers if they were kept running about under a hail of sling stones and flaming arrows.

Because the money lenders and merchants profit so enormously from their frauds, they had the money enough to hire mercenaries, assassins, trouble-makers, rumor-mongers, and seducers to make sure that there was always a controlled level of chaos in society. When the People are sufficiently

worried and stressed from rumors of war and manufactured crises, they don't have the leisure to think of anything besides survival.

But enslaving the entire population was also impossible because that left no one able to pay the moneylenders. There had to be a social class of the very wealthy to buy the goods offered by the merchant-moneylenders. Slavery had its limits both as a means of collecting on the debt as well as for its use in terrorizing the People. As long as Society had enough circulating wealth to buy the debt-slaves, the moneylenders could profit from their swindle. But when the interest payments became so high that no one could afford to buy anything because all of their money was going to the bankers as debt-service, or when the rich were over-supplied with slaves and no one wanted to buy them from the moneylenders' slave markets, then the entire Sumerian Swindle became paralyzed. There had to be both poverty-stricken slaves and excessively wealthy awilum [Haves], as well as the chaos of war, in order for the Swindle to operate smoothly and profitably.

Through a continuing repetition of inflation and depression cycled back and forth, ad infinitum, the moneylenders could obtain all of society's wealth like a snake swallowing its prey. First chewing on one side and then on another side, little by little, back and forth, the bankers could swallow the entire country into their vaults and ledger books. They could profit from both inflation and depression. And so, they promoted first the one and then the other and back again while hiding their profits behind a hypocritical sham of "suffering from a downturn in business."

However, one danger to the moneylenders was (and is) the rise of a middle class. A well-fed middle class provides leisure and an opportunity for thinking men to ponder the causes and cures of social and political ills. While a middle class provides a storage place for silver diffused throughout society during times of prosperity, such a silver-absorbing sponge needed to be squeezed out on a regular basis so that the Peoples' hidden hoards and rainy-day savings of silver could once again cascade into the bankers' hands. Once the People are given an opportunity to prosper, ruthless application of Secret Fraud #11 of the Sumerian Swindle is the tamkarum's [merchant-moneylender's] standard tactic: "Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished."

A middle class also provides potential competition because the ambitious and the moderately wealthy members of the middle class can discover ways to invest their small money to increase their wealth. That would also increase the number of businessmen among the wealthy awilum [Haves], creating competition resulting in a drop in prices and in profits among the already existing tamkarum [merchant-moneylender] class. But eliminating competition by creating monopolies, had always been a top strategy of the moneylenders and merchants. They adhered to Secret Fraud #7: "Monopoly gives wealth and power but monopoly of money gives the greatest wealth and power." The moneylenders profited most when the very rich ruled over the very poor without the competition from a well-fed and educated middle class because the Sumerian Swindle was only successful as long as the People did not know that they were being defrauded. Thus, the moneylenders preferred to destroy any middle class so that only the "Haves" and the "Have-Nots" existed.

A middle class is also useful from whom interest can be swindled from loans and to whom merchants can sell their goods at a handsome profit. As long as they are dependant upon the moneylenders, an indebted middle class is a source of huge profits, as can be seen in modern times. But once the wealth of a middle class reached a point of being wealthy enough to be independent from the moneylenders, they would have to be destroyed, impoverished and enslaved. No competition from outside of the tamkarum [merchant-moneylender] guilds could be allowed if the moneylenders and merchants wanted to maintain their extremely high profits, profits that gave them luxury and power over kings.

Also, a middle class is only useful to the moneylenders as a market for real estate and other goods

as long as they buy it on credit. But once they have acquired enough property to pay off their loans and to put themselves into the upper classes; and (through their hard work) once they have acquired enough cash so as not to require loans from the moneylenders, then they become independent from and competitors to the awilum [the Haves]. Once enough of the middle class has paid off their property to become property owners rather than mere debtors, then the middle class has to be destroyed. They could not be allowed to keep what they had worked so hard for and earned. If the middle class property owners could be subjected to emergencies and social stresses, then those property owners who had purchased their homes and farms at interest from the moneylenders at a high price, out of desperation would either sell back to the moneylenders those same homes and farms at a low price or else lose them in foreclosure.

Creating poverty for others was the moneylenders' guarantee of maintaining all wealth for themselves while crushing the People beneath their feet. This was again Secret Fraud #11 of the Sumerian Swindle: "Dispossessing the People brings wealth to the dispossessor, yielding the greatest profit for the bankers when the people are impoverished." Not only are the poor easily enslaved but all of their property is, out of their extreme desperation, cheaply purchased and easily swindled.

Throughout Mesopotamian history, slavery and the fear of being enslaved for debts, provided the necessary terror to induce debt payments to the bankers by both the rich and the poor. Excessive wealth was only necessary among the awilum [the Haves] so that they could buy the debt-slaves and the luxury goods imported by the tamkarum [merchant-moneylenders]. Thus, the "Haves" always had their best interests served by the merchant-moneylenders since the merchant-moneylenders were members of the same awilum [Haves] social class. Even so, the wily merchant-moneylenders always profited the most since they were the sellers and the "Haves" were the buyers of all slaves and all imported items.

So, during the rise of the Assyrian Empire, the Assyrian moneylenders began to expand the Sumerian Swindle into its most advanced level of corruption, that is, the banker's swindle known in modern times as the "business cycles of boom and bust". We modern people experience it today and accept it because "it has always been here."

Times of plenty and times of dearth could be manipulated by the moneylender guilds simply by lending or hoarding silver and lowering or raising interest rates simultaneously across all of Mesopotamia. Low-interest and zero-interest loans to the rich created richer awilum [Haves]. Any reduced profits were made up by making high-interest loans to the poor. Since there were always more muskenum [Have-Nots] than there were awilum [Haves] then the profits were always greater by lending at low-interest to the rich who didn't need the money while lending at high-interest to the poor who needed money the most. Those who were poor enough and desperate enough, would accept the highest loan rates for just a temporary respite from their grinding poverty. Being poor and illiterate meant that they could not understand that their thumb print on the wet clay tablet guaranteed that the moneylender would have them in slave's shackles at the end of the loan period no matter how hard they worked under the hot sun from dawn to dusk.

In Assyria, times of plenty were arranged so as to increase commerce and thus profits. Prosperity always threw the People into euphoric celebrations of their new wealth and freedom from want, causing them to over-indulge in happiness and full-stomachs and excess, all of which required loans to support their celebrations and land purchases. During such times, business was good for the money lenders.

Because the tamkarum [merchant-moneylenders] controlled the price of grain and were constantly lowering the cost of labor through foreign immigration, the muskenum [Have-Nots] were kept in a constant and desperate state of inescapable poverty. Such poverty enriched the awilum [the Haves] since both cheap labor and desperate borrowers were the result. Yes, the moneylenders were wealthy but their wealth was built upon the Sumerian Swindle. The tamkarum [merchant-moneylenders] were all criminals.

As [Assyria](#) began to throw off its inferior status to Babylonia as well as to the Hittites, the

scheming tamkarum [merchant-moneylenders] simultaneously began to solve their problem of too many slaves and not enough buyers. When the total wealth of a country is held by and owed to the moneylenders, resulting in not enough silver to pay off the loans, the only way to keep the Swindle moving and producing more profits for the moneylenders is to induce the People to steal silver and gold from other people and to give it to the moneylenders. In other words, the only alternative to enslaving and impoverishing the entire populace was to send that entire populace away to war. Through war, the bankers could suck into their closed system of parasitic finance the outside sources of silver and gold that would keep the Sumerian Swindle afloat. Since it was impossible to ever have enough silver in the country to pay both the principle and the interest on loans, then silver from some other country had to be stolen in order to balance the books by injecting real silver into the void left by the fallacious, phantom arithmetic of the Sumerian Swindle.

By calculation, 100% of the wealth of a nation loaned out at 50% interest could only be repaid by taking back the original 100% principle from the nation plus the 50% interest from some other nation. Through moneylending, the bankers would first rob their own people. And when their own people became too impoverished to pay the interest (debt-service), then through warfare the moneylenders would force neighboring countries to pay that interest by robbing them of their silver.

In addition, the Assyrian moneylenders found that war killed off large numbers of land-owners. The starving and desperate widows and orphans would sell their farms and properties cheaply. And those farms that were vacant and abandoned because the owners had been killed in war could be cheaply acquired merely by paying the back taxes on the property. With good farm land bought cheaply, the tamkarum [merchant-moneylenders] found that they could profit from war by selling these vacant farms to foreigners at high prices. Thus, the moneylender became the ultimate parasite who not only sucked the health and wealth out of his own people but in the end killed his People and then immigrated in foreign victims from other countries so that he could next parasitize them. This is “how it has always been,” the moneylender is a parasite who sucks the vitality of Society.

As the wealth of foreign nations was seized as a trophy of war, this injected circulating bullion into the moneylenders’ international system of fraud. What silver and gold that was not directly paid to the moneylenders as debt service remained in circulation among the People as bullion that was spent into the tamkarum [merchant-moneylenders] network of family and guild monopolies such as luxury imports, real estate, beer taverns, brothels, gambling hells and slave markets. Through their interlocking businesses, the merchant-moneylender guilds cast a wide net that caught all monies circulating in the ancient Near East. For the above reasons, with the merchant-moneylenders operating from behind the scenes as advisors and spies and financiers of the king, war became the major business of Assyria.

As we look into the history of Assyria, please understand and remember that because the Sumerian Swindle is a deceitful and dishonest scam, it can never be administered by honest men. Although they strive to appear to be honest businessmen, banking and moneylending are intrinsically dishonest and criminal enterprises. The ones who controlled it in ancient times as well as those who control it in modern times, were and are the most evil and the most corrupt creatures in all of society no matter how nice they look wearing fancy clothes and while pretending to be honest. How could these old devils be anything other than criminals when taking callous advantage of the weak and the poor, enslaving entire families, pimping out innocent boys and girls, operating prostitution, alcohol, gambling, pawning of goods, smuggling, tax evasion, combined with the beating and murder of those who could not pay the larcenous debts and sending off millions of people into the hell of war? How could such evil creatures be “honest businessmen”? But this was all part of being a moneylender. This most evil of all occupations is the same today as it was then. The bankers and financiers and merchants today are nothing but criminals and traitors to all of Mankind just as they “have always been”.

As the long centuries passed, the moneylenders became no different than demons preying upon

the impoverishment, enslavement, starvation, suffering, illiteracy, war-losses and death of Mankind. Basking in the glory of their riches and the high positions granted to them by the deluded and corrupted kings, the moneylenders were – as they are today – the actual causes of the death and suffering of billions of people.

Under the pressure of cheap foreign labor, the resulting dislocation of native labor from the land gave the moneylenders and kings plenty of foreclosed and starving peasants to fill the ranks of the army in exchange for land grants, social status and rations. Like a giant meat grinder, the tamkarum [merchant-moneylenders] shoved the People into their war machine and swindled them out of all that they owned. And after the poor immigrant farmers had built a new farm with their hard work, the tamkarum [merchant-moneylenders] once again dispossessed them of their land because that was “how it had always been”. So, these peasants, out of desperation, joined the army in order to be given an ilkum [military land grant] and some rations because that was the only avenue open to them.

Then, they would be sent out to fight other countries for loot which they gave to the kings and spent with the tamkarum [merchant-moneylender] businesses. Of those who died, the kings confiscated their property and sold it for back taxes to the moneylenders. It was a smoothly working scam that had taken centuries to perfect. And it still works smoothly today. What is consistently good for enriching the bankers and the merchants and the moneylenders, has always proven to be very bad for the People. So, when you see a banker or financier, know that he has built his wealth upon the impoverishment and the destruction of tens of thousands and millions of other people. A banker is a parasite. A financier is a con-artist. Both are criminals.

Passing mention has already been made of the [Hittites](#) who attacked Babylon and then retreated, leaving the country in Kassite control. With such a powerful army capable of defeating Babylonia, the Hittites were certainly a challenge to Assyria. These earliest inhabitants of Asia Minor spoke dialects which were not Indo-European. The Indo-European speakers among them began to arrive in the area in the first century of the second millennium. Before following the history of the Assyrians, it would be good to understand the Hittites and their relationship with Assyria and the entire region.

The trading arrangements between Asia Minor and Assyria came to an end shortly after 1800 BC as the Hittites came into prominence and began to take control of the natural resources and trade routes within their own territories. Before they asserted themselves in this way, the region's trade had been conducted through trading colonies established by other countries. Assyrian tamkarum [merchant-moneylenders] had a trading colony in Cappadocia that monopolized the bronze trade from the region. We find evidence from Hittite documents that in the second half of the second millennium the Hittites had trading relations not only with Mesopotamia but also with Egypt and the Mycenaean kingdoms in western Asia Minor, Rhodes, and Greece.

The Hittites produced copper and silver in large quantities. These resources alone gave them the buying power and the products that were in demand all over the ancient Near East. So they had the resources to build profitable trade relationships. In addition, during part of the second millennium the Hittites had a virtual monopoly of iron, still a relatively rare metal. Because of its superior strength and durability, iron could be smithed into light weight and extremely sharp swords and daggers that held an edge in combat and could cut through the softer copper, bronze and brass weapons. Like any technology that gives a military advantage, the production and export of particular metals of military importance, such as copper, brass, bronze, tin, and iron, were frequently under state control in every country. As a strategic metal, the export of iron was a royal monopoly. With their monopoly of iron, the Hittites had a valuable trade commodity as well as a military technology superior to the bronze, copper and brass weapons of the surrounding countries. Thus, through their control of strategic metals and their military might, the Hittites became a major force in the region.

As always, a great deal can be understood about a people by inspecting their laws. The Hittites did

not use the *lex talionis*, eye-for-an-eye, cruelty of the Semites. An example of the Hittite Laws from about 1650-1500 BC show that fees were paid for personal injury.

- “If anyone blinds a free person or knocks out his tooth, they used to pay 40 shekels of silver but now they pay 20 shekels of silver. He shall look to his house for it.” [217]

However, even in Hattiland, the Babylonian and Assyrian tamkarum [merchant-moneylenders] had wormed their way into the graces of the Hittite kings. By claiming a superior social prestige, the merchants were especially protected as can be seen by the difference in Hittite laws concerning the punishments for murder of a citizen versus the murder of a foreign merchant.

- “If anyone kills a man or a woman in a quarrel, he shall bring him for burial and shall give four persons male or female respectively. He shall look to his house for it.”
- “If anyone kills a merchant in the foreign land, he shall pay 4,000 shekels of silver. He shall look to his house for it. If it is in the land Luwiya or Pala, he shall pay 4,000 shekels of silver and he shall replace his goods. If it is in the land of Hatti, he shall also bring the merchant himself for burial.” [218] Merchants were, once again, a special class.

Wages in Hattiland were 12 shekels of silver for a man and 6 shekels of silver for a woman per month. Farm work paid 1500 liters of barley for three months, 600 liters for a woman. Compare this to the low wages paid to the workers under Hammurabi’s first Dynasty of Babylon (1894-1595 BC) which established standards for all of Mesopotamia throughout its subsequent history. In Babylonia, farm work only paid 1200 liters of grain per year, and only if the worker was a full time employee rather than a mere seasonal worker which most of them were. Wages paid in silver in Babylonia were only 4 shekels per year. This difference is strictly a reflection of the corrosive influence that the tamkarum [merchant-moneylenders] had on Babylonia. Using the Sumerian Swindle, they had impoverished everybody in their society except for themselves.

These price differences could also be attributed to the fact that the Hittites had their own silver mines so that the metal was more common and so prices reflected a temporary inflation. However, this was not the case since wages were also paid in grain rations. And it is these grain wages that reflect the values not just of goods but of a higher form of Humanity among the Hittites rather than was found among the Mesopotamian Semites. The difference between a generous 1500 liters of grain paid to Hittite laborers for three month’s work versus the miserly 1200 liters of grain paid to the Babylonian and Assyrian laborers for a whole year’s work, cannot be a result of inflation but is rather a result of fairness between the Hittite “Haves” and “Have-Nots”. The Hittites paid their people a fair wage while the Mesopotamian tamkarum [merchant-moneylenders], specifically, and the Mesopotamian awilum [Haves], in general, swindled and robbed their people at every opportunity.

The Hittites had not been subverted and betrayed by the moneylenders as had the Babylonians and Assyrians because Hattiland was ruled by a king for the sake of his people rather than by moneylenders for the sake of themselves. Furthermore, because the Hittites were not dominated by the materialistic merchants and moneylenders, theft was not considered such a bad thing. The thief merely paid a fine of 12 shekels of silver. In addition, the sexual perversions of the tamkarum [merchant-moneylenders] were abhorred by the Hittites. Unlike the societies of Mesopotamia that were dominated by the perverted merchant-moneylenders and the homosexual bankers, in Hattiland sexual relations with one’s mother, daughter, son or a beast was punished with execution.

But there were other people besides the Hittites who had contact with Assyria. It is appropriate here to refer to the part played by Syria as a middleman in international trade. Located between Assyria

and the Hittites, Syria was in the Hittite orbit for a time because Northern Syria always formed a terminal of one of the main trade routes from Mesopotamia. The Alalakh district was a terminal for trade routes from both southern Mesopotamia and Cilicia as early as the fourth millennium. In the second millennium, the Amorite city of Alalakh had a checkered career politically, coming under the control successively of Egypt, northern Mesopotamia and the Hittites. But this very fact is an indication of its commercial importance. [219]

Although this city would later be destroyed by the Hittites, it should be noted that one of the kings of Alalakh, Idrimi, recorded on his statue in the 15th century BC that he gained his throne by winning the support of the “Hapiru people in the land of Canaan”. These Hapiru recognized him as the “son of their overlord Barattarna” and “gathered around him”. After living among them for seven years, he led his Hapiru warriors in a successful attack by sea on Alalakh, where he became king. Keep these Hapiru tribes in mind since we will be dealing with them again. It is of interest here because of the wide range of the Hapiru or Habiru or Apiru or Hebrews outside of Canaan. These Semitic goat-rustlers and bandits were widespread throughout the entire region. And it is noteworthy that they were allied with an Ammorite Syrian and not with any kings of Canaan.

Other trade colonies were established in Hittite territory by Mycenaean merchants. There were also Assyrian and Egyptian colonists present, to judge by a document listing wine deliveries for people of these nationalities. As to values, it is stated in the cuneiform texts that gold was at this time worth three or four times its weight in silver. [220] This low ratio was the result of the huge amounts of gold bullion that had been released into circulation from the Hyksos plunder of Egypt. It was still in circulation in the markets and hidden in hoards and had not yet fallen completely into the hands of the moneylenders.

Another large and important group of people were the Hurrians, who were moving southwards during the first half of the second millennium BC. Associated with the Hurrians at this time was an aristocracy of the race which we know as Indo-European or Aryan. The Aryans derived ultimately from the steppes of Russia, one of the original homes of the wild horse. Because of this, the Aryans were always found in association with the horse, and it was the Aryan migrants of the second millennium who introduced the horse-drawn chariot as an instrument of war. This chariot-owning Aryan aristocracy, ruling over a population which was largely Hurrian, had succeeded in establishing a powerful kingdom shortly before 1500 BC centered upon the Habur River area. We know this kingdom as Mitanni. [221] Mitanni at its greatest extent stretched from Lake Van to the middle Euphrates and from the Zagros Mountains to the Syrian coast.

The kings of Mitanni bore not Hurrian but Indo-European names, while the old Indian gods Mitra, Varuna, Indra and the Nasatīyas were worshipped. In Hurrian documents, particularly those concerned with horses and warfare, technical terms occur which have cognate forms in Indo-Aryan. It is also significant that unlike all the earlier peoples of the Ancient East, among whom burning of the corpse was rare and sometimes regarded as a horror transcending death itself, burning was the proper mode of disposal for the bodies of the early Mitannian kings. All this points to the presence of an Aryan warrior caste ruling over a largely non-Aryan population. There is some evidence of the same kind pointing to the presence of Indo-Aryan elements among the Kassite ruling caste also. [222]

The kingdom of Mitanni is, oddly enough, best known not from evidence found in the kingdom itself, but from documents discovered in the land of the Hittites, in Syria, and above all in Egypt. These documents point to the considerable, if temporary, importance of Mitanni. The sources from Egypt are of two kinds. One is the Egyptian hieroglyphic documents, which have references to armed conflict with Mitanni in the Syrian region, the area in which the two States came into competition. The other Egyptian source, surprisingly, consists of clay tablets inscribed in cuneiform. These tablets are the famous El Amarna letters constituting part of the diplomatic archives of the Egyptian Pharaohs at a period around 1400 BC. These documents include letters to the Pharaoh from various princes of Palestine and Syria,

from the kings of the Hittite land, Assyria and Babylonia, and from the King of Mitanni.

The part of the correspondence involving Mitanni clearly shows that at the time Mitanni was on an equality with Egypt. These letters show that marriage alliances were made between Mitanni and Egypt, and give evidence of several instances in which Mitannian princesses were sent as brides for the Pharaoh. (It may be added that the Kassite ruler of Babylonia also made marriage alliances of this kind with Egypt). The kingdom of Mitanni was so powerful at this period that its eastern neighbor Assyria was completely eclipsed and indeed at one time became actually a vassal of Mitanni. By 1350 BC, however, Mitanni, torn by internal dynastic strife, had become so weak that it was virtually a dependency of the Hittite ruler Shuppiluliuma. Assyria was now able to reassert its independence, and this period, during the reign of Ashur-uballit I (1365-1330 BC), marks the beginning of the emergence of Assyria as one of the great Powers of the ancient Near East. [223]

The Assyrians of the period 1350-612 BC were one of the most important, as well as one of the most maligned, peoples of the ancient world. Situated in northern Mesopotamia on the open plains immediately south of the great mountain ranges of Armenia, the people of Assyria had borne the brunt of the pressure generated by Indo-European peoples on the move from the steppes of Russia. We have already seen that Assyria was for a time actually a vassal of Mitanni, and in the following centuries, up to about 1000 BC, it was to be subject to constant pressure from Aramaean peoples in the region to the west. The human response to this continual pressure was the development of a sturdy warlike people prepared to fight ruthlessly for their existence. [224] And their Semitic ruthlessness and cruelty is what gave them the worst name among all of the other cruel and ruthless peoples of the ancient Near East.

Assyrian political history from 1350 BC onwards shows a curious rhythm between periods of expansion and decline. First came a period of about a century in which Assyria secured itself from the threat of domination by Babylonia, and finally settled the Mitannian problem by turning what remained of that once powerful kingdom into the westernmost [province of Assyria](#). [225] The kingdom of Mitanni was finally brought to an end when Shalmaneser I (1274-1245 BC) conquered the last king, Shattuara II. This conquest is of some sociological interest in that over 14,000 prisoners were deported. This marks an early instance of the deportation policy later extensively used by the Assyrian empire. [226] This “curious rhythm between periods of expansion and decline” was the result of the moneylenders systematically shifting their silver back and forth between kingdoms while hoarding or lending this same silver to whichever kingdoms most favored their profits and had the strongest armies. As long as they could work in secret, hiding both the source of their wealth and the wealth, itself, they could manipulate kings and entire countries because it was a mystery to the kings as to where the silver came from or where it went. Keeping their silver out of the hands of kings, unless it was loaned at interest, meant that the location of their bullion had to be secretly shifted from time to time. This was accomplished through the temple strong rooms protected by the gods, since the treasuries of the gods were not open to review by the kings.

Whether looking for commercial advantage or for military intelligence, the use of spies was common throughout the ancient Near East. Much of the military and administrative efficiency of the Assyrian Empire rested ultimately upon an efficient system of communications and intelligence. An Assyrian King, gratefully acknowledging an intelligence report of tribal movements in Babylonia, says: “The man who loves the house of his lords, opens the ears of his lords to whatever he sees or hears. It is good that you have sent a message and opened my ears.” [227] So, there was always an aura of secrecy and alert wariness in everything that the moneylenders did. Spies were everywhere looking for something that would earn them a reward from their masters.

The cartel control that the conspiring moneylender guilds had over the availability of silver, gave them the power to determine national and political direction. In the two hundred years since the Hyksos had looted Egypt, the [tamkarum](#) [merchant-moneylenders] had absorbed that looted silver and gold into their treasuries, always protected by the temple gods and ready to be loaned-at-interest at any time. But

to loan it, they had to keep it; and to keep it, they had to hide it.

A horse is more powerful than a man. But if a man can control the head of the horse, then he can make the horse carry him anywhere. In this same manner, a country and its people are mightier than a merchant or a moneylender. But if the tamkarum [merchant-moneylenders] can control the king and his ministers, then they can deceive entire countries into following the head that they control. By the time Assyria began its rise to Empire starting around 1350 BC, the tamkarum [merchant-moneylenders] had mastered Secret Fraud #12: “All private individuals who control the public’s money supply are swindling traitors to both people and country.”

By smuggling silver from rich countries to poor countries, the tamkarum [merchant-moneylenders] could cheaply buy goods, lands and slaves in war-ravaged lands and thereby set up their guild members and extended families as monied investors among the poor survivors. The Sumerian Swindle provided to the tamkarum [merchant-moneylenders] such huge profits that they needed the man-power and secrecy of their extended families to help them manage their wealth and their properties. No man could manage such huge amounts of bullion, thousands of farms and other properties, various businesses, and tens of thousands slaves all by himself. But through trusted family members and guild brothers, the financial empire of the various tamkarum families could work quietly and profitably behind the political storms. One man could only smuggle a few pounds of silver or gold at the most, but a hundred or a thousand members of the same guild or extended family or tribe could smuggle gold and silver in hundreds of tons without detection.

Combine the smuggled bullion that the moneylender guilds could move secretly with the temple hoards that the priests could move hidden in the base of idols that were carried from temple to temple so that the gods could “visit” one another, and you can see how many tons of gold, silver, electrum and gem stones could be shifted between kingdoms without the knowledge of the kings. Banking was a big and secretive business in ancient times just as it is today. By working secretly in their tribal gangs, the wealth of the ancient Near East flowed back and forth [between countries](#) at the bottom of grain sacks and in oil jars or in hollow planks on the sides of wagons.

As the silver was shifted away from the rich countries, these rich countries became depressed and the resulting financial stress created lower prices which could then be taken advantage of by the tamkarum [merchant-moneylenders] families. By shifting business and cheap goods back and forth between countries, the total wealth of Mesopotamia gravitated into the hands of the moneylenders and merchants through the so-called “business cycles of boom and bust”.

Assyria was the first time that the international cartel of moneylenders were able to manipulate quantities of silver so as to create national increase and decline as a trade strategy of their guilds and thereby to manipulate as a recurring swindle, the prosperity of an entire nation. By 1350 BC, the Sumerian Swindle and its related side-businesses along with the huge amounts of looted Egyptian bullion gave the moneylender guilds the power to manipulate kings and to finance armies as they shifted trade between countries. But it was always the “great king” who got the credit for military expeditions which so much benefited the merchants and moneylenders. While the moneylenders stood among the crowds waving and cheering the “great king”, the crowds were busy looking at the king and not at the moneylenders. These voracious parasites were safe just as long as a “great king” was given the glory or the blame for wars and the “cycles of boom and bust.” Glory and blame cost them nothing. So, they were willing for the king to get both glory and blame, just as long as they got the profits from the cycles of boom and bust.

By 1350 BC, the moneylender guilds were able to first gain profits through expanding trade and then gain more profits through depressing trade. Since the entire civilized world by that time was then practicing trade and commerce with weighed silver and gold as basic standards of value, the moneylenders could expand or shrink trade simply by expanding or shrinking the amount of silver

in circulation by hoarding it and not making any new loans. Not as individual moneylenders but as organized and conspiring international moneylender families and guilds could they do this. Secret Fraud #8 of the Sumerian Swindle is: "Large crime families are more successful than lone criminals or gangs; international crime families are the most successful of all."

By making cheap loans in unison, the tamkarum [merchant-moneylenders] could cause trade to flourish. Of course, trade would flourish anyway without loans. But what a loan did was to allow a businessman a large amount of capital so that he could use the economics of scale to make wholesale purchases at the moment good deals became available. Although loans were not necessary for business, they certainly increased the speed and efficiency (and therefore the profitability) with which business could be accomplished. Availability of loans increased the flow of goods. Rather than requiring a slow accumulation of capital without being able to borrow, loans saved time by supplying immediate capital. As you can see from this system, the moneylender and the merchant are both two elements of an interlocking partnership. They made a profit for themselves through their symbiotic collusion, one lending the silver at interest and the other selling his imported goods at a profit. At all times, both sought a monopoly.

Not in a single day, but gradually and secretly as they hoarded silver, the economies of entire countries could be thrown into depression. And because the silver seemed to just gradually disappear of its own, neither kings nor peasants could understand why society slowed down and crashed. As the kings paid out the contents of their treasuries, the tamkarum filled their secret hoards from the profits of their businesses and income from the Sumerian Swindle. With not enough money to pay government employees or the workers who maintained the vital canal system, such depressed economies gave the tamkarum [merchant-moneylenders] profits as desperate people borrowed against their farms and children just to survive. And the tamkarum [merchant-moneylenders] greater profited through the buying up of the cheap lands and cheap goods and cheap personal possessions offered by desperate and starving people needing to sell whatever personal property that they had. Thus, the moneylenders profited both in good times and in bad times. And they learned how to become the actual cause of both good and bad times since planning such events was more profitable than becoming the victim of events. The tamkarum [merchant-moneylenders] were not just a social class of passive parasites sucking the blood of their victims through loans-at-interest but, rather, they were parasitic predators who set traps and pushed the unwary to destruction.

With the inevitable profits from the Sumerian Swindle and their manipulative methods of controlling the economies of entire nations, the moneylenders began to see themselves as greater than kings. To be successful with their swindles, all they needed was deceit, ruthless greed, and a safe place to hoard their silver. The moneylenders of Mesopotamia had all three in abundance, two in their hearts and one in the temples under the protection of the gods and the priests.

But extreme caution was also necessary. As you can see from the mixed history of the region, by 1350 BC Sumeria and Babylonia were not the racially homogenous countries that they had once been. The lands were filling up with and were being surrounded by a variety of different races and tribal groups. So, the moneylenders could not always rely upon tribal affiliations or loyalty to city-states upon which to trust their business deals.

The world was being populated by many different peoples and in much greater numbers than had been present during the rise of a racially homogeneous Sumeria and the first empires of Sargon and Hammurabi. In those earlier days, their empires only had the surrounding tribal confederations to contend with. A medium sized army of farmers and thick, mud-brick walls were enough to ward off most attacks. Now, kingdoms and empires of the entire ancient Near East were surrounded by other kingdoms and empires, all jostling one another for land to live on and trade goods to make their lives easier and more prosperous.

First copper, then bronze, then iron, gave these peoples the military tools to break down the thickest city walls and to cut down the bravest of enemies. Iron plows allowed agriculture to extend into areas of heavy soil that had previously been impossible to farm. As a result of increased food supplies, the world was becoming a more crowded and a more dangerous place for Mankind, not because of the physical threats of wild animals or adverse weather, but because of the spiritual poisons of greed and covetous grasping. The earth had plenty of resources and food enough for everybody. But those brutally greedy people who took more than they needed for themselves, consequently left less than was necessary for everybody else. The world was purposely thrown into warfare and chaos because of deceit and greed. And most of all, these evil passions burned blackest in the demonic hearts of the moneylenders and merchants.

It was during this period that Assyria first felt the pressure of a new wave of Aramaean peoples, called the Akhlamu, moving in from the west. At this time also, there arose in the mountains of Armenia a new tribal confederation, known as Urartu (the Biblical Ararat). [228]

As king of Assyria, Tukulti-Ninurta I (1244-1208 BC) succeeded his father, Shalmaneser I, and won a major victory against the Hittites at the Battle of Nihriya in the first half of his reign. This gave Assyria control over the remnants of the former empire of Mitanni. Tukulti-Ninurta I later defeated Kashtiliash IV, the Kassite king, and captured the rival city of Babylon to ensure full Assyrian supremacy over Mesopotamia. But Assyrian domination was always cruel no matter over which people they ruled. Neither the Babylonian people nor the Babylonian moneylender guilds could endure the Assyrians for long. After a rebellion in Babylon, Tukulti-Ninurta used that as an excuse to replenish his Assyrian treasury. He plundered Babylon's temples. Once again, a king stole from the gods' treasure house where the Babylonian tamkarum [merchant-moneylenders] had their silver and gold on deposit. Did the gods not care about or protect the moneylenders' treasure?

After this expansion into Babylonia, there was a sudden decline in the fortunes of Assyria. This was in part a direct consequence of the preceding period of expansion, in that repeated armed conflict with peoples to the north, east and south took a serious toll on the cream of Assyrian manpower, just as modern wars kill the best and bravest today. However, a more important cause was the disturbed condition of the Near East as a whole. There was no longer a kingdom of Mitanni to wield political control in the Syrian area. Egypt, which had frequently exercised suzerainty over Palestine and parts of Syria, was now in a defensive posture caused by raids from Sea peoples and Libyans and was unable to make its influence felt beyond its own boundaries. After their loss to the Assyrians, the Hittite Empire, which formerly had given political stability to Asia Minor and northern Syria while protecting the trade routes, came under attack by the Sea Peoples migrating from Europe. By 1200 BC, the Hittites were powerless and their empire was in ruins.

But most important of all was the increasing and secret power of the moneylenders. This power was secret because the workings of the Sumerian Swindle were secret. An enemy whose attack could be seen and defended against was less of a problem than an enemy who secretly stole the money out of your country and made all wealth drain away into countless private hiding places. One day there was plenty of silver to manage the State and to nourish business and to pay workers; and the next day there was not enough silver to pay soldiers or buy swords or repair buildings. It was a recurring problem that was a mystery even to the kings. And if the moneylenders were asked where the silver went, they would just open their empty palms and shrug their shoulders and whine about how business was so bad that they could hardly make a living. Or they would point to a possible cause such as a neighboring country having all of the wealth and, thus, giving the kings a pretext for war.

Once Assyria expanded its borders and seized the wealth of Babylon, thereby creating a temporary glut of silver and a boom in the general wealth of the Assyrian people, the tamkarum [merchant-moneylender] guilds in unison began hoarding their silver into their strong rooms and

not lending it out. The silver entered through the payments on loans but did not leave. The merchants absorbed the silver through sales of goods but did not reinvest in new goods to sell. The tamkarum [merchant-moneylender] guilds had plenty of silver to feed their families and pay their workers, so their businesses remained profitable without pause. But nobody else had such large reserves of silver since so few people were moneylenders. The effect of this conspiratorial hoarding was to create a silver shortage. As the silver began disappearing from circulation, the Assyrian government increased its reliance on taxes and tolls for its operating capital. These taxes were collected with typical Assyrian brutality since they were so vital to the State.

From lack of silver, the State pulled back its troops, curtailed spending for civil improvements and generally went into an economic recession. This “recession” was carefully crafted to be easily escaped through the simple expedient of going to war financed by loans from the moneylenders. But whether Assyria went to war or remained within its own borders, the entire civilization of Mesopotamia had by that time developed a commercial system based on silver which was controlled by the private tamkarum [merchant-moneylender] guilds. The ones who had the silver, had the power to arrange events for their own profit. The ones who had the silver became a secret power that was not based upon the divine duty of king’s or the holy duty of priests to protect the people. They became a secret power based upon the ownership of property and the hoarding of silver, all of which was stolen from the People through the Secrets Frauds of the Sumerian Swindle. The tamkarum were a secret cabal of criminals posing as honest merchants and moneylenders.

The disturbed situation throughout much of the Near East around 1200 BC, left the trade routes insecure and the villages depopulated. This was mainly the result of a southward movement of the Sea Peoples from Europe, of which the Greeks and the Biblical Philistines were a part.

It was these Sea Peoples who ultimately destroyed the Hittite Empire, broke up Egyptian authority in Syria and Palestine, and seriously weakened Egypt herself by a direct attempt at invasion, which was beaten off by a great sea battle in about 1190 BC. In these circumstances Assyrian trade with the Mediterranean region and Asia Minor was disastrously affected, so that Assyria was unable to obtain adequate supplies of such basic materials as metals, for which Asia Minor was still one of the chief sources. For a short period Assyria fell under the suzerainty of Babylonia, which by reason of its geographical position was largely screened from the troubles caused by the Sea Peoples invasion in Asia Minor and Syria and along the Mediterranean coast. [229]

But protected as it was by its geographical distance from the Sea Peoples invasions, Babylonia did not altogether escape the effects of this general dislocation and mass migrations throughout the Near East. Because the Assyrian king Tukulti-Ninurta (1244-1208 BC) had plundered their bullion from the temples of Babylon, the Babylonian tamkarum [merchant-moneylenders] moved their secret hoards to safety in Elam. The Babylonian moneylender guilds had found the corruptible kings of Elam to be more useful in ridding themselves of any restrictions upon their criminality. The Elamite temples were strongly built and the Elamite king was greedy for bribes. Between the thieving and violent Assyrian kings and the good Kassite kings of Babylonia, the moneylenders wanted more power and profits without being murdered by the Assyrians or restricted in their own thievery by Hammurabi’s Laws that the Kassites were enforcing.

Under king Shutruk-Nakhkhunte, who was king of Elam between about 1185 to 1155 BC, Elam amassed an empire that included most of Mesopotamia and western Iran with its capital at Susa. Under his command, Elam defeated the Kassites and established the first Elamite Empire. During his reign, the Law Stele of Hammurabi was hauled off to Susa as a trophy of war where it remained. Three thousand years later, it was discovered there by French archeologists in the winter of 1901-1902 AD and was carried off to the Louvre Museum in Paris as a trophy of archeology. [230]

It is less important that Hammurabi’s Law Stele was carried to Susa, than what the Elamites did

with his Laws. What the power of the moneylenders was during the days of Hammurabi and how his laws (much to their chagrin) had curtailed their power, has already been covered. It is interesting to note, however, what the Elamites did with that Code of Laws. They chiseled out some of them.

Modern archeologists have been able to fill in the chiseled blanks on the Stele from a variety of other copies found throughout Mesopotamia. So, we know what had been there. Interestingly enough, the laws that the Elamites erased from the stele were the laws that put the most restraints upon the tamkarum [merchant-moneylenders]. The Elamites chiseled out the laws numbered 65 through 100 which were written to protect the People from the moneylenders and merchants. Thus, it is obvious who it was who financed and controlled the Elamite Empire.

Under Elamite rule, the moneylenders were once again allowed to buy feudal estates from the fief owners. They were allowed to swindle people out of their rented houses by charging them rent for a year in advance and then kicking them out whenever they wanted to rent to somebody else at a higher rate. The moneylenders were not restricted in what they could charge in interest because Hammurabi's 20% interest maximum cap was erased from the stele. Under the Elamites, they could charge for a loan whatever interest they could get away with. Secret Fraud #4 of the Sumerian Swindle was reinstated: "Loans of silver repaid with goods and not with silver, forfeit the collateral." Erasing this Law meant that the People could no longer pay back a loan of silver with grain or goods of equal value but had to pay back the loan only with silver or else lose their property. Hammurabi's Laws had lost the tamkarum [merchant-moneylenders] millions of shekels in profits, property and slaves. But with the Elamites as rulers of Babylonia, the tamkarum had an unrestricted acquiescence for grand larceny.

Thus, the Sumerian Swindle had no restraints in the Elamite Empire. The merchants were allowed to charge compound interest and to swindle the farmers by not writing down their payments with the updated sums in a new contract. The merchants were allowed to switch the weights so that they could buy from the People with a heavy weight and sell to the People with a light weight on the balance beam. The merchants were allowed to make whatever deals that they wanted with their agents and peddlers. They were no longer restricted to a 50-50 share of the profits but were allowed to make whatever unfair deals that they could.<sup>[231]</sup> And so, it is easy to see who controlled the Empire of the Elamites, the tamkarum [merchant-moneylenders] controlled Elam and the areas to the east in Persia. The Elamite Empire was financed by the tamkarum guilds of Babylonia.

Although the moneylenders of Babylonia had allied themselves with the king of Elam, their Elamite Empire proved to be very short-lived. Whether they accepted the bribes of the moneylenders or not, kings were always a power not easily controlled. While Assyria was occupied with its own troubles in the north and west, Nebuchadnezzar I (1124-1103 BC) of Babylon conquered Elam around 1120 BC, bringing that empire to an end and extending Babylonian control over the mountain regions to the east and northeast. <sup>[232]</sup> Once again, the moneylender's treasures on deposit in the temples of Elam were seized by a king. But as long as there remained a "remnant"; that is, as long as there remained even one moneylender with silver to loan, they could use the Sumerian Swindle to regain their lost wealth.

And one way to gain wealth was to sell some of their foreclosed properties. So, the Kassite tamkarum began selling the lands in the south to some new immigrants called Chaldeans. But the Chaldeans were not fools. They could clearly see the advantages for themselves to occupy the land and the disadvantages to the Babylonian and Kassite farmers. So, their natural suspicions prompted them to ask, "Why are you selling the land to us? Are you not betraying your own people by doing this?"

But the wily merchants and moneylenders, expert salesmen that they were, always had a ready answer to overcome such an objection. "What are those people to us?" they replied. "They are not our friends because they hate us and wish to do us harm. We have loaned them silver and helped them to buy land and purchase property. As mighty Sin is our witness, we have done everything that we can to help them buy the best farms and the finest orchards. But still they hate us for our goodness and generosity

because they are full of hatred. But you are our friends, so we will give our friends a good deal in buying the land.”

And so, the bargain was made. The Chaldeans had no reason to hate the Kassite moneylenders, yet. So, they accepted the offers of cheap land. And to prove their friendship and generosity to the new immigrants, those Chaldeans who could not afford the full price, the tamkarum let them buy on time at low interest rates. Like blood-sucking fleas, the Kassite moneylenders jumped from their old victims who hated them onto their new victims who innocently accepted the moneylenders as their friends and guides and mentors. The ancient snake, once again with soft words and low interest rates, coiled around its prey. Its bite would come later.

The establishment of stable conditions in Babylonia and the securing of the trade routes from farther east had a cumulative effect on the whole of Mesopotamia, and the end of the twelfth century marks the beginning of a new period of Assyrian expansion under Ashur-resh-ishi (1133-1116 BC) and his son Tiglath-Pileser I (1115-1077 BC). The former threw off the political suzerainty of Babylonia, and took the offensive both against the Akhlamu to the west and the mountain tribes to the east, thus giving security over a considerably greater area and the possibility of economic prosperity.

Tiglath-Pileser had to deal with the direct threat resulting from the southward movement of the Sea Peoples. This occurred when a large body of Mushku (the people known in the Old Testament as Meshech and in Greek literature as the Phrygians) moved into the Assyrian province of Kummukh in South Asia Minor. Tiglath-Pileser penetrated into Asia Minor to drive off these invaders and thereby ensured Assyrian security in the north-west. With his northern flank secured, he was now able to conduct an expedition to the coast of Syria, where he received tribute and trade agreements with the Phoenician cities for timber and other commodities. Tiglath-Pileser also made diplomatic contact with the Pharaoh of Egypt, from whom he received a live crocodile as a gesture of good will. The increased material prosperity resulting from Tiglath-Pileser's success in opening and maintaining the trade routes across western Asia is reflected in a considerable amount of building activity for the temples of Assyria. [233] Repairing and enriching the temples appeased the gods, satisfied the priests, gave prestige to the city, provided work for the People, and all while protecting the temple treasury where the Assyrian tamkarum [merchant-moneylenders] kept much of their loot.

Trade always produced not only wealth for the tamkarum [merchant-moneylender] families but wealth through taxes and import duties for the kings. Dredging the canals and rivers, improving the quays and rebuilding the temples was the inevitable result of both a commercial investment and a religious duty. And the tamkarum [merchant-moneylenders] profited from all of this, especially when it was paid for by others.

The precise relations between Assyria and Babylonia during the reign of Tiglath-pileser was ambivalent. There were raids in both directions and the Assyrians may have gained some border territory. But there is no indication that Tiglath-pileser ever attempted to conquer Babylonia. There would, indeed, have been little or no advantage to Assyria in so doing. All the principal trade routes of Western Asia were in Assyrian hands and trade flowed uninterrupted from the Phoenician sea-coast and the ports of north Syria to Babylonia with great profits to Assyria as the middleman. But the Aramaean pressure already so evident intensified after the reign of Tiglath-pileser so that his successors inherited national decline and disaster. [234]

Soon after the death of Tiglath-Pileser in 1077 BC, the pendulum swung once again. A long period of difficulty and stress followed a time of relative prosperity. The main cause of the setback on this occasion was the growing pressure of these promiscuous and ever-growing populations of Semitic Aramaean tribes and kingdoms. Once again, after taking careful accounting of the relative wealth and strengths of each side based upon their business knowledge and their merchant-spies, the tamkarum [merchant-moneylenders] found it to their benefit to offer easy assistance to the invaders and subverters

of the country.

Hiring cheap labor and selling foreclosed properties had become a traditional way of enriching themselves and a subversive way of bringing foreign people and foreign power into the region. Any country filled with foreigners, becomes easy to over-throw when attacked because these foreigners were not only outside the walls with a massed army but also inside the walls as a fifth column posing as laborers and small land-owners. These immigrants behind the walls would rise up in revolt as their compatriots attacked from the borders. The victors were only too happy to guarantee the wealth and the property of their merchant-moneylender “friends” and to promote these same moneylenders to positions of influence in the new government in appreciation for their help in betraying their people.

By encouraging foreigners to immigrate and possess the country, the moneylenders replaced old and grumbling debt-slaves with new and energetic ones. Since the new debt-slaves were more easily swindled, the moneylenders were enriched more quickly. And they could hide their treachery behind nothing more than making loans-at-interest “just like it has always been.” The enemies that they had made from among their own People were pushed aside and dispossessed of all wealth and power by the new immigrants who were only too happy to protect their “friends”, the moneylenders, from the grumbling “bigots” who hated them.

These grumbling “bigots” were always the Majority of the population who despised the moneylenders for defrauding them and who resented the immigrants for dispossessing them. So, the tamkarum [merchant-moneylenders] practiced Secret Fraud #20, “Champion the Minority so that they dispossess the Majority of their wealth and power, then swindle the Minority out of that wealth and power.” In this way, they would find allies from among the Minority Groups no matter who these groups were or what they represented. The moneylenders tended to always pretend sympathy and camaraderie toward Minority Groups of every description as a means of using them to destroy the Majority. Whatever wealth and property that the moneylenders allowed the Minorities to acquire, could always be tricked away from them later through the Secret Frauds of the Sumerian Swindle.

This time, however, the Semites to the north of Babylonia were not a minority. Semites were the majority of the population of both Assyria and Babylonia. But because of the residual mixed population of Sumerians, Sealanders and Kassites, their presence affected Babylonia even more than Assyria. Ultimately, an Aramaean prince, Adadapal-iddinam (1067-1046 BC), was able to usurp the throne of Babylonia. The Assyrian ruler of the time, Ashur-bel-kala (1074-1057 BC), was not willing to assist the legitimate Babylonian ruler but instead recognized the usurper and made a marriage alliance with him. [235] And behind all changes in dynasties and kings, regardless of either racial color or city-state loyalties, were the moneylenders asking their eternal question: “How can we tamkarum profit from this?” The color and politics of silver was everywhere the same.

The pressure of the Aramaean racial movement had passed its peak by 1000 BC, and during the following century Assyria made a slow recovery. This became marked during the reign of Adad-nirari II (911-891 BC). Under him, Assyria effected a military expansion. He was able to safeguard his boundaries to south and east, and to protect the trade routes to the west by establishing fortified posts along the Middle Euphrates and in the Habur region. The security achieved by Adad-nirari II’s policy is reflected in economic well-being, and in one inscription this King writes:

“I built administrative buildings throughout my land. I installed plows throughout the breadth of my land. I increased grain stores over those of former times.... I increased the number of horses broken to the yoke...”

As always, river trade was of prime importance and is reflected in the rebuilding of the quay wall of the capital of Ashur on the Tigris. Agriculture flourished. [236] Tribute flowed in from vassals in the

form of chariots, grain, horses, golden vessels, cattle and sheep, wine and food in general. The increased wealth was applied to the economic development of Assyria. It was also Adad-nirari who imported Bactrian camels for the first time into Assyria and bred them in herds.

For the next sixty years Assyrian kings followed a consistent policy of consolidating the work of Adad-nirari. The security of central Assyria demanded the control and conquest of the hill peoples to the north and east and also control of the trade routes into Cappadocia and to the Mediterranean. [237] No matter how great the empires of Assyria or Babylonia became, they were always dependant upon the trade routes for all supplies except for grain, water, mud and sunshine.

In Palestine, the Semitic Hebrew tribes crystallized at this time into the two kingdoms of Israel and Judah. Moreover, since the turn of the millennium, Aramaean influence had been penetrating Babylonia ever more strongly, both in the social institutions and in the language. In the former, by emphasizing tribal organization, it had tended to weaken the basis of the old city-state system much like a Mafia family system weakens a modern city. The Semitic social groups were dependant upon their patriarchal tribal genealogies even within a city. This tribal unity suited the secretive moneylenders quite well. Since there was such an emphasis on “members” and “non-members” of every tribal group, the members could remain related to one another even as they joined various city governments and infiltrated other tamkarum guilds. Also, the Semitic Aramaic language had the advantage of being the native tongue of a much more widely spread ethnic group than was the Semitic Akkadian used in Assyria and Babylonia. For writing purposes the alphabetic script of Aramaic with its twenty-two letters was a far easier vehicle of communication than cuneiform writing with its over six hundred signs. So, the numbers of scribes and businessmen who could write Aramaic increased more quickly than the scribes of Babylonia and Assyria who required ten years to become proficient in the written Akkadian language.

While Akkadian cuneiform written on clay tablets was still the means normally employed for drawing up legal documents, Aramaic writing was sometimes used as a more convenient way of endorsing such tablets for filing purposes. Only the learned could, after many years study, ever master the use of Akkadian cuneiform; and it was among the learned that cuneiform writing remained in use for scholarly and esoteric purposes for some centuries more. By 140 BC, cuneiform had completely disappeared except among a few priests who employed it for religious purposes for another half century, and among astronomers. For astronomical texts, cuneiform continued in use right down to the time of Christ.[238]

And yet, even with the racial changes and the tribal changes across the millennia, to the very end of the period with which we have to deal, Babylonian civilization retained a Sumerian framework and many points of detail characteristic of the earliest times.[239] Especially was this true of its most carefully guarded secret, the Sumerian Swindle. Only the moneylenders understood it for what it was and they were very careful to keep it for themselves alone. As swindlers, pimps, betrayers, frauds, perverts and war-mongers without a shred of decency, they used every moral and immoral stratagem for retaining control of the swindled wealth and the enslaved victims whom they considered to be rightfully their own property.

Along the Euphrates, the presence of these many small and often mutually hostile tribes must initially have imposed considerable hardship upon the Assyrians in that there was no power able to keep open the trade routes upon which the Assyrian way of life depended. Again, remember, Mesopotamia had an abundance of food, more food than anywhere else in the ancient world, but nothing in the way of natural resources. The vast deposits of petroleum beneath the land were of no use to these ancient peoples except where it oozed to the surface as a source of bitumin for sealing their boats and waterproofing their building foundations. Mud, water and sunshine was all that they had in abundance. Other than grain, vegetables, livestock and mud bricks, these people had to import and trade for everything else that they needed or wanted. So, maintenance of the trade routes and canals was vitally important to the

very existence of every Mesopotamian city-state and dynasty.

In Babylonia, Semitic tribesmen had been able to pass through the lands between the great cities and settle on the eastern bank of the Tigris, while the southern marsh area, the “Sealands”, was occupied by the Kaldu, a people related to the Aramaeans. These both were in a position to interfere with sea-borne trade up the Persian Gulf. But with the gradual settlement of these Aramaean tribes, their consolidation into settled states and their recognition of the connection between their own prosperity and unhindered international traffic, trade continued to flow across the land. [240] Trade continued without interruption by these tribes because their “friends,” the Babylonian tamkarum [merchant-moneylenders], desired such trade. The new immigrants didn’t want to interfere with the business of their “friends” because the Babylonian moneylenders had been so generous in selling them the land.

It is appropriate at this point to say a word about the organization of the Assyrian army. The religious theory was consciously held by everyone that the land and its population were the property of the tribal god. Acting through his representative the king, every able bodied man might be called upon to bear arms if the national god proclaimed war. No other “reason” needed to be given other than that they must fight and kill and die because the god had decreed it. This decision was usually based upon the chief priest divining the liver of a sheep, accompanied by smoky holocausts of the carcass and solemn ceremonies designed to impress the superstitious onlookers.

During the Fixing of Destinies at the New Year Feast celebrations, every year the People were told whether their god wanted them to be at peace or to go to war. The priests determined this by how they “read” the signs on the sacrificial sheep’s liver. These same priests also kept the account books that recorded how much bullion was on deposit in their temple treasury. These same priests were exempt from military service as were the merchant-moneylenders whose gold and silver rested in the temple treasury. In practice, many of the wealthier citizens could buy exemption from bearing arms.

In addition to the national militia there was a small standing army with an elite corps at its center, shock troops, royal guards, and young noblemen who had the privilege of running beside the king’s chariot. Obligation to supply militiamen was not confined to Assyria proper but extended to the provinces, and such troops must, for obvious reasons of language and camaraderie, have been organized largely according to nationality. The main Assyrian army, on the other hand, was organized in a more specialized manner, in units of chariotry, cavalry, archers, shock troops, engineers, and what would correspond in modern times to service corps. Recent estimates of the size of an Assyrian army in the field have been in the range of one to two hundred thousand. [241]

Adad-nirari II’s successors (Tukulti-Ninurta II, 890-884 BC; Ashur-nasir-pal II, 883-859 BC; and Shalmaneser III, 858-824 BC) successfully continued the policy of military and economic expansion. Through warfare, as a means of balancing the Assyrian moneylenders’ books with stolen silver and to guarantee the Assyrian merchants’ monopoly of trade, these kings gradually extended the area controlled by Assyria until the whole region from the Mediterranean coast to the Zagros Mountains and from Cilicia to Babylonia was either directly administered by Assyria or ruled by vassals accepting Assyrian overlordship. All the trade routes of the Near East, except those of Palestine, thus came into Assyrian hands. [242] Armies and people require food above all. So, Tukulti-Ninurta continued the policy of Adad-nirari, assisting agricultural development and grain production by irrigation and forced re-settlement of populations. [243] Assyrian warfare always made use of terrorism, the cruelest tortures, and the most punishing techniques that could be devised. Everybody hated and feared the Assyrian army. So, the Assyrians spread as much arson, torture, death, destruction and fear as they could before, during and after their attacks.

At the beginning of Ashur-nasir-pal’s reign (883-859 BC), the vassal states occupying the tributaries along the Habur and upper Euphrates Rivers, began to rebel. The high taxes demanded by the Assyrians were irksome. So, the Aramaean leaders thought that the time was ripe to take the country for

themselves. In the city of Suru, a puppet king from Bit-Adini had been installed as king. But prompt and vigorous action by Ashur-nasir-pal secured the submission of the insurgents and the capture and torture of the pretender. The list of loot removed from the palace and temples of the defeated city gives some idea of the wealth of the riverine Aramaean states. In addition to the usual items of cattle and sheep, silver and gold, the list mentions vessels of bronze, iron and lead, precious stones, unguents, textiles of wool and linen, and cedar and other aromatic timbers. The rebel leaders suffered death in the usual cruel Assyrian way by impaling, flaying alive or by immurement in a wall, and these severe measures secured peace for the area for five years. [244]

Terror, torture and cruelty was a major military tactic and strategy of the Assyrians and was a major reason why the peoples of the entire ancient Near East hated them. But this use of terrorism as a State strategy was a lesson that the tamkarum [merchant-moneylenders] appreciated because it was so much in line with their own policy of severity toward non-paying debtors. Protecting their pampered persons and ruthlessness in collecting debts and enslaving debtors made for a self-centered and severe business personality. The moneylenders had practiced terror, beatings, bullying, confiscations and enslavement for over two thousand years, so they valued the uses of terrorism to get what they wanted. The Machiavellian principle that “If you cannot be loved, then you should be feared,” became a strategy of the moneylenders two thousand years before Machiavelli was born.

An example of the cruel Assyrian mindset of the Semites can be found by reading some of the Assyrian civil laws from 1076 BC. Cruel though they were, the Assyrians were as religious and god-fearing as any of the other peoples of the ancient Near East, relying on their priests and messages from the gods as received through divination.

- “If a woman, either a man’s wife or a man’s daughter, should enter into a temple and steal something from the sanctuary in the temple and either it is discovered in her possession or they prove the charges against her and find her guilty, they shall perform a divination. They shall inquire of the deity; and they shall treat her as the deity instructs them.” [245]
- “Any royal women either the king’s wives or any other women of the palace who fight among themselves and in their quarrel blasphemously swear by the name of the god .... They shall cut the throat of the one who has cursed the god Ashur in their quarrel...” [246]

Mutilation was a common punishment among the Assyrians:

- “If either a slave or a slave woman should receive something from a man’s wife, they shall cut off the slave’s or the slave woman’s nose and ears; they shall restore the stolen goods; the man shall cut off his own wife’s ears. But if he releases his wife and does not cut off her ears, they shall not cut off the nose and ears of the slave or slave woman, and they shall not restore the stolen goods. [247]
- “In addition to the punishments to a man’s wife that are written in the tablet, a man may whip his wife, pluck out her hair, mutilate her ears, or strike her with impunity” [248]

Rape was punishable by death. And for kissing a woman against her will, the kisser’s lower lip was cut off. Adultery was punishable by death for both parties.

Although the Assyrians were also victims of the Sumerian Swindle, they did not allow the perversions of the Babylonian moneylenders to enter their society. Homosexual perverts, so common among the Babylonian moneylenders, were punished in this manner:

- “If a man sodomizes his comrade and they prove the charges against him and find him guilty,

they shall sodomize him [with a stick] and they shall turn him into a eunuch.”<sup>[249]</sup>

In addition to their cruelty and practice of terrorism, the incessantly acquisitive demands of the Assyrian tamkarum [merchant-moneylender] class was a major driving force behind the kings. Silver was made available to the kings' ambitions while both the principle and interest were repaid by the kings from taxes, tribute and the war-prizes of loot. And “as it has always been”, it was the People who paid the full price in their blood for the ambitions of the politicians and the greed of the moneylenders. And because the Sumerian Swindle produced more debt than there was silver to repay it, the Assyrian kings used warfare as their main method of obtaining that phantom silver.

It was during the reign of Shalmaneser III (858-824 BC) that Assyria first came into conflict with the kingdom of Israel, although the incident concerned is known only from the Assyrian records and not from the Bible. The clash occurred when the Syrian and Palestinian States formed a coalition against an Assyrian expedition to the Mediterranean in 853 BC. According to the Assyrian records the coalition forces included “2,000 chariots and 10,000 soldiers of Akhabbu of the land of Sirala”. Akhabbu of Sirala was unquestionably Ahab of Israel. Shalmaneser claimed a defeat of the coalition forces, a claim borne out by the fact that a monument of four years later shows an emissary of Jehu, Ahab's successor, paying tribute. <sup>[250]</sup> [see Figure 12]

Assyria was thus in complete control of Syria and of all the trade routes into Asia Minor. Iron production, still largely a monopoly of Asia Minor, came under Assyrian control, as did timber production in the Lebanon and the silver mines in the Amanus under Shalmaneser. Syrian craftsmen and artists were deported to the Assyrian cities. <sup>[251]</sup> Syrian craftsmen were famous for their skill in ivory carving, and so from this time onwards the Assyrian kings carried off such men to the cities of Assyria, where they were employed in beautifying the royal palaces. Great quantities of carved ivory have been found at Nimrud, the site of the ancient capital Calah. <sup>[252]</sup>

Shalmaneser III was succeeded by his accepted heir, Shamshi-Adad V (823-811 BC). This King continued the policy of his predecessors, undertaking military action in the north and north-east to defend Assyrian interests against Urartu and the Medes (an Iranian people who had migrated into North-West Persia). He also extended the area under his direct control to include the north-eastern edge of Babylonia, along the Diyala, and even intervened within Babylonia itself to impose submission upon some tribes called the Kaldu, whom we later know as Chaldaeans. These tribes, occupying the most southerly part of Babylonia, were virtually independent of the weak Babylonian King and were not paying their tribute. <sup>[253]</sup>

Urartu gained a firm grasp on the regions immediately south of Lake Urmia and so controlled the trade routes from northern Iran. More serious still was the situation in the west where the Urartian thrust dispossessed Assyria of almost the whole region north and west of Carchemish, thereby taking from Assyria control of the metal trade of Asia Minor. Besides the economic consequences, this had a direct effect upon the military efficiency of Assyria, since almost the whole of the area upon which Assyria depended for the supply of horses was now in Urartian hands. The economic effects of the cutting of the routes into Asia Minor led to disturbances in Syria, and a number of campaigns were undertaken against Hatarikka (biblical Hadrach), Arpad and Damascus. It was during this period of Assyrian weakness that the reign of Jeroboam II of Israel is to be placed. <sup>[254]</sup>

From about 800 BC, Urartian influence began to expand, especially in the North Syrian area, at the expense of Assyria. The following half century saw a drastic decline in the fortunes of Assyria. Conditions within the homeland became so bad that in 746 BC during a revolt in Calah, the capital, the whole of the royal family was murdered. <sup>[255]</sup>

The man who came to the throne, who was probably of royal descent though not of the family of his predecessor, was a certain Pul, who took as his throne name Tiglath-Pileser III (745-727 BC). He

was one of the most able of Assyrian kings. He undertook extensive administrative reforms, reducing the power of provincial governors and at the same time increasing the efficiency of provincial administration. His reign saw a fresh extension of Assyrian influence to Babylon in the south and to Syria and Palestine in the west. His successor, Shalmaneser V (726-722 BC) maintained the same general policy. Shalmaneser V is best known from Biblical accounts for his siege of Samaria, the capital of Israel, which culminated in accordance with the usual Assyrian policy in the deportation to Assyria of the best of the population. (2 Kings 17:6) <sup>[256]</sup>

The story of the remaining period of the Assyrian Empire is one of continual expansion up to just after 640 BC, and then a catastrophic collapse. The principal kings of this period (known as the Sargonid period after the first of them) were Sargon II (721-705 BC), Sennacherib (704-681 BC), Esarhaddon (680-669 BC), and Ashurbanipal (680-626 BC).

Sargon II seems to have had a taste for poetry, and some of his annals are written in an elegant verse form as against the dry prose of most other Assyrian kings. Sennacherib is generally thought of as a ruthless barbarian, not without justification, for he was one of the few conquerors of Babylon to sack that center of culture. At the same time he was very interested in technological progress. He claimed that he had invented a new method of metal casting, devised new irrigation equipment, and found new mineral resources. He was also proud of having laid out Nineveh as his new capital, with parks to beautify it and a new aqueduct to give it a plentiful supply of good water. <sup>[257]</sup> These were certainly not the accomplishments of a barbarian.

Secretly, the tamkarum [merchant-moneylenders] had once again moved huge quantities of their bullion to the easily corrupted kings of Elam since that country seemed to offer the safest haven for their loot. This resulted in another depressed Assyrian economy. Sennacherib did not understand how Elam could so quickly acquire wealth while Assyria floundered. But he recognized that Elam was now the decisive factor in Babylonian politics. Sennacherib undertook action to neutralize this danger. In 692 BC, an Assyrian attack was made against Elam from the province of Der, to which the conquered Elamite territories were now annexed. But climatic conditions ended an attempt to penetrate into Elam proper.

In Babylonia, Mushezib-Marduk refused to acknowledge the authority of the Assyrian governor and raised a rebellion, which, however, the local Assyrian authorities were able to contain. Escaping to Elam, he returned with an army and had himself proclaimed king of Babylon. He sent a considerable bribe to Elam from the temple treasuries of Babylon with a request for military assistance. The assistance was forthcoming. The Elamite moneylenders could foresee huge profits while the Babylonian moneylenders bewailed their losses as yet another king had confiscated their bullion. So, Mushezib-Marduk gained the wrath of the gods as well as the hatred of the moneylenders when he took their silver. In addition, by contributing to an anti-Assyrian army, the Babylonian temples placed themselves on the losing side and gave Sennacherib enough reason for again looting them after his victory.

This occasional looting of their hoards of precious metals gave the crafty moneylenders reason to question the power of the gods. They could not help but notice that whenever a king looted a temple treasury nothing serious happened to him such as leprosy or being struck by lightning. The question no doubt arose in their guild meetings as to why the gods had not protected their treasures. Had they not served their gods enough or sacrificed to them enough? Had they sinned in some way as to make the god angry with them? How could the king take their treasures from the temple treasury and not be punished? Was the king stronger than the god? The idea began to arise among certain tamkarum [merchant-moneylender] guilds that perhaps if their gods abandoned them then the moneylenders should search for new and more powerful gods.

The king of Elam mustered a great army from his own land and from the disaffected vassals who had formerly owed allegiance to Assyria. With these combined forces, he joined with the army of the Chaldeans. This great force marched northwards into the province of Arrapkha, and met the Assyrian

army at Halule on the Diyala. The annals of Sennacherib give a graphic picture of the slaughter which ensued. Assyrian chargers wading through blood; the plain littered with mutilated bodies of the slain, hacked to bits for the sake of their rings and bracelets or for mere blood-lust; terrified horses dragging chariots of the dead – with such graphic strokes the annals describe the carnage.

Though claiming a victory, the Assyrian army had suffered such losses that it could not follow up its advantage during the succeeding year. In 689 BC, internal affairs in Elam took a turn which kept the ruling house fully occupied, and the Assyrians, having made good the losses at the battle of Halule, were able to deal with Mushezib-Marduk. The Chaldaean forces retreated into Babylon, where they stood siege for nine months, finally succumbing to famine and disease. The Assyrian army entered the city and looted and sacked it, taking whatever valuables that they could out of the temple treasuries <sup>[258]</sup> and private mansions.

Whether at the instigation of the moneylenders whose treasures he had looted or by his older sons who had been passed over in favor of Esarhaddon, Sennacherib was murdered in 681 BC.

A word may be said here about the succession in Assyria. Although the kingship was normally treated as hereditary, it did not necessarily pass to the oldest son. Esarhaddon was Sennacherib's youngest son by an Aramaean second wife. Esarhaddon specifically emphasized that he was the chosen heir despite his being a younger son: <sup>[259]</sup>

“Of my big brothers I was their little brother. At the command of Ashur [and other gods], my father formally promoted me in the assembly of my brothers, saying thus: ‘This is the son of my succession.’ When he asked the gods Shamash and Adad by liver divination, they answered him a definite ‘Yes!’, saying thus: ‘He is your successor.’ He therefore paid respect to their solemn word and he assembled the people of Assyria, small and great, with my brothers the seed of my father’s house, and he made them swear their solemn oath before Ashur [and other gods], the gods of Assyria, the gods who dwell in heaven and earth, to protect my succession.” <sup>[260]</sup>

The accession of a king, if approved by the gods, was accompanied by various favorable signs. Esarhaddon said that when he ascended (after putting down an attempted usurpation), “there blew the south wind, the breath of Ea, the wind whose blowing is good for the exercise of kingship; favorable signs appeared in the heavens and on the earth.” Even at this late date, over 2,000 years later, when the memory of Sumeria had already disappeared from both Mankind and written record, the Sumerian god, Ea, was still worshipped in Assyria. <sup>[261]</sup> Thus, it should be remembered that although these people came from a variety of races, they all accepted the ancient culture “just as it had always been.”

In their piety they relied upon the gods communicating with them through divinations over the liver of a sheep and with “favorable signs” such as which way the wind was blowing or the appearance of certain birds and animals. This is not to say that God does not communicate with Man using such methods but to rely upon them without ameliorating them with common sense can lead to disaster as was the case numerous times in ancient history. Good omens or not, Esarhaddon still had to fight a six weeks civil war against his brothers to keep his throne. In 681 BC, he was declared king. He immediately began rebuilding the Esagila temple of Babylon.

Note should always be taken of the piety of all of the Mesopotamian people at all stages of their history. They were not the total barbarians that the lying rabbis claim that they were, but they were sincere worshippers of God. In fact, the rituals that the perfidious rabbis claim were given to them by their Yahweh god as their very own, are not so very different, if at all different, than the rituals practiced by every religion of the ancient Near East. So, one may ask: “If the Yahweh god was such a unique and new discovery, why were his temple and laws so typically Babylonian?”

What the Jews have been claiming as something unique is really nothing new in the ancient world

of gods and goddesses. The only difference between the gods of the ancient Near East and the Yahweh god of the Jews, is that the ancient people would tell you what they believed while the Jews lie to you about what they believe.

For example, consider this priestly description of the proper way to make sacrifice to the Assyrian and Babylonian Moon God, Sin, and see if it is much different than that recommend in the Old Testament:

“At night you shall sweep the roof before Sin; you shall sprinkle holy water.  
You shall pile up a pyre; upon the pyre you shall fix seven loaves of emmer.  
You shall divide up a pure lamb, without blemish.  
Three measures of flour which a male has milled,  
One measure of salt, you shall prepare;  
And seven clay bottles you shall fill with honey, ghee, wine, beer and water,  
And pile them on the pyre;  
You shall pour a libation of the concoction and do obeisance.  
The remainder you shall cast into the river.”

Another example, among many examples which could be cited, is this prayer to Ishtar (represented by the planet Venus) implying a quite noble conception of the relationship between Man and the deity:

“O heroic one, Ishtar; the immaculate one of the goddesses,  
Torch of heaven and earth, radiance of the continents,  
The goddess, Lady of Heaven, first-begotten of Sin, first-born of Ningal,  
Twin-sister of the hero Shamash [the Sun-god];  
O Ishtar, you are Anu [the supreme god], you rule the heavens;  
With Enlil the Counselor you advise mankind;  
The Word, creator of liturgies and rituals of “Hand-washing”....  
Where conversation takes place, you, like Shamash, are paying attention,....  
You alter the Fates, and an ill event becomes good;  
I have sought you among the gods; supplications are offered to you;  
To you among the goddesses I have turned, with intent to make entreaty,  
Before you is a protecting shedu angel,  
Behind you a protecting lamassu angel,  
At your right is Justice, at your left Goodness,  
Fixed on your head are Audience, Favor, Peace,  
Your sides are encompassed with Life and Well-being;  
How good it is to pray to you, how blessed to be heard by you!  
Your glance is Audience, your utterance is the Light.  
Have pity on me, O Ishtar! Order my prospering!  
Glance on me in affirmation! Accept my litany!....  
I have borne your yoke; set tranquility for me!” [262]

These were not the crass and benighted people whom the lying rabbis have slandered for the past 2,500 years. They were a pious and religious folk who valued Justice and Goodness.

Innana, later known as Ishtar, held a position of vast significance in the Sumerian and the subsequent Babylonian religion. Particularly after the Semitic Amorites (Aramaeans) had become

predominant and women began losing their social position and prestige, she remained as virtually the only female deity. Eventually, she assimilated the personality and functions of all of the other goddesses, until the word “Ishtar” became synonymous with the word for “goddess”.

This reduction in the number of goddesses from a minimum of one wife-consort for each of the thousands of gods, down to just Ishtar alone, reflects the lower status of women under the Semites than had been experienced by women during the more egalitarian Sumerian times. As the number of slaves, brothels and temple prostitutes increased as a result of the corrupt wealth of the Semitic merchant-moneylenders with their harems of wives and concubines, the high status of women declined. As has been universally demonstrated, what is good for the moneylenders is bad for the people. And to further enslave both women and men, Ishtar became the goddess of prostitutes, the goddess of love, and the goddess of war. And no one loved reducing women to prostitution, and no one loved throwing men into the bloody jaws of war, more than did the tamkarum [merchants and moneylenders].

Ishtar revealed herself as the planet Venus; and her two aspects – goddess of love and goddess of war – have been related to her manifestation respectively as Evening and Morning Star. But the significance of the goddess of love also being the goddess of war, has been overlooked. It was a wily stratagem of the moneylenders. Like the Sun God, Shamash, she was the child of the Moon-god, Sin. Ishtar was worshipped in most periods and places, from at least Proto-literate times in Uruk down to the century before the Christian era in Babylon.<sup>[263]</sup> Four thousand years of religious devotion complete with temples, priests and millions of devotees, is an entrenched religious culture that would be difficult to replace with one god overcoming another. After all, the mythology of those times clearly showed that all of the gods were related to one another like a family genealogy. Ishtar, as a child of the Moon God, naturally became the tool of those who prayed to the Moon God, that is, the tamkarum [merchant-moneylenders] who profited from both the whore house and the battle field.

Even though the societies of the ancient Near East were increasingly being diverted into materialistic engines that produced more and more wealth for the awilum [the Haves] at the expense and the hardship of the muskenum [the Have-Nots], the gods were very much loved, respected, prayed to, and feared by all members of society from kings to slaves. God-consciousness was at the foundation of all human societies, that is, until the moneylenders began their frauds and betrayals. But regardless of what the moneylenders did, ancient societies were ultimately tied together by religion. Every day was begun and sustained by prayer to the gods.

Perhaps relying too much on liver divination and propitious signs from Heaven and perhaps remembering the hard feelings that he had experienced from his older brothers upon his ascension to the throne. Esarhaddon tried two new ideas, both of which had disastrous results. One was to attempt to incorporate Egypt into his Empire. This over-stretched Assyrian military resources and was one factor underlying the later collapse of Assyria. The other new policy was to bequeath Babylonia to one son and Assyria and the rest of the Empire to another. The result here was that the two brothers, at first the best of friends, became personally involved in the old tensions between Assyria and Babylonia, so that civil war broke out. <sup>[264]</sup>

The son to whom Esarhaddon bequeathed Assyria and the major part of the Empire was Ashurbanipal. This King prided himself on his literacy and tells us: “I grasped the wisdom of Nabu (the god of the scribes), the whole of the scribal art of all the experts!” Certainly he was keenly interested in cuneiform literature, for it was he who was mainly responsible for collecting one of the great cuneiform libraries at Nineveh. <sup>[265]</sup>

While Esarhaddon (680-669 BC) managed his vast empire filled with fighting and squabbling petty kingdoms, it fell to Ashurbanipal (680-626 BC) to fulfil the arrangements for the attack planned upon Egypt. Egypt had been controlled by non-Egyptians since 945 BC when Libyans through marriage inheritances took control under Shosheng I (945-924 BC). This was the Libyan or Bubastic Dynasty.

The Libyan Dynasties were followed by the Negroes of Kush forcing them out. There is some evidence that they were aided by the Egyptian priests who did not find the Libyans to be pious enough. In 730 BC, the Negroes from Kush attacked and established the 25th Dynasty. First, Piye was black Pharaoh until 715 BC when Shabok inherited the throne. And then Taharqa came to power. Taharqa was the black Pharaoh whom Assurbanipal attacked.

But as a result of Ashurbanipal's other commitments, Egypt remained undisturbed for three years. First, he had to settle a treaty by which the Phoenician king of Tyre made his submission. Then, he had to install Shamash-shum-ukin as king of Babylonia, after which he fought a punitive campaign into the Kassite area. Finally, in 671 BC, a strong Assyrian army with contingents from Syria, Phoenicia, Palestine and Cyprus, marched into Egypt. The black Pharaoh was defeated and withdrew to Thebes. Once again Memphis was in Assyrian hands.

In Egypt, the Assyrians freed a large number of Semitic slaves. These descendants of the Hyksos had been held in bondage since 1550 BC. He allowed them to depart Egypt and settle in Canaan and Sinai. With the prospect of Assyrian occupation, a subsequent attempt at rebellion was made by the native princes, led by Necho. But Assyrian forces arrested the ringleaders and quashed the conspiracy. In view of the necessity of using acceptable native princes for the administration of a country such as Egypt, with a venerable and efficient bureaucratic system, the captured princes were treated with clemency and after being taken to Nineveh to be loaded with gifts and favors and no doubt to enter into treaty-relation, they were returned to their posts with Necho installed as Pharaoh. [266]

Finally, the civil war between Ashurbanipal and his brother in Babylon very seriously weakened the Empire. None the less, when Ashurbanipal finally captured Babylon in 648 BC, his position seemed superficially as strong as ever, so that between then and 639 BC, using Babylonia as an operating base, he was able to undertake a series of campaigns against Elam. There were, however, fresh factors on the world scene. In Iran, north of Elam, the Medes, a group of vigorous Iranian tribes (a branch of the Indo-European race) who had migrated into the area at about 900 BC, were becoming a powerful force. Already at the time of Esarhaddon, they had been of sufficient importance for him to bind them by treaty to support his arrangement for the succession after his death. By 650 BC they had consolidated themselves into a powerful kingdom which successfully opposed Assyria.

North of Assyria, the kingdom of Urartu had been destroyed by fresh hordes of Cimmerians and Scythians from Central Asia, who occupied territory deep into Asia Minor. Although Ashurbanipal succeeded for a while in using these hordes to his own advantage (as when he set them against a king on the coast of Asia Minor who was supporting the independence movement in Egypt), it was only a matter of time before some of them turned against Assyria itself. [267]

With hordes of Cimmerian and Scythian cavalry roaming over Asia Minor and the territories of Urartu, trade with the northern region of Asia Minor was at a standstill, and one of the principal sources of iron was cut off. To the East, the numerically powerful Median tribes of Iran, generally described in the annals of Tiglath-Pileser III and Sargon II as "the mighty Medes" or "the wide spreading Medes" in recognition of their wide geographical extent, were now settling and coalescing into powerful units which ultimately became a kingdom able to meet the military might of Assyria on equal terms. Their confederacy deprived Assyria of another important source of metals and horses, and cut the routes bringing spices and semi-precious stones from India.

To the South, Babylonia was being over-run by the Chaldaean tribes who had been new immigrants and cheap labor for the Kassite moneylenders. They had purchased farm lands and learned the ways of civilization from their "friends" the moneylenders. These Semitic Aramaeans (Amorites) had been sold the disposed farms that the Kassite tamkarum had swindled from their own people. When conditions in Babylonia became unstable, they rose up and seized the whole of southern Babylonia as well as substantial areas in the north. In the course of the recurrent rebellions, they had learned from the

Assyrians much of the science of warfare and from the native Babylonians the arts of peace. [268] And from the Kassite moneylenders, the Chaldaeans learned the Secret Frauds of the Sumerian Swindle.

We know very little about Ashurbanipal's reign after 639 BC except that the situation for Assyria was becoming increasingly grave with anti-Assyrian coalitions forming on the North, East and South of Assyria. When Ashurbanipal died in 626 BC, a certain Nabopolassar, relying on support from the Chaldaean (Kaldu) tribes of Babylonia, assumed the kingship of Babylonia. However, Ashurbanipal's successors, Ashur-etillu-ili and Sin-shar-ishkun, still tried to retain authority in parts of Babylonia. But Nabopolassar made an alliance with the Medes, and his complete success against a weakened and surrounded Assyria was almost inevitable. [269]

At the very end, Assyria found an unexpected ally in Egypt. Assyria had freed Egypt from the Negro Pharaohs and had re-installed native Egyptians as kings, so the Egyptians owed a debt of gratitude to Assyria. The Egyptian support was, however, too late and Nineveh fell in 612 BC. The remnant of the Assyrian forces with their Egyptian allies, made a last stand at Carchemish in 605 BC, only to meet with final defeat. The Assyrian Empire was irrevocably at an end. [270] And Babylonia, under the command of Nabopolassar, became inheritor of the conquered Assyrian territories.

But at his moment of victory, Nabopolassar died. His son and successor Nebuchadnezzar II had been his father's Commander-in-Chief, and was a general of great experience and ability. He grasped the remains of the Assyrian Empire and, thus founding the Neo-Babylonian Empire, extended his authority to the Egyptian border. His two attacks upon Jerusalem in 597 and 587 BC and the deportation of the Jews to Babylonia are well-known. The Jews make a big deal out of these events as if their fly-speck of a kingdom was a great loss to history. Nebuchadnezzar's actions were, in fact, simply small incidents in his struggle to impose his authority over Canaanite lands which the new Egyptian dynasty regarded as its own sphere of influence. The Medes at the same time grabbed some Assyrian territory and extended their realm to include the old kingdom of Urartu and much of Asia Minor. [271]

Once Assyria was destroyed, one finds in the Neo-Babylonian empire far less concentration of power in the hands of the king. The domestic history of Babylonia during the following century was in some aspects a struggle for power between the dynasty and the temples, a struggle in which the temples were finally victorious.

In Assyria, the king was consecrated at the beginning of his reign once and for all, and so became the representative of the gods without limitation. However, in Babylonia, even to the very end, the king had to lay his insignia humbly before the god each year, submit to personal indignities at the hands of the high priest, make a declaration of good intentions, and only then receive re-investiture with the royal authority by once again "taking the hand of the god". This power of the Babylonian priests over the king became a great danger to the authority of the king if he was ever out of favor with the priests. Besides the slaps on the face and the ear-pulling that the king received from the priests of Marduk as a part of the ceremony, there was always the danger that the priests would use a liver divination or some other sign from the gods to remove the king's authority. And what king could retain his authority if the gods were against him? His own people would leave his services out of fear of the gods.

Thus, in Babylonia the king remained a tenant-at-will of the god and as such was less able to gather temple lands into his own hands and thereby into permanent royal control. This power of the temple in political and economic affairs was envied by the tamkarum [merchant-moneylender] class because it was a power that they could not buy. However, they could corrupt and steal it. In all of these ancient societies, even if a king ruled, it was the god of the temple priests who had the greatest power over all.

In the provinces of the Neo-Babylonian empire, the general lines of Assyrian policy continued to be carried out. Thus, the deportations by Nebuchadnezzar II, in 597 BC and 586 BC, of sections of the people of Judah were nothing but a continuation of the policy instituted by Ashur-nasir-pal II (884-

859 BC) and developed by Tiglath-Pileser III (745-727 BC) to deal with recalcitrant vassals. At the same time Nebuchadnezzar II, like the Assyrian government in similar circumstances, appears to have made strenuous attempts to preserve a native administration for governing the people who were not deported.

After the surrender of Jerusalem in 597 BC and the deportation of the young king Jehoiachin along with his administration and his court clowns dressed as rabbis, Nebuchadnezzar II attempted indirect rule by using Zedekiah as a vassal prince bound to Babylonia. For nine years the experiment was successful. Even after the siege and capture of Jerusalem consequent on Zedekiah's ultimate yielding to the pro-Egyptian party, Nebuchadnezzar still did not abandon the attempt to employ some form of indirect rule. So, he appointed a Jewish nobleman, Gedaliah, as governor. It was only after Gedaliah's assassination by Jewish zealots that Judah came under direct Babylonian administration.<sup>[272]</sup>

It was during the Neo-Babylonian Period that the power of the moneylender guilds was at its highest. These secretive brotherhoods of schemers had cemented their business relationships well enough through guild membership and marriages that they no longer needed to use written contracts for their business transactions between one another. Such was their mutual trust! The tamkarum [merchant-moneylender] guilds were international in membership. They controlled the flow of goods and bullion across the borders of all kingdoms, without bothering to notify the kings of their true loyalties. Since Sumerian times, it had been the practice to commit every transaction to writing. But for the first time, the Neo-Babylonian wholesale merchants seem to have preferred oral agreements supplemented by a variety of operational devices. <sup>[273]</sup> With oral agreements between trusted guild brothers, all sorts of schemes and plots were possible without fear of detection or proof of treachery. But a dearth of clay tablets does not mean that contracts were not used at all. It was during these times that cuneiform characters written on durable clay were being replaced by Semitic alphabets written on perishable parchment. Aramaic had become the international language of business and politics.

At the death of Nebuchadnezzar II in 562 BC, he was succeeded by his son Amel-Marduk (Evil-Merodach of 2 Kings 35:27 and Jeremiah) who after a brief reign of two years was killed in a revolution. Little is known of him beyond the statement in 2 Kings 25:27-30 that he showed special favor to Jehoiachin, one of the two ex-kings of Judah held at Babylon. Curiously enough there is a direct reference to Jehoiachin in some cuneiform tablets found at Babylon and datable to the reign of Nebuchadnezzar. These tablets are lists of ration issues and the relevant part of one of them reads:

“For Ya’u-kina king of the land Yahudu, for the five sons of the king of the land of Yahudu, (and) for eight Yahudaeans, each one-half sila (one-half liter) of grain per day.”

Philologically, “Ya’u-kinu of Yahudu” is unmistakably the name which the Bible translators render Jehoiachin of Judah.

The man who benefited by the death of king Amel-Marduk and the one who led the revolution to depose him, was Nergal-shar-usur (Neriglissar of the Greek accounts, Nergal-shar-ezer of Jeremiah 39:3), a son-in-law of Nebuchadnezzar II. It is now known from a Babylonian chronicle that he undertook a great and foolish campaign across the Taurus Mountains, wasting the men and strength of Babylonia. After initial success this usurper suffered a serious defeat and returned to Babylon in 556 BC, dying so soon afterwards that one is tempted to wonder if his personal rivals at home took advantage of his loss of prestige to hasten his end. Certainly his son, Labashi-Marduk, who attempted to assume the throne in succession, was very shortly removed by a rebellion of the chief officers of state, who put on the throne Nabu-na'id (Nabonidus), the diplomatist who had been commissioned by Nebuchadnezzar II to assist negotiations between the Medes and Lydians in 585 B.C.

Why would the chief officers of the Neo-Babylonian empire want Nabonidus to lead them rather than someone of the lineage of Nebuchadnezzar? A desire for honest government was the reason. That

Nabonidus had been a wise and loyal diplomat who could lead effectively was important. But most important was that he was a sincerely religious man. He had the trust of the chief officers who had rebelled against the usurper, Nergal-shar-usur, and his son, Labashi-Marduk. And he was a devotee of the Moon God, Sin, the god of the moneylenders of Ur.

Nabonidus (555-539 BC), already in his sixties, ascended the throne after many years of service to Nebuchadnezzar II. He was not a member of Nebuchadnezzar II's family. He was to be the last of the Neo-Babylonian kings. As he wrote: "I am Nabu-na'id who has not the honor of being a somebody – kingship is not within me." Certainly, a humble comment from a king!

Nabonidus was not of the royal family of Nabopolassar but was the son of a nobleman and of the high-priestess of Sin, the Moon God at Harran. This lady may have been of the Assyrian royal house, for she was born in the middle of the reign of Ashurbanipal. It is well known that before and after this time the high-priesthood of the great shrines was commonly bestowed upon princes and princesses of the royal family. Thus, over the millennia, the priesthoods of Mesopotamia had been corrupted in their holiness by the political insertion of unqualified relatives into the office of high priest. Mixing political and religious power while keeping both powers under the authority of the king, gave control over the entire population as well as control over the finances of the temples. That is, the kings had control of everybody except for the moneylenders who hypocritically gave an outward show of obedience to the will of both king and god while secretly making plans and plotting schemes of their own.

Being the son of the high priestess of the Moon God, would have had an effect upon anyone born to such a position. For Nabonidus, the effects were extreme. He was a very religious man whose life was ruled by his god. Once again remember that this was an age when the divinations over the liver of a sheep or the meaning of dreams or the consequences of omens in the heavens, were all piously accepted as messages from the gods. That Nabonidus became king, whose mother was priestess to the Moon God, are facts that don't seem to have been properly understood by the atheist archeologists who profess confusion over the subsequent historical events.

At the beginning of his reign, Nabonidus had a dream in which Marduk ordered him to rebuild the Temple of Sin at Harran. This temple had lain desolate for fifty-four years. This was his mother's temple and he no doubt wanted to please her since she was still living at Harran. And now that he was king of all of Babylonia, he had the power to do so. Once again note the piety of these kings of the ancient Near East. Based upon a dream wherein the god, Marduk, spoke to him, Nabonidus changed both state policy and the destiny of his entire kingdom. All based upon a religiously inspired dream! Remember this when we explore the dreams and fantasies of the Jews in Volume II, The Monsters of Babylon.

A surviving cuneiform text records the dream in which Marduk instructed the new king to undertake the work at Harran. Nabonidus wrote:

"At the beginning of my reign the gods let me see a dream. In it there stood both Marduk, the Great Lord, and Sin, the light of heaven and earth. Marduk said to me: 'Nabu-na'id, King of Babylon, bring bricks on your own horse and chariot and build the temple of Ehulhul [lit. 'the house of joy'] that Sin, the Great Lord, may take up his dwelling there.' I replied to Marduk, the chief of the gods, 'The Medes are laying siege to the very temple you have ordered me to build and their armed might is very great.' But Marduk said to me, 'The Medes of whom you spoke, they, and their country and all the kings who march at their side, shall cease to exist!' And indeed, when the third year came to pass, Marduk made rise against them Cyrus, King of Anshan, his young servant, and Cyrus scattered the numerous Medes with his small army and captured Astyages, King of the Medes and brought him in fetters into Cyrus' land. That was the doing of the Great Lord Marduk, whose command cannot be changed." [274]

Nabonidus rebuilt the temple and re-dedicated it to the Moon God, Sin, though with some considerable opposition from the priests of Babylon. He also gave special attention to the centers of moon worship at Ur and later at the oasis of Tayma in Arabia. His growing devotion to the Moon God was a religious change which caused friction with the traditional religious factions in Babylonia. Nabonidus' mother, Adad-guppi, was devoted to this god at Harran. According to her biography, Adad-guppi lived 104 years. So, her life spanned the entire Neo-Babylonian period. [275]

In his dedications, Nabonidus' inscriptions expressed what he considered the impiety and lawlessness of his subjects. [276] This pious king could see for himself the rampant fraud and ruthless avarice of the Babylonian society which was under the oppressive debts and the debauching of the tamkarum [merchant-moneylenders]. Through licentiousness and desperation, both of which were promoted by and profited by the merchants and moneylenders, the People had abandoned the holy way of devotion to the gods. Making money to give to the tamkarum had become their main concern.

This long decline in public morals and piety can be seen in the changes that occurred in the Peoples' allegiance to the gods over the millennia. During Sumerian times, the ancient Ubaidian city of Uruk was home to the temple of Anu, the god of heaven and king of the gods. Every Mesopotamian city had its chief god residing in its main temple. But every city also had numerous smaller temples and chapels devoted to the lesser gods of that city. Until the end of the Third Dynasty of Ur when the Sumerians still controlled their own culture, Anu was the Sumerian god of heaven and he resided in the biggest temple in Uruk. His daughter was the goddess Ianna, the Sumerian goddess of love and warfare. She resided in a small temple. But as the tamkarum [merchant-moneylenders] gained debt-slave ownership of women through their money lending scams, and as the prestige of women was degraded through slavery and prostitution, the Peoples' devotion to Anu, the god of heaven, decreased and the devotees of Ianna (Ishtar) increased.

As the Sumerians were replaced by the promiscuous Semites (variously called Akkadians, Amorites and Aramaeans); and as the Sumerian culture was replaced by the ruthless, materialistic, Semitic Babylonian culture; and as the protective authority of the kings and the moral authority of the priests were subverted by the money-grubbing power of the tamkarum [merchant-moneylenders]; the temple of Anu became less prosperous while the temple of Ianna (Ishtar) became predominant. In a culture that was dominated by moneylenders, merchants, bankers, and whore-mongers, the temple of Ishtar (the goddess of love and war) became the biggest temple in Uruk by Neo-Babylonian times.

Despite its great agricultural wealth, the Neo-Babylonian empire suffered severe economic constraints. During the previous wars against Assyria and against the Medes, man power had been diverted to the army while the fields and canals fell into neglect. This was always a recipe for famine. The military and building campaigns of Nabopolassar and Nebuchadnezzar had taken their toll and the disastrous military adventures of Nergal-shar-usur had drained away dwindling resources. Some of Babylonia's major trade routes in the east fell to Median control. The merchants, no longer limited by the ancient Laws of Hammurabi, raised prices by fifty percent. Babylonia also suffered from plague and famine. Nabonidus tried to explain the famine as a result of the impiety of the Babylonian people. [277] This was the usual belief for all of the peoples of the ancient Near East when faced with either good or bad events. That is, the benevolence or wrath of the gods was the result of the holiness or wickedness of the people. Even in bad times, as the People implored the gods to save them, the temples received gifts and donations of land and gold as sacrifices to the gods.

But matters of godly provenance aside, the temples always had a source of gold and silver in their treasuries. It is clear from the cuneiform documents which have come down to us that the kings in the Neo-Babylonian period took a share of the temple revenues. Special royal officers were installed in the temples for this purpose. Among revenues which certainly went to the temples in the first instance were tithes on date-crops and catches of fish, rents (payable in kind) on grain-land, a cattle tax, customary

offerings made by farmers at the time of particular festivals, and other dues of a more or less obscure nature. There were also death duties which were levied on rich private citizens and which, like the tolls in certain of the canals, went wholly to the king even though the temple authorities may have been responsible for their assessment and collection. This was made possible by the sons and daughters of the kings being installed as high priests and priestesses. All in all, in the course of the sixth century BC the Neo-Babylonian kings managed to get control of an increasingly large share of the temple revenues. This increased the wealth and power of the king but tended to throw the temple priesthoods and laity into opposition to him.

It must be remembered that temples were not just places of worship but were also profit-making corporate entities that manufactured trade goods, practiced farming and animal husbandry and were the repositories of bullion in their treasuries. For large commercial transactions between temples, the idols “visited” other temples in ostentatious processions. The priests carried the idols of their god on a palanquin through the streets accompanied with music and fanfare. The procession would visit a temple across town or in a neighboring city and have a feast and celebration. The gold and silver bullion hidden in the idol’s base could be secretly transferred between temples in this way so that the account books could be balanced with the gods acting as witness.

On the other hand it must be borne in mind that, in the light of Nabonidus’ attempt on behalf of the Moon God, Sin, to usurp Marduk’s place as head of the pantheon, the reasons for that king’s unpopularity was more religious than fiscal. [278] Nabonidus wanted to make the Moon God both of Ur and of his mother’s city of Harran as the supreme god of the Neo-Babylonian empire.

The supreme Babylonian deity, Marduk, an old Sumerian sun god specifically associated with the city of Babylon, did not have the supreme place in the pantheon of the Semitic Amorites, Aramaeans or Arabians because they worshipped of the Moon God, Sin. This worship of the Moon God by the Semites is explained in Volume II, *The Monsters of Babylon*, where-in you will discover how the Moon God, Al-Lah, became the supreme god of the Muslims.

A point at which the economic and religious problems met was the city of Harran. The very name “Harran” means “road” and was applied to this city because it was the great meeting point of the routes northwards from Babylonia on the one side and from Egypt, Arabia and Palestine on the other. Harran was also one of the cities whose legal status differed in essential points from that of any other community. In Babylonia, the cuneiform tablets indicated that there were certain privileged and “free” cities such as Nippur, Babylon, and Sippar. And in Assyria, Harran and the old capital Asshur in Upper Mesopotamia were “free cities”. The inhabitants of these “free cities” were exempt from conscripted labor, military service, and taxes. The privileges accorded the inhabitants of these cities were under divine protection. Their status had both legal and religious implications. [279]

To commence his work of restoring the Moon God’s temple in Harran, Nabonidus ordered a general levy of troops from the western provinces. The Medes, occupied in battle with Cyrus of Persia, withdrew from Harran just as Nabonidus’ dream had predicted. And Nabonidus was able to use his levies to commence the projected work of restoration. Being conscripted into the army and then being ordered to re-build the temple of the Moon God at Harran, had the effect, however, of promoting a mutiny among the people of the great cities of Babylonia whose people were devoted to Marduk.

There is evidence that Nabonidus had been preparing for something of the kind. The king owned large estates in southern Babylonia, and contracts from the temple archives prove that at the very beginning of his reign he was handing over, in return for a fixed annual payment, control of these to the administrative authorities of Eanna, the great and wealthy temple corporation in Uruk.

Eanna was the temple of Ishtar. This temple for the goddess of love and prostitutes had acquired much wealth in those societies which were being profited by merchants and moneylenders. Eanna, the great temple at Uruk, seems to have owned almost all of the land of Babylonia from Ur in the south to

within sight of Babylon to the north.

At the beginning of the Neo-Babylonian empire, this temple was controlled by three principal administrators, the Shatammu (a title possibly meaning “Guardian of the Precincts”), the Qipu (“Warden”) and the Scribe. As always throughout the history of the ancient Near East, the Scribe, as one of the few people who could read and write, had great power and importance. Standing as he did at all royal, priestly and commercial junctures, he offered great opportunities to any moneylender who could acquire his services and learn the secrets that he knew.

It is probable that the Qipu (“Warden”) was a royal nominee, but it is clear from his diminishing importance in the documents of the period that he was gradually being elbowed out of any real share in control of temple affairs. The king therefore needed to take measures to reinforce his representative’s waning influence in the temple administration. [280]

The king had certain privileges in connection with the temple, such as a share of particular revenues, and Nabonidus in the third year of his reign, 553 BC, installed two royal officers (the “Royal Officer Lord of the Appointment” and the “Royal Officer over the King’s Coffer”) ostensibly to safeguard such interests, in fact as a counterpoise to the power of the Shatammu (“Guardian of the Precincts”). [281] Reforms in the administration of the temples were begun at this time. At Uruk new appointments were made to all the senior posts in the early years of Nabonidus’ reign, something that did not endear him to the priests.

Nabonidus’ restoration of Ehulhul, the Moon God’s shrine and his mother’s temple, undoubtedly had both religious and filial allegiance for him. But his increasing devotion to Sin, the Moon God, constituted a religious innovation which proved exceedingly unpopular with conservative elements in Babylonia, an unpopularity which this “young servant” of the dream text was later to exploit. The Harran inscription records rebellion in Babylonia:

“The sons of Babylon, Borsippa, Nippur, Ur, Uruk, Larsa, priests and people of the capitals of Akkad, against his great divinity offended ... they forgot their duty. Whenever they talked, it was treason and not loyalty; like a dog they devoured one another; fever and famine in the midst of them ...”

Clearly Nabonidus’ religious and administrative reforms had provoked great resentment, while the wars and extensive building programs of his predecessors had proven to be a severe burden on the country’s resources. Large numbers of economic texts reveal severe price gouging, a situation now made worse by the spread of plague. Between 560 BC and 550 BC, prices rose by up to 50%, and from 560 BC to 485 BC, when Darius assumed power, the total increase amounted to some 200%.

After he was assured that the temple of Ishtar in Uruk would provide a steady payment to the palace, he began preparations to leave Babylon. Based upon another religious dream that he had had, Nabonidus now made an extraordinary move. Installing his son Bel-shar-usur (the Belshazzar in the Book of Daniel) as regent in Babylon, he led an army through Syria and Lebanon and finally on to the oasis of Tayma in northwest Arabia where he was to remain for the next ten years. [282]

During his period of residence in the west, he pushed two hundred and fifty miles farther southwards through a number of places which can be identified until he finally reached Yatrib (Medina) on the Red Sea. Nabonidus specifically states that he established garrisons in and planted colonies around the six oases which he names. He describes the forces used as “the people of Akkad and of Hattiland”, that is, both native Babylonians and the Hittites from the western provinces. A fascinating side issue is that a thousand years later, five of the six oases named were, at the time of Mohammad, occupied by Jews. [283]

As you will see in Volume Two, those Jews were none other than the descendants of the tamkarum [merchant-moneylenders] who had accompanied Nabonidus as merchants managing the

trade routes that passed through those oasis rest stops along the Arabian “incense route” from Tayma to Yathrib (Medina).

To the goat-rustling Arabians, the conquering army of Nabonidus, arriving from some distant land to do nothing more than establish trade centers and to pray to the Moon God, was a wondrous sight. The Semitic Arabs had been devoted to the Moon God from the earliest times. Their faith in that deity was certainly increased by the king of Babylonia arriving with an army to establish worship to his god, Sin, who was none other than their own Moon God, Lah. They certainly did not object to Nabonidus re-naming a vast wilderness of their territories as Sinai, as the “Wilderness of Sin.” After all, the Moon God, El Sin, of Nabonidus was identical to the Moon God, Al Lah, of the Arabians. Nabonidus increased the fanatical faith of the Arabs in their Moon God, Allah.

It is possible that Nabonidus’ motives were saner than Babylonian tradition later recognized. At Tayma the caravan routes from Damascus, Sheba, the Arabian Gulf and Egypt met. It was an oasis rich in water wells. The city was a natural center for Arabian trade, and the acquisition of a new trading empire in southern Arabia would have been an achievement worthy of a king who saw himself in the mould of Nebuchadnezzar. Yet to impute such a motive to the now aging Nabonidus is certainly to exceed extant evidence. One fact is certain; Nabonidus cannot have hoped to increase his popularity in Babylon by a prolonged absence during which the New Year Festival could not take place without the king.

The New Year Festival was the most important festival in Babylonia. In it, the king “took the hand of the god.” But before doing so, he had to endure slaps upon his face and having his ears pulled by the priests. Only when tears were observed in his eyes would the priests declare that the god was pleased with the king. But the chief god of Babylon was Marduk and his priests would not be gentle with the king who had taken away their preeminence and had given it to the Moon God at Harran and Ur. Through a liver divination, there was even the danger that the priests would divest him of kingship.

After ten years in Tayma, at the age of seventy, Nabonidus returned. In a dream, Sin had told him to re-build the temple of the Moon God at Harran and at Ur. And in a dream, Sin had also told him to travel to Arabia, stay for ten years, and establish the worship of Sin there. “I hied myself afar from my city of Babylon ... ten years to my city Babylon I went not in”. A passage in the Harran inscription implies divine direction. “In ten years arrived the appointed time, the days were fulfilled which Sin, king of the gods, had spoken”. [284] This inscription re-affirms that he had attempted to supplant Marduk with Sin as king of the gods. This religious king thus gave his reasons for moving his court to Arabia and leaving Babylonia. The trade routes were secondary to his religious reasons. And those trade routes did not produce necessities for Babylonia but rather luxury goods such as incense and pearls for the tamkarum [merchant-moneylender] guilds.

After ten years, and now in his 70’s in age, he left Tayma. The work at Harran was completed and that city survived for many centuries as a center of the worship of the Moon God whose crescent symbol still appeared on Roman coins minted there down to the 3rd century AD and appeared again on the Muslim flags of 622 AD. Yet for the city of Babylon the end was near. The “young servant” of Nabonidus’ dream was engaged in the conquest of an empire that was soon to exceed even the greatest aspirations of the Babylonians. This young servant was Cyrus, a Persian of the royal line of Achaemenes, the 7th century founder of the dynasty known by his name. [285]

The Persians were an Indo-European tribe who settled in the territory of ancient Elam, their name deriving from Parsua (modern Fars), one of their first strongholds. One of their princes, Cambyses, had married the daughter of the Median king Astyages, perhaps a recognition by the latter of the rising strength of the Persians. Of this union was born Cyrus who was to become the subject of legends recorded by Herodotus and reminiscent of those circulated about the Akkadian Sargon.

In 539 BC, the New Year Festival was celebrated in Babylon, apparently for the first time since Nabonidus’ retirement to Tayma. During the ceremony a plentiful supply of wine was distributed, and to

judge from the accounts of Herodotus, Xenophon and the author of the Book of Daniel, not only were the revels prolonged but the memory of them remained fresh for many years. During this time, however, Cyrus was advancing on Babylonia. Again revealing his extreme religiosity, Nabonidus ordered the collection and transport of the country's gods into Babylon to secure their holy protection, but Borsippa, Cutha and Sippar refused to comply. In the month of Tishri, Cyrus successfully assaulted Opis on the Tigris and then marched on Sippar which was taken without opposition. Nabonidus fled, and two days later Ugbaru, governor of the Guti, and the army of Cyrus entered Babylon without a battle.

Herodotus attributed this to the Persian stratagem of breaching the Euphrates, which constituted one side of the defenses of the city, and leading the river into a depression, thereby rendering the main stream temporarily fordable. There is no reason to reject the story, but the real reason for the collapse of the city was not a weakness in its defenses but the presence within the city of a "fifth column"<sup>[286]</sup> of tamkarum [merchant-moneylenders] promoting the cause of whatever side would protect their profits by opening a gate to let their new allies in. Once again, the moneylenders had betrayed their own people and had embraced their "new friends".

It would appear that Cyrus' liberal religious views were welcomed after the discontent aroused by the heresies of Nabonidus. Indeed an inscription of Cyrus from Babylon relates how Marduk, whom Nabonidus had neglected, marched with him and his army "as a friend and companion". Nabonidus was later captured in Babylon where, according to Xenophon, he was killed. Cyrus entered Babylon in triumph, forbade looting and appointed a Persian governor, leaving undisturbed the religious institutions and civil administration. Thus came to an end the last native dynasty to rule the city. At the beginning of the following year, Cambyses appears to have represented his father in the temple New Year ceremonies, legitimizing Persian rule <sup>[287]</sup> by "taking the hand of the god".

But something more than Persian rule was legitimatised when Cyrus disallowed the looting of Babylon. The bullion on deposit in the temple treasuries was allowed to accumulate under the accounts of the tamkarum [merchant-moneylenders]. Like so many kings before him who owed their success to the moneylenders, Cyrus honored the ones who had betrayed their city and opened the gates to him. He honored the ones who had financed his armies and who provided the military intelligence for the best timing for his attack while the Babylonians were busy with their New Year celebration prayers.

Before the time of Cyrus, Babylon had seen many foreign dynasties come and go, and had in turn successfully assimilated each of them. Now, however, new forces were at work in the Near East and new religious and political ideas were gradually replacing those of ancient Mesopotamia. Social institutions were also changing, and even the system of writing, long a unifying force, was being superseded by the more efficient Aramaic alphabet of only twenty-two letters. Cuneiform continued to be employed, however, especially for religious and astronomical treatises, a number of the latter are known from as late as the 1st century AD. Cuneiform also remained in use for at least some economic documents, and we have numerous records in this script of prosperous merchants and banking houses in Babylon and Nippur. Indeed, on the surface, the private lives of Babylonian citizens appear to have changed very little under Persian rule. Religious forms were preserved and commercial activity prospered. It was business as it "has always been." Under Persian rule, Babylonia continued to thrive.

By the time of Cyrus, not just the debt-slaves but all women had finally been reduced to the level of chattel and prostitutes under the profiteering scams of the tamkarum [merchant-moneylenders]. Herodotus (~484 – 425 BC) tells us of the debauched status of women under the laws and the cultural decay induced by the merchant-moneylenders of Babylon:

"In every village once a year all the girls of marriageable age used to be collected together in one place, while the men stood round them in a circle; a [tamkarum] auctioneer then called each one in turn to stand up and offered her for sale, beginning with the best-looking and going on to the second best as soon as the first had been sold for a good price. Marriage was the object of the transaction. The

rich men who wanted wives bid against each other for the prettiest girls, while the humbler folk, who had no use for good looks in a wife, were actually paid to take the ugly ones, for when the auctioneer had got through all the pretty girls he would call upon the plainest, or even perhaps a crippled one, to stand up, and then ask who was willing to take the least money to marry her and she was knocked down to whoever accepted the smallest sum. The money came from the sale of the beauties, who in this way provided dowries for their ugly or misshapen sisters. It was illegal for a man to marry his daughter to anyone he happened to fancy, and no one could take home a girl he had bought without first finding a backer to guarantee his intention of marrying her. In cases of disagreement between husband and wife, the law allowed the return of the purchase money. Anyone who wished could come even from a different village to buy a wife.”

Herodotus was describing the low status of women in Babylonia as it “used to be” before his time. But Secret Fraud #6 of the Sumerian Swindle never stops until its victims are totally destroyed. Secret Fraud #6 is a relentless technique: “High morals impede profits, so debauching the Virtuous pulls them below the depravity of the moneylender who there-by masters them and bends them to his will.” So, merely reducing women to the level of trade goods was not degenerate enough for the demonic merchants and moneylenders who found their greatest profits in the perversion of the innocent.

Herodotus goes on to describe the status of women in Babylonia in his own day as he continues his narrative: “The above admirable practice has now fallen into disuse and the [tamkarum] have of late years hit upon another scheme, namely the prostitution of all girls of the lower classes to provide some relief from the poverty which followed upon the conquest with its attendant hardship and general ruin.”

That is, Herodotus is describing the general ruin of the muskenum [Have-Nots]. The merchant-moneylenders were pimping not just their debt-slaves but the poor muskenum [Have-Nots] as well. From auctioning all girls into marriage contracts, to pimping the daughters of the poor as prostitutes, the tamkarum [merchant-moneylenders] surreptitiously pulled society ever downward into wickedness.

Herodotus continues with his description: “There is one custom amongst these people which is wholly shameful. Every woman who is a native of the country must once in her life go and sit in the temple of Ishtar and there give herself to a strange man. Many of the rich women, who are too proud to mix with the rest, drive to the temple in covered carriages with a whole host of servants following behind. And there wait. Most however, sit in the precinct of the temple with a band of plaited string round their heads. And a great crowd they are, what with some sitting there, others arriving, others going away. And through them gangways are marked off running in every direction for the men to pass along and make their choice. Once a woman has taken her seat she is not allowed to go home until a man has thrown a silver coin into her lap and taken her outside to lie with her. As he throws the coin, the man has to say, ‘In the name of the goddess Ishtar’. The value of the coin is of no consequence. Once thrown it becomes sacred and the law forbids that it should ever be refused. The woman has no privilege of choice. She must go with the first man who throws her the money. When she has lain with him, her duty to the goddess is discharged and she can go home, after which it will be impossible to seduce her by any offer however large. Tall, handsome women soon manage to get home again, but the ugly ones stay a long time before they can fulfill the condition which the law demands, some of them, indeed, as much as three or four years. There is a custom similar to this in parts of Cyprus.”<sup>[288]</sup> Cyprus was a major mercantile port for the tamkarum.

This degrading of women was always profitable to the merchants and moneylenders because they were always looking for something to sell. To the tamkarum [merchant-moneylenders], women were just like any other saleable item. As slaves, they could work; as whores they could bring in a profit. Under the influence of the tamkarum, the women of Babylonia had become mere cattle.

Cyrus offered peace and friendship to all, and compensated those who had suffered under Nabonidus, or so he tells us. Wherever he went Cyrus called on the support of the local gods, a policy

which proved highly successful. Equally acceptable was the new Persian administration. For the most part local officials were retained in office, but governors known as satraps were installed in the various provinces. Their power was effectively restrained by holding the treasurer and garrison commander in each capital city responsible solely to the king.<sup>[289]</sup> Thus, both monetary and military power were tightly held in the fists of the king. And behind the king stood the moneylenders of Persia and of Babylon.

The Persian Empire, into which Egypt was incorporated in 525 BC, now exceeded in extent any which had gone before it. At the height of its power, the empire spanned three continents, including territories of Afghanistan and Pakistan, parts of Central Asia, Asia Minor, Thrace, much of the Black Sea coastal regions, Iraq, northern Saudi Arabia, Jordan, Palestine, Lebanon, Syria, and all significant population centers of ancient Egypt as far west as Libya. Certainly, this territory far exceeded the insignificant smudges upon geography that are called by the lying Jews, “the Great Kingdoms of Israel and Judah”. Of the Persian Empire, Babylonia and Assyria together formed only one province.

Babylonian and Assyrian culture had, however, a continuing influence. Persian art, civil administration and military science owed much to their Babylonian and Assyrian roots. Babylon was, if not the political, certainly the administrative and cultural capital of the whole Persian Empire, so much so that Aramaic, the language of the tamkarum [merchant-moneylenders], became the official language of the Persian Empire.

It was only when Darius I (~549 - 486 BC) had acquired the Persian throne and ruled it as a representative of the Zoroastrian religion, that the old Sumerian and Babylonian and Assyrian tradition was broken and the claim of Babylon and the Babylonian gods to confer legitimacy on the rulers of western Asia ceased to be acknowledged.

After 500 BC, the Persian Empire came into collision with Greece. The conflict continued intermittently until in 331 BC when the Macedonian, Alexander the Great, overthrew the Persian power at a battle near Arbela, proceeding afterwards to extend his authority to the borders of India. Had Alexander lived, it was his intention to establish a world empire with its capital at Babylon, but his premature death at Babylon in 323 BC, at the age of thirty-two, left his territories to be divided up among his generals. The eastern provinces, including Babylonia and Assyria, eventually fell to the Greek general, Seleucus I (301-281 BC).

E-Saggila, the great temple of Marduk, however, still continued to be kept in repair and to be a center of Babylonian patriotism, until at last the foundation of Seleucia diverted the population to the new capital and the ruins of Babylon became a quarry for the builders of the new seat of government.

Under the Greek Seleucids, Babylonia and Assyria came increasingly under Hellenistic cultural influence, and Akkadian, which had already been superseded by Aramaic as the language of everyday speech, was no longer even written, except for religious or astronomical purposes. The old culture of Babylonia and Assyria was dead, and the future lay with Palestine, Greece, and Rome. <sup>[290]</sup> These events are covered further in Volume II, The Monsters of Babylon.

# Chapter 8

## The Apiru, the Hapiru, the Habiru, the Hebrews

Let's leave the great empire of Babylonia to its demise around 300 BC and go backward in time once again to where we left the Hyksos goat-rustlers who had escaped from Egypt in 1550 BC.

Once Pharaoh Ahmose, founder of the Eighteenth Dynasty (1550-1292 BC), had chased the Hyksos out of Egypt and had re-established Egyptian rule, he continued to solidify and protect his country by leading expeditions into Canaan and Syria. For thousands of years, Egypt had been satisfied with its quests for immortality within its Nile Valley and its desert environs. But now that Egypt had been violated by the Babylonian money-grubbers and their dirty Hyksos goat-rustlers, Egypt wanted a bigger buffer of protective territory. Although the Hyksos sheep-stealers were too scattered in the hilly regions to make chasing after them a priority, the established towns and cities of Canaan were worth the military effort to show the Canaanites that Egypt would not accept their depredations. Those Hyksos who had been trapped and enslaved in Egypt were given the Egyptian name for "peasant workers" and "slaves" which was "Apiru". As the Egyptian army dealt with the Hyksos who had scampered off into the wilderness with their loot, chasing them away from Egyptian territory in Canaan, they were still called Apiru by the Egyptians. Thus, the people of Canaan also called these bandits Apiru. In this way, the Egyptian word took on a new meaning among the Canaanites. It meant "bandit and cut-throat" because that is what these goat-rustlers were.

By pushing his military campaign into the Near East, Pharaoh Ahmose set a precedent for most Egyptian kings for the next five centuries. During Ahmose's reign, Upper and Lower Egypt were once again unified and Egypt became one of the main Near Eastern powers. His reign is therefore seen as the end of the Second Intermediate Period and the beginning of the New Kingdom. A new and great era had dawned for Egypt. The Eighteenth Dynasty is perhaps the best known of all the dynasties of ancient Egypt and it was led by a number of Egypt's most powerful pharaohs.

To put this time frame into focus, here is a short list of the Pharaohs important to our study. This might seem a bit tedious, but it's necessary background information to link subsequent events together.

Ahmose (1550-1525 BC) was succeeded by his son, Amenhotep I (1526-1506 BC), who was later revered for founding the institution responsible for building the royal tombs in the Valley of the Kings. Amenhotep I probably left no male heir and the next Pharaoh, Thutmose I (1506-1493 BC), seems to have been related to the royal family through marriage. During his reign, the borders of Egypt's empire reached their greatest expanse, extending in the north to Carchemish on the Euphrates and in the south up to Kurgus beyond the fourth cataract. The scattered tribes of Apiru goat-rustlers in Canaan ran away from his armies but he subjected the towns and cities to his rule.

The dynasty next was led by Thutmose II (1493-1479 BC) and his queen, Hatshepsut (1479-1458 BC). She was the daughter of Thutmose I and soon after her husband's death, ruled for over twenty years after becoming pharaoh during the minority of her stepson, who later would become pharaoh Thutmose III. Hatshepsut re-established international trade, restored the wealth of the country, fostered large building projects and created architectural advances that would not be rivaled for another thousand years when Greece and Rome stepped onto the world stage. She restored the temples which were still in decay after the ravages of the Hyksos occupation.

Thutmose III (1458-1425 BC) who later became known as the greatest military pharaoh ever, also had a lengthy reign. He had a second co-regency in his old age with his son by a minor wife who would become Amenhotep II.

Amenhotep II (1427-1400 BC) was succeeded by Thutmose IV (1401-1391 BC), who in his turn was followed by his son Amenhotep III (1388-1350 BC) who was the ninth pharaoh of the Eighteenth Dynasty. The reigns of these two kings, which lasted some 50 years in total, are generally seen as a single phase. At this time a peace was reached with Mittani, Egypt's main adversary in Asia. Amenhotep III undertook large scale building programs, the extent of which can only be compared with those of the much longer reign of Ramesses II later during the 19th dynasty.

It should be noted that the lengthy reign of Amenhotep III was a period of unprecedented prosperity and artistic splendour when Egypt reached the peak of her artistic and international power. A 2008 list compiled by Forbes magazine found Amenhotep III to be the twelfth richest person in human history with a net worth of \$155 billion in 2007 dollars. When he died (probably in the 39th year of his reign), his son reigned as Amenhotep IV, later changing his royal name to Akhenaten (1353-1336 BC).

Akhenaten, who ruled for 17 years, was the famous "heretic Pharaoh" who (with his wife, Nefertiti) instituted what many identify as the first recorded monotheistic state religion. It was during the reign of Akhenaten and his super-wealthy father that the Amarna letters were written. These cuneiform tablets have given us an important window into the events in Canaan with the rampaging Apiru thieves.

Following Akhenaten, Egypt was ruled by the boy king, Tutankhamun (1333 BC– 1324 BC). His intact royal tomb was discovered by Howard Carter in 1922 and gives an amazing example of the splendors and richness of Egypt during those times even though his tomb is certainly of minor importance compared to the greater pharaohs whose wealth-laden tombs disappeared at the hands of tomb robbers.

The last two members of the eighteenth dynasty – Ay and Horemheb – were followed by Ramesses I, who ascended the throne in 1292 BC and was the first pharaoh of the Nineteenth Dynasty.

While these Pharaohs were ruling their empires and protecting their people, the goat-rustling Hyksos who had escaped Egypt, were scampering around Sinai, Canaan, and Syria looking for weak towns to rob and fools to lend money to. We left them counting their loot in the previous chapter while we followed the great empires of Babylonia and Assyria to their respective and historical demise. And now, knowing how both Assyria and Babylonia met their ends and which Pharaohs ruled after the Hyksos expulsion, let's see what happened to the Hyksos.

By the time Pharaoh Ahmose allowed the Hyksos to escape in 1550 BC, Sumeria had by this time become a forgotten legend while its cuneiform writing, its culture, its inventions and its religious systems had been appropriated and absorbed by the Babylonians and Assyrians as well as by all of the other peoples who came to live in Mesopotamia. However, even after 1800 years, the Sumerian Swindle, itself, remained the sole secret of the Babylonian and Assyrian tamkarum [merchant-moneylenders]. They were making themselves huge fortunes with this ancient scam just as the modern day bankers and financiers do to this very day, swindling the people around them secretly, while pretending to be honest businessmen doing business as "it has always been."

While the great empires of Babylonia, Assyria and Egypt contended with one another across the centuries, the Gutians, Hittites, Hurrians, Scythians, Medes, Amorites, Kassites, Sea Peoples, and numerous other tribal and ethnic confederations walked on foot and rode on donkeys and horses and chariots back and forth across the dusty plains of the Fertile Crescent and among the hills of Palestine and Anatolia. They vied with one another over water rights, farm lands, trade goods, silver, and the violent arguments of the Type-A personalities and the charismatic psychopaths who had become their kings. These historic struggles for empire were vast in scale and filled with incredible suffering and bloodshed.

But in Palestine, though the struggles were no less lethal man-to-man, they were certainly quite small and insignificant when set beside the epic scale of the marching armies of the great empires. Egypt, Hattiland, Mitanni, Assyria and Babylonia were truly enormous while the petty kingdoms in Canaan,

Moab and Judea were truly tiny. As the great empires traded on an international scale and fought wars involving tens of thousands or hundreds of thousands of people, the small towns and villages of Palestine fought battles with ten or even a hundred goat-herders wielding bronze swords and copper maces and throwing rocks with their slings.

Every town and village had to protect its farming and grazing lands from the roving bandits and cattle rustlers who infested the countryside. These areas of Canaan were too insignificant and too far away from the power centers of Mesopotamia, Anatolia or Egypt for these small towns to be asking them for protection from the small bands of rampaging Apiru. But Palestine had major trade routes running through it from Arabia connecting Egypt, Anatolia, Mesopotamia and the Mediterranean, so it had strategic importance to the great empires. Yet, the land was sprinkled with small villages and tiny towns. It was a quandry. To guard such an area was more of an inconvenience than a profitable tactic for the great empires. But because of the convergence of trade routes, this mostly desolate land was nevertheless strategically important.

Now, back again to 1550 BC. Once Pharaoh Ahmose began his assault from Upper Egypt, those Hyksos who could do so commandeered boats, horses, chariots, and donkeys, and ran for their lives. These were the commanders of the Hyksos, the leading generals and lieutenants, the wealthier tamkarum [merchant-moneylenders] and their families and bodyguards, plantation overseers, boat-owners and their families. All of these upper classes fled north along the Nile to the safety of Avaris. But the lower level Hyksos who had been ignorant shepherds before the Hyksos takeover and who were members of the gangs of enforcers and bosses over the enslaved Egyptian farmers, were left behind to fend for themselves. Because there was no room on the boats and not enough horses and donkeys, these lower class shepherds were abandoned to their fate. As the hired hands of Hyksos slave-drivers, they had murdered and enslaved the Egyptians and had helped to loot the temples and plunder the tombs. So, when the Egyptian army caught up with them, they were either killed or bound in fetters and themselves enslaved.

For now, let's leave these enslaved Hyksos (Apiru) chained up in Egypt, working for the Egyptians who were none too happy with those formerly cruel and rapacious Hyksos shepherds and their families of thieves. Their history is of little importance. They were slaves. Nothing more can be said about them that cannot be said about any other slaves of the ancient Near East. They worked for the Egyptian people whom they had tortured and destroyed and looted. So, slavery was their reward. Although slaves were not allowed to work on Egyptian pyramids or temples since this was a holy privilege of the Egyptian people, alone, these Apiru slaves no doubt did the brick making and field plowing during their time when Pharaoh Ahmose built the last pyramid by an Egyptian monarch. Illiterate, they had no way of writing down their travails. And of what history of slaves can there be other than the daily drudgery of labor? They and their descendants were to remain as slaves in Egypt until they were released from bondage by Assyrian king Ashurbanipal in 671 BC. We will pick up their history more thoroughly in Volume Two, The Monsters of Babylon. So, leaving them at their labors, let's move on to the second group of escapees from the wrath of the Egyptians.

Those Hyksos who had reached Avarice in time to find safety there, can be divided into the other three groups. As previously stated, Pharaoh Ahmose had allowed the Hyksos to leave Avarice and take with them all of their loot as a way of avoiding a long siege. When the Egyptians let them go, most of the Hyksos turned to the east and south and wandered with their loot and small cattle into the Sinai region of Arabia. This desolate region King Nabonidus would later name after his Moon God, Sin, as the "Wilderness of Sin," that is, "Sinai." Some of them got lost in the desert wilderness of Sinai where for forty years they herded their goats and ate grasshoppers before finding their way back into Canaan. Schleping their gold and silver ornaments and herding their goats, some of them wandered into the moderately-settled hill country of Canaan where they took up once again their goat-rustling and raiding.

No doubt these illiterate goat-rustlers were extremely pleased with their good luck. Pharaoh Ahmose had allowed them to escape from Egypt and take with them whatever loot that they already possessed. They had been the foot-soldiers of the Hyksos invasion. They, as well as their poorer relatives who had been captured and enslaved by the Egyptians, were the pawns of the operation, totally expendable and useful for basic soldiering and gangster work. They had entered Egypt as shepherds and bandits and they left Egypt following that same pastoral life as their forefathers and fathers. Only now, they were rich gangs of dusty goat-herders carrying an unusually large amount of Egyptian gold and silver and fine linens and ebony furniture and expensive incense and gemstones into the uninhabited regions of Sinai.

True to their nature, these tribes began lurking around Palestine as wandering bands of thieves and goat-rustlers. They had plenty of silver and gold and goats and cattle but no land of their own. The quiet towns and villages of the region could eke out a living in the rocky and dry land but the land could not support both the Apiru and the Canaanites. Besides, the Apiru were thieves. They were not wanted in Egypt by the Egyptians and they certainly were not welcome in Canaan by the coastal cities or by the poor inland villages. Yet, when did thieves ever worry about whether they were welcome or not since they never were?

As wandering nomads, traveling on foot and by donkey, there was not much space on their pack animals and carts for them to be carrying around statues of their gods. No different than any other of the people of the ancient Near East in their belief system, the Apiru believed in many gods and they believed that each god lived in his own territory. As previously mentioned, their fortress city of Avarice had been home to religions from all over the ancient Near East. Canaanite-style temples, Minoan wall paintings, Palestinian-type burials, all made use of statues of gods in their religious services. In Egypt, they had worshipped the Egyptian gods in whose territory they had invaded, most notably the Egyptian Moon God, Yah. The Moon God was always a favorite of the Semites. He was called Sin in Babylonia, Lah in Arabia and Yah in Egypt. The Hyksos pharaoh had had the Egyptian priests serving him at court, calling upon the power of Egyptian gods for the protection of the Hyksos. So, praying to Yah was a practice learned from their residence in Egypt. They had been chased out of Egypt by Pharaoh Ahmose (Yahmose) whose name meant “The Moon is Born”. So, all of this influence of moon worship carried over to the worship of their Moon God, Yahweh, or “Yah is here”.

But once they were back wandering in the wilderness looking for water and forage, some of these Apiru returned to the worship of their goat-herder gods. After all, the gods were believed to take up residence at specific geographical locations and to live in specific city temples. Among the hills and mountains of the Sinai peninsula, the Apiru worshipped El-Shaddai, the god of the mountain. In these hot and arid lands, the work of this god could be seen in the clouds that surrounded the highest mountain tops as thunder and lightning. This mighty god of flashes of burning fire, caused the goats and sheep to panic and the women to scream. This was not a god to be trifled with. Whenever they needed additional protection, their priests and elders would go up into those mountains to seek out this god and to offer him sacrifices atop piles of heaped stones sprinkled with the blood of their goats and sheep.

The god of the mountain, El-Shaddai, was not only a mighty god of thunderings and earthquakes but he was also invisible. And for people living in goat-hair tents and riding donkeys, invisible gods didn't weigh very much. This god could only be seen dressed in his surrounding clouds and lightning bolts high up on the mountaintops or as pillars of whirling dust devils that surrounded the goat-rustlers as they traversed the deserts. Since their invisible god didn't weigh anything, they didn't need statues or idols to pray to him, which was convenient because that left more room on their pack donkeys for loot.

The Sinai desert was important for its copper and gem stone mines and its trade routes that passed through Arabia and to the Horn of Africa as well as from the Gulf of Aqaba over the Red Sea to Punt, India, Elam and Babylonia. But these Apiru cared nothing about that. Once these Hyksos

herdsman had escaped into the wilderness, they had thousands of square miles to roam in. For many years, they spent their days searching out oasis and forage for their animals. And, when their children would ask “Where did these gold Egyptian bracelets come from?”, they did not want to tell their children of running for their lives in defeat. So, they told stories around the campfires about how they and their forefathers had out-foxed Pharaoh and had stolen the jewelry of the Egyptians. Through the generations and the illusion of their as, the stories transmogrified into “we outfoxed the Egyptians.”

After chasing the Hyksos out of Egypt, Pharaoh Ahmose and his successors of the Eighteenth Dynasty treated all of Canaan and Sinai as a buffer against the empires of the Hittites and Babylonians. The Egyptians had been insular and self-absorbed before the Hyksos invasion, relying upon the protection of their surrounding deserts. But they had learned the hard lesson of international politics. And that lesson is, if you do not defend your country, you will lose it to foreigners.

The fleeing tribes of Hyksos bandits and scattered families of shepherds were of less concern for a mighty king of Egypt than were the powerful empires across his borders. And so, after warfare had extended the influence of Egypt all the way into Syria, eventually, with the ensuing peace, the Egyptian and Babylonian royal families became linked through the diplomacy of marriage. This diplomacy was recorded on the clay Amarna tablets written in cuneiform which had been deposited in the royal archives of Amenhotep III (1388-1350 BC) and his son, Akhenaton (1353-1336 BC). They were written about 200 years after the Hyksos had been expelled. Some of those letters were written by the kings of Hattiland and Babylonia to the Pharaohs. But most of these letters were written to Pharaoh by Canaanite princes in Palestine, Phoenicia and Southern Syria during the early fourteenth century BC. These letters tell of attacks by the bandits known as “Apiru” or “Hapiru” or “Habiru” or “Hebrew”.

A portion of this royal correspondence between Egypt, Babylonia and the Hittites was first discovered by French archeologists at Mari on the Euphrates. Another group of letters comes from the half century around 1400 BC and was found in central Egypt at El Amarna. These Amarna Letters make it abundantly clear that Babylonian influence in the development of international law was so pre-eminent that Akkadian had become the principal language of diplomacy between rulers even where, as between Egypt and the Hittites, it was the mother tongue of neither party. [291] In other words, the language and the writing of the tamkarum [merchant-moneylenders] of Babylonia, Assyria and Hattiland, was the standard language of the civilized world. The moneylenders could do business with every empire in the ancient Near East using the Akkadian language and cuneiform writing.

In the Amarna letters, the kings addressed each other as “brother”, a greeting implying equality of status. Gifts were exchanged – horses, chariots and lapis lazuli from Babylon for gold from Egypt, and also silver, bronze, ivory, furniture of ebony and other precious woods, garments and fine oil. Teams of horses were much in demand from the Kassites, who were noted not only for their horsemanship but also for their horses. In a letter to Kadashman-Enlil II, the Hittite king Hattushili III remarks that in Babylonia “there are more horses even than straw” and, despite the fact that the well-watered Hittite homeland would seem more suited to the breeding of horses than the dry plains of Babylonia, he demanded “fine horses” from Babylon.

The general tone of the Amarna letters between Babylonia and Egypt suggests a decline in relations between the two countries, possibly a reflection of growing weakness in Egypt under Amenhotep III and Akhenaten. Both of these Pharaohs had plenty of wealth to rule their empire but neither had the will to do so. Both Kadashman-Enlil I and Burnaburiash complain of the ill-treatment of their messengers and the stinginess of Pharaoh. “Twenty minas of gold” sent to Burnaburiash from Egypt “were not complete, for when they were put in the furnace, five minas did not come forth”. In the letter to Akhenaten, Burnaburiash asks that Pharaoh seal and dispatch the gold himself and not leave this task to some “trustworthy official”. [292]

Although the kings of Babylonia, Hattiland and Egypt contented themselves with personal

gifts and concubines, the tone of the Amarna Letters from the various governors of Canaan were very different. There, the lands were being overrun by Hebrew bandits. It is clear from these desperate pleas for help that the Hebrews (the Apiru) were taking over the entire region and Pharaoh was doing nothing to protect his land. As you read the Amarna Letters, it is easy to see the close correlation between them and the Old Testament stories of how the Hebrews attacked and took over Canaan. The events in these letters took place about two hundred years after the Hyksos had escaped from Egypt. So, as their circumcised and promiscuous population increased, these Hebrew bandits were becoming an increasing source of trouble to the people of the entire region, just as they are in the present day.

Please understand that these Hebrews were not Jews because there were no Jews anywhere in the world at that time. They were merely the scattered tribes of Hyksos bandits. The Egyptians called them Apiru because that was the name for their slaves and peasant laborers. To the Canaanites, since the Apiru were “cut-throats” and “bandits” and “thieves,” then that is what the Egyptian word meant to the Canaanites, goat-rustlers and bandits and thieves.

Labayu, the governor of Shechem, was a Canaanite. The Amarna Letters show that although he was supposed to have been a loyal subject of Pharaoh Akhenaten, in fact, he was secretly a Hebrew. With the usual Semitic deceit, he claimed to be loyal to Pharaoh while simultaneously raiding the caravans and the territories of his neighbors on all sides. Milkilu, the governor of Gezer, seems to have also been in league with the Hebrews. As the looters of Egypt, these Hebrew bandits were now turning their attention upon the towns and villages of Canaan. Two hundred years had passed since they had been chased out of Egypt. With their many wives producing a multitude of children, their numbers had increased enough that they could challenge the established regime. The Amarna Letters describe the situation.

In one letter, Labayu, the Canaanite prince of Shechem in the central hill country, who was constantly raiding the territory and caravans of his neighbors, <sup>[293]</sup> hypocritically complains to Pharaoh Amenhotep III (1388-1350 BC) that he is loyal and is being slandered by the other princes. Furthermore, “I did not know that my son associates with the Apiru, and I have verily delivered him into the hand of Addaya.” <sup>[294]</sup> Thus, the Hebrew bandits were not merely tribes related by blood and closed to outsiders but were open membership gangs which outsiders could join and become full members participating in their raids.

But Labayu’s protestations of innocence certainly did not fool his neighbors who had to defend themselves from his depredations. Biridya, prince of Meggido, writes to Pharaoh Amenhotep III (1388-1350 BC) of the troubles he is having capturing the bandit prince Labayu. That these letters were dictated to a scribe is shown in the phrase, “Let Pharaoh know”:

“Let Pharaoh know that ever since the archers returned to Egypt, Labayu has carried on hostilities against me, and we are not able to pluck the wool, and we are not able to go outside the gate in the presence of Labayu, since he learned that thou hast not given archers. And now his face is set to take Megiddo, but let Pharaoh protect his city lest Labayu seize it. Verily, the city is destroyed by death from pestilence and disease. Let Pharaoh give one hundred garrison troops to guard the city lest Labayu seize it. Verily, there is no other purpose in Labayu. He seeks to destroy Megiddo.” And Biridya continues on another tablet, “I said to my brethren, ‘If the gods of Pharaoh, our lord, grant that we capture Labayu, then we will bring him alive to Pharaoh, our lord.’ But my mare was felled by an arrow, and I alighted afterwards and rode with Yashdata. But before my arrival, they had slain Labayu.” <sup>[295]</sup>

In another letter, Milkilu, the prince of Gezer, pleads with Pharaoh Amenhotep III (1388-1350 BC) and begs Pharaoh for some help against the rampaging Hebrew thieves. He writes on behalf of himself and his friend, Shuwardata, prince of Hebron and says:

“Let Pharaoh know that powerful is the hostility against me and against Shuwardata. Let Pharaoh, my lord, protect his land from the hand of the Apiru. If not, then let Pharaoh, my lord, send chariots to fetch us, lest our servants smite us.”<sup>[296]</sup>.

Thus, it can be seen that the fighting throughout the area was so intense that Milkilu wanted to retreat to Egypt. The Hebrews were attacking the entire region. Under the aging Pharaoh Amenhotep III (1388-1350 BC), Egypt was rich but neglectfully weak and unresponsive.

This old Pharaoh Amenhotep III replied in a letter to Milkilu, giving insight of the Pharaoh's interest in his Canaanite territories and the trade goods of the day. Remember that Amenhotep III was the richest king in Egyptian history. That he was enjoying his wealth and was not at all concerned about the fate of his Canaanite possessions, his reply makes quite clear:

“To Milkilu (1350-1335 BC) , prince of Gezer. Thus Pharaoh says. Now I have sent thee this tablet to say to thee: behold, I am sending to thee Hanya, the commissioner of the archers, together with goods, in order to procure fine concubines and weaving women: silver, gold, linen garments, turquoise, all sorts of precious stones, chairs of ebony, as well as every good thing, totaling 160 deben. Total: 40 concubines. The price of each concubine is 40 shekels of silver. So send very fine concubines in whom there is no blemish. And let Pharaoh, thy lord, say to thee, ‘This is good. To thee life has been decreed.’ And mayest thou know that Pharaoh is well, like the Sun-god. His troops, his chariots, his horses are very well. Behold, the god Amon has placed the upper land, the lower land, the rising of the sun, and the setting of the sun under the two feet of Pharaoh.”<sup>[297]</sup>

This letter also shows the mystic power that was assumed both by Pharaoh and his subjects where-by he could presume in a god-like way, “To thee life has been decreed.” Obviously, getting concubines for his harem was of more importance to this lecherous, old and wealthy Pharaoh than protecting his lands from the Hebrew bandits. But more than god-like decrees of Pharaoh were needed to stop the bandits. The Hebrews used the captured towns as fortresses and staging areas for further raids.

After Amenhotep III died, the new Pharaoh was not anymore helpful to these besieged governors. The new Pharaoh was Akhenaton (1353-1336 BC) who had inherited all of the wealth of his father but whose main interest was in the Sun God religion that he founded. Akhenaton was the famous Pharaoh who established the world's first monotheistic religion 800 years before there were any Jews to lie about doing it first.

At the beginning of Akhenaten's reign, Shuwardata wrote:

“Let Pharaoh, my lord, learn that the chief of the Apiru has risen in arms against the lands which the god of Pharaoh, my lord, gave me; but I have smitten him. Also let Pharaoh, my lord, know that all my brethren have abandoned me, and it is I and Abdu-Heba (governor of Jerusalem) who fight against the chief of the Apiru. And Zurata, prince of Accho, and Indarata, prince of Achshaph, it was they who hastened with fifty chariots to my help – for I had been robbed by the Apiru – but behold, they are fighting against me, so let it be agreeable to Pharaoh, my lord, and let him send Tanhamu, and let us make war in earnest, and let the lands of Pharaoh, my lord, be restored to their former limits!”<sup>[298]</sup>

Under a weak and unresponsive Pharaoh Akhenaton, not only were the Hebrews attacking the towns of Canaan without fear of retribution, but many of these towns were actually joining the Hebrew gangs. The loyalty to the Pharaoh was quickly being replaced with self-interest and the opportunity for

acquiring land and loot. The Hebrews were so numerous that even the two foes, Abdu-Heba of Jerusalem and Shuwardata of Hebron, could not fight against them. In this letter, Shuwardata complains to Pharaoh Akhenaten that Abdu-Heba, the prince of Jerusalem, was one of the land-grabbers:

“Pharaoh, my lord, sent me to make war against Keilah. I have made war and I was successful; my town has been restored to me. Why did Abdu-Heba (Prince of Jerusalem) write to the people of Keilah saying, “Take my silver and follow me”? Let Pharaoh, my lord, know that Abdu-Heba had taken the town from my hand. Further, let Pharaoh, my lord, investigate; if I have taken a man or a single ox or an ass from him, then he is in the right! Further Labayu is dead, who siezed our towns; but behold, Abdu-Heba is another Labayu, and he also seizes our towns! So let Pharaoh take thought for his servant because of this deed! And I will not do anything until the king sends back a message to his servant.” [299]

The territorial infighting between the governors and princes of Canaan was always superceded by the general chaos of the entire region brought on by the thieving Hebrew tribes. Abdu-Heba was governor of Jerusalem (called “Urusalim” at that time). Abdu-Heba’s name can be translated as “servant of Hebat”, a Hurrian goddess. The entire populace of pre-Israelite Jerusalem (known as Jebusites in the Bible) was under the ban of the Hebrew god who demanded their complete genocide. In this letter, Abdu-Heba complained to Pharaoh Akhenaten:

“Lost are the lands of Pharaoh! Do you not hearken unto me? All the governors are lost; Pharaoh, my lord, does not have a single governor left! Let Pharaoh turn his attention to the archers and let Pharaoh, my lord, send out troops of archers, for Pharaoh has no lands left! The Apiru plunder all the lands of Pharaoh. If there are archers here in this year, the lands of Pharaoh, my lord, will remain intact; but if there are no archers here the lands of Pharaoh, my lord, will be lost!” [300].

The entire region was in turmoil. The Hebrews were turning Canaan into a total war zone with their raids and plundering. Abdu-Heba of Jerusalem complains about a number of event which recur in other letters. In the first place, he excoriates Milkilu of Gezer and Tagu of the northern Coastal Plain of Palestine for their aggression against Rubutu, which lay somewhere in the region southwest of Megiddo and Taanach. In the second place, he urges Pharaoh Akhenaten (1353-1336 BC) to instruct his officers to supply the Egyptian archers from the towns in the plain of Sharon in order to avert heavy drain on the scanty supplies of Jerusalem. He finally complains that his last caravan containing tribute and captives for Pharaoh was attacked and robbed near Ajalon, presumably by the men of Milkilu of Gezer and the sons of Labayu. [301]

Although Akhenaten had sent a troop of Nubian archers to aid Abdu-Heba, they were certainly not a blessing. Much like their modern day descendants who take every pretext and opportunity to riot and loot, the black Nubian mercenaries garrisoned in Jerusalem by Pharaoh Akhenaten (1353-1336 BC) had been caught up in the riotous pillaging of the time and had even attacked the governor, Abdu-Heba, himself, as they attempted to burglarize his home. In another letter to Akhenaten, Abdu-Heba wrote:

“Behold, this deed is the deed of Milkilu and the deed of the sons of Labayu who have given the land of Pharaoh to the Apiru. Behold, O Pharaoh, my lord, I am right! With reference to the Nubians, let my king ask the commissioners whether my house is not very strong! Yet, they attempted a very great crime; they took their implements and breached the roof.... The men of the land of Nubia have committed an evil deed against me. I was almost killed by the men of the land of Nubia in my own house. Let Pharaoh call them to account. Seven times and seven times

let Pharaoh, my lord, avenge me!”<sup>[302]</sup>.

As the general banditry and attacks by the Hebrews spread, Abdu-Heba, governor of Jerusalem, sent yet another letter to the unresponsive Pharaoh Akhenaten:

“Let Pharaoh take thought of his land! The land of Pharaoh is lost; in its entirety it is taken from me; there is war against me, as far as the lands of Seir and as far as Gath-carmel! All the governors are at peace, but there is war against me. I have become like an Apiru and do not see the two eyes of Pharaoh, my lord, for there is war against me. I have become like a ship in the midst of the sea! The arm of the mighty Pharaoh conquers the land of Naharaim and the land of Cush, but now the Apiru capture the cities of Pharaoh. There is not a single governor remaining to Pharaoh, my lord – all have perished. Behold, Turbazu has been slain in the very gate of Sile, yet Pharaoh holds his peace. Behold Zimreda, the townsmen of Lachish have smitten him, slaves who had become Apiru. Yaptih-Hadad has been slain in the very gate of Sile, yet Pharaoh holds his peace. Wherefore does not Pharaoh call them to account?”<sup>[303]</sup>

Thus, it is clear that Canaan was being over-run by the Hebrews. This word, “Hebrew”, was not a religious term since this and other letters by the other governors indicate that anyone could join the Hebrew gangs, anyone could become a Hebrew (Apiru) gangster and goat-rustler. They were not an exclusive group of religious nomads as the lying rabbis claim. They were raiders who welcomed more allies to increase the size of their bandit tribes. As Abdu-Heba laments, “I have become like an Apiru (Hebrew) .... I have become like a ship in the midst of the sea.” It is quite clear that these roving bandits, these Hebrews, who attacked from the desert regions, welcomed any who would rebel and join their tribes. Whether they were sons of local kings like the son of Labayu or “slaves who had become Apiru” like the townsmen of Lachish, all who could fight were welcome to join the Hebrew bandits in their rape, looting, warfare and genocide across all of Canaan.

Modern day apologists can argue that these Hebrews were so-called “freedom fighters” who were freeing Canaan from Egyptian domination. But this argument ignores the fact that the Hebrews, themselves, were foreign raiders from the deserts, the wandering dregs of Hyksos from Egypt, who were in Canaan to get whatever they could steal. In another letter, Abdu-Heba writes to Pharaoh Akhenaten (1353-1336 BC):

“Behold, Milkilu does not break his alliance with the sons of Labayu and with the sons of Arzayu, in order to covet the land of Pharaoh for themselves. As for a governor who does such a deed as this, why does not Pharaoh call him to account? Behold Milkilu and Tagu! The deed which they have done is this, that they have taken it, the town of Rubutu. And now as for Jerusalem – Behold this land belongs to Pharaoh or why like the town of Gaza is it loyal to Pharaoh? Behold, the land of the town of Gath-carmel, it belongs to Tagu and the men of Gath have a garrison in Beth-Shan. Or shall we do like Labayu, who gave the land of Shechem to the Apiru? Milkilu has written to Tagu and the sons of Lab’ayu saying, ‘You are members of my house. Yield all of their demands to the men of Keilah and let us break our alliance with Jerusalem!’”<sup>[304]</sup>

Later, Abdu-Heba wrote to Pharaoh Akhenaten (1353-1336 BC):

“Behold the deed which Milkilu and Shuwardata did to the land of Pharaoh! They rushed troops of Gezer, troops of Gath and troops of Keilah; they took the land of Rubutu; the land of Pharaoh went over to the Apiru people. But now even a town of the land of Jerusalem, Bethlehem by

name, a town belonging to Pharaoh, has gone over to the side of the people of Keilah. Let Pharaoh hearken to Abdu-Heba, thy servant, and let him send archers to recover the royal land for Pharaoh. But if there are no archers, the land of Pharaoh will pass over to the Apiru people.” [305]

Balu-shipti, the prince of Gezer, wrote during the middle of Akhenaton’s reign (1353-1336 BC), following the death of Milkilu:

“Behold the deed of the Egyptian official Peya against Gezer. How many days he plundered it so that it has become an empty cauldron because of him. From the mountains, people are ransomed for thirty shekels of silver, but from Peya for one hundred shekels of silver, so know these words of thy servant!” [306]

Yapahu, the prince of Gezer, wrote to Akhenaten thus:

“Let Pharaoh know that my youngest brother is estranged from me, and has entered Muhhazu, and has given his two hands to the chief of the Apiru. And now the land of Janna is hostile to me. Have concern for thy land!” [307]

Such were the tumultuous times. Once the Hyksos (Apiru) had been expelled from Egypt, they continued their thieving and plundering and were known by the Canaanite populace as “cut-throats”, “bandits”, “thieves”, or “Hebrews”. And once they had increased their tribal numbers enough to become a military threat, they committed crimes wherever they roamed, killing, thieving, raping, rustling and taking over entire towns after first murdering the owners. We know the names of those unfortunate governors of the Canaanite cities from their Amarna letters. Most of those governors were Indo-Aryans: Biryawaza, prince of Damascus. Biridiya, prince of Megiddo. Zurata, prince of Acre. Mut-Balu, prince of Pella. Ayab, prince of Ashtaroth. Milkilu, prince of Gezer. Shuwardata, prince of the Hebron district. And the long-suffering Abdu-Heba, governor of the small town of Jerusalem.

But their letters do not record the names of their enemies except as the general names of bandits or thieves or cut-throats which they called Apiru or Hapiru or Habiru or Hebrews. They do not mention the tribal names of their Hebrew enemies – the tribes of Benjamin, Ephraim, Manasseh, Naphtali, Dan, Asher, Issachar, Judah, Zebulun, Simeon, Reuben, and Gad. For these names, we must read the Hebrew account of the “conquest of Canaan” in the Old Testament. The full account of how the Hebrews genocided the Canaanites and stole their property is explained in its entirety in Volume Two: The Monsters of Babylon. But for now, let’s leave the first and second groups of Hyksos and study the third group.

The first group of Hyksos were still enslaved in Egypt during these times and they were called Apiru (slaves) by the Egyptians. The second group of Hyksos who had escaped Egypt were ravaging the countryside of Canaan. The princes of the cities in Canaan also called them by the Egyptian name when writing to Pharaoh. But in this case, Apiru meant “bandit”.

The third group was composed of the Hyksos officials, their generals and military guards and some of the lower level tamkarum [merchant-moneylenders]. For these administrators and leaders of the Hyksos, who had been involved in looting and administering Egypt, only life in the cities offered any allure to them. The luxuries of good food, bawdy taverns, slave women and prostitutes, and an easy life in a debauched Egypt, was something that they wanted to continue.

These mid-level and upper-level Hyksos knew how to lead and organize their men. They had the loot that Pharaoh Ahmose had allowed them as well as the accumulation of over a hundred years of looting which their families had safely hoarded in the coastal cities of Canaan. With such wealth and

organizational skills, these tradesmen and merchants had no intention of going back to Babylonia where they could no longer be independent bankers and gangsters. They had tasted wealth and power without being the servants of the kings or subalterns of the tamkarum trade guilds of Babylonia. They had ruled Egypt as kings with wealth, power and prestige, while the mighty Egyptians had been forced to literally kiss their feet. So, to once again become servants to a Babylonian king was not appealing to them. Besides, the trade guild cities of Babylonia were distant and the markets and trade routes were controlled by competitive tamkarum guilds. For these particular Hyksos, the markets were either closed to them or tightly controlled by competing guilds, giving them secondary profits in Mesopotamia as mere employees of the tamkarum patriarchs. However, there were richer possibilities, not in the distant markets of Babylonia and Assyria, but near at hand in the untapped markets of the Mediterranean Sea.

These new markets were scattered throughout the Mediterranean Sea on both the North African and European continents. No one controlled these markets because these areas were lightly populated and few of those foreign merchants understood the power of organized, international trade cartels. What was even better, none of those people in the new lands knew anything about the Sumerian Swindle. These were markets with unsophisticated and illiterate peoples who were innocent of the deceits of the tamkarum [merchant-moneylenders]. So, this third group of Hyksos escaped from Egypt and schleped their loot to the port cities of Acre, Tyre, Sidon and Byblos and began building ships.

In these fortified port cities, these Hyksos were safe from the raids and troubles that the Hebrew shepherds were causing throughout Canaan. Their families and guilds had been among the original conspirators in the take-over of Egypt over a hundred years previously. They had been the second tier field agents for the merchant-moneylender guilds in Babylonia but not the main directors. As generals, captains, lieutenants in the army, as high priests for the Canaanite gods, as merchants and traders, as sea captains for the Red Sea fleets, as caravan organizers and warehousemen, as an educated elite, they had been among the leading profiteers of the Hyksos invasion of Egypt. But once they had been expelled by Pharaoh Ahmose, they were like grasping arms and hands that had been cut off from the head which was based in Babylonia.

During their years in Egypt, these Hyksos had developed trade partners along the Canaanite coastal cities and on Crete as well as in Babylonia. So, when they were expelled, unlike the shepherd Hyksos wandering around as flea-bitten and unsophisticated Hebrew bandits, these merchant Hyksos had somewhere to go and trade partners with whom to do business.

The entire Mediterranean Sea and its margins was open to them. They transferred the sailors and sea captains from among their ships in the Red Sea and based them in the cities along the Canaanite coast. From the cities of Dor, Acre, Tyre, Sarepta, Sidon, Beritos, Tripoli, and Arwad, these wealthy Hyksos began building a trading fleet that could carry the manufactured goods of Egypt, Assyria, Syria and Babylonia into the less-civilized lands of Greece, Europe, North Africa and the Black Sea. All they needed were these sea ports as a base of operations and some new ships and they were back in business.

Adhering to their basic business policy of dealing whenever possible in easily transported, rare and therefore expensive goods, these Hyksos [merchant-moneylenders] had such an item readily at hand with which to sell at a high profit and with which to bribe the kings of any country. And best of all, as in Secret Fraud #7 of the Sumerian Swindle, it could be monopolized. This product was the famous purple dye that was not only very beautiful but very costly. This dye was made from the sea snails of the eastern Mediterranean coast found in the very area where the Hyksos established their new trading ports. By monopolizing the manufacture of this dye, the Hyksos merchant-moneylenders had an immediate source of profit which they, alone, could control.

The purple dye was manufactured from a medium-sized predatory sea snail that thrived in the area. The snails were crushed to extract the dye. It took twelve thousand snails to yield 1.4 grams of pure dye, enough to color only the trim of a single garment. So, purple dye was very, very expensive.

The expense rendered purple-dyed textiles as status symbols and became a mark of royalty and extreme wealth and a prestigious symbol of those “born to the purple”. Known as royal purple or Tyrian purple after the main distribution point of Tyre, it was worn only by kings and high priests. Thus, this expensive and profitable trade item gave the Hyksos merchants their special entry into the palaces and homes of the leaders of society wherever they traveled.

The language of these Hyksos merchant-moneylenders was Canaanite, the same language as the shepherd Hyksos with outlying tribes speaking the related dialects of Hebrew and Aramaic. These were the languages that they spoke when they first invaded Egypt and which they still spoke as they made their escape out of Egypt. In terms of archaeology, language, and religion, there is little to set those Hyksos apart as markedly different from the other tribes of Canaan. They were Canaanites. In the Amarna tablets, they called themselves Kenaani (Canaanites). But we know them today as Phoenicians because of their monopoly of the purple dye.

Their first and most important customers were the Greeks. The Greeks called the purple dye, “phoenix” meaning “purple-red”, hence the Greek name phoinikèia or “Phoenicia”. But whatever name they were called, whether Phoenicians, Tyrians from Tyre, Sidonians from Sidon, etc., they were the same Semitic gangs of thieves and moneylenders who had originally joined together with their Babylonia leaders to loot Egypt. And now that they had escaped, they were looking for new opportunities for profits doing what they did best, buying and selling and profiting from the Sumerian Swindle.

Herodotus (~460 BC) tells us that the Phoenicians “came originally from the coasts of the Indian Ocean; and as soon as they had penetrated into the Mediterranean and settled in that part of the country where they are today, they took to making long trading voyages. Loaded with Egyptian and Assyrian goods, they called at various places along the coast, including Argos, in those days the most important of the countries now called by the general name of Hellas.

“Here in Argos they displayed their wares, and five or six days later when they were nearly sold out, it so happened that a number of women came down to the beach to see the fair. Among these was the king’s daughter, whom the Greek and Persian writers agree in calling Io, daughter of Inachus. These women were standing about near the vessel’s stern, buying what they fancied, when suddenly the Phoenician sailors passed the word along and made a rush at them. The greater number got away; but Io and some others were caught and bundled aboard the ship, which cleared at once and made off for Egypt” [308]

Even though the event described took place before 539 BC, nearly a thousand years later than the present time that we are studying, it does give an account of the methods and morals of the Phoenician merchants and shows that they were still thieving Hyksos bandits and slavers even as late as Herodotus’ time.

Although Herodotus’ information was partially correct in that the Phoenicians came from the direction of the Indian Ocean, he didn’t understand that they were the Sea Captains for the Babylonian merchant-moneylender guilds. The Phoenician leaders and captains came from the Persian Gulf, from the direction of India, but they did not come from India. Their original home ports were the cities of Babylonia. But now that they had moved into the Mediterranean Sea, their main, fortified harbor and ship yard was at Tyre. And with their Babylonian and Assyrian guild partners, they soon had plenty of Egyptian, Assyrian and Babylonian goods with which to trade. These trade goods included the debt-slaves who were becoming so numerous in Babylonia as well as the war-slaves captured by Assyria. And of course, the prettiest women fetched them the most profits.

The Phoenician alphabet was developed from the Proto-Canaanite alphabet during the 15th century BC which they learned from Egyptian hieratic script. Before then, the Phoenicians wrote in cuneiform script on clay because they were the sailors and sea captains of the Babylonian tamkarum [merchant-moneylender] Persian Gulf trading fleets. They switched to an alphabet because it is a simpler

and more efficient way of communication than was the complicated Mesopotamian cunieforn. As they expanded their Mediterranean trading fleets, they introduced the alphabet writing system to other peoples. The Canaanite alphabet evolved into Proto-Hebrew/Early-Aramaic and finally into Hebrew. And the idea was taken up and improved upon by the Greeks.

As Hyksos merchants, the Phoenicians began a seafaring enterprise of trade and moneylending that brought them great wealth. Where else could these tamkarum [merchant-moneylenders] and pirates go but out to sea? The Mediterranean Sea was new territory for them. To the south and southwest, Egypt had just chased them out and was more interested in killing them than doing business. To the north, an emerging Indo-European power known to us as the Hittites was beginning to expand. To the east, the empires of Babylonia and Assyria would allow no trade competition in their territory. So, these Amorite tamkarum [merchant-moneylenders] and fugitive Hyksos used the profits that they had made in the looting of Egypt to build ships and warehouses. From Tyre, they sailed off to the unfettered expanse of the Mediterranean Sea to build the Phoenician trading and money-lending empire.

There was no difference between the Apiru goat-rustlers who had wandered about in the deserts of Sinai and the Apiru who had been trapped and enslaved in Egypt. There was no difference between the Apiru thieves who slinked about the hills of Canaan and those Apiru in the coastal cities who had become known as Phoenicians. There was no difference between any of these Hyksos either culturally or linguistically. But because of their geographical locations and their methods of livelihood, all of these Semites had a very different history from one another from 1550 BC onward. The slaves, the goat-rustlers of Sinai and the bandits of Palestine all separated and then later merged together as you shall see. But the Apiru known as Phoenicians set sail on an entirely different and an entirely independent tact through history.

Building on the profits that they had made in looting Egypt, speaking a dialect of Hebrew, praying to the Canaanite gods, dealing in slaves, precious metals and moneylending, sailing their ships to wherever a profit could be made, these Phoenician [merchant-moneylenders] had no intention of returning to Babylonia when so much silver could be made from the countries of the Mediterranean Sea and beyond. They had ready sources for manufactured trade goods from Assyrian and Babylonia and eventually from Egypt but their customers for these goods were in the Mediterranean. In addition to their skills as traders and merchants, they carried with them wherever they went, the Sumerian Swindle with which to enslave and defraud the peoples of Greece, Europe and North Africa. The Phoenicians were not just traders, they were also loan sharks.

It was not just with their monopoly of purple dye that they profited. It was not just with their Sumerian Swindle with which to enslave the peoples of the Mediterranean. The simple fact that they were the middlemen in the transportation of goods, gave them an additional advantage over the other peoples of the Mediterranean – an advantage that they lost no time in exploiting. These Phoenician traders profited from Secret Fraud #18 of the Sumerian Swindle: “When the source of goods is distant from the customers, profits are increased both by import and export.”

With their fleets of ships, the Phoenicians could transport and trade the products of the Near East, Europe, North Africa and the Black Sea. By keeping the source of goods a secret and the market for the goods saturated with their peddlers and agents, the profits were enormously increased simply because of the resulting monopoly. Their home ports were the coastal cities of Canaan which was the cross-roads of all trade routes from the distant sources of Assyria, Babylonia, Persia, India, Arabia and even China. As middlemen, they could transport the goods of the entire known world on their fleets of ships.

The ships of the ancient peoples sailed and rowed, hugging the coasts during the mild seasons. The smaller ships were designed to be easily beached and refloated upon sandy inlets or else find a protected cove and ride at anchor for the night. The Phoenicians were the first ancient people to sail at night using the stars and also to sail in the winter.

Phoenician culture was organized into city-states like those of Mesopotamia. Each city-state was an independent unit politically, although they could come into conflict with one another, be dominated by another city-state, or collaborate in guild alliances, much in the same manner as the roving Amorite tribes. Each city was organized around its own merchant-moneylender guild. These cities were led not by kings but by priests whose chief god was the Canaanite deity, Ba'al. This storm god was equally important both to the shepherds of the wilderness and the sailors upon the sea.

But as useful as this system was to those cities, the Phoenicians had a major weakness. Being among the elite of the Hyksos who had escaped from Egypt, they were predominantly populated by leaders rather than followers. Normally, the city-states that had arisen throughout the ancient Near East during the previous 2000 years had had a natural balance of a few leaders, many merchants, a larger number of military, all supported by a much larger number of farmers and laborers. But the Hyksos who had settled in the Canaanite cities were not supported by either farmers or military since these had been among the Hyksos foot soldiers, shepherds and thieves who had run off into the wilderness of Canaan and Sinai or who had been enslaved in Egypt. The Phoenicians were mainly merchants and gang leaders with a few high ranking soldiers among them. They were “Haves” who did not have enough “Have-Nots” to support and protect them. They were short of laborers, farmers and soldiers.

The Phoenicians made up for this deficiency because they had the wealth with which to hire whatever help they needed. The Canaanite cities that they had inhabited had sufficient farmers, fishermen and workers to serve their needs of food and labor. Whenever they needed body guards or soldiers, they would hire mercenaries. So, the initial labor shortage was at first not a problem. Their cartels of independent sea ports, with others on the islands and along the coasts of the Mediterranean Sea, were ideally suited for trade throughout the entire region. But the Phoenician home ports in Canaan were surrounded by militant neighbors.

A decade or so before they were kicked out of Egypt, a volcano in the Aegean Sea exploded. The explosion of Thera sent 100 foot high tsunamis crashing against the island of Crete. These monstrous waves wiped out the seaside cities and ships of the Minoans. The Minoans had had a virtual monopoly on sea trade for hundreds of years before this volcanic explosion. They had had temples and warehouses in the Hyksos city of Avarice where they had traded with the Hyksos for Egyptian loot. The Hyksos and the Minoans had been trade partners whose highest ideal was making a profit in trade. But the Minoans had had the shipping monopoly in the Mediterranean.

Across the Aegean Sea, the rowdy Mycenaean Greeks were less interested in trade than they were in war. The main interest of these warrior Greeks was heroic adventures through warfare and the ideals of a noble death in battle. Although they were not shy about making money through the booty of war, mere business and trade was never their top priority. Their heroes have come down to us in such stories as Homer's Odysseus and the siege of Troy. With fierce and idealistic warriors such as these, the materialistic Phoenicians had little in common and in battle no chance of success. But once the Minoans had been erased from the scene with tsunamis and layers of volcanic pumice, the ever war-like Mycenaeans from the Greek mainland were quick to raid the devastated islands of Crete to salvage what treasures that they could and to establish themselves as the inheritors of the Minoan trade.

Even though the Thera explosion had removed the Minoans and their large fleet of ships from direct competition with the Phoenicians, this did not freely open up trade in the Aegean Sea for the Phoenicians. The Mycenaeans of Greece with their many and mighty ships were able to replace the Minoans in sea trade in the Aegean Sea and on both Cyprus and Crete. They prevented the Phoenicians from monopolizing trade in the north simply through superior military strength.

The Mycenaean Greeks were not as successful at trade as the Phoenicians were because ethics, fair-play, honor and honesty was a part of their national character. But at warfare, they were supreme and skillful experts. So, the Phoenicians dared not oppose them openly. However, their tamkarum [merchant-

moneylender] methods of trading both with the Greeks as well as with all of the enemies of the Greeks, began to reap its rewards. And their use of the Sumerian Swindle gave the Phoenicians a money-making engine that funneled silver into their coffers beyond anything that trade alone could bring in.

Loan sharks in every port lending-at-interest soon created a network of money-siphons sucking the silver out of every country where Phoenician ships made land fall. This combination of import monopolies and moneylending gave the Phoenicians the wealth to finance a successful trade empire. Their craftiness at trade was apparent to all; but the Secret Frauds of the Sumerian Swindle, as the engine behind their growing trade empire, was hidden from all. They were both tradesmen and parasites because that is “how they had always been.”

The Phoenicians profitably enlarged their trading contacts along the North African coast and circled around Iberia to the Atlantic. They traded with the Greeks because they had what the Greeks wanted, the purple dye, colorful garments and quantities of exotic perfumes, gem stones and incenses. And the Greeks had gold, silver and beautiful female slaves who brought high prices in Egypt and North Africa. Their trade with the Greeks allowed them access to the Black Sea where lived the peoples who were traditionally the favorite customers of the merchant-moneylenders – that is, people who were illiterate, gullible and easily deceived.

While the Phoenicians expanded trade with the Libyans along the North African coast, which was freely open to the first ones who could make the voyage, they continued their trade with the Greeks. But close to their home ports in Canaan, the ancient city of Ugarit was becoming a major competitor. Not content to control the major trade routes from Mesopotamia and the grain and metals trade with the Hittites, and seeing the profits being made by the Phoenicians, the tamkarum [merchant-moneylender] guilds of Ugarit also began to build ships for the Mediterranean markets. This was a direct competition with the Phoenicians. What was just as bad, Ugarit was better situated to control the trade routes from Mesopotamia than were the Phoenician cities on the Canaanite coast. Those routes had to pass through Ugarit before they reached Phoenicia. So, the Phoenicians were being blocked by the Greeks to the north and taxed on their trade goods by Ugarit to the north and east.

To add to their insecurity, the Hittites, an Indo-European people, were increasing their territorial expansion across lands in Anatolia to the north of the Phoenician cities. Though a Hittite attack on the Phoenician cities was always a threat, it was the combination of both the Hittites and the city of Ugarit that was the most dangerous. Ugarit supplied grain to the Hittites and the Hittites traded silver, iron weapons and horses to Ugarit. The fortunes of one were tied to the fortunes of the other. In addition, the trade guilds of Mesopotamia (and therefore the related trade guilds of the Phoenicians) had only a minor presence among the Hittites. The Hittites preferred to keep a wary eye on the greedy merchants from Assyria and Babylonia and to restrict their market access by dealing with Ugarit as the middleman.

In addition, Egypt was crowding the Phoenicians out from the south. Twenty years after the Hyksos had been expelled from Egypt, Pharaoh had sent his armies up the Canaanite coast and demanded to be recognized as overlord of the region. For the Egyptians, this was mainly a defensive method for creating a buffer zone around Egypt. After 1500 BC, although the Phoenicians retained a great deal of independence under this arrangement, they were subjected to heavy demands for tribute which was theoretically buying Egyptian protection. But as the Amarna letters show, Egypt was not interested in protecting, nor was she able to protect, anyone in Canaan even against the petty gangs of Hebrew goat-rustlers and bandits. So, Phoenicia was paying tribute and receiving no protection in return. This strained political climate lasted for about 150 years as Phoenicia expanded its maritime trade across North Africa.

During this time the Hittites continued to press southward. They engulfed Ugarit and came to the borders of Phoenicia. The most northern Phoenician city was on the island of Arwad. The Hittites took the island and forced the Phoenicians to abandon that profitable trade city. Thus, the Phoenicians were

losing both trade and territory.

Although the powerful Rameses II of Egypt fought the Hittites, he finally signed a treaty with them in 1258 BC which ceded to the Hittites all the lands those people had already taken, including the Phoenician's island of Arvad. To the Phoenicians, it must have been evident that the next push southward by the Hittites would breach the walls of their coastal cities, at which point the sea traders could again expect no support from Egypt, and Phoenicia would in all probability cease to exist.

However, the Hittites had plenty of troubles of their own. During the next forty-five years of Rameses' long reign following this treaty, the Hittites were beset on all sides but were able to hold their own. They fought the Assyrians in the east, the fierce Kaska people who controlled the north shore of Anatolia, and they fought the several groups of people who divided western Anatolia among them. Meanwhile, the Mycenaean Greeks continued to raid into Anatolia to the west of the Hittites and to occupy the lands in the neighborhood of Miletus.

From their cities on the Canaanite coast, the priests of Baal – making sacrifices of children as well as goats – coordinated the itinerary of their ships from North Africa and Libya as far as Morocco and Gibraltar. Profits were good as they traded with the Greeks, Assyrians, Hittites, Egyptians and Libyans. By this time, they were writing on papyrus and parchment using a Canaanite alphabet and a reed stylus instead of incising cunieforn script onto wet clay. While their Hebrew relatives were stealing sheep and pillaging the villages of Canaan, the Phoenicians were ensconced safely behind the walls of their port cities and aboard their ships on the open sea.

But the Phoenician city-states did not have the manpower to defend themselves from all of these great and powerful nations. However, they did have an abundance of cunning and the Sumerian Swindle to give them wealth and its resulting power. The merchant-moneylenders from the most ancient times in Sumeria and Babylonia had practiced Secret Fraud #8 of the Sumerian Swindle: “Large crime families are more successful than lone criminals or gangs; international crime families are the most successful of all.”

As international moneylenders and merchants, the Phoenicians knew not only their friends and their enemies but they also knew the friends and enemies of their friends and enemies. Because they were merchants who traveled to places outside of the borders of individual countries, they were well acquainted with the international relationships between those countries. These Phoenician tamkarum [merchant-moneylenders] had a long history of subversion and treason. These moneylenders were well equipped to ally themselves with those who could best serve their purposes. In this case, the poor and illiterate denizens of the Black Sea region served them very well.

While the Apiru slaves in Egypt were hauling dung and making mud bricks, while the Apiru goat-rustlers were shepherding their sheep and raiding and burglarizing the small towns of the region, the Phoenicians were practicing the Sumerian Swindle and making preparations to subvert their enemies. Hiring mercenaries whenever they needed soldiers and then dismissing them after the battles had been fought, was an efficient system for small scale battles that worked for these thrifty merchants. But for prolonged large-scale warfare against the mighty Hittites, or against the noble, brave and skillful Mycenaean Greeks or against the godly and powerful Egyptians, the Phoenicians did not have the manpower. But they did have the demonic cunning of their tamkarum [merchant-moneylender] guild lore and the Secret Frauds of the Sumerian Swindle.

Using the peoples of distant countries to subvert and dispossess the people of Sumaria and Babylonia, had been a standard part of the Sumeria Swindle which they knew and practiced very well. Using the shepherds of Canaan and Sinai to beat back the Egyptians during the Hyksos invasion, had required some planning but it became a reality and a very profitable reality which had positioned them to control a Mediterranean trading empire. But their plans for monopolizing Mediterranean trade could not be achieved if the Mycenaean and Hittites kept pressing in on their cities in Canaan and restricting their profits. All of these mighty empires were war-like and war-ready, not at all like the innocent Egyptians

whom the tamkarum Hyksos had been able to invade by use of trickery.

What the Phoenicians needed was control of a large army. They found this army among the peoples of the Black Sea. And best of all, they could obtain the services of those hordes of primitive people for free and they could even make a profit from the operation.

In their usual guise as wandering merchants, the Phoenicians had first traded with the Greeks. They beached their ships and dealt directly with the Greeks of both the mainland as well as on the Aegean islands. Dealing in whatever would bring them profits, including whatever women that they could enslave and sell, these Phoenician merchant-moneylenders of Canaan sailed past the Mycenaean colonies and into the Black Sea. There, they found illiterate people who were eager for the trade goods and who were also a hearty and war-like people greedy for whatever they could rob from their neighbors. Such people were the perfect pawns for Secret Fraud #15 of the Sumerian Swindle: "Loans to friends are power; loans to enemies are weapons".

The first stage of inveigling the peoples of the Black Sea and northern Anatolia to become their allies, was to offer them good deals on trade goods. The Black Sea peoples were already on bad terms with the Hittites and the Mycenaeans, battling them often. So, the Phoenician [merchant-moneylenders] became their "friends" and offered them shipments of grain as well as bronze weapons along with the usual colored cloth, Tyrian glass and wine. For those Black Sea Peoples who had a desire to become merchants, the Phoenicians extended them credit on wholesale lots which they could then peddle to the inland villages. Thus, the Phoenicians [merchant-moneylenders] set up their trade networks while they gathered intelligence.

As usual, these Phoenician merchant-moneylenders spied upon all people and calculated the wealth of every nation. The Phoenicians curried favor with the Black Sea peoples by offering not only good bargains in brightly colored cloth, copper cooking pots, glassware, brass weapons, grain, and wholesale lots but they offered military intelligence as well. It was the military intelligence and the grain shipments that most ingratiated the Phoenicians to the peoples of the Black Sea because for whatever reason, changing weather patterns perhaps, there was an increasing shortage of food in the entire Black Sea region. For the Hittites, this meant increased grain purchases from Ugarit. For the Black Sea People, this meant increased grain purchases from the Phoenicians. The grain shipments that the Phoenicians exchanged for gold helped to alleviate the widespread hunger but there were far more hungry people than the grain shipments could supply. Into this need, the Phoenician merchant-moneylenders added the fuel of their skills in story-telling to paint a clear picture of the food and wealth of the Near East.

Although the Black Sea People had plenty of ships for fishing and for war parties against one another, their knowledge of the Mediterranean Sea was limited. Their war parties were blocked from raiding into those waters by the Mycenaeans whose sub-surface rams on the Greek triremes followed by hand-to-hand boarding techniques were unstoppable.

But this need for military intelligence was filled by the Phoenicians who told wondrous tales of the rich lands of the Anatolian coast and especially of the great wealth in Egypt. The Black Sea barbarians had no way to attack such a powerful and distant country as Egypt. But with the help of their Phoenician friends, such an attack was shown to be possible. As Hyksos, the Phoenicians had plundered Egypt, themselves, and intimately knew how much more treasure was to be found in that ancient land. Also, the Phoenician cities were willing to provide safe ports of call for the Black Sea ships where their sailors and warriors were sold the best wines and entertained by the prettiest whores. The Phoenicians could also provide allies from among the Libyans of North Africa, another of their trade customers. For centuries, Libya and Egypt had often been at war. So, finding Libyan fighters willing to join in a raid against Egypt was not difficult. Coordinating the two forces was a minor problem.

Suddenly, in 1213 BC, the great Rameses II died and a paroxysm seized the entire region. It was fairly common in the ancient Mediterranean for the death of a powerful king to draw in attacks

by neighboring states, each seeking to determine if the successor king was weak and if prized lands might be wrested away. Under the circumstances, the Phoenicians would have had every reason to fear an imminent campaign southward into Egypt by the Hittites. However, the Hittites were preoccupied by problems at home and put off action in this direction. With their extensive trade contacts with the Egyptian court, the death of the aged Pharaoh did not come as a surprise. Rather, they had factored that eventuality into their schemes.

So, if the Hittites were not able to test the power of Egypt, the Phoenicians knew some people who were eager to win some loot. From their previous experience as Hyksos, they knew what it would take to defeat Egypt. It was more than what the Phoenicians were willing or able to muster in battle. But gaining some treasures with a heavily armed raid, might be worth the effort as long as it was other people who did the fighting and dieing and not the Phoenicians, themselves. Once again, acting as the middlemen, the Phoenician merchant-moneylenders brought together two widely separated people for an attack upon Egypt. The merchant-moneylenders of Phoenicia organized the barbarians of the Black Sea and the Libyans of the North African coast into a raiding party.

After the death of the aged Pharaoh as their signal, and the realization that the Hittites were not going to attack Egypt, it only took a few years for the Phoenician merchant-moneylenders to make the alliances between Libyan raiders and Black Sea barbarians and to coordinate an attack timed to the moon cycles of their Babylonian calendar. Gathering up a raiding party of five thousand barbarian warriors and their ships was the easy part of the scheme. The raiders sailed and rowed their ships from one Phoenician port-of-call to the next and, using Phoenician navigators to rendezvous with the Libyans, the Black Sea warriors rowed into the Nile Delta in 1208 BC and attacked the successor to Rameses, Pharaoh Merneptah.

But Pharaoh Merneptah had spies of his own and knew in advance of the attack. He concentrated his defences and routed their forces, as described on his victory stele at Thebes. It was from this period in the history of the ancient Near East that these barbarian people from the Black Sea region became known as the Sea Peoples. Although this first strike to obtain gold and riches was a failure, it showed the surviving warriors how easy it was to raid in the Mediterranean Sea when they had the help of such rich and knowledgeable allies as the Phoenician merchant-moneylenders. They returned to their Black Sea homes and were able to verify to their people the Phoenician stories about the rich grain lands of the Near East.

Their five thousand raiders had been hugely outnumbered even with their Libyan allies. Although their raid on Egypt had failed to procure loot, it had given the Black Sea Peoples the confidence that they could successfully beat the peoples of the Near East in combat. They had only lost in their raid from lack of numbers. But if enough of them could attack the lands to the south, they could make those rich and fruitful grain lands their own.

The unrelieved food shortages put increasing pressure on these people to take action. At every Black Sea port-of-call, the Phoenicians told tales of rich grain lands and mountains of gold and silver loot in the lands to the south. The stories from the warriors returning from the Egyptian raid began circulating about the food supplies and wealth of the lands to their south, energizing these strong and increasingly hungry people. They began buying more weapons than cloth from their "friends", the Phoenician merchant-moneylenders. And they began fitting out their ships and even their fishing boats for war on a massive scale. As the stories spread, the tribes from Central Europe and the entire Black Sea region began migrating toward Anatolia. The Phoenicians sold them the best bronze weapons, grain, and military intelligence in exchange for gold.

The attacks against the Hittites began by land. In fact the greatest campaigns the Sea Peoples would mount were by land. This has led recent sources to refer to them as the Land and Sea Peoples which is a much more accurate appellation. The Kaska lived to the north, between the Hittites and the

Black Sea. They attacked at this time. The Assuwa, Arzawa and Lukka lived in the land to the west of the Hittites, between that empire and the Aegean Sea. They also attacked Hattiland.

But another problem had to be overcome. The Mycenaeans continued to hold the Aegean and they attacked those Anatolian people from the seaward side. To deal with this, huge masses of warriors and ships in the Sea Peoples confederacy poured from Anatolia and from the Black Sea into the Aegean in huge numbers, where they out-numbered and ravaged the Mycenaeans in their islands and on the Greek mainland. The Mycenaean citadel-cities may or may not have been taken at this time because their walls were made of stone and the battering ram still had not been invented. But the coastal towns were certainly laid waste by these raiders. Following this widespread disruption the Mycenaean cities withered and eventually died.

When the Aegean had been thus secured, the people of western Anatolia were no longer fighting on two fronts. They were able to turn their full attention to the Hittites. The now open Aegean allowed ships belonging to the Sea Peoples to sail through those waters and begin to raid the Hittites all along their Mediterranean coast. This proved to be pivotal in the struggle against that entrenched power. In 1182 BC, Ugarit fell and the flow of wheat from Egypt and Mesopotamia to Hattiland was cut off. Approximately two years later in 1180 BC, the Kaska captured Hattusas, the capital of the Hittites, and that empire died.

Once the Hittites were defeated, nothing stood in the way of the Sea Peoples' migration. With their wives, children and household possessions in two-wheeled carts, the Sea Peoples — now more properly the Land Peoples — flowed across the former Hittite territory. At the territory's southeast corner, they turned south on their path of destruction and, observing their special relationship with Phoenicia, they by-passed the Phoenician cities and lands. Flowing down through Canaan they destroyed the non-Phoenician cities they encountered. Many settled beside the wheat fields and took the land for themselves and their families. This theme of revolutionaries and armies leaving intact the property of their secret allies, would be repeated throughout history.

A very large number of the Land and Sea Peoples continued onward and eventually arrived at the border between Canaan and Egypt. There they were met by the armies of Rameses III and a great battle was fought — with a second battle being fought in the Nile Delta. Descriptions of the battle on his funerary temple at Medinet Habu in Thebes are accompanied by pictures displaying battle scenes in which the Sea Peoples' boats were shown as having a very peculiar design. The fore-post and aft-post were identical and each had a bird's head at the top. This design was found only on vessels from Central Europe along the Danube River corridor. The Danube River emptied into the Black Sea on the north side of Anatolia, where boatmen from this region could join the rest of the Sea Peoples.

Refugees from the shattered Mycenaean world would eventually come to live among the Sea Peoples, though they did not begin to arrive in Cyprus and Palestine until the latter part of the 12th century BC. Large numbers of them settled in Canaan and gave their own name to the land: primarily the Peleset people (Philistines) who settled a wide swath of land which became known as Philistia and later Palestine. Others sailed west and settled upon islands which were likewise given the name of the tribe which settled there: the Shekelesh who settled on Sicily, the Sherden who settled on Sardinia, and several settlements in other lands.

By 1176 BC, the remainder of the eastern seaboard of the Mediterranean fell to the Sea and Land Peoples except for the Phoenician cities. King Rameses III stopped the Sea Peoples attacks on Egypt but he did not contest their other conquests and ceded to them the lands in Canaan that they had already taken.

These relentless attacks by the Sea Peoples virtually destroyed all the major powers of the Mediterranean, and cleared the way for the rise of the Greeks, Romans and Western civilization. But though they had wiped out the mighty Hittite empire and had decimated the Mycenaean Greeks, ending

their hegemony of the Aegean Sea, they left untouched and unmolested, the cities of the Phoenicians.

In the midst of a cataclysm where hundreds of thousands of Land and Sea Peoples had engulfed and destroyed almost every city in the eastern Mediterranean area, the Phoenician cities remained completely untouched. This is a recurring theme throughout the history of not only the ancient Near East, but the history of the entire world. And that recurring theme is found in every nation where, after wars and disasters of every kind, one particular group of people is spared. And that group is composed of the very people who engineered the disaster, itself, the treasonous moneylenders and their relatives.

Tyre was the leading Phoenician city in those days, and we are fortunate to have an excellent archaeological study of this site which went all the way down to bedrock. The archeological dig not only showed no widespread destruction at that time but there was also great continuity from layer to layer, indicating that the local society continued to live in the same way throughout this period. Sarepta (modern Sarafand) between Tyre and Sidon was similarly the subject of detailed archaeological study. The results showed no destruction and great continuity in the strata. The most northern Phoenician city was on the island of Arwad, also known as Arvad and Arados. The Hittites had taken this valuable trading center away from the Phoenicians prior to the coming of the Sea Peoples. This city was, in fact, destroyed by the Sea Peoples. And after they had captured it, they returned it to the Phoenicians.

Because the merchant-moneylenders of Phoenicia had sold weapons and food to the Sea Peoples, shared with them the spy data, and provided the logistics necessary to attack and subdue all of these great empires of the eastern Mediterranean, they were accorded a special status. The Sea and Land Peoples had benefited greatly by their alliance with the merchant-moneylenders of Phoenicia. But like every deal that the merchant-moneylenders conceive, the real winners are not those who believe themselves to be the winners but those who choose who the winners will be.

As to who were the winners and who the losers in these epic battles and mass migrations of hundreds of thousands of Land and Sea Peoples, we can make a list. The major losers were: (a) the city of Ugarit which was totally destroyed and never rebuilt. The Sea Peoples gained this strategic territory while the trade routes and grain supplies that it controlled fell into the hands of the tamkarum [merchant-moneylender] guilds of Babylonia, Assyria and Phoenicia. (b) The Hittite empire which was destroyed and left only as a residual fragment on the Euphrates River. The Land and Sea Peoples made these lands their own while all trade with these lands fell into the hands of the tamkarum [merchant-moneylender] guilds of Babylonia, Assyria and Phoenicia. (c) The Mycenaean who were fatally wounded and would disappear completely within a hundred years. The Sea Peoples took over their lands and their islands while all trade between these lands and these islands fell into the hands of the Phoenicians [merchant-moneylenders]. And (d) Egypt which had won the battles but had lost Canaan and the Levant. The Land and Sea Peoples took over these lands, too. And once again, all supplies along the trade routes and from the sea lanes fell into the hands of the merchant-moneylender guilds of Assyria, Babylonia and Phoenicia.

The winners, who constituted the Sea Peoples' confederacy, were (a) the tribes of people who came from Anatolia and the Black Sea region and migrated into the Levant and onto islands across the Mediterranean, (b) the Kaska who kept their original lands in the north of Anatolia on the Black Sea, and added the heart of the Hittite territories to their own, (c) the West Anatolian people who remained in their own lands, but added some of the Hittite lands, and gained influence in the Aegean, and (d) the Phoenicians who gained more than anyone else from the mass migration of the Land and Sea Peoples, even though they did not participate in the actual fighting.

Once again, the methods of the Sumerian Swindle had worked perfectly. Those who saw their lands overrun and dispossessed by the Land and Sea Peoples, did not see those who stood invisibly behind these invaders. Under the destructive force of the Sea Peoples' attacks, all of the Phoenicians' powerful adversaries had been destroyed. The Phoenician cities were untouched by this devastation

that happened all around them. This left the Phoenicians in a very advantageous position with fully functioning cities, fleets and trade channels ready to buy and sell amid the destruction all around. The historical record shows that their active cities quickly began to expand in size and in influence by establishing trading posts (and guild halls) in Cyprus, the Aegean, Sicily, Sardinia, North Africa, Algeria, Morocco and Spain.

The legacy of the Sea Peoples was that they had forcefully cleared away the old powers from the Mediterranean. The old powers had been uprooted, leaving the Phoenicians with a new and innocent people upon which to practice the Sumerian Swindle. In time, the Greeks and Romans would rise and sow the seeds of Western civilization. [309] But it was a Western civilization that would become infected with the debilitating economic and social disease known as the Sumerian Swindle that was carried about and spread by the Phoenicians and their fellow merchant-moneylenders from Mesopotamia.

Following the migrations of the Land and Sea Peoples, the Phoenicians formed the major naval and trading power of the entire region for almost a thousand years. For the sake of brevity, let's condense this time span. They established a second production center for the purple dye in Morocco. Brilliant textiles were a part of Phoenician wealth; Phoenician glass was another export ware. They traded whatever brought them a profit – from African Basenji dogs to wine and metals and slaves. And they loaned silver wherever they went, profiting both from the interest as well as from the property swindles and debt-slaves that inevitably resulted. They worked their slaves to death in their iron and silver mines in Iberia (Spain) and brought tin from Great Britain to Cyprus where it was smelted into bronze from the local copper mines. The Phoenicians established commercial outposts (and guild halls) throughout the Mediterranean, the most strategically important being Carthage in North Africa, founded in 814 BC under Pygmalion. Its chief god was an incarnation of the Canaanite Ba'al.

With an ocean on the east of Africa and the Mediterranean Sea on the north of Africa, after they had sailed to the Atlantic and found an ocean on the west of Africa, it was not much of a stretch of their imaginations to think that they could sail all the way around the south of Africa and arrive back in the waters of the Red Sea once again. A Carthaginian expedition led by Hanno the Navigator explored and colonized the Atlantic coast of Africa as far as the Gulf of Guinea; and according to Herodotus, a Phoenician expedition sent down the Red Sea by Pharaoh Necho II of Egypt (~ 600 BC) circumnavigated Africa and returned through the Pillars of Hercules (Gibraltar) in three years.

Cyrus the Great conquered Phoenicia in 539 BC. Phoenicia prospered as long as they furnished fleets for the Persian kings. However, Phoenician influence in the area declined after this because much of the Phoenician population migrated to Carthage and other colonies following the Persian conquest.

Alexander the Great took Tyre in 332 BC. The rise of Hellenistic Greece gradually ousted the remnants of Phoenicia's former dominance over the Eastern Mediterranean trade routes, and Phoenician culture disappeared entirely from there. As for the Phoenician homeland, following Alexander it was controlled by a succession of Hellenistic rulers. In 197 BC, Phoenicia along with Syria reverted to the Seleucids, and the region became increasingly Hellenized.

However, its North African offspring, Carthage, continued to flourish, mining iron and precious metals from Iberia, and using its considerable naval power and mercenary armies to protect its commercial interests. It was finally destroyed by Rome in 146 BC at the end of the Punic Wars. In 65 BC Pompey finally incorporated Phoenicia as part of the Roman province of Syria. And so, after nearly fifteen hundred years of swindles and treason, this branch of the the Hyksos merchant-moneylenders – the merchant-moneylenders of Phoenicia – became extinct. The Phoenicians became extinct but the Sumerian Swindle did not become extinct. It spread to the moneylenders of Rome, Europe and Africa.

From this point onward we must now begin to explore the theme which is the main concern of all three volumes of How the Jews Betrayed Mankind. Most of Volume One, The Sumerian Swindle, traces how the fraud of moneylending enabled the most ruthless and evil of civilization's denizens to gain

control of entire countries and to debauch and betray all people everywhere. But also from this point onward, we will be specifically studying the most evil and ruthless of all of the tamkarum [merchant-moneylender] guilds. Up to this point, we have seen how the moneylenders and merchants were able to use their secret methods of the Sumerian Swindle to defraud and to buy themselves into actual ownership of the enslaved Peoples and to betray the kings whom they had deceived.

Not all of the ancient peoples knew of the Swindle, but as it arose in ancient Mesopotamia it was spread to all parts of the world by the moneylenders and merchants. Some countries resisted, as you will see in Volume Two. But most accepted the fraud because it “has always been here.” So, they assumed that it was a legitimate business model.

Slowly, with the cunning of a demonic snake, the merchants and moneylenders used the Sumerian Swindle to gain for themselves and for their trade guilds, control of the ancient world. Through the corruption of kings, the betrayal of the people and the genocide of warfare, they gathered into their treasuries the wealth of and the ownership of the entire known world. They did so not because they deserved to own the world but because they had succeeded in deceiving the honest and gullible people of the world with the idea that a few ruthless individuals have the right to swindle and to enslave the entire planet for their own private profit. Because the Sumerian Swindle was a secret, the merchant-moneylenders did not ask the people for permission to swindle them. They swindled them through perfidious guile and ruthless greed while keeping their Secret Frauds carefully concealed and their stacks of bullion hidden.

We have followed the history of those Hyksos who later became known as the Phoenicians. Their own methods of merchantilism and moneylending brought them great success and great wealth. But it all ended in catastrophe. How and why it ended when they came into conflict with Rome, is covered in Volume Two: The Monsters of Babylon. But for now understand, that the city-states of Phoenicia based their entire society upon the acquisition of silver and gold and slaves. Their slaves worked iron and silver mines and built fortifications, their mercenaries fought and died protecting their wealth, but when their businesses became disrupted, neither their Cannanite gods nor even a great general like Hannibal could save them. Under the armed might of Rome, they disappeared from history forever.

Not so with the other Hyksos who had escaped from Pharaoh into the hills of Canaan and the wilderness of Sinai or who had returned to the guild cities of Babylonia. Although they used the Sumerian Swindle to their great advantage, they also developed a unique variation of the Swindle that had never been tried before. These merchant-moneylenders of Canaan used God, Himself, as their middleman for swindling the world of its treasure.

To see how they did this, we must leave the Phoenicians to their doom beneath the heel of Rome at Carthage in 146 BC and return once again to 1550 BC, not to the Hyksos enslaved by the Egyptians, not to the Hebrew tribes of Hyksos who were roaming around in the hills of Canaan and Sinai, but to the Hyksos who had returned to a life of luxury in Babylonia.

Remember, in 1550 BC when Pharaoh Ahmose allowed the Hyksos to escape their fortress of Avarice with all of their loot, they had divided into four groups: the Apiru slaves who were trapped in Egypt; the roving bands of Hebrew goat-rustlers and bandits who wandered into the hills of Canaan and Sinai; the merchants and military officers who became the Phoenicians; and the tamkarum [merchant-moneylenders] who had returned to Babylonia.

This last group of Hyksos in our study were actually the first group to leave Egypt. They were the sons of the Babylonian tamkarum [merchant-moneylenders] who had originally planned and organized the Hyksos invasion. They were the leaders who had usurped Pharaoh's throne and who had coordinated both the invasion and the systematic looting of the country. They had inherited all of their fathers' wealth and treachery. Extreme wealth, luxury, sexual gratification through harems and sex-slaves and the enjoyment of power, were the very essence of their lives.

However, it would be inaccurate to say that they had “escaped” from Egypt because, unlike the other groups of Hyksos who were dependant upon whatever livelihood they could gather from the immediate surroundings, these Hyksos tamkarum [merchant-moneylenders] were international in their affiliations. Indeed, each group of Hyksos who had been forced out of the fort at Avaris can be seen in an ascending order of complexity and worldview. The Hyksos slaves who had been captured and enslaved, were limited to their daily life of toil as determined by their Egyptian masters. The Hyksos shepherds who had escaped into the wilderness to continue the lifestyle of their forefathers, were limited to whatever livelihood they could gather from their herds and from their brigandage. The Phoenician Hyksos who had used their wealth and merchantile skills to build a trading empire, were limited to just the places that their ships could dock. Though this area increased with every trading voyage, it used the same business model as in Babyonia of monopolizing trade routes and using the Sumerian Swindle to increase wealth and influence. But it is this fourth group of Hyksos, the tamkarum [merchant-moneylenders] of Babylonia who were the most sophisticated and wily.

For two thousand years the tamkarum [merchant-moneylenders] had made it a part of their business model to make extensive use of spies and informants and to keep their hoards of precious metals carefully removed from places of possible loss. Through their system of merchants, peddlers and beer taverns, they gathered the most minute hints about the politics and economic news of the day. Their profits from the Sumerian Swindle and its related businesses were so huge that they could afford to pay a small army of spies to keep them informed with gossip and news from across the countryside.

Also, “escaping” is not the correct term for their egress from Egypt because the word usually means moving from one uncomfortable place to a place of relative safety. For the tamkarum [merchant-moneylenders] who sat on Pharaoh’s throne, their places of business extended beyond the borders of any one country. These Hyksos did not so much “escape” from Egypt as they merely “relocated” their place of residence from Egypt back to Babylonia.

When their trading agents far up the Nile began informing them of the movements of troops and the shipments of grain out into the deserts where they were not allowed to venture, they were well prepared for the war that followed. It was not necessary for them to actually do any fighting, themselves, because that was what they hired their generals to do. That was why they hired mercenaries, to fight and die so that they could continue to profit from and to enslave the peoples around them. They were enormously rich from their frauds and thefts, and that wealth bought them protection.

These tamkarum [merchant-moneylender] Hyksos families had been sending their loot back to Babylonia for 108 years. In the unlikely event that they would actually have to run for their lives, they would merely be running from one hoard of loot to another hoard on deposit in the temple treasuries of Babylonia. But their extensive spy networks gave them the time to relocate their wealth and their pampered selves comfortably away from any conflicts before the actual fighting began.

Upon assessing the rumors of war, and just in case the war went against them, the Hyksos tamkarum [merchant-moneylenders] moved quietly back to Babylonia, themselves, along with whatever treasures they could carry, leaving their generals to oversee the country and to deal with any trouble that the growing Egyptian rebellion might produce. As the wealthiest of the Hyksos, they were, if not thoroughly educated, at least the employers of numerous scribes. They recognized the importance of and the value of written records. Among the treasures that they took with them back to Babylonia, were the wisdom writings from the libraries of Egypt. They moved out of Egypt and were comfortably residing in Babylonia months before the Egyptians began their rebellion.

From their residences in Babylonia, the tamkarum [merchant-moneylenders] received the reports of the Egyptian victory over the Hyksos. When Avarice fell, most of the Hyksos generals and mid-level merchants joined the Phoenician branch of these bandit families and did not return to serve them in Babylonia. This was no concern to the tamkarum guilds of Babylonia because they had no use

for military men there since Babyonian security was guaranteed by the king and his generals. However, losing their Hyksos generals and network of merchants to a competing trade guild in Phoenicia, was just one more problem that they were discovering about relying upon the Sumerian Swindle as their sole business model.

The Egyptian invasion had been a first for the tamkarum [merchant-moneylenders] of Babylonia because it was the first time that they had conquered a country using their own resources rather than as mere advisors who were standing behind a king. It had been an operation that had been coordinated among various of the larger tamkarum [merchant-moneylender] guilds as a joint operation. But as Egypt was being looted, and especially after the defeat at Avaris where the guilds and their soldiers had been scattered, each tamkarum [merchant-moneylender] guild took whatever it could for itself alone without regard to previous business agreements.

Especially irksome to the Babyonian guilds were the great losses to them that their previous business partners had absconded with in order to set up the Phoenician trading centers. And now, instead of being partners, as had been the case when they were all looting Egypt together, the Phoenicians [merchant-moneylenders] had turned into business competitors who were monopolizing the Mediterranean trade. These and many other problems gave the patriarchs of the Babyonian guilds much to contemplate as they feasted and drank and whored in the cities of Babylonia.

One thing needs to be repeated. The businesses of the ancient people were family operations and the patriarchs of these families were extremely anxious that their sons follow them in the family business. No religion of those times offered anything to look forward to after death. There were no ideas about dying and going to heaven. What a man could make for himself and enjoy in this life, was all he would ever get. So, it was important to him to gain as much as he could get in the present life and to leave something for his sons to remember him by.

The common people desired only to leave a good profession for their sons, to train him in the skills of brickmaker or potter or weaver or silversmith. With these, he could make a living and perpetuate the family line. Among warriors, the best that a man could leave for his sons was a bit of land but always, always a good name. The immortality that those ancient warriors desired was to leave behind the fame of a good name. Likewise, the kings desired this, immortalizing themselves and their deeds and their names in stone reliefs and sculptures and in written records, bragging of their conquests and of the justice and prosperity that they had brought their people.

In this regard, the moneylenders were no different. Like everyone else in the ancient Near East, they prayed to their gods and desired to teach their sons the ways of business and moneylending so that their families would prosper and their names would be honored among their descendants. But there were also some very different perspectives on life that were held solely by the patriarchs of the moneylender guilds, perspectives that only great wealth, ruthless covetousness and malicious hatred can simultaneously engender.

Greedy for gain, obtaining more and more of anything and everything, was always a desirable goal among them. The entire social prestige of their social class revolved around wealth and the outward showings of wealth over which arrogant pride preens itself. After all, these were tamkarum [merchant-moneylenders] devoted their lives to gaining riches, so of course, the richest among them were the ones whom the less wealthy among them admired. More profits, more wealth, more land, more slaves, more wives and concubines and more descendants, were all a part of the moneylenders' goals which resulted in high social standing among his peers.

As their businesses grew, so did their need for more loyal sons to manage the numerous estates and enterprises and more loyal daughters to marry high political officials and marry into rich business families. Their parasitic system of cancerous growth had worked very well in the nearly 2,000 years that the Sumerian Swindle had provided wealth to the awilum [the Haves]. But their expulsion from Egypt,

gave the merchant-moneylenders some new problems along with the changing times.

The world was a bigger place than it had been when Sumeria was young. The horizons had widened. No longer was the world limited to how far a man could see to the distant mountains across the Tigris or Euphrates. Through trade and warfare the general populace had learned of distant countries and strange people, none of whom practiced the Sumerian Swindle but all of whom desired the goods that the merchants carried.

At their guild meetings in the cities of Babylonia, the successful members of the various tamkarum [merchant-moneylender] guilds discussed their businesses and the events in Egypt, just as businessmen discuss their businesses in modern times. Profits and losses, products and prices are always part of the discussions. But especially among those who had participated in the Egyptian plunder, the new situation and its resulting problems were a topic that had never before confronted the moneylender guilds of Mesopotamia in their nearly two thousand years of swindles, frauds, pimping and treason.

Although these bankers' guilds were related to one another through business and marriage, they were also in competition with one another. Even though they all faced the same problems, how they solved those problems of business and politics was each to his own. Every city in Babylonia had its own moneylenders' guild. And it had become apparent to all of the tamkarum guilds that profitable though it was, the Sumerian Swindle had some recurring limitations.

In their discussions, they identified fifteen problems that were both recurring from ancient times as well as some new problems that had become only too apparent during their Hyksos banishment. These problems were as follows:

Problem #1: Wealth attracts robbers so how can it be hidden?

Problem #2: The gods do not protect tamkarum [merchant-moneylender] wealth.

Problem #3: When the strongest city is not strong enough, where can one go for safety?

Problem #4: Wealth escapes into the god's temples.

Problem #5: Guild members follow different gods.

Problem #6: Close relatives are lured away by the gods.

Problem #7: What keeps people loyal?

Problem #8: Genealogies link tribes but without a root.

Problem #9: The Kings gain wealth by taxing both rich and poor.

Problem #10: Kings are targets, so it is better to hold the target in your hands than to be a king.

Problem #11: Armies are hired by he who pays the most.

Problem #12: Armies are expensive so how can they be induced to fight for free?

Problem #13: When conquering a country, how can it be secured? (Assyrian deportation? Genocide? Slavery?)

Problem #14: Moneylenders are despised. Yet, how can we have honor and prestige?

Problem #15: The Sumerian Swindle is both a secret and a mystical gift of the tamkarum gods. How can it be protected forever as a possession of the tamkarum families alone?

Problem #1: "Wealth attracts robbers so how can it be hidden?" was the oldest problem faced by the merchant-moneylenders. Next to using all of their wiles to defraud the people of silver and gold through business, booze, slavery and moneylending swindles, their most important problem was being able to keep what they had made by protecting their silver from thieves. What was the use of accumulating piles of treasure if thieves could merely cart it away?

The palaces, temples and homes of the Mesopotamia people were made of mud brick. It was a simple matter for a thief to break through a mud wall with a pick and shovel to raid any residence, even that of the king. Even a bucket of water to soften the dirt and a sharp stick to dig out the mud, were all of

the tools that a thief needed to burglarize a building. So, from the earliest days of Sumerian Law, breaking through a wall, whether to steal anything or not, was a punishable act. Yet, regardless of the thickness of the walls, a big enough hoard of silver would attract any number of ambitious thieves. The only places that no thief would dare to rob were the holy temples which were the homes of the gods. But even these had been raided at various times by the kings. So, how could their treasures be protected both from robbers and the confiscations of the kings?

Problem #2 had also plagued the moneylenders repeatedly since ancient times. It was abundantly obvious that “The gods did not protect tamkarum [merchant-moneylender] wealth.” No matter how much they prayed or how many sacrifices they made to Nabu, the god of accounting and book keeping, or to their mighty Moon God of stealth and subversion, nothing seemed to keep their hoards of gold safe from the kings. Yet, even so, it was obvious that the safest and most secure place to keep gold and silver bullion was in the temple treasuries. They could never deposit their wealth into the palace treasuries because the kings were always very happy to claim whatever was in the palace treasuries as their own. The temple was the safest place because even the kings feared the wrath of the gods.

In the early days of Sumeria, this theory held good and not even the kings would dare to take anything from the temples of the gods. It was not just the huge temple complex protecting their hoards with thick walls of mud bricks; it was not just the temple guards who protected whatever bullion was on deposit there; but it was the actual fear of both king and burglar of being struck down with a plague or having their persons attacked by snakes and scorpions or having the earth open up and swallow them or by being struck by lightning, that kept the temple treasuries safe from theft. Even invading armies feared the gods and respected the sanctity of the temples and their treasures in those early days.

All of this changed over the millennia as first one king and then another invaded and seized the temple treasuries or merely took what he wanted from his own city temples during the contingencies of war. It was observed by everyone that these kings did not turn into toads or contract leprosy or suffer any other displeasure of the gods. Obviously, the gods were either powerless to prevent theft from their own temples or they didn't really care if their temples were looted or not. Or perhaps the gods had decided to favor a particular king for reasons that only the gods knew.

This was a major concern of the moneylenders that had arisen over the millennia. They had to have a safe and secret place to store their bullion both out of sight of their starving and enslaved victims as well as out of the hands of thieves who were either stealthy enough to steal it or powerful enough to overcome their hired guards and take it. It was of the utmost necessity to find a safe place for their hoards of bullion. They could not bury it in the ground or under the floor because there was just too much of it. They needed a treasury that was guarded constantly and which they could enter and leave at will. Temple strong rooms were the only answer.

But Problem #2, “The gods do not protect tamkarum [merchant-moneylender] wealth”, also created a corollary question of “Which of the gods offered the most protection for a moneylender's wealth?” None of the gods of Mesopotamia had proven to be powerful enough. Although the Moon God had seemed like the ideal god of moneylender stealth and secrecy – waning and waxing like the depressions and inflations that the moneylenders created and profited by – in fact, no Mesopotamian god was especially partial to the moneylenders. The thefts of their bullion by the kings at various times from all of the temples of all of the gods, was enough proof for the moneylenders in this matter. It was obvious to them that they ultimately needed the protection of the mightiest of gods guarding their money securely in the mightiest of temple treasuries. The mightiest and most powerful and most awe-inspiring god would have to be found for this task of guarding their bullion because banks with steel vaults and burglar alarms had not been invented, yet.

The money lenders reasoned that because none of the temples had given one hundred percent guarantee of safety for their hoards of bullion, obviously they had been trusting the wrong gods and the

wrong temples with their loot. This was the only conclusion that made sense to these ancient schemers. This had to be the cause of their problem! None of the Babylonian gods had offered total protection because they had been trusting the wrong gods. The moneylenders realized that they needed a god who was particularly fond of and beneficent towards moneylenders and merchants. But which god? And where could He be found since He was obviously not residing in any of the temples of Mesopotamia?

This engendered Problem #3: "When the strongest city is not strong enough, where can one go for safety?" Like all other people of the ancient Near East, the moneylenders were free to worship whatever god they chose. But if none of the gods were partial to them and their special needs, then it was obvious that they had to find a god who would protect them against all other gods and against the thefts of both king and commoner. They needed a special "God of the Moneylenders" who would protect them alone, an unknown god who had no connection to the Mesopotamian pantheon. And this god had to have a temple to dwell in and to guard their treasures.

Since all of the gods of Mesopotamia had proven that they were not partial to protecting the moneylenders, this special god of the moneylenders would obviously have to be found outside of Babylonia and Assyria. All of the cities of Mesopotamia already had temples dedicated to the god of each location and all of those temples had been robbed by the kings or raided by enemies. The moneylenders knew for certain that they needed to find a god who dwelled in some location outside of Mesopotamia to protect their hoards of bullion. The residence city of that god would have to offer the best protection for the temple and its treasury. The city could be anywhere as long as it was near the trade routes and not already inhabited by a Mesopotamian god.

Also, the temple and the god could not be like any other temple or god because as they correctly observed for Problem #4: "Wealth escapes into the god's temples." So, even if they could find such a god and locate their treasury in such a city, the fourth problem would still occur. No matter what god they trusted with their wealth and with their worship and their sacrifices, it was only a matter of time before the temple of this god would begin to acquire its own wealth through donations and offerings. And this wealth would be money that devotees would take from their own finances and from their own families and from their own tamkarum trade guilds to give to the god in the temple. Thus, once again, the silver and gold that the moneylenders coveted for themselves would be given to the god, thereby reducing their own wealth. Through pious relatives as well as through their own gifts, wealth would be absorbed by the temple no matter to which god the members of the tamkarum guilds devoted themselves. And so, whatever temple that they found to protect their wealth, would have to be in some way under their personal control.

In Babylonia and Assyria, tamkarum [merchant-moneylender] control of the temples was impossible because the temples had been in existence since before there were moneylenders. Their priestly staff had passed down their offices to their sons in an unbroken genealogical lineage. No moneylender could hope to step into such a closed shop except through marriage and even then the sons and daughters of such a marriage would be devoted to the god and to the temple.

The kings had gained some control over the temples by installing sons and daughters as chief priests and priestesses. So between the inherited office of the temple priests and the king's assigned office to his sons and daughters, there was no opportunity for tamkarum [merchant-moneylender] infiltration. The tamkarum could corrupt and bribe the priests but could not take their places. The only way to solve such a problem, was to establish a temple of their own with themselves as the priests. But how was something like that possible?

And there was Problem #5: "Guild members follow different gods." This problem was older than any other problem. Whether a man and his family followed Ishtar or Sin or Marduk, usually didn't matter as long as his loyalties to his tamkarum [merchant-moneylender] guild were not affected. However, this problem's harm to their total wealth only became painfully apparent to the tamkarum guilds after their

ejection from Egypt.

While family members and relatives usually followed the same gods that were honored by their fathers, it was not uncommon for them to honor other gods of the pantheon. The gods of Babylonia and Assyria were like a big family in that all of the gods were related to one another. The ancient stories of how the gods came into being had been passed down from before Sumerian times, long before 3300 BC. The Epic of Creation was recited during the New Year's celebration in Babylon each year. So, everyone in Mesopotamia and the surrounding countries knew where the gods came from and their genealogical relationship to one another.

In general, for the average Babylonian to change loyalties from the god of his father or from the god of his guild and switch to some other god was not a great problem since the Mesopotamian pantheon was all one related family of gods and goddesses. But for the tamkarum [merchant-moneylender] guilds, it was a major problem because a man's loyalties to another temple would often pre-empt his devotion to the moneylender's guilds and to the gods of the moneylenders guilds. It was a problem for the moneylenders because such a man's new-found devotion often caused him to donate his wealth to that god's temple, thus depriving the merchant-moneylender guilds (as well as depriving specific moneylender families) of wealth that could have been invested to generate more profits.

This became an even more acute Problem #6: "Close relatives are lured away by the gods." The tamkarum [merchant-moneylender] guilds were especially affected when, after being ejected from Egypt, many of their guild brothers proclaimed their loyalties to the Canaanite gods such as Baal and joined with the Hyksos of the Mediterranean faction to establish the competing guilds of Phoenicia. Remember, the ancient peoples believed that the gods dwelled in specific geographical locations. So, when they moved to a new city or country it was common to begin praying to the gods of that country. The Phoenician Hyksos could not be prevented from leaving through appeal to their loyalty to the Babylonian gods simply because the Babylonian gods resided in Babylonia and the Canaanite gods resided in Canaan. It was this local character of the gods that had cost the tamkarum guilds so much. What the moneylenders needed was a god who was not restricted to a particular city but whose domain extended to the very farthest trade routes beyond the borders of any country.

The tamkarum guilds of Babylonia had lost huge amounts of treasure as well as the entire Mediterranean trade monopolies and their connected trade routes to the competing faction of Phoenician Hyksos. The Phoenician Hyksos had gained independence from them partially because of the new gods that they worshipped. Thus, the problem of how to keep their guild members from praying to foreign gods, became a major issue during the retreat from Egypt.

Identical with this problem, but much more personally injurious to the patriarchs of the tamkarum guilds, was Problem #7: "What keeps people loyal?" What is the result when a close family member began worshipping another god? While worshipping some other god was a pecuniary loss to the trade guilds, it was a loss of not just wealth but a loss of power to the patriarchs of the moneylender families. Remember, the foundation of those merchant-moneylender businesses had been based upon families, tribes, marriage connections, and guild brotherhoods since Sumerian times. They had developed an extended patriarchal system of authority that could transcend individual families through genealogical relationships. And all of it was rooted in the authority of the individual sheik or chief or patriarch or father of the tribe.

So, for a son or other family member to declare his loyalty to a god other than the god of his father was to remove himself from the authority of his father. His son could claim independence simply by claiming the protection of some other god, a god who might even be an enemy god in the pantheon. And so, by 1500 BC, the tamkarum guilds were finding that their control of business and finance was weakened when guild members and family members became devotees of other gods. Loss of control was a very big problem for them.

Problem #7 had ramifications in all spheres of business and politics: “What keeps people loyal?” Certainly, fear of the gods keeps them loyal to certain gods. But they also knew that material goods were even more important to the ordinary people. Plenty of food, a share of the loot, loyalty to their leaders and devotion to the same god, were all a necessary part of the methods that the patriarchs used to control their employees and families.

As Joseph, their Hyksos Minister of the Granary, had demonstrated when he had starved the Egyptian people into submission in order to force them into digging up their gold and silver images and jewelry, people will sell their own children into slavery in exchange for something to eat. And as their Hyksos generals had demonstrated, as long as they are impoverished enough, men are willing to fight and die in exchange for the mere promise of loot. The promise is enough because once they began to fight and die, it didn't matter if they got any loot or not. Just the promise of loot was enough to con them into fighting for free. And if they won, the loot didn't cost the tamkarum anything since it was looted from the vanquished and could then be purloined from the victorious soldiers through the Sumerian Swindle. The merchant-moneylenders had raised an army of shepherds and had conquered Egypt with such an army. They had done it cheaply, too.

With food and a promise of wealth, loyalty to the leaders could be bought and it mattered little whether their mercenaries even followed the same god or not. But what an even greater power would they have, if all of them could be induced to follow the same god? Then, whatever army that they could raise, would have the power behind it of a single god rather than the power of a greedy rabble, each of whom followed different gods.

The guild patriarchs discussed how they could escape from these recurring problems that the Hyksos adventure in Egypt had raised. Just as they had been able to subvert Assyria and Babylonia with the Sumerian Swindle shared between the interlocking tribal connections of their genealogies, so too did they begin to perceive a way to use such links to put themselves into power over yet another people.

Problem #8 was actually a part of the solution: “Genealogies link tribes but without a root.” Their Hyksos generals had organized the nomadic shepherds into a single army by amalgamating related friendly tribes and by keeping separated those tribes whose genealogical histories preserved ancient animosities. It was very useful to military morale to use such a system of combining brotherly affection and keeping separated familial bitterness. The lesson was not lost on the tamkarum patriarchs of Babylonia. They appreciated anything that would increase efficiency and therefore profits. Once Pharaoh Ahmose had retaken his country and kicked them all out of Egypt, these competing tribes once again scattered across Canaan and Sinai without a unifying genealogy to keep them governable.

But what if it was possible to take unrelated tribes with unrelated genealogies and link them into a single genealogy? What would be the possibilities if all of the Amorite tribes could be linked within a single genealogy with the tamkarum [merchant-moneylenders], themselves, as the foundational root of that genealogical tree? And if that root was made worthy and virtuous enough, with plenty of prestige connect to the tribal asl, then a genealogical swindle could be invoked whereby all of those tribes could be induced to obey the central authority of patriarchs at the root of the tree. Like the fraudulent accounting records “proving” with fake arithmetic that more was owed than was borrowed, such a genealogical swindle could be accomplished entirely in writing. Thus, the solution to Problem #8 began to take form.

As for Problem #9: “The Kings gain wealth by taxing both rich and poor,” how could that be circumvented? They had put themselves on Pharaoh's throne and had profited from all of the taxes that they had placed upon Egypt. As the wealthy awilum [the Haves] in Egypt, they knew how much more they could have by shifting the tax burden onto the poor. The poor have less than the rich but since there are so many more poor people than rich people, the government could make more in total taxes by taxing the poor and not taxing the rich. Even in modern times, this inequality of taxes is observed where

the ratio of taxes favors the rich and oppresses the poor simply because the rich write the tax laws.

The Kings gain wealth by taxing both rich and poor. This loss of profits through taxes to the king was as old as the Sumerian Swindle, itself. They had circumvented taxes by smuggling whenever they could get away with it. But smuggling had the unpleasant risk of discovery and punishment. Besides, it was best policy to always fawn at the feet of the king and show outward signs of complete submission and loyalty. Getting caught at smuggling always destroyed such hypocrisy. So, the merchant-moneylenders had always paid the taxes and safe passage licenses when they could find no other alternative. And they always protected their reputation for loyalty with many layers of middlemen separating them from their smuggling operations.

One alternative that they had developed was to gain control of the tax collection process and turn it into a profitable business. As tax farmers, they could guarantee the kings a set amount of taxes, beat more than that amount out of the People, and keep the remainder for themselves. Such power gave them the leeway to tax their guild brothers lightly. In addition, fear of the tax collector's office gave them the prestige and fear-induced respect from the People that they craved. So, from the earliest days, the tamkarum [merchant-moneylenders] coveted the office of tax collector for their sons. With a family member in such an office, they could reduce the taxes on the rich and collect the shortfall from the poor.

Controlling kings was better than being a king. This was Problem #10: "Kings are targets, so it is better to hold the target your hands than to be a target." When they had had the opportunity to sit on the throne of Pharaoh, the tamkarum guilds had wasted no time in assuming kingship over Egypt. So, having one of their own as king was a great advantage. But being a king was fraught with peril. Yet, who is above a king? Certainly not a scheming merchant or moneylender. The only one who was above a king, was a temple priest. The priest gave the king his authority to rule because such power was passed down from the gods. But the priests had gained their own power from ancient times and had passed down their priestly office to their own sons. So, the merchant-moneylender patriarchs considered ways in which they could infiltrate the priesthood and put their sons into the position of head priest. In this way, they could hold the king in their hands and rule both the temple and the palace.

Problem #11 was: "Armies are hired by he who pays the most." The Egyptian invasion had been made possible for the moneylender guilds simply because they had not needed a prohibitive amount of silver as payment for the soldiers. Certainly, the merchant-moneylender guilds had to finance the Hyksos invasion through an actual outlay of silver to pay for supplies and mercenaries. But they had also been able to save a huge amount of money by paying the shepherds and goat-rustlers with nothing but promises, promises of loot. This system was very workable when the target was a wealthy nation like Egypt because even if they had never seen Egypt for themselves, the poor shepherds of Canaan and Sinai knew very well of the incredible wealth that was in Egypt simply because of the stories that had circulated throughout the ancient Near East about that fabled land. So, it did not take much to convince them to fight in exchange for a few baskets of grain and the promise of all the loot they could steal.

But for wars against countries that were not as rich as Egypt, the mercenary armies would have to be paid. So Problem #12 needed a solution: "Armies are expensive so how can they be induced to fight for free?" The invasion of Egypt had been done very cheaply because the shepherds had been induced to fight in exchange for some baskets of grain as their pay along with a promise of loot. But finally, the Hyksos had been no match for the determined revenge and joy of combat exhibited by the returning Egyptian forces. No amount of money could make a man fight with such abandon. Neither grain nor silver nor promises of loot could induce the Hyksos to match the ferocity of the avenging Egyptian soldiers.

What the tamkarum financiers discussed in their guild meetings in Babyonia as they analyzed their Egyptian adventure, was whether or not it was possible to get soldiers to fight for free in every war. They could certainly make a lot more money if the soldiers did not have to be paid.

This brought up Problem #13: “When conquering a country, how can it be secured? (Assyrian deportation? Genocide? Slavery?)” In Egypt, they had wanted primarily to steal everything that they could and carry it back to Babylonia. The reasons that their plans did not entirely succeed have already been mentioned as the other groups of Hyksos carried off some of the loot for their own purposes. For 108 years, they had siphoned the wealth out of Egypt and had worked the Egyptians as slaves but that had been their only purpose. They had not originally intended to take the land for themselves because they had plenty of land of their own in Babylonia.

But now that they had been kicked out, they wondered if ravaging a country for riches without physically possessing that country was the best policy. What if they had actually taken Egypt as their own property or what if some other opportunity arose whereby they could treat some other country in the same way that they had treated Egypt? What should they do under such circumstances? It made no sense to repeat their same mistakes. Once they had seized a country, why not keep it forever? And what was the most efficient way to do that?

In Babylonia, they had been disenfranchising their own people for thousands of years. The tamkarum [merchant-moneylenders] had gained huge profits from betraying their countrymen and selling the land to foreigners. They were resident landlords who invited foreigners in to buy up the land that they had swindled and foreclosed. And once the foreigners became comfortable with paying loans-at-interest, then the tamkarum [merchant-moneylenders] would swindle, dispossess and enslave them in turn and sell the land to yet another foreign people. They were resident traitors and parasites who had been around longer than anybody could remember. As such, they were already living in the country that they had betrayed. But the same method would not work in a land that they wanted to capture because they were not already residents of the land but entered in as foreign invaders, themselves. So, how could they take countries and keep them?

Should they capture a country and deport the population like the Assyrians did? Should they slaughter and genocide the population? Should they enslave the population? Or practice all of those methods? All of those methods would leave the merchant-moneylenders in complete possession. If the merchant-moneylenders kept the conquered people alive, it would cost money to feed them. So, should they capture and enslave the people or should they murder them?

Problem #14 had always been vexacious. “Moneylenders are despised. Yet, how can we have honor and prestige?” No one in ancient society was more hated than the moneylenders while honor and prestige was always denied to them. What little prestige that they enjoyed was only accorded to them as they entered villages at the head of donkey caravans or as they were feted by dignitaries who coveted their exotic trade goods. Thus, it was only prestige that they could buy and not at all heart-felt or genuine prestige. They were not honored as the great men whom they believed themselves to be. But they were honored as their whores were honored, a tawdry honor that disappeared as soon as they had given up what they had. But even this minor prestige of being a new face in town who carried trade goods or of being someone willing to lend-at-interest to a starving family whose only collateral was a pretty daughter, even such minor prestige as this was always over-ridden by hatred, hatred for their profession and hatred for themselves. So, they wanted to solve this continuing Problem 14: “Moneylenders are despised. Yet, how can we have honor and prestige?”

How can hatred for the tamkarum [merchant-moneylenders] be turned into love? Obviously, it cannot. The moneylenders had stolen, swindled, pimped, debauched and betrayed the People around them for thousands of years. Nothing that they could do would make the people love them. But these parasites had to live among those from whom they derived their living. This was always very dangerous for them. The bodily assaults upon their persons and upon their families, they had been able to thwart mainly through repressive and ruthless penalties at law. But regardless of laws, there was always that one person driven mad from loss of his loved ones to the tamkarum slave market or by the foreclosure

of his property, such a desperate person would murder a moneylender just for the pleasure of doing it regardless of the penalty. Of course, the hatred that everyone had for the moneylenders was well-deserved. But they viewed such hatred as a side-effect of the profession, something that they had to get used to. Although they deserved the hatred, even so, they wanted to figure out a way to avoid its consequences.

This age-old problem of the moneylenders was always with them. They could make the people fear them but never to love them. But perhaps there was a way to make the people, if not love them, then at least to hate them less. Perhaps hatred could be turned into pity. And through such pity for the moneylenders, the oppressed could be deceived into feeling pity for their oppressors. Pity was not love but at least it tempered the hate. And those who had pity for the moneylenders, were less likely to want to harm them. So, the question remained of how could the most loathsome of creatures be pitied rather than hated? How could the richest of vampires be looked upon with pity by the very victims whose blood they had sucked?

And finally, Problem #15 had always been difficult for them to solve. “The Sumerian Swindle was both a secret and a mystical gift of the tamkarum gods. How could it be protected forever as a possession of the tamkarum families alone?” It was a secret because of its immense profits to the moneylenders who didn’t want to share it with anyone. But it also had to remain a secret because if the People ever learned how they had been deceived, defrauded, enslaved and betrayed, they would rise up and murder every financier and every moneylender without exception.

By this time of 1550 BC, the moneylenders had amazed themselves with their own account books. It was an incredible wonder to them (and to the Reader, too, if you think about it) that the Sumerian Swindle produced so much wealth out of absolutely nothing. To receive three baskets of grain after you loan out two, is an amazing work of magic. To be paid two shekels of silver after you loan out one shekel becomes to the lender even more amazingly wonderful the higher that the loan amounts become. And with compound interest, these numbers increase astronomically until the borrower can no longer pay you. For the very tiniest of loans, he ends up giving you his farm, his daughters and sons, his wife and finally submits himself to the slave shackles that your sheriffs and goons bind him with. The Sumerian Swindle is a diabolical invention that boggles the mind. And it was the secret power and the personal weapon of the world’s greediest and most treasonous denizens.

It boggled the minds of those ancient scoundrels that such incredible wealth could be achieved with so little actual effort. To people who believed in gods and goddesses, witchcraft, sorcery, demons, angelic spirits, necromancy, fortune-telling, omens, and divination, it seemed obvious that such a simple trick of arithmetic was magic. Vast fortunes were made while their victims bowed at their feet and offered up the interest payments from their hard labor and even sold their children to pay off the loans while the moneylender merely put out his hand to take the offerings. The Sumerian Swindle was a magical gift of the gods. That is, it appeared to be a gift of the gods to those who practiced the Sumerian Swindle. What could be more miraculous than gaining all of the wealth of Mankind plus ownership of the entire world and the enslavement of all of its people in exchange for nothing other than a small loan-at-interest? But to those who were merely borrowers, it was an invisible and subtle shackle around their necks that they could not remove without incessant labor and privation, believing as they did that “it has always been here.”

To an outsider’s view, the merchant-moneylenders monopolized moneylending in order to preserve high interest rates and to protect profits. And the moneylenders used every tactic from bankruptcy of rivals to murder to keep their monopoly within their own guilds and under their personal control. But what no outsider realized, was that the moneylender guilds were protecting not just moneylending, itself, but the very secret that moneylending is a criminal conspiracy of swindlers and thieves. And as long as banking and moneylending could be restricted to their own criminal elite, they

could keep their conspiracy to defraud the world their very own secret. So, more than anything else, these criminals needed deceit and lies.

Regardless of either its business or its criminal nature, what the tamkarum patriarchs of Babylonia realized was that whatever god was the true god of the moneylenders, that god would have to be their very own god unaligned with any other god. Certainly, it could be none other than an act of a god that the moneylenders, and only the moneylenders, had received the wealth of the world as a free gift from whatever god it was who cherished the moneylenders with his magnanimous beneficence. Only the hated moneylenders had the people of the world, both kings and peasants, kissing their feet as a result of their debts and poverty. So, the moneylenders knew that just as the secrets of the Sumerian Swindle was theirs alone, so too must the god of the moneylenders be theirs alone. Only a god who especially loved the tamkarum [merchant-moneylenders] could protect their treasures and keep their secrets. Only a god who had given them so much and who had secretly blessed them above all other people with such wealth and its resulting power, could be their god. That special god who had secretly blessed the tamkarum [merchant-moneylenders] above all other people, had to exist somewhere other than in Mesopotamia and yet be so powerful as to extend his blessing over the long centuries to the moneylenders in Mesopotamia.

But where could that god be found? He most certainly had to exist somewhere because the huge piles of silver and gold from their ill-gotten wealth, was proof that they were loved by some god somewhere. Obviously, this mysterious god had to be a very mighty god whose power extended into the domains of all other gods because the Sumerian Swindle produced wealth for them in every country where other gods also resided. Such was the power of their god! The Moon God and the Sun God were mighty gods whose power was spread above all lands. But as much as the tamkarum [merchant-moneylenders] had honored even the Moon God, their treasures were stolen by the kings never-the-less. And yet, even if they were left with just a remnant of their wealth, through the Sumerian Swindle, they could gain it all back again. This was true in every country where the Sun God or the Moon God stood in the heavens. So, it was obvious that this secret god of the tamkarum was more powerful than any of the other gods. To the mind of an ancient moneylender, this all made perfect sense. They had a secret wealth and power from the Sumerian Swindle; and that wealth and that power could only be from the benevolent will of a secret and a mighty god.

The merchants and the moneylenders discussed these problems and considered a variety of solutions during their guild meetings over pots of beer, just as modern day merchants and moneylenders discuss their own problems today. They discussed the problems but because they were also competing guilds, they didn't have to discuss the solutions to those problems. As it was, only one tamkarum guild actually figured out a way to solve these Fifteen Problems. And this was the merchant-moneylender guild in the ancient city of Ur.

But before divulging the solutions to these fifteen problems, it is best to refresh memory of who these ancient moneylenders actually were. Yes, they were members of the highest level of Mesopotamian society. They were members of the awilum [the Haves] social class which included the kings and top administrators, the head priests, and all of the people who were not indebted to anyone. More specifically, they belonged to the secretive, wealthy social sub-group of tamkarum [merchant-moneylenders].

Because they were below the kings and priests in the social hierarchy, it was never wise of them to flaunt their wealth in such a way as to embarrass those kings and administrators and priests. Rather, they always found it more beneficial to sell expensive luxuries to those social groups while hypocritically assuming postures of humility and subservience. The kings and priests were not only their customers but were also their protectors. They could only claim protection if they were perceived as being both subservient and less wealthy. For this reason, and because it was good business practice to keep their wealth hidden, the moneylenders feigned a poverty that was not a reality. They could flaunt their wealth



with an ever steeper acceleration until it becomes absolutely impossible to pay off the huge debt and the debtor becomes bankrupt and enslaved. That's the Sumerian Swindle in its ultimate summation, using compound interest to betray and impoverish all of Mankind. Any modern person who has fallen into house mortgage and credit card debt, has been swindled in this way.

Again, for comparison, what would be the amount of Joseph's Penny if, instead of compound interest as calculated above, the interest was calculated as simple interest? For the same penny, for the same 5% per year, for the same period of 2,000 years, the amount that Jesus would be able to withdraw would total a mere \$1.01 (or 101 pennies). Are you beginning to comprehend the incredible grand larceny that was then, and is today, being committed by the moneylenders, bankers and financiers? They are all swindling criminals without exception. The Sumerian Swindle has been used to betray both the people of the ancient as well as the people of the modern world. Even the simple interest of lending out two baskets of grain to get back three, is a swindle.

Or for those modern people who have fallen into the banker's trap of buying a home on credit, here is something to think about. Even at simple interest of 5%, if you buy a \$100,000 home on a 30 year mortgage, you will end up paying off the loan after 30 years for a total of \$250,000. Even at simple interest, you are really not paying 5% to own a home, you are actually paying a total of 150% which is an extra \$150,000 over the \$100,000 price of the home. More than double the original price! The home does not increase in value, rather, the money decreases in value through the automatic inflation created by the Sumerian Swindle.

But home loans are calculated with compound interest. Using the same amounts at compound interest, a \$100,000 home costs an extra \$332,194 for a total of \$432,194. In other words, you are actually paying over 400% for your home, not 5%. Such are the frauds of the modern bankers. But it gets much worse as is described in Volume III, The Bloodsuckers of Judah.

These are the facts about the Sumerian Swindle in both ancient and modern times. By the time that the Hyksos had been kicked out of Egypt in 1550 BC, these Babylonian moneylenders had been charging interest on loans worth trillions of times more than just a penny! And they had been doing it for 2,000 years! And they had been charging a lot more than 5% interest. They were charging 20%, 30% or 50% or even 100%, if they could find someone desperate enough. Of course, their loans were either paid off or foreclosed long before such huge numbers could be calculated in accrued interest on the clay tablets. Yet, their profits were obscenely astronomical and calculated to never be paid off so that they could seize property and enslave fools. Just as the bankers do in modern times!

Now, Dear Reader, can you begin to understand the immense wealth that these scheming charlatans of Babylonia had at their disposal? Not just the tons of gold that they had stolen from Egypt but the many times more tons of silver and gold, slaves and property, that they had been swindling from their own people for 2,000 years!!! And can you begin to understand how very, very important it was for them to have a place to store their huge hoards of silver and gold bullion? There was a lot of it. It had to be safe and it had to be kept out of sight of both thieving kings and destitute commoners alike. Only the treasury of a temple could provide such secretive safety where only the priests could enter. But the temples of Assyria and Babylonia had all been raided many times over the centuries. So, a safe temple of a mighty god and its treasury had to be located away from the armies of the kings in some place other than in Mesopotamia.

Most of the above Fifteen Problems had been recognized by the various tamkarum guilds of Babylonia during the course of business throughout the centuries. They were old problems that all of them had experienced but didn't do anything about. Some of these problems only became of crucial importance as the result of the Hyksos expulsion from Egypt. The guild patriarchs traveled from city to city in their duties of overlooking and coordinating the tamkarum monopolies of goods and loan rates. Feasting, whoring, sharing ideas, exchanging gossip and offering business intelligence, was a part of their

daily routine. Furthermore, as traveling guild officials, these patriarchs discussed these problems at their guild meeting halls. Most of them shrugged off the situation and went back to business-as-usual, lending money, enslaving debtors, foreclosing properties, monopolizing trade and deceiving kings. All while competing with one another for advantage and profits! Their marriage-related families had been doing such business for nearly 2000 years and they were experts at it.

But there was one particular patriarch of one particular moneylender guild who did not shrug off these Egyptian problems as a thing of the past. This tamkarum [merchant-moneylender] recognized that the great wealth that he had achieved could not be maintained and preserved with the tricks of the Sumerian Swindle alone. New schemes had to be devised, otherwise the recurring weaknesses of their business model could face destruction at any time. And with the new Mediterranean markets being developed by the Phoenician Hyksos, with such huge profit potential, a solution for these problems had to be found.

His answer for these fifteen problems was devised in the ancient Sumerian city of Ur. This had been the main tamkarum [merchant-moneylender] guild city since the very most ancient of times for one very good reason. Ur was the southern-most Babylonia city where all of the international traders from the Persian Gulf docked their ships to off-load trade goods for distribution along both the Tigris and Euphrates Rivers. The tamkarum [merchant-moneylender] guild at the city of Ur, more than any other guild in Mesopotamia, had the first choice of goods and the first news from distant ports. These guild members knew of the events beyond the horizon in much more detail and much sooner than any king. The guild members of Ur had traded with Dilmun (Bahrain) and Meluhha (India) and around the Arabian peninsula and cross the Red Sea for trade with Africa since the earliest times. And it was from Ur that the ships had sailed to supply the Nubians with trade goods and the shepherds of Canaan and the Sinai with weapons for the Hyksos attack on Egypt. The moneylender guilds of Ur had a special interest in the Hyksos invasion of Egypt because they had financed and planned it. And it was in Ur that the highest development of the Sumerian Swindle from which the world had yet to suffer, was conceived.

It was obvious to the Guild Patriarch of Ur that the most vital solution for all of these fifteen problems was to first establish a base of operations that had a secure fortress for protecting their gold and silver. This had been the number one and most important goal of the tamkarum [merchant-moneylenders] since the most ancient times, protecting what they had. But there was no place in Mesopotamia that had proven to be impregnable. Indeed, the very fact that even the greatest cities were built of mud bricks, left very little to the imagination of attacking generals as to ways of breaking through and turning such cities into piles of dirt.

With vast fortunes at their disposal, the tamkarum guild at Ur was looking for a city whose walls could be built of stone with a location well-suited to defense. Stone was absent in the alluvial, riverine lands of Babylonia. Although stone was found to the north in Assyria, the Assyrian kings had proven to be temple wreckers and treasure thieves. But closer to the emerging markets of the Mediterranean Basin were plenty of stone and rocks.

In addition to defensive walls, the required city needed to be [near to the trade routes](#) which were the life-blood of the merchants and moneylenders. It had to be located somewhere outside of Mesopotamia so as to avoid the conflicts between Babylonian and Assyrian kings who were both in a constant need of money for their empires. The moneylenders liked to lend silver to the kings at interest but did not want them breaking into their treasuries and taking what they wanted.

During the 108 years of the Egyptian occupation, their Hyksos generals and scouts had apprised the tamkarum guild at Ur not only of the geography and trade potential of Egypt, Nubia and Libya but of Arabia, Sinai and Canaan as well. Their trade caravans and traveling agents had penetrated into every town and village then known, carrying trade goods in and carrying silver, gold and intelligence back out to Babylonia and the city of Ur.

The guild Patriarch of Ur was informed by his spies and the returning Hyksos generals that the place where all of the moneylenders' requirements for a temple could be met to the best advantage, was located atop two rocky spurs that were protected on the southern, western and eastern sides by two deep valleys. Atop these ridges in the Judean Mountains, between the Mediterranean Sea and the northern edge of the Dead Sea, a fortified town already stood. As a dwelling place, it only had the defensive qualities of its location as its only worthwhile attribute. The site offered no other advantages other than being a safe place to live. It did not dominate communications nor was it surrounded by fertile land. It was not a location that would attract conquering kings because it offered no military or commercial advantages to a king. The countryside was waterless. That factor alone made it difficult to attack since the defenders could draw upon water stored in cisterns while the attackers would be forced to travel long distances to replenish their supplies. With its precipitous valleys and plenty of building stone, the place was an ideal location for a fortress. But it was a fortress designed not to guard a trade route or a valley of ripening grain because there were none of these in the area. It was to be a fortress to guard a metallic treasure, a hidden and secret treasure ensconced within a temple.

This small and old town sitting atop this rocky spur was named Urusalim, after Shalim, a deity personified as a god of the dusk. For the moneylenders of Ur, whose main deity was Sin, the Moon God, this was an omen – a strong fortress location named after a god of the secretive darkness, a god whose “day” began in the evening. The evening and the morning was the first day.

To begin his scheme, the patriarch of the tamkarum [merchant-moneylender] guild at Ur, hired his most loyal servants and his best allies from the south of Ur, the tribe of Amorites known as the Binu-Yamina (Benjamin). The tribe of Binu-Yamina (Benjamin) had long been the closest ally of the moneylenders of Ur. They had made themselves useful as mercenaries and strong-arm gangs for collecting loan payments and as the moneylenders' troops of private security guards during regime changes of the city state. Their new assignment was to travel to the region around Urusalim and capture the surrounding territories. Urusalim, itself, could not be taken because of its defensive strength but the surrounding territories could be occupied.

At this time, around 1520 BC, the major fighting in Canaan between the returning Hyksos shepherds and the established towns of that land had barely begun. The Apiru tribes were scattered. So, into the relatively peaceful lands the Binu-Yamina (Benjamin) mercenaries and guild merchants traveled well-armed and with enough silver and trade goods to buy whatever loyalties they needed from the towns and the tribes who lived in the land around Urusalim. That their Amorite language was a slightly different dialect from the Hebrew tribes of Canaan, made them unique and odd-sounding to the Hebrew goat-rustlers. Their pronunciations of their southern Babylonian Amorite dialect along with their loyalty to the patriarch of the tamkarum guild of Ur, made them note-worthy.

Re-establishing control over the various Apiru (Hebrew) tribes that they had enjoyed during their Hyksos days, was a part of the Ur patriarch's scheme. The Hebrews were a fighting force of scattered tribes who were willing to fight for nothing more than the loot that they could steal from the Canaanite villages and towns. So, getting them to fight for free was a good business strategy. But each tribe was fighting for their individual tribal gain and often against each other. There was nothing welding them into a single army once again because once they had run away from Egypt, the Hebrew sheperds had broken up into their genealogical tribal factions. But the patriarch of the Ur guild had devised a plan to solve that problem.

It was into this bandit-ruled countryside of wandering tribes and walled towns and cities that the patriarch of the tamkarum trade guild at Ur sent his teams of peddlers and traders. Bandits needed trade goods just like everybody else. And those particular bandits were carrying huge amounts of silver and gold that they had looted from Egypt. The Patriarch of Ur wanted to recover that treasure. Copper pots and pans, garments, grain, horses, weapons, whatever could turn a profit was exchanged for looted

jewelry or bullion or stolen luxury items. Sailing the long way around Arabia to the Gulf of Aqaba gave him all necessary supplies without alerting either the Babylonian kings or the competing tamkarum [merchant-moneylender] trade guilds of his investments.

For the short-term strategy of the tamkarum patriarch of Ur, gathering in the Egyptian loot that these Hyksos goat-rustlers still had in their possession, was accomplished through trade. For his long-term strategy to succeed, the genealogies of those tribes would have to be recorded. And the only way to do that was to trade with them and swap stories around the camp fires. The patriarch wanted to know their various genealogies because it was his intention to tie them all together into a single army by linking their various family lines into a single genealogy with himself and his family at the root. These scattered tribes of bandits were to be his soldiers who would fight for free as guardians of his future treasury.

The guild Patriarch of Ur also needed to use the trade routes to tie his scheme together. While Ur was the one city in Babylonia where the ships of the sea and the boats of the rivers and canals met, in the northern city of Harran there was another convergence of trade routes. Harran means “road” and was applied to that city because Harran sat upon the roads that converged between the Mediterranean Sea, from Egypt, Arabia and Palestine, the major trade routes through Mesopotamia, the routes from the Iranian plateau, as well as the silk road from China. All of these trade routes converged at Harran.

Also, the legal status of Harran differed from that of any other city. In Babylonia, the cuneiform tablets indicated that there were certain privileged cities such as Nippur, Babylon, and Sippar. And in Assyria, the old capital Asshur and Harran in Upper Mesopotamia were “free cities”. The inhabitants of these “free cities” were exempt from conscripted labor, military service, and taxes. The privileges accorded the inhabitants of these cities were under divine protection of the gods and therefore could not be changed or revoked by any king.

Thus, both Ur and Harran were the central-most cities for international trade. The sea routes converged at Ur and the land routes converged at Harran. Harran and Ur were sister cities not only in their strategic location on respective trade route terminals but also because they were both the temple cities of Sin, the Moon God, the god of the merchant-moneylenders. Naturally, the tamkarum [merchant-moneylender] guilds of both cities were intimately linked through business relations, religion and marriage. Praying to Sin, the same Moon God, and sharing between them the monopoly of the international trade routes, the two tamkarum guilds of both cities were linked together as the same extended family of swindlers.

Each city had advantages lacking in the other. The Patriarch of Ur wanted to combine both advantages into the same corporation. So, to cement relations even more solidly between himself and the guild patriarch of Harran, he adopted that patriarch’s son as his own and named him after the city of his birth, Haran.

We know the name of the Patriarch of the moneylender’s trade guild in the city of Ur because it is recorded in the Old Testament. Terah was his name (meaning “Ibex” in Babylonian). He had three sons named Nahor, Abram, and his adopted son, Haran.

Leaving two of his sons in charge of the tamkarum guild at Ur, Terah enlisted the help of his second son, Abram, and the two of them, along with their extended families, traveled to Harran, 600 miles northwest of Ur to set up a courier system linking the guild cities of Ur with Harran, both to be linked to the planned future temple treasury in Urusalem.

Working out of Harran rather than Ur had the advantage that the Harran guild would be excused from conscripted labor, military service and, most especially, free from taxes. If Terah was going to be successful in moving tons of gold bullion, he wanted to set up his guild office in a tax-free city. Smuggling operations aside, any bullion that was discovered by the king, would still be tax-free under the holy, god-ordained provisions of Harran law.

To further control his conspiracy in the traditional incestuous manner of the Semites, Terah had

his son, Abram, marrying his daughter, Sarah, thus assuring obedience from his children. Abram married his half-sister, Sarah, who was his father's daughter by another wife.

In Harran, Abram bought a herd of goats to disguise his mission. Thus disguised as wandering shepherds, he and Sarah and their extended family as well as a troop of armed servants and Benjaminites, traveled to the territory around Urusalem. While the tribe of the Binu-Yamina (Benjamin) were trading with, forcing out, and negotiating with the Apiru (Hebrew) tribes for land, Abram appeared on the scene to offer a tithe of one-tenth of his goods and silver to Melchizedek, the king-priest of Urusalem.

As both a king and a priest of Urusalem, Melchizedek only had about 1500 people under his rule. This was, after all, a very small town but it was in a very strong defensive position surrounded by deep ravines and waterless rocks. Behind its stone walls, the residents were safe from the Hebrew bandits.

It really did not matter which god Melchizedek worshipped at Urusalem since all gods lived in their own cities. All that mattered was that Melchizedek called Shalim the "most high god" and named his town after his god. And that was good enough for furthering Abram's plans. After all, the gods resided in specific locations so when he left Harran for Canaan, Abram abandoned his Moon God, who was the "most high god" of both Harran and Ur in favor of the "most high god" in whatever location he traveled. Melchizedek's "most high god" became the "most high god" to whom Abram prayed. That little fortress town of Urusalem became known as Jerusalem. And Abram changed his name to Abraham. And now tending his flocks in the vicinity of Jerusalem, he took up the worship of Melchizedek's god, the "most high resident god" of that place.

Abraham offered Melchizedek a tithe of one-tenth of his riches, which was a small fortune, in exchange for Melchizedek's blessing. Not being able to resist both the flattery and the prestige that a rich shepherd like Abraham offered him with such a huge bribe for such a paltry blessing, Melchizedek obliged. Thus, with this blessing, Abraham was able to steal the religious virtue of the priest of the "most high god" at Urusalem. This "blessing" implied that Abraham was worthy of a blessing and it became part of the asl in Abraham's Aramaic genealogy. This blessing became available to be claimed by his descendants as their own "inheritance" through the genealogical delusion of asl. By moneylender standards, it was a good deal since so many descendants could claim to also be blessed by the "most high god" simply because they had "inherited" that blessing from Abraham. Even to this very day, all of the Jews in the world all claim to have inherited Abraham's asl. That's a mighty big asl to fit around all of those Jews.

Abraham used Secret Fraud #6 on the unsuspecting Melchizedek: "High morals impede profits, so debauching the Virtuous pulls them below the depravity of the moneylender who there-by masters them and bends them to his will." In this case, a bribe alone was sufficient to swindle a blessing by a high priest into the asl of Abraham's genealogy. And since this blessing was from the high priest of the "most high god" who resided at Jerusalem, then by the "logic" of the tamkarum swindlers, Jerusalem became a part of their inheritance, too, since the blessing came from the god who resided there.

Throughout Assyrian, Babylonian and Sumerian history and for nearly 5000 years up until today, the moneylenders have lurked behind the thrones of the kings and the offices of the priests. From that hidden position of influence, they have used the Sumerian Swindle to steal the wealth of their own people and to betray their own countries. By bribing and blackmailing kings and priests alike, they have pulled down people who were better than themselves in order to stand upon their graves. They have enriched themselves by creating war, slavery, prostitution, death, disease and starvation for the sake of their own profits. Using silver, gold, sex-slaves, prostitutes and alcohol, they have debauched entire societies. Not only by swindling, impoverishing, enslaving, and betraying their countrymen but also by beating, torturing and murdering them, the tamkarum [merchant-moneylenders] have put themselves into the position of the most feared and the most hated of all people in all societies. And as their crowning achievement, the Hyksos moneylenders had plundered Egypt with a ruse and had usurped the throne

of Pharaoh. All of this happened throughout Sumerian, Babylonian and Assyrian history fueled by and financed from the profits of the Sumerian Swindle.

But it was in Jerusalem that the ultimate, supreme, most demonic fraud of the Sumerian Swindle was to be developed by Abraham and his descendants. In that city began the conspiracy of the most demonic monsters to have ever walked the Earth. The tamkarum [merchant-moneylenders] had put themselves upon the throne of Pharaoh, so why not put themselves upon the throne of God? Calling themselves “priests of the most high god”, it was in Jerusalem that these most corrupt and most evil monsters arrayed themselves in stolen gold chains and monopoly Phoenician purple robes that sparkled with imported jewels. It was in Jerusalem it began that these Monsters of Babylon, monsters who were hated by all of Mankind but who demanded our pity while they stole our wealth, our houses, our children and our countries; monsters who claimed that Mankind was indebted to them forever with an interest-bearing debt that they called the “original debt” or the “original sin”; monsters who considered all of Mankind to be nothing more than mere goyim (insects and cattle); monsters who claimed complete ownership of the entire planet as their “inheritance”; monsters who considered the People of the world to be worthy only as a resting place for their feet.

And when the People cried out in starvation and suffering from the crimes committed against them, these same monsters rolled their eyes innocently toward Heaven or humped up-and-down over their books like copulating pigs and elected themselves as “blessed” and “holy”. And how can anyone oppose those who are blessed and holy? The merchant-moneylenders of Babylonia splashed their fly-swarming alters with the blood of their victims, wrapped the Sumerian Swindle into a parchment scroll of dead goat skins and declared themselves to be the Chosen Ones of the most high god with branch offices in Jerusalem, Harran, Ur, and Babylon.

End of Volume One: The Sumerian Swindle.

To be continued in Volume Two: *The Monsters of Babylon*, where we will further explore the history of *How the Jews Betrayed Mankind*.

# Appendix A: The Thugs of Old India

That the Thugs of India did not last for an even longer time than three hundred years was strictly due to the perseverance of the British in rooting them out. And the man who was primarily responsible for rooting the Thuggees out of India in the early 1800's was Major General Sir William Henry Sleeman.

Let's take a look at the Thugs by reading the words of his biographer and great-grandson, Colonel James L. Sleeman, as he describes a sweet-looking old Indian man. But remember as you read his words that we are studying here another equally secretive and diabolical sect known as the Jews who are not at all unique but are rather very similar to the Thugs. Here, we are reading what the Sleemans wrote about just one old man, just one old Thug:

“And if it were difficult to believe that the curtain was rising upon so hideous a drama, it would have been still harder to appreciate that this venerable native, with kindly face and white beard, had encompassed the death of a whole battalion of men, not by means of the ordinary weapons of assassination, but by the skilful use of the most harmless weapon in the world, the ruhmal, or strip of cloth, little bigger than a handkerchief. The use of this was not a question of choice but of decree, for by the laws of the Thugs' satanic faith no blood should be shed during the process of murder. In fact Thuggee could not have existed for so long a time had its followers used knives or daggers.

“If the onlooker had hoped to find on the old Thug's countenance some signs of remorse for a life spent almost entirely in treacherous murder, he would have been doomed to disappointment, for the old man positively beamed with pride and reminiscent delight while the story of his ghastly past was drawn from him by skilful questioning, literally smacking his lips when recounting some particularly atrocious deed which had necessitated the exercise of great cunning and inhuman deceit.

“ ‘Do you never feel remorse for murdering in cold blood, and after the pretence of friendship, those whom you have beguiled into a false sense of security?’ asked Sleeman after one of these periods of obvious exultation.

“ ‘Certainly not!’ replied Buhram. ‘Are not you yourself a shikari (hunter of big game), and do you not enjoy the thrill of the stalk, the pitting of your cunning against that of an animal, and are you not pleased at seeing it dead at your feet? So with the Thug who, indeed, regards the stalking of men as a higher form of sport. For you, sahib, have but the instincts of the wild beasts to overcome, whereas the Thug has to subdue the suspicions and fears of intelligent men and women, often heavily armed and guarded, and familiar with the knowledge that the roads are dangerous. In other words, game for our hunting is defended from all points save those of flattery and cunning. Cannot you imagine the pleasure of overcoming such protection during days of travel in their company, the joy in seeing suspicion change to friendship, until that wonderful moment arrives when the ruhmal completes the shikar. This soft ruhmal, sahib,’ –here the old man exhibited a strip of coarse yellow and white cloth, the Thug colors – ‘has terminated the existence of hundreds. Remorse sahib? Never! Joy and elation, often!’ ”

“Such were the tales heard day after day during the suppression of Thuggee, varying little in detail, and always characterized by a total lack of feeling for the wretched victims. And Buhram, however vile, was sincere in his belief that he had been engaged in work, not only pleasurable and profitable, but, in addition, productive of great merit in the hereafter. Buhram does not stand alone in his prowess as a Thug, for several others ran him close in Thuggee history: Ramzam, for example, with a total of 604 [murders], and Fatty Khan, whose 508 victims in twenty-one years, as compared with Buhram's 931 in forty years, would have put him at the top of his profession had he not been captured.

“In an age when tales of crime prove so attractive and bookstalls groan beneath a wealth of

imaginary horrors, these true tales of Thuggee must surely appeal to those who prefer fact to fancy. And if the strange history of Dr. Jekyll and Mr. Hyde is of interest, the actual dual personality of the Thug must surely be more so – that fiend in human form – luring his victims to their doom with soft speech and cunning artifice, committing the cold-blooded murder of every man he met, saint or sinner, rich or poor, blind or lame, during his annual holiday, and spending the remainder of the year as a public-spirited citizen of seeming respectability.

“Thug, from the Sanskrit root Sthag, “to conceal”, is pronounced “Tug”, and Thuggee as “Tuggee”. It is a term often wrongly applied, particularly in the United States, to bandits or hold-up men, who do not attempt either concealment of their intention or strangulation. The Thug was a murderer by hereditary profession, who sincerely believed that he had a divine right to kill, and no other class of criminal possesses the right to call itself by that name. Certainly not the modern type, for, contemptible and horrible as the Thugs unquestionably were, it is certain that they would be loud in their expression of horror at the deeds of these despicable ruffians in Western countries. However unscrupulous and treacherous the Thugs were, one thing at least stands to their credit that while they sometimes killed women – though contrary to their faith – they never maltreated them beforehand. The taking of human life for the sheer lust of killing was the Thugs’ main object – the plunder, however pleasant, being a secondary consideration. That robbery did not form the principal motive is clear from the fact that they made little effort to ascertain the wealth of those they put to death, and wretchedly poor men, their total worldly wealth less than sixpence, constantly appear in Thuggee records as having been added to the bag. The Thug, indeed, regarded his profession much in the same light as the sportsman. No motive was required for the murders they planned to commit. Their prospective victims were unknown to them. And it mattered nothing whether they were Hindu or Mohammedan, for the Thugs had in their ranks members of both religions. All travelers were fish for their net, and they watched their growing toll of human life with exactly the same feeling of pride that the sportsman experiences when making his entries in a game book.

“Here was no body of amateur assassins, driven to crime by force of circumstance, but men of seeming respectability and high intelligence, often occupying positions of importance and responsibility in their normal lives, secretly trained from boyhood to the highest degree of skill in strangulation. Each Thug had his particular job to do: to one fell the task of throwing the ruhmal around the victim’s neck, to others the task of seizing arms and legs and giving those scientific wrenches and cruel blows at vital parts which ensured his being brought down at the psychological moment. These arts were continually practiced by the Thug in his off-duty moments, fathers teaching sons this foul work with parental pride, until all engaged in a Thuggee expedition became so expert that they could strangle their victims with the maximum of adroitness and in the minimum of time. Their art was carried still further, for other Thugs were specially trained to bury and conceal the murdered bodies with such skill that the ground beneath which they rested appeared undisturbed. In the hey-day of the organization, these experts could bury the body within half an hour, with such success that even the Thugs themselves could only find the graves later by reference to landmarks.

“The histrionic sense of the Thug was highly developed, many being remarkably good actors, and if they detected the slightest suspicion on the part of travelers they were attempting to ingratiate themselves with, they immediately departed and disappeared in another direction. No sooner were they out of sight, however, than messengers were sent to other gangs – for they quartered the ground like wolves – who caught up with the travelers, primed with any information that the first Thugs had gleaned, and it was seldom that the quarry escaped death.

“A rich merchant, for example, protected by an armed escort, would meet on his journey some seemingly poor men, who would ask permission to avail themselves of his protection. Being unarmed and few in number, this request would be granted and the party would proceed together for some days,

the Thugs – for such they were – losing no opportunity of making themselves pleasant and useful, until the combined party journeyed together with a confidence born of friendship. Meanwhile other Thugs, apparent strangers, but actually of the same gang, would day by day be overtaken and allowed to join the party, this process being repeated until at last the genuine travelers were out-numbered. Then the opportunity would come when two or more Thugs stood unobtrusively behind each traveler, waiting for the signal to kill. This was usually “Tabac la ow” (Bring tobacco), whereupon the rihmals were instantly thrown round the necks of the victims who were strangled so skillfully that they could neither escape nor fight for their lives. The bodies were then cut about to prevent swelling upon decomposition, which would raise the surface of the graves and so attract attention, and carefully buried at beles (permanent murder places) selected beforehand. These murders were planned with such forethought and accurate calculation that often these graves were prepared many days ahead. If there were people in the vicinity and it was dangerous to dig the graves in the open, the Thugs did not scruple to bury the bodies beneath their own tents, eating their food and sleeping on the soil without a qualm!

“Many devices were adopted by the Thugs to make their murders easier, one favorite ruse being to feign sickness, the Thug selected for the part pretending to be taken violently ill. Others would attempt to succor him, but to no purpose – the pains growing increasingly severe. It was then pretended that a charm would restore him, and the doomed travelers were induced to sit around a pot of water, to uncover their necks, and to look up and count the number of stars. Having, in their superstitious folly, put themselves over so completely in the hands of the Thugs, the rihmals were about their necks in a trice and they were strangled with dispatch. The Thug’s repertoire of such tricks was extensive, and he rang the changes according to the type of victim he was after. The rihmal with which the murders were committed was some thirty inches in length, with a knot formed at the double extremity and a slip knot eighteen inches from it, giving the Thug a firm hold. After the victim had been brought to the ground, the slip knot was loosened and the Thug then made another fold round the neck, put his foot against it, and drew the cloth tight – to quote the words of a Thug, “Just as if packing a bundle of straw.” [311]

... “A gang of Thugs usually numbered from twenty to fifty men, but was sometimes much larger, on one occasion a gang of 360 accomplished the murder of forty persons. As a general rule they pretended to be merchants or soldiers, traveling without weapons in order to disarm suspicion, which gave them an excellent excuse for seeking permission to accompany travelers for there was nothing to excite alarm in their appearance. Most Thugs were mild looking and peculiarly courteous, for this camouflage formed part of their stock-in-trade, and well-armed travelers felt no fear in allowing these knights of the road to join them. This first step successfully accomplished, the Thugs gradually won the confidence of their intended victims by a demeanor of humility and gratitude, and feigned interest in their affairs until familiar with details of their homes, whether they were likely to be missed if murdered, and if they knew anyone in the vicinity. Sometimes they traveled long distances together before a suitable opportunity for treachery occurred. A case is on record where a gang journeyed with a family of eleven persons for twenty days, covering 200 miles, before they succeeded in murdering the whole party without detection. Another gang accompanied sixty men, women and children 160 miles before they found a suitable occasion to put them all to death.

“The favorite time for murder was in the evening when the travelers would be seated in the open, the Thugs mingling with their victims, and all talking, smoking, and singing happily together. But the Thugs’ motto was, “There’s no fun like work”. And three of them would sit close to each prospective victim. On the signal being given, two would lay hold of his hands and feet, while the third manipulated the rihmal, not relaxing his grip until life was extinct.

“Many Thugs were influential citizens in ordinary life, amassing wealth from their murders with which to bribe those who might otherwise have given them away. Money counts in crime even to-day, West or East, and the Thugs enjoyed the countenance, protection and support of many ruling chiefs and

powerful landowners in return for choice booty and renting land at extortionate rates. These influential Indians shared in the unlawful fruits of Thuggee expeditions without the slightest feeling of religious or moral responsibility for murders which they knew were perpetrated to secure them, and were content with the promise that the Thugs would not commit murder within their states and thereby involve them in trouble. Often the native police and villagers were also conciliated by bribes, as was shown on one occasion when Thugs bungled the killing of twenty-five travelers and were pursued to the village of Tigura, where the inhabitants came to their support and protected them against arrest. Indeed, during the operations for the suppression of Thuggee, it was found that some subordinate native police were actually practicing Thugs, and that this was frequently the case with the chaukidars, or night watchmen, of villages and houses. With such consummate scoundrels, such formidable protection, and such opportunities, small wonder that Thuggee flourished for centuries and accounted for many thousands of innocent lives during its long reign....

“Horrible as all of this reads, it must be borne in mind that the Thugs considered their murders precisely in the light of sacrifices to their goddess. Not only did they plan and meditate over their murders without misgiving but they perpetrated them without any emotion of pity. Their horrid treachery and cruel strangulations troubled neither their dreams and recollections nor caused them the slightest disturbance even in the hour of death. They considered, in fact, that their victims were killed by God, with them as her agents, their appointed job being to kill travelers – to quote the words of a Thug, “Just as a tiger feeds upon deer.”

“In wading through the tragic and unsavory records of Thuggee nothing strikes one more than the contrast between their devilry when engaged in their wicked hunting, and their trustworthiness in decent employment and real affection for their wives and children, which stand out saliently in pages of history blotted with hideous crime. To illustrate this double life, a case is on record where an Englishman, Dr. Check, had a bearer in charge of his children. The man was a special favorite, remarkable for his kind and tender ways with his little charges, gentle in manner and exceptional in all his conduct. Every year he obtained leave of absence for the filial purpose, as he said, of visiting his aged mother for a month, returning punctually at the end of that time and resuming the care of his little darlings with his customary affection and tenderness. This mild and exemplary being was later discovered by Sleeman to be a Thug: kind, gentle, conscientious and regular at his post for eleven months of the year, devoting the twelfth to strangulation. Cold blooded human beasts with a callous disregard for the sanctity of human life for one-twelfth of the year, and patterns of virtue for the remainder!

“Just as locusts pass across a pleasant landscape leaving nothing but stripped trees and desolation behind, so the Thugs on their expeditions left a trail of death and misery. No feelings of shame, horror or remorse ever caused a Thug to lose a minute’s sleep. On the contrary, just as sportsmen sit over the fire at night and talk with pleasure of the day’s bag, so the Thug, when resting from his revolting labors, discussed his murders with equal pleasure, rejoicing over particular acts of treachery which had lured unhappy men and women to their doom. [312]

... “The Thugs, indeed, were so inconspicuous, owing to the care with which they divided their gangs and the cunning way they played their different parts, that they were rarely suspected of murder, and even if suspicion did fall upon them, by that time those concerned had long since scattered and returned to their respectable employments and were once again posing as public-spirited citizens and model parents.

“Thus the difficulty of suppressing an age-old secret organization of murder, itself existing in a country renowned for secrecy and mystery, will be appreciated. For Thuggee was a mysterious religion of murder, protected not only by a secret language, but also by native chiefs, officials, land-holders and other important people who, whilst themselves ignorant of its secrets, knew enough to be convinced that to support its continuance and protect its followers was to their own pecuniary advantage.[313]

... “Thuggee was a hereditary profession, the sons of Thugs being taught their craft by skilled leaders who led them by easy stages to the point of murder, so that they came to look on Thuggee not only as a legitimate means of profit but also as a pleasant pastime. On reaching manhood, therefore, they were not only versed in all the arts and crafts essential to inveigling their victims, but the treacherous murders they had seen committed by their seniors whom they respected had produced a callousness of mind which made them for all time devoid of feelings of pity and remorse for their victims. The absence of motive for their murders; the fact that they never murdered near their own homes; the splitting up of the gangs and the return to respectability after a comparatively short period of absence; their secret language and signs; the support and patronage they obtained from those who benefited by the murders they committed who asked no questions, providing their palms were well oiled; their respectable appearance and pleasing manners; the reputable, if fictitious reasons given, for their absence, had all combined to keep Thuggee secret for centuries. [314]

... “With members of almost every profession and trade in their ranks, the Thugs found no difficulty in selecting for the duty of inveigling those best suited to excite the confidence or dull the fears of any kind of traveler. It was, indeed, the very terror of finding themselves alone on dangerous roads which induced travelers to join what appeared to be parties of respectable men, whose principal concern seemed to be the protection of those exposed to such risks. If one thing stands out more clearly than another in these gruesome records of Thuggee, it is that, just as a cat play’s with a mouse before killing it, so the Thugs unquestionably extracted considerable satisfaction in ingratiating themselves with their prospective victims, spending days in changing suspicion to confidence, before murdering them. Often and long did Feringeea and other captured Thugs laugh over tales of the innocence and faith of their victims which they had so cruelly shattered; and as one wades through these dry official records, one cannot fail to see in imagination these poor hapless travelers rejoicing at being in safe hands, while surrounded by Thugs licking their lips in anticipatory pleasure.” [315]

... “[Sleeman] was fortunate in two main things; first, in the capture of ‘approvers’ [Thugs who turned in their comrades in exchange for life in prison rather than hanging]. These ‘approvers’ supplied excellent information. And second, he discovered the secret language of Thuggee, that spinal cord of its nervous system. The day that Sleeman dragged this into the light hammered the first big nail in the coffin of Thuggee, for until then Thugs, whether free or under arrest, could converse before their victims or gaolers with impunity. Next he prepared family trees of the Thugs, work entailing laborious research, painstaking care and minute accuracy, a masterpiece of genealogical record, which ensured that every Thug by hereditary descent was ultimately accounted for.

“Fortunately for India the meshes of Sleeman’s sieve of justice were microscopically small, for it was of the utmost importance to ensure that no Thug, innocent or guilty, should again go free. Hard as this may sound, it was essential, for, being a hereditary religion of murder, the Phoenix would have risen from the ashes and Thuggee grown again with alarming rapidity.

“Those convicted of murder and not required as ‘approvers’ were hanged. Those who proved to be Thugs but not actually found guilty of murder, were imprisoned for life. The sons of Thugs, either by birth or adoption, who were too young to have started on a career of murder, were imprisoned in comparative comfort, though forced into celibacy, and employed in tent or carpet making or other industries, in order that there should not be a native in India living in freedom who could claim to be descended from a Thug. And so this abominable confraternity, which had for centuries infested the roads of India and made away with over a million of victims, was destroyed.” [316]

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[Click to Return](#)























## Color Plates and Maps



[Click here](#)  
to return to  
source page

**Typical Ubaidian Sculpture 3500 BC**



Over 600 cunieform characters impressed on wet clay comprised the Sumerian, Babylonian and Assyrian writing system. This letter was then signed with the cylinder seal of the sender.

[Click here](#)  
to return to  
source page



The Tree of Life and the Maltese Cross represent the human aura.



[Click here](#)  
to return to  
source page



All of the ancient people were very religious. These statues of awe-struck and pious folk were placed in the temples as a devotion to their gods.

[Click here](#)  
to return to  
source page





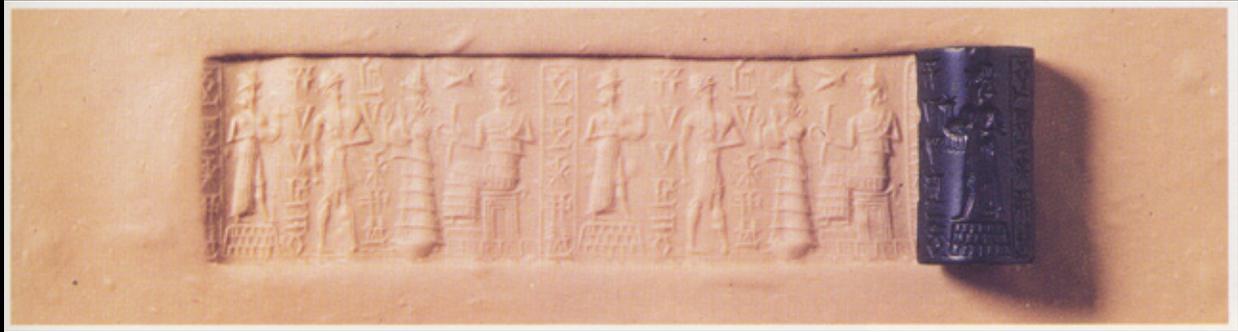
The building materials of mud and reeds were perfect for the climate and terrain of Mesopotamia. Here, a modern Marsh Arab house is built in exactly the same way as the reed houses of the Sumerians of 3000 BC.

[Click here](#)  
to return to  
source page



Trade routes were necessary from the earliest times in Mesopotamia because the country had no metals, wood or other necessities for a civilization. These trade routes were all very much larger in extent than the size of any country.

[Click here](#)  
to return to  
source page



Reading and writing was not a common skill of most people in the ancient Near East. Professional scribes wrote the letters and contracts that their illiterate clients could not read. But everybody could sign his name with a cylinder seal or a stamp.

[Click here](#)  
to return to  
source page



This is a clay letter inside of a clay envelope. These could be used for private correspondence but usually a contract was sealed up as proof of an agreement and then unsealed in the event of a lawsuit or other dispute about the letter's contents.

[Click here](#)  
to return to  
source page



The horned helmet was worn by the gods. It represented the power of many bulls and the spiritual power of qi radiating from the crown of holy beings.

[Click here](#)  
to return to  
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Before the moneylenders subverted society, the Sumerians enjoyed equality between men and women. As the merchants and moneylenders gained power over their female debt-slaves, the status of women declined to the level of mere cattle.

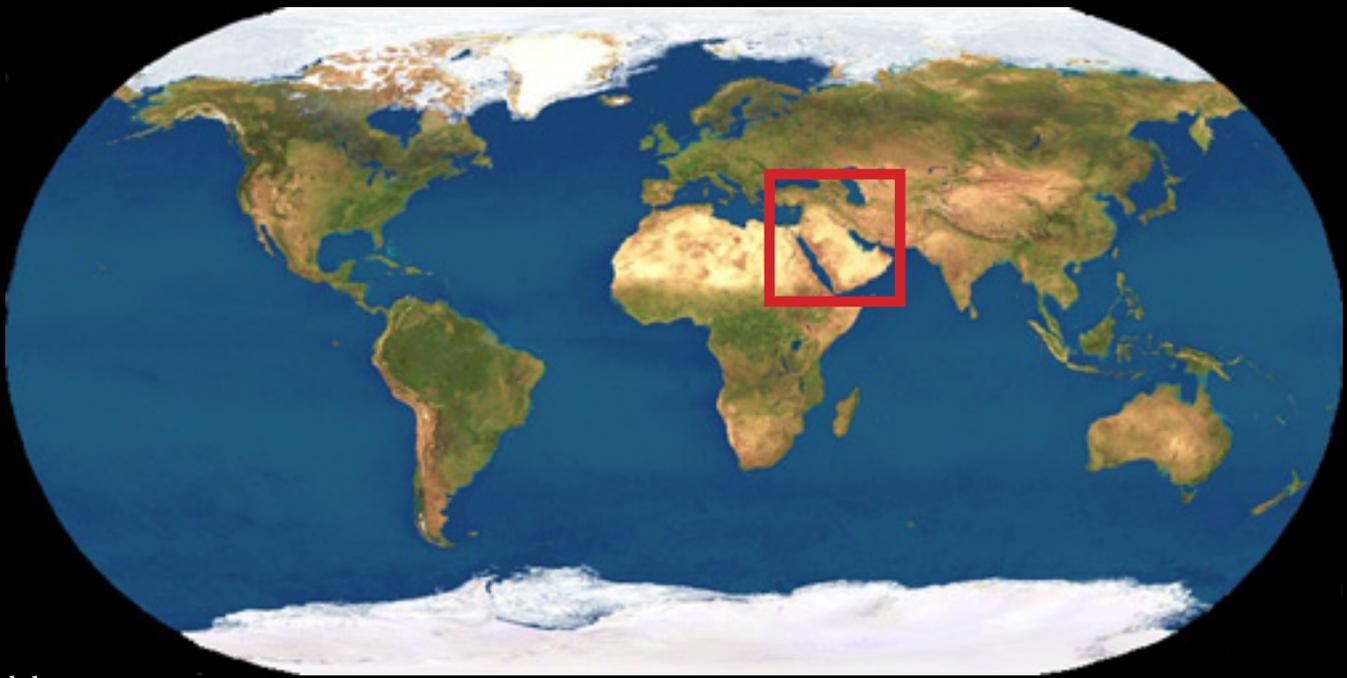
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to return to  
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These are clay advertizing plaques that promoted the services of the taverns and whore houses owned by the merchants, moneylenders and alewives.



[Click here](#)  
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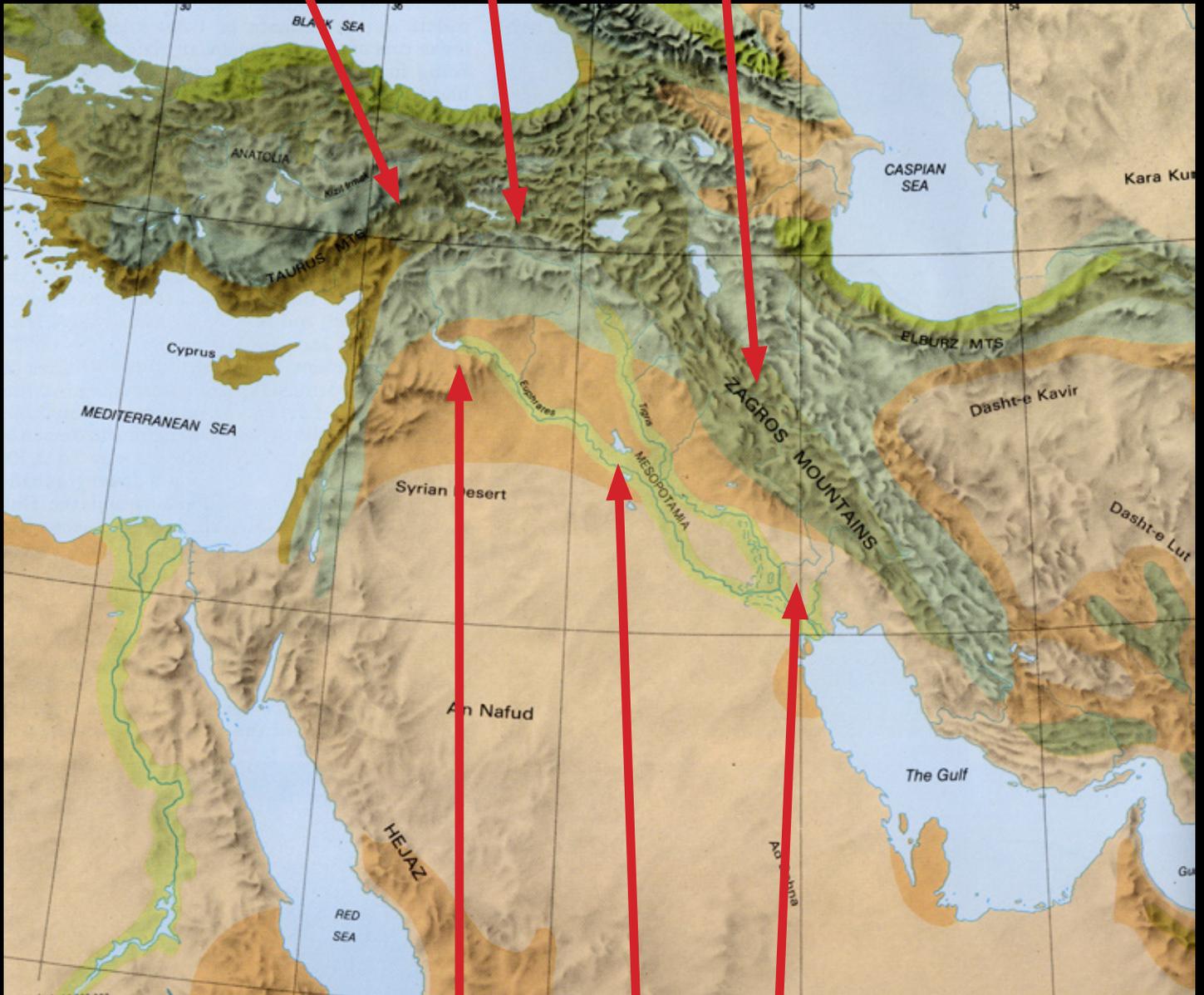


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**Location of the ancient Near East on a modern map**



The rain from these mountains ...



... created the rivers that watered these desert plains.

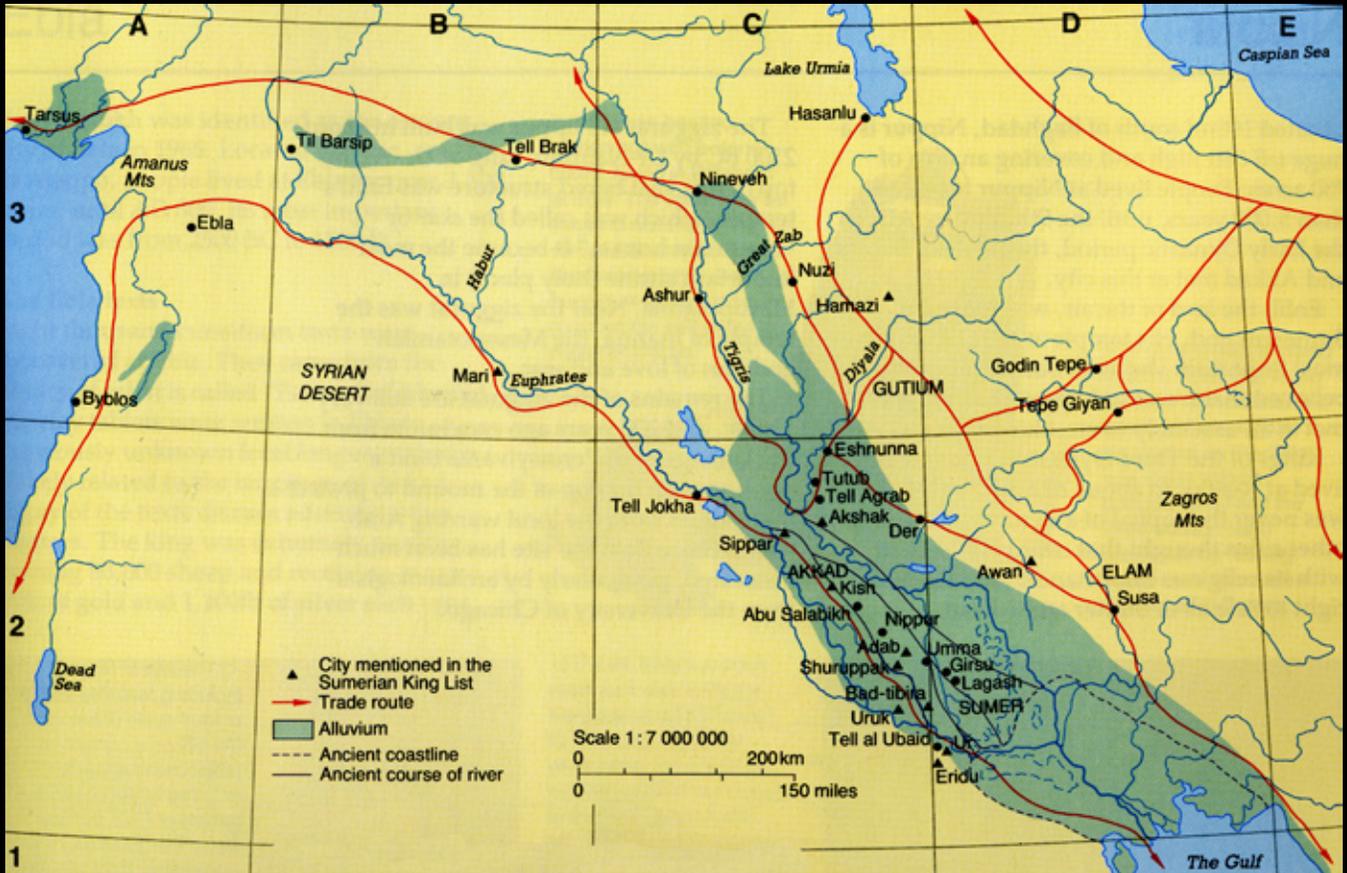
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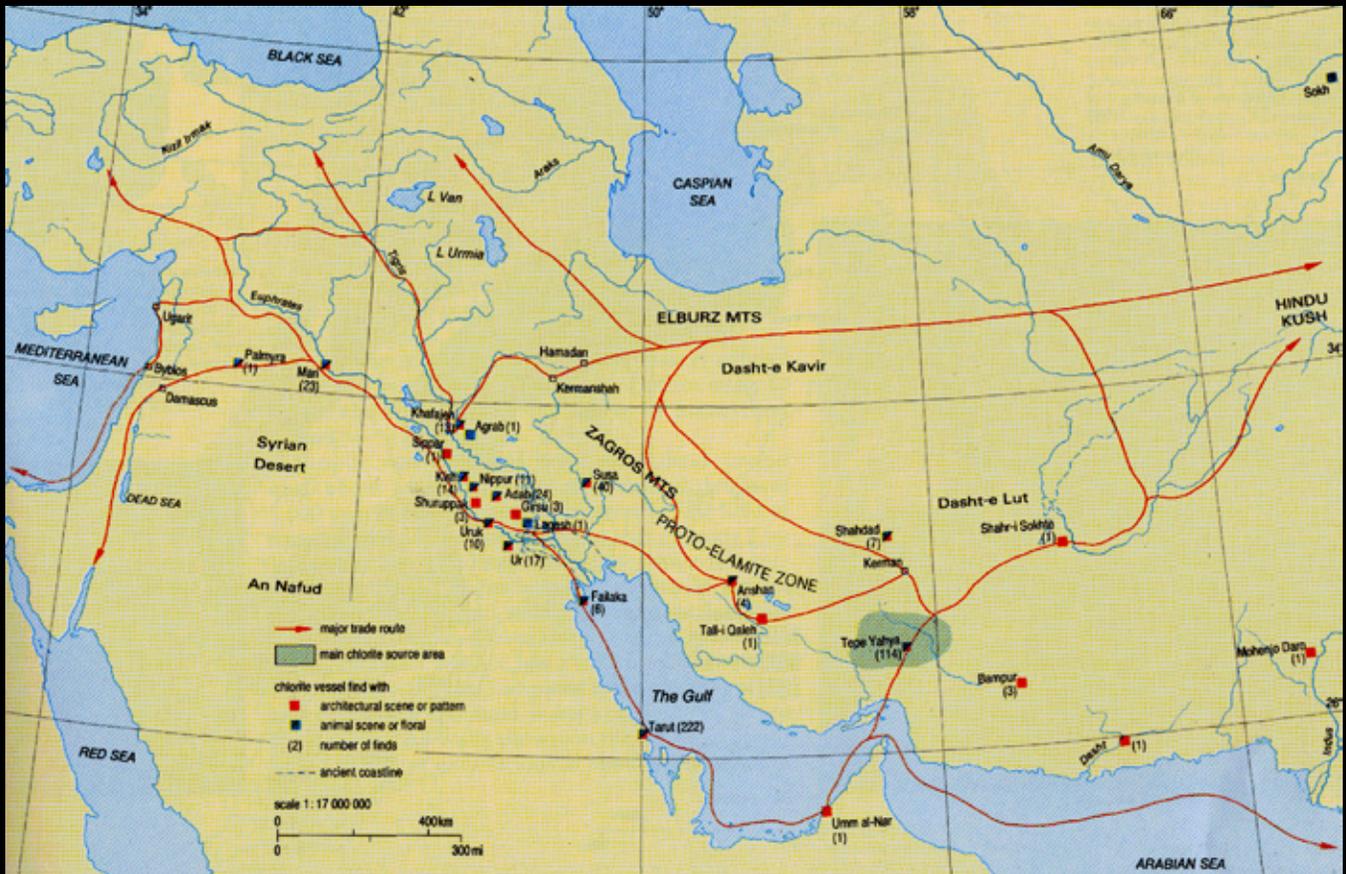
The Fertile Crescent, an arc of land stretching from the Persian Gulf to the Mediterranean Sea, was where the world's first civilizations arose. At all times in human history, where the food is, is where the People can thrive.

[Click here](#)  
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# Sumeria

Click here  
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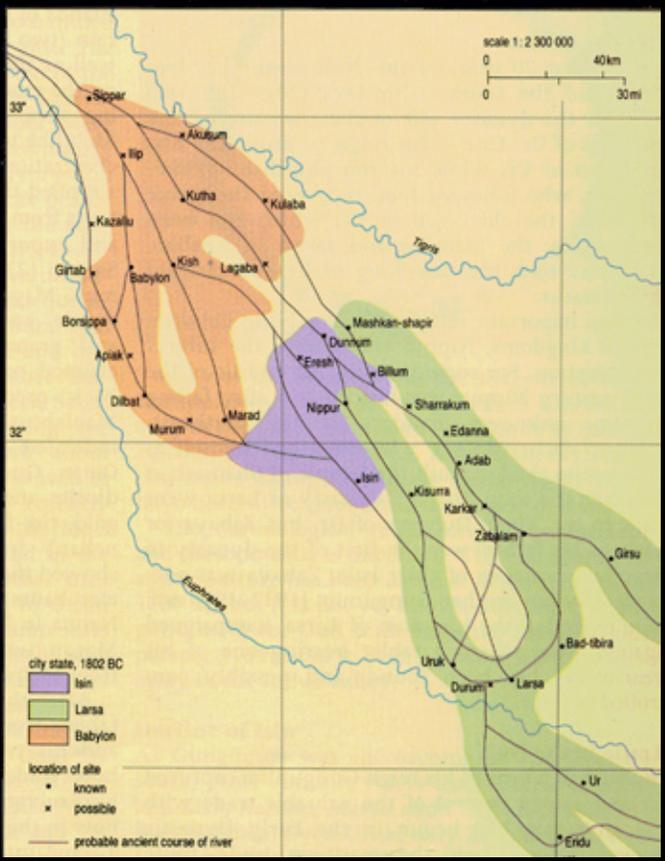
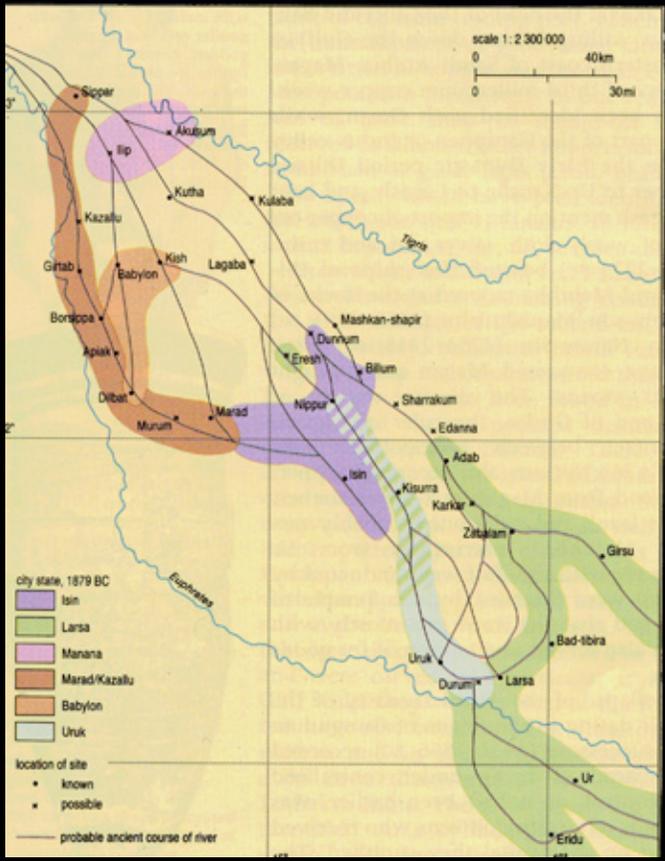
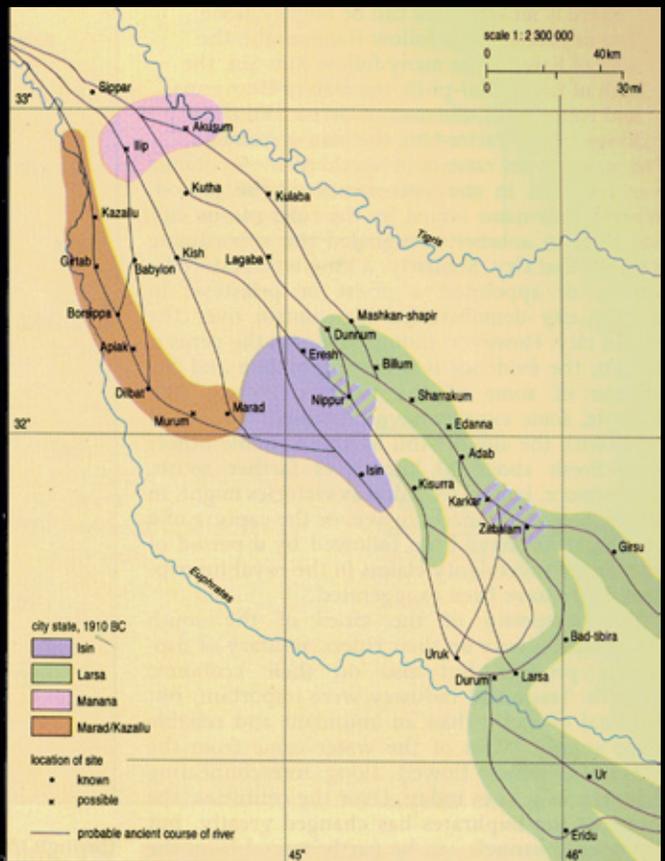
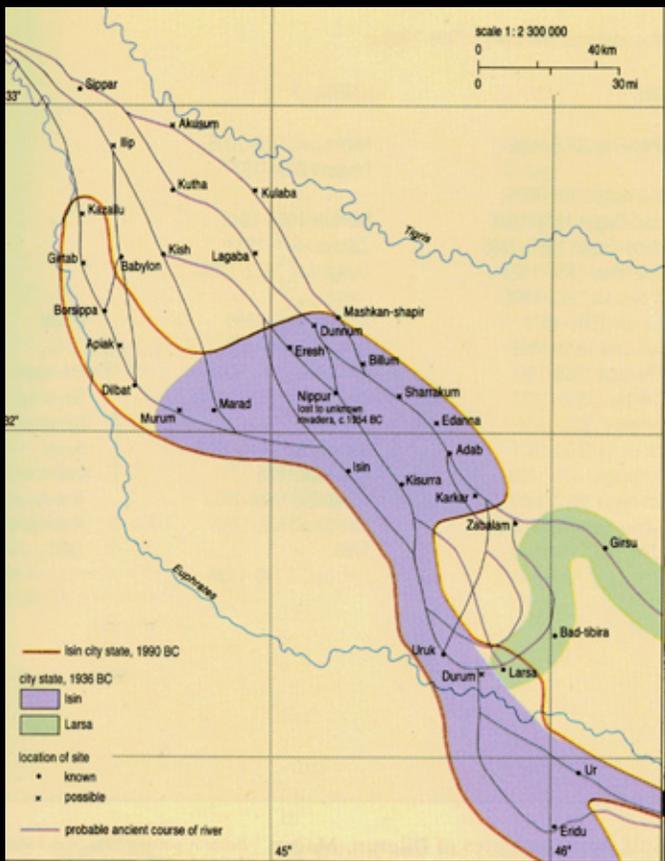
# Sumerian Trade Routes

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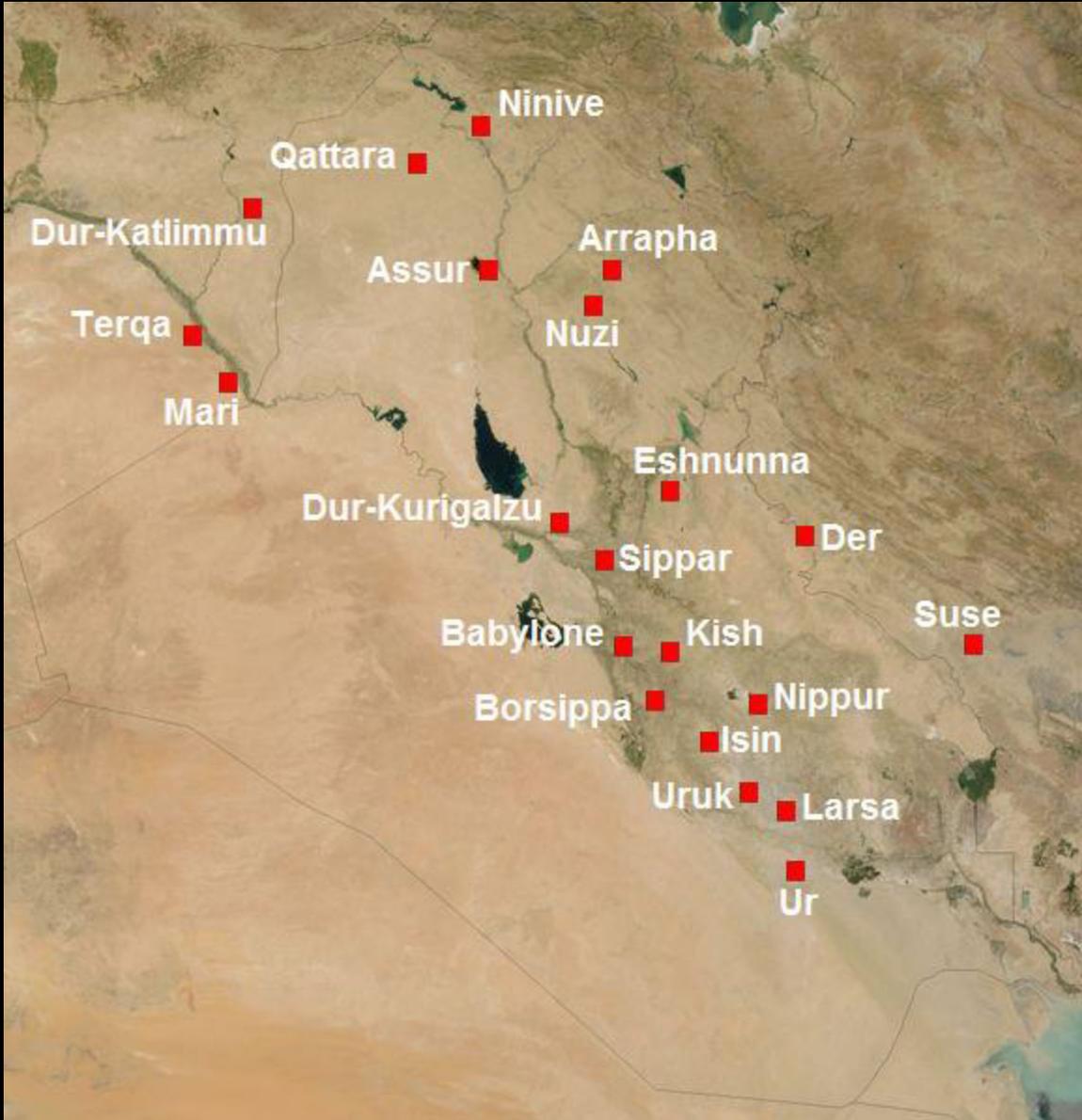
# The Third Dynasty of Ur

Click here  
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[Click here to return to source page](#)

The Isin-Larsa Period was dominated by these two cities. But the power of each was very much dependent upon the changing river bed of the Tigris and Euphrates Rivers.



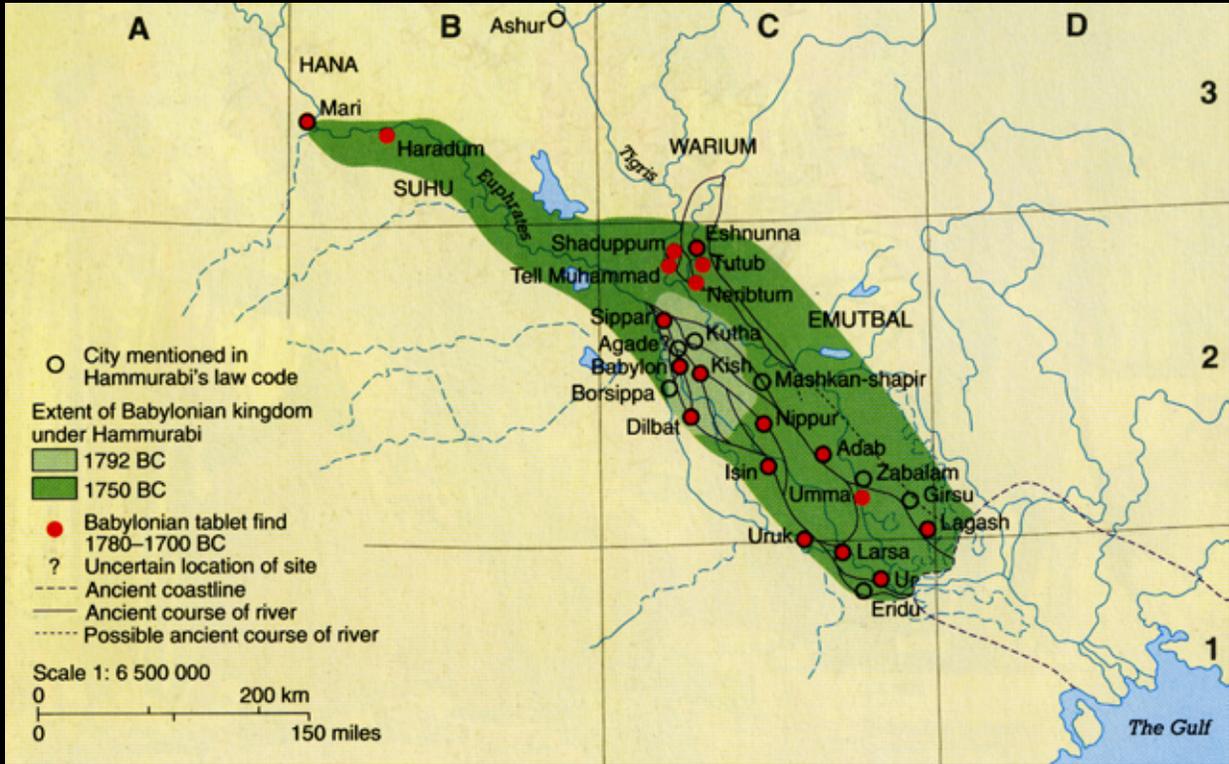
Important cities of the ancient Near East

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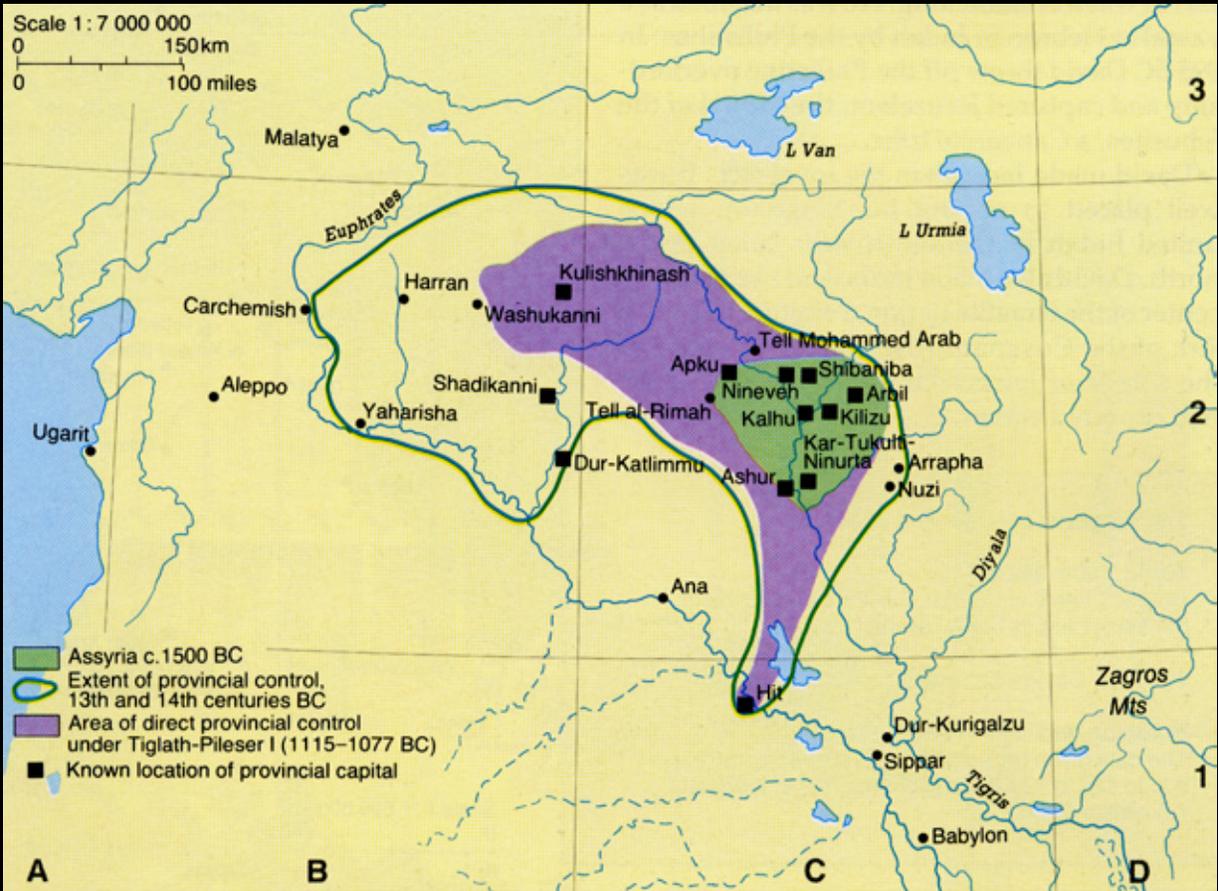
Shamshi-Adad's Kingdom

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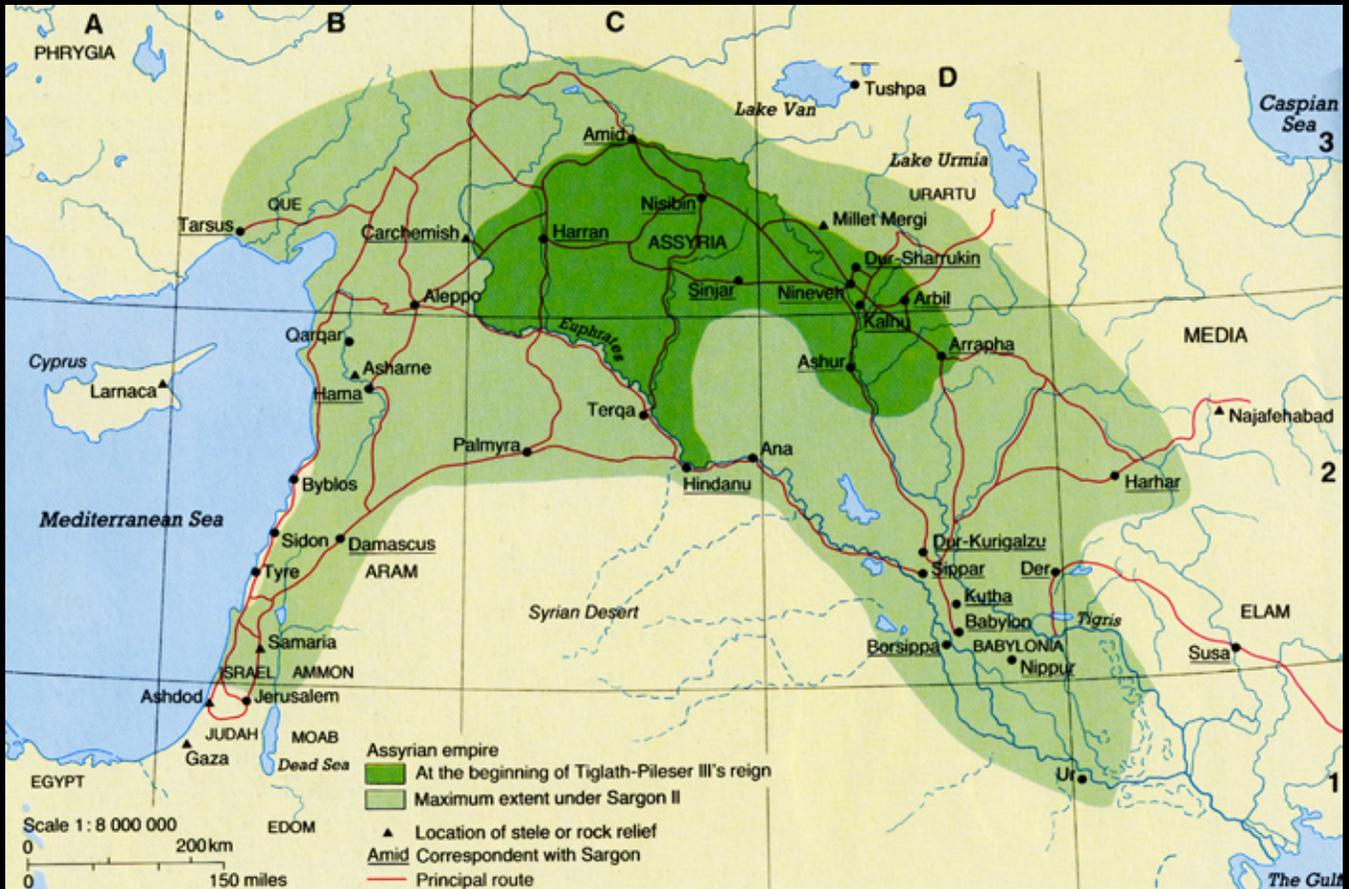
## Hammurabi's Empire

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The early Assyrian Empire was not the threat claimed by Manetho to the Hyksos.

Click here  
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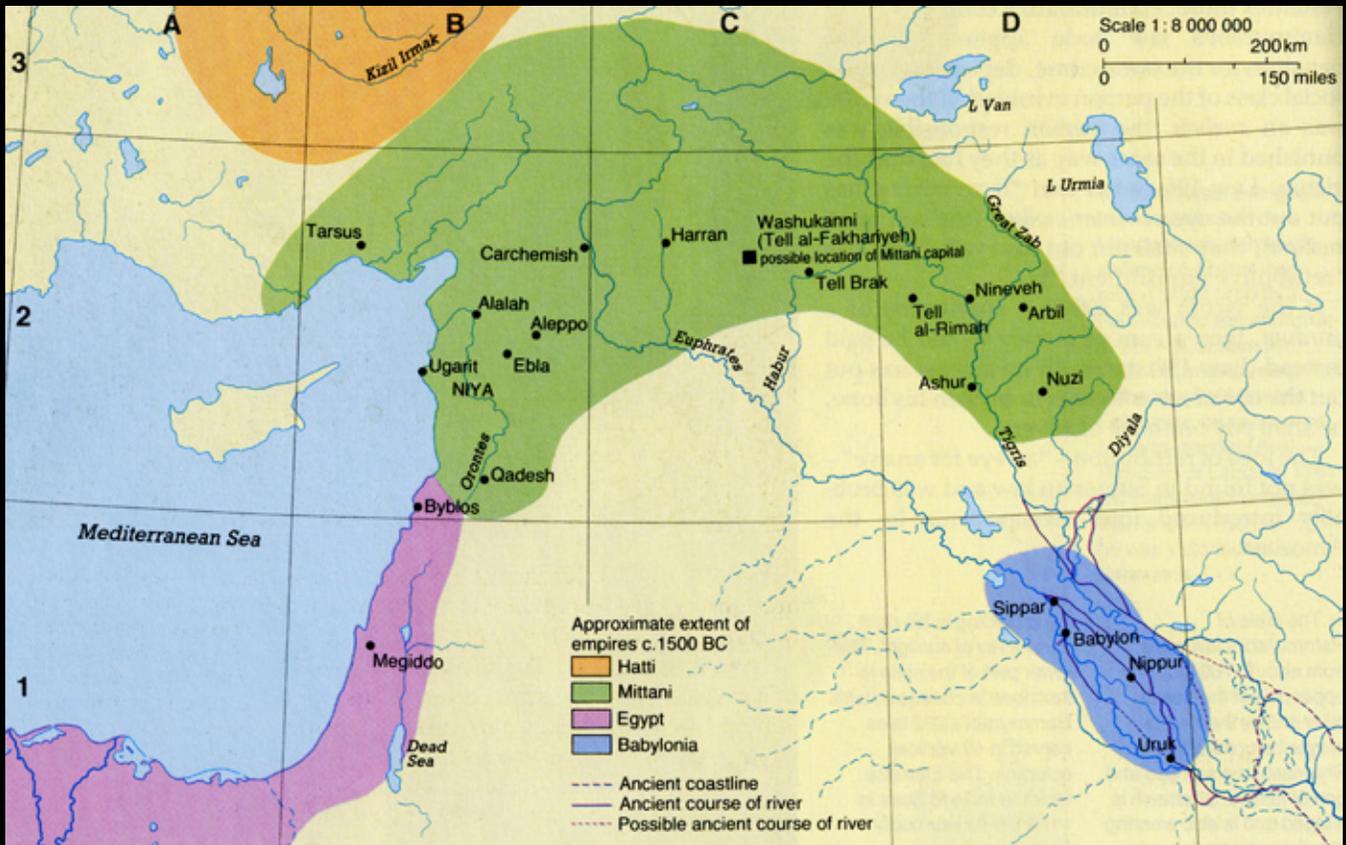
The Assyrian Empire at its full power.

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The trade routes of the Assyrian Empire were bigger than the empire, itself.

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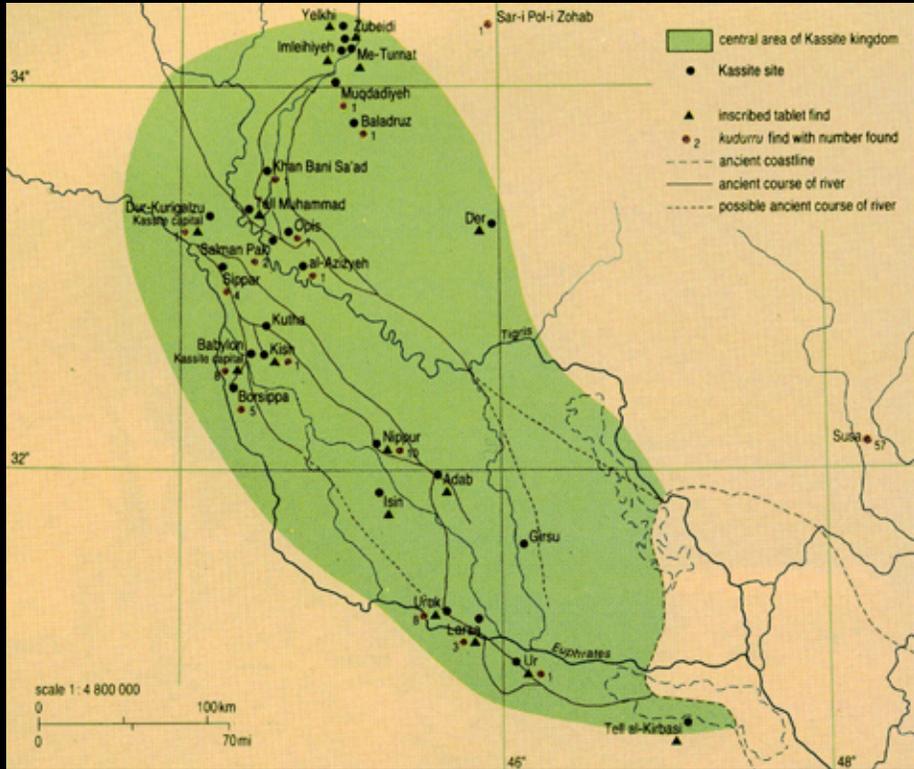
The Hittite, Mitanni, Babylonian and Egyptian Empires just after the expulsion of the Hyksos from Egypt.

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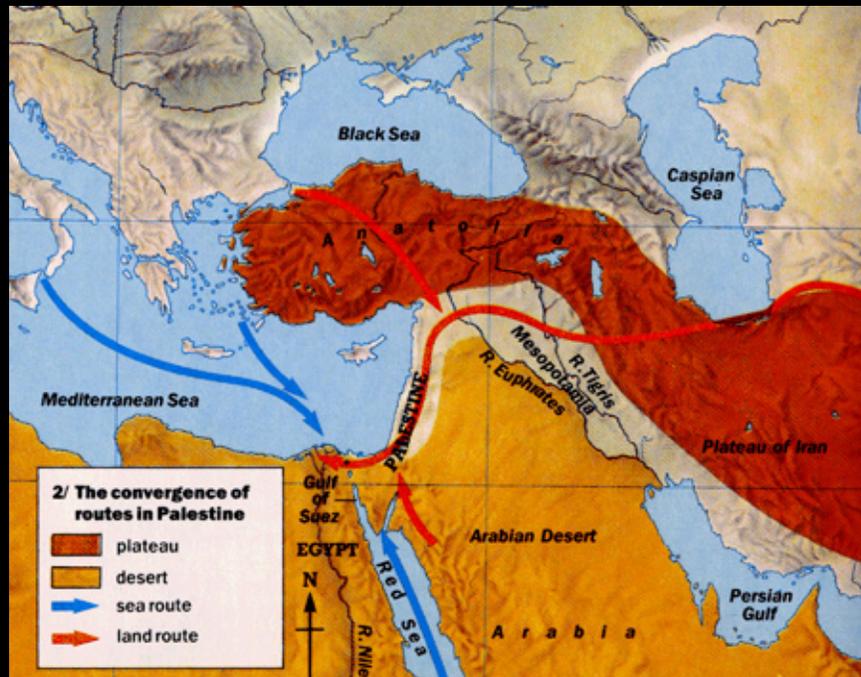
Hittite Empire at its maximum power.

Click here  
 to return to  
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Kassite Empire

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The major trade routes converged at Palestine. After 1000 BC, camel caravans made possible a secret route for the transfer of gold and incense directly across the Nefud Desert from Babylon to Tayma and on to the Temple treasury of Jerusalem.

[Click here](#)  
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Banjo\_Billy, the author of these books will be available for book signings, interviews and media programs after the publication of Volume III.

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