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Recovering the Lost World, A Saturnian Cosmology -- Jno Cook Chapter 10: The Peratt Column.



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The Peratt Column

I will now answer the question of why people throughout the world would scale high cliffs to record the apparition in the south sky. People needed to find out where the sweepers and animals, which were seen traveling south along the lines of electrons, were going. The discontinuities in the electron streams looked like men with brooms or looked like animals. In fact, I will propose that most people on Earth came to the conclusion that life after death included a process of travel along these lines to the three mounds below the South Pole. It was a religious philosophy which held for 7000 years -- until Saturn in the north lighted up and a new destination was established.

In papers published in *The IEEE Transactions on Plasma Science*, in 2003 and 2007, Anthony Peratt demonstrated that about 40 percent of the millions of petroglyphs carved worldwide are representations of plasma column instabilities.

This column of plasma (consisting of individual streams of electrons in arc mode) stretched away from the South Pole, and at some distance from the pole took a turn away from the Earth's axis of rotation (apparently some 30 degrees). Three ball-shaped plasmoids in this stream were located at distances of 165,000, 190,000, and 435,000 miles (265,000, 300,000, and 700,000 km) below the South Pole. The bend in the column allowed the destinations to be glimpsed even at far northern latitudes on a daily basis. Peratt has named the visible stream of plasma the "Peratt Column." [note 1]

Peratt writes, "The number of millennia or centuries involved remains unknown," and offers a broad estimate of 10,000 BC to 2,000 BC. In only one instance, for petroglyphs in the southwest of the USA, does he use a more specific date, "these objects stretched back some 7000 years in time." Thus

we have one estimate here of about 5000 BC. He also notes that some petroglyphs were overdrawn or added to "two or three times." This would suggest periods of centuries.

The Peratt column developed as Earth moved from a lateral location with respect to Saturn to closer to its axis of rotation. Earth would have traveled into the lower coma of Saturn. I suspect that the edge of the coma was reached in 10,900 BC. That is the date of the impact in North America, offered by Richard Firestone *et alii* as detailed in a previous chapter.

The display of the ball plasmoids lasted for 2500 years. Only at the close of this, or later, did humanity start the construction of huge mounds and lines of standing stones in an effort to coax the return of the plasmoids. There are mounds at Carnac which date from 5800 BC. There are very large mounds elsewhere in Western Europe which date earlier than this. But it is from Mesoamerica that we receive a recorded estimate. It is the Maya stelae which suggest an ending date for the "First Creation" in 8347 BC:

*"(And then) there was an event /
(on) 4-Ahau / 8-Cumku /
were completed / 13 Baktuns"*

*"13 Baktun, 0 Katun, 0 Tun, 0 Uinal, 0 Kin,
4-Ahau 8-Cumku, was (first) seen
the image of the turtle."*

To the Maya "13 Baktun" is equivalent to "zero Baktun," where "4-Ahau 8-Cumku" are the names of the day in the Tzolkin calendar. A Baktun is a period of 400 years of 360 days, by the accounting of the Olmecs since 747 BC, but in remote antiquity the Baktuns probably just represented 400 solar years. On completing the 13th Baktun, the cycle of year counts was started over. The date of "13 Baktun, 0 Katun, 0 Tun, 0 Uinal, 0 Kin" (13.0.0.0.0 for short) has been determined by archaeologists to represent August 13, 3114 BC on the Gregorian calendar.

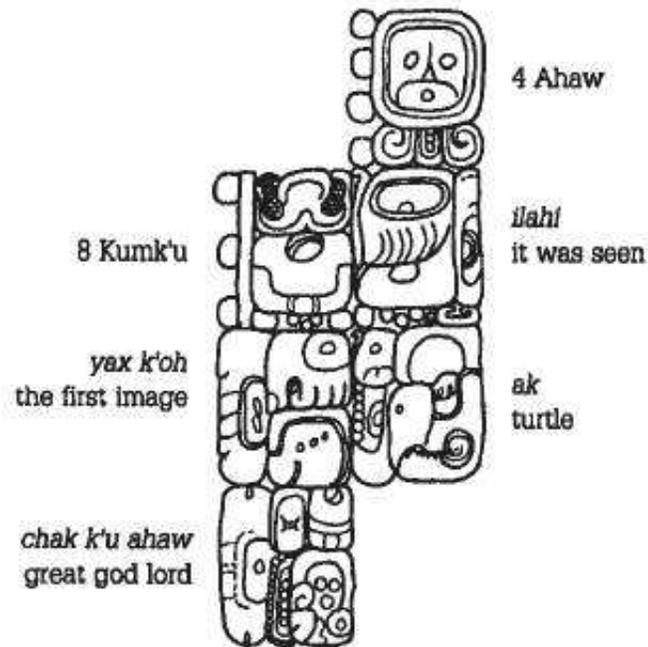
But it is not. This is not when the turtle showed.

To the Maya, time was cyclical, and the 5200-year (13 Baktun) cycle of years which started in 3114 BC (actually 3147 BC in solar years), is wholly equivalent to the previous cycle of 5200 years. Thus the previous cycle of 5200 years started in 8347 BC. Because the stelae had insistently mentioned either the first showing of "the turtle" ("great god lord") or the placement of "the three stones," there is good reason to suggest a closing date of 8347 BC -- 5200 years before 3147 BC.

The reason the Baktuns recycle when the 13th Baktun is reached is because the Olmecs or their predecessors first started to count years (I suspect) long before 10,900 BC, and thus long before the ball plasmoids first showed -- as the turtle, or the three heart-stones. When the three appearances of the ball plasmoids ended, 2553 years had past, and the year count was at 13 Baktuns, in 8347 BC.

There are two inscriptions among the Maya standing stones which refer to this previous period, ending in 8347 BC, and list the Tzolkin and Haab day names of 4-Ahau 8-Zotz. (See S Morley, *An introduction to the Study of Maya Hieroglyphs* (1915))

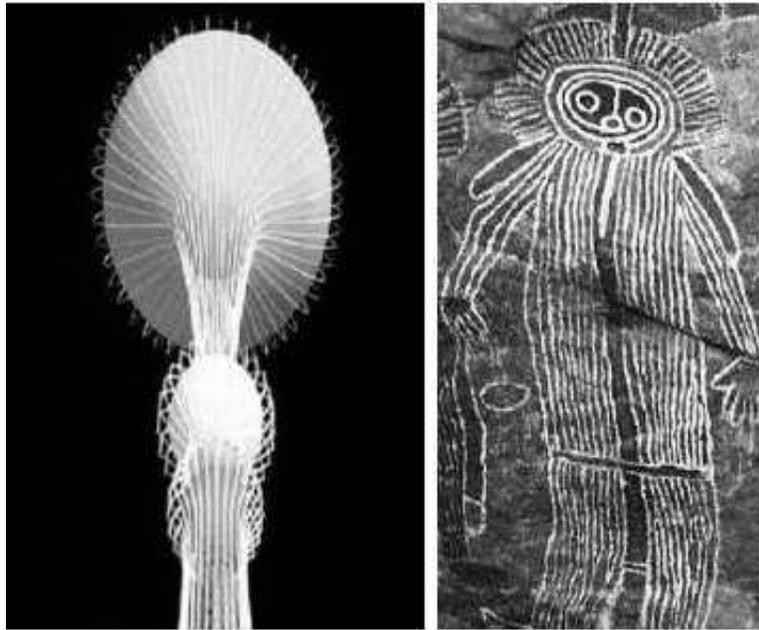
When by coincidence the polar configuration came apart in 3147 BC, a 13th Baktun had again been reached, and a new count of years was established on the conviction that, although all other measures of time recycle on reaching a value of twenty, the Baktuns were destined to repeat when 13 was reached. (In the later Haab calendar the months recycle at 18.)



[Image: The image of the turtle, from a stela inscription; after Mayer.]

It is obvious from Peratt's descriptions that both "the turtle" and the "three stones" represent the southern plasmoid which showed long before 3147 BC. In fact, he suggests dates as early as 10,000 BC. But from the Maya, and their predecessors, we learn that the first showing of the "turtle" ended in 8347 BC -- an event which the Maya called the close of the "First Creation." From Firestone's investigation it is obvious that the ball plasmoids would have first lit up the sky in the south in 10,900 BC. [note 2]

Because of instabilities in the flow of plasma, the columns leading to the plasmoids at various times assumed different shapes -- most notably, the outline of a "squatting man." (It is uncertain if this involved single electron columns, or all of them grouped as one.)



[Image: Left: Peratt Column below the South Pole, a reconstruction. Right: A petroglyph rendering in Australia, dated to circa 5000 BC (but likely to be before 8347 BC). Not shown clearly in this reproduction of the ball plasmoids is what looks like a face in the center of the nearest (lower) ball plasmoid. Such details could not be seen in the northern hemisphere because of the intervening equatorial rings. After Peratt.]

This self-illuminated visual experience, never seen before on Earth, was recorded in millions of petroglyphs and pictographs (Peratt collected data on 4,000,000 petroglyphs). Many other forms taken by the lines of electrons were carved or painted in large scale on rock cliffs high above ground, and always with a view of the south or south polar regions, and often in a manner which blocked the direct view of the plasmoid, which would have been of startling brilliance -- like looking at arc welding.

An analysis of the locations, points of view, and visual elevations of millions of petroglyphs has allowed reconstruction of the shape of the entities seen beyond the South Pole. Peratt concludes that the columns of electrons were shaped (in its stable form) in the form of a tube surrounding the Earth, but not concentric with the south magnetic pole, which surprised Peratt, but concentric with the south geographic pole. Nothing of interest was seen at the Earth's North Pole at this time -- at least, so it was assumed by the researchers. There were additional shapes above the North Pole, shrouded in plasma, as we will see, which would later completely eclipse the images seen in the south.

The finding by Peratt, that this display was exclusively seen above the south polar region, has confounded Saturnian catastrophists, for it was never expected. All expectations were of a plasma display to only be seen in the north skies. From the perspective of my narrative, the display in the south came as no large surprise. It fits in well with the chronology I had already established from the forms of figurines over time in remote antiquity. The presence of Earth within the coma (plasmisphere) of Saturn, and located below Saturn, would explain the travel of massive amounts of electrons past the Earth in a northerly direction toward Saturn. Peratt, in fact, suggests that Earth was

surrounded by a tube of electron beams which converged upon itself (pinching) below the South Pole of Earth, and everywhere was in arc mode in separate bundles. Nothing is said (in the papers) of what happened to the bundles of electrons above the North Pole, although their passage past Earth is illustrated.

Some of the problems Peratt has with the form of this "aurora" -- it's centering on the geographic pole, the lack of evidence for a similar northern destination -- clearly derives from an attempt to integrate this display with the concept that, if this were an actual aurora, then the inflow of particles from the Sun should have reached Earth laterally and divided up to cause auroras at both poles. But the Sun was out of the picture at this time, electrically invisible to Earth. The gradient of the electric field exterior to the Earth pointed in the up-down direction. It was the electric field of Saturn. The source of the flux of electron-dominated plasma was clearly from the south, headed for Saturn (properly, the flow of electricity is in the opposite direction). It was not destined for Earth but it was using Earth as part of a circuit, with the plasma headed for the boundaries of Saturn's coma. This was not an aurora. [note 3]

Peratt has earlier stated that there was no apparent coincidence with the south magnetic pole, and also noted that the beams of electrons passed by the Earth. Peratt published before Firestone (the 10,900 BC event), so he would not know of the incineration of North America, which poured massive amounts of micro-sized carbon particles and carbon gas into the stratosphere.

This entirely explains why the beams of electrons bypassed Earth. It would have been the upper atmospheric layer of carbon which prevented the plasmastream from Saturn from reaching Earth. Plasma depends only on one or two percent ionized anions or cations in a rarefied gas atmosphere. This will be a very low resistance. It was, in fact, thought, a century ago, that plasma streams had no internal resistance. But it was established in this century that there was a resistance.

Imagine a plasma stream meeting the stratosphere where conduction was limited by the high resistance of carbon micro particles, or a carbon gas. The current would drop to zero. And not just the stratosphere, 6 to 8 miles up at the equator, but with the possibility of single particles drifting into the thermosphere, which starts at 53 miles up, and extends hundreds of miles.

The plasma stream from Saturn would normally have headed for the north magnetic pole. But it could not be reached. This was what confounded Peratt, who completely expected the streams to impinge on the magnetic poles, south or north.

Earth was avoided because even a few inches into a region with carbon atoms, even if widely dispersed, would dissipate the flow of plasma. Earth was in effect insulated and isolated, although its electric field guided the electron beams.

The beams extended 165,000 to 435,000 more miles before developing the three plasmoids as a means of gathering electrons, possibly from outside the plasmasphere of Saturn, or else at the lower edge.

The reason the beams took a turn at some location below Earth would have been entirely due to the fact that Earth was not as yet directly below the south pole of Saturn. Away from Earth the electron beams followed the electric field of Saturn.

At some point it ended altogether, after all the layer of soot in the stratosphere had slowly depleted. At this time enough light from the Sun passed through to warm up the Earth after 1500 years. But enough probably remained to keep the electron streams out for another 1000 years. It would be expected that the depletion tapered off exponentially. And thus a considerable amount would remain, and although perhaps

only a minute percentage. The remaining carbon probably amounted to only a smallest fraction of a percent by 8347 BC.

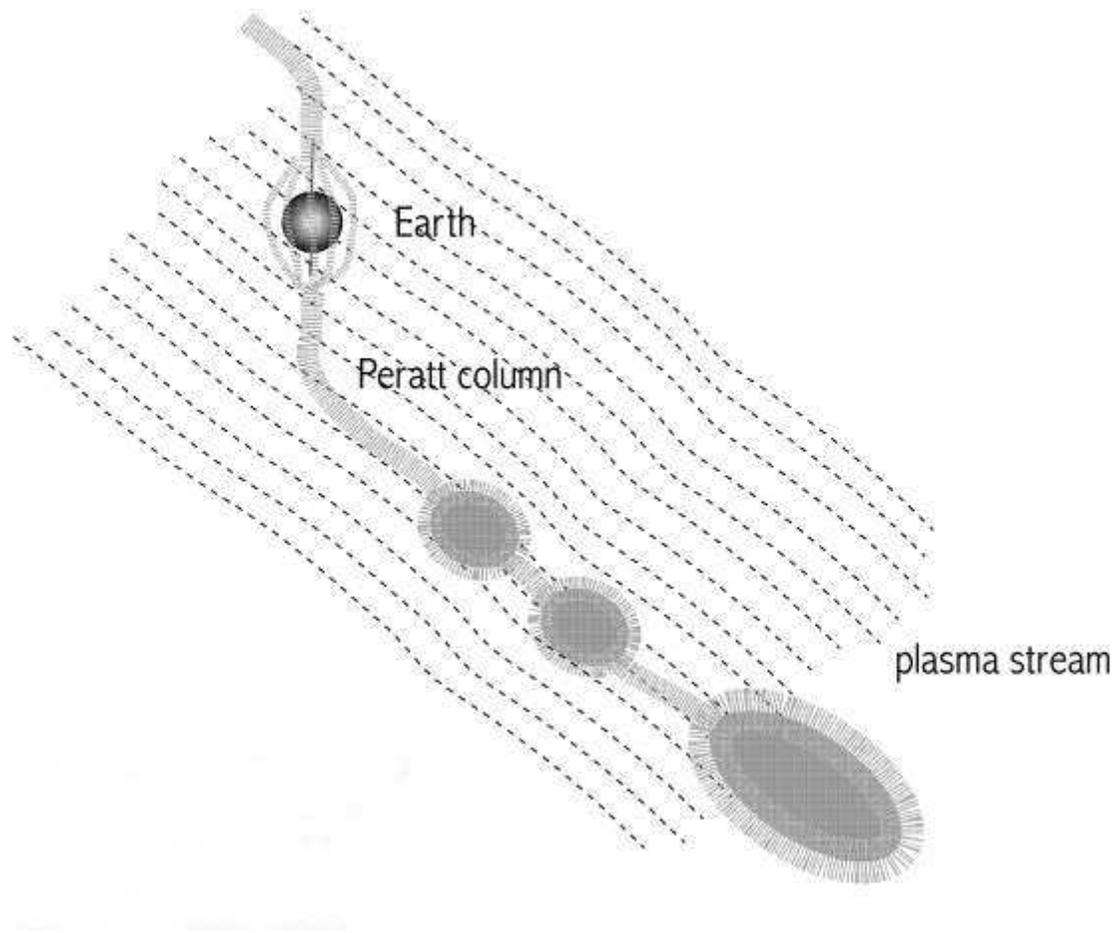
Electrons would travel north, while positive ions would travel south. This bi-directional streaming of particles, by convention, defines an electric current as headed south. [note 4]

The visibility of the column is caused by electrons in the flow spiraling about local magnetic field lines at speeds approaching the speed of light, called synchrotron motion. This constant change in the direction of travel causes the electrons to emit radiation in radio frequencies, x-rays, ultra violet, and visible light.

In that the flow of ions and electrons was 10 to 100 times as powerful as is today experienced with auroras, it is to be expected that the Earth's magnetic field would be aligned with its rotational axis. This would certainly be the case if, as I have suggested, the Earth's magnetic field is externally induced.

The column stretching away from the South Pole included a bend at some distance away from Earth, which allowed it to be seen also in the northern hemisphere of Earth, in fact, from as high as 70 degrees north latitude. My first guess was that the bend would be based on the angular difference between where in the dome of the stars the rotational axis of Saturn pointed and where the rotational axis of Earth pointed.

Peratt suggested a bend in the stream of 10 to 15 degrees, based on his analysis of worldwide data. This does not make sense for viewing locations in the far north (70 degrees north latitude). So I am more inclined to suggest 30 degrees.



[Image: Possible location of the Peratt Column downstream of Earth. Earth's axis shown up and down for convenience. Not to scale. Illustration by J. Cook.]

The most northerly petroglyphs are at 57, 61, and 70 degrees north latitude in Western Europe (Norway). These latitudes have horizons which dip 33, 29, and 20 degrees below the equatorial plane of the Earth, and would be adequate for viewing the Peratt column if the bend in the column similarly angled away from the Earth's rotational axis by about 30 degrees. This is considerably more than the "10 to 15 degrees" estimated by Peratt.

Peratt suggests that the bend in the column would be seen as existing east of the point of view of the petroglyphs in Australia, which means it was seen in the sky above (below) South America. The ball plasmoids would have rotated into the sky on a daily basis. The orientation of the three causeways at Carnac point to a location below South America also. Additionally, implied in a later text by Peratt and W. F. Yao, "Evidence for an intense solar outburst in prehistory," in *Physica Scripta* (2008), is that the plasmoid was seen directly south in northern South America and at the Nazca lines site in Peru.

The bend in the columns of streaming electrons suggests that the Peratt column followed the magnetic field lines of Saturn to the edge of Saturn's lower coma, and changed direction near Earth to follow what would apparently be the magnetic field lines of Earth. Saturn and Earth have about the same magnetic field strength.

At this time the Earth's plasmasphere was shaped in response to the electric field of Saturn, so that an electrical shadow (tail) would extend far below the Earth's South Pole. Since the plasmasphere of the Earth was the result of Saturn's electric field, not its magnetic field, the angle of the Earth's southern plasmasphere tail would not coincide with the direction that electrons traveled along Saturn's magnetic field lines. That is why there is a change in direction of the Peratt column.

The Peratt column would thus approach the Earth's rotational axis at an inclination different from the Earth's axis, but would realign to the tubular edges of the Earth's plasmasphere, in effect realigning to the rotational axis of the Earth. The electrons were not destined for Earth and Peratt claims that they passed by Earth toward the north and south. No destination in the north is ever suggested by Peratt.

But the construction of the Carnac causeways contradicts the notion that the beams simply organized themselves into dispersed electrons in the north. One of the Carnac causeways, all of which point to the southwest, clearly places another circular shape in the north east. The other southwest-pointing constructions are not clear on this (and mostly destroyed). Book 11 of the Maya *Chilam Balam* suggests also that there were objects in the north, as does the *Popol Vuh*. More on these sources below. The object in the north, still shrouded by swirling plasma, will turn out to be Saturn.

... the Opossum

There should be tales and myths relating to the Peratt Column, even though these would date from memories of events starting 13,000 years before today. I was initially aware of only a few. But once I understood enough to identify the imagery, many other references started to turn up. Of course, any tales of a man or creature at the South Pole would tend to get lost in the plethora of myth which was to be generated by the northern polar column after 4077 BC. The Peratt Column never did anything significant, except to create giants in the sky and other forms as discontinuities of the electron beams.

One example initially stood out. It is from the Quiche Maya *Popol Vuh* document, written in the 16th century AD in Guatemala. The *Popol Vuh* is a recounting, in European script, of the tales of creation of the world and the genesis of the Quiche tribes. The authors make reference to old glyphic books still in their possession, and recount (and mix) events thousands of years old. See the chapter "The Popol Vuh," for a more extensive analysis, plus suggestions that the original records may have dated back to 41,000 before the present.

Hunahpu and Xbalanque, the twin hero characters of the *Popol Vuh*, are in Bat House in the Underworld, sleeping inside the barrels of their blowguns as protection against snatch-bats. Xbalanque inquires of Hunahpu how long it will be before dawn arrives. As Hunahpu peeks out of his blowgun, a snatch-bat removes his head. Hunahpu's head is later restored with a squash.

But that is the narrative. What is of interest is that Xbalanque next requests the delay of dawn from old man opossum, so they will have enough time to fashion a squash head:

And this is when it was trying to dawn, reddening along the horizon.

"Now make the streaks, man," the possum was told.

"Yes," said the old man. When he made the streaks he made it dark again; the old man made four streaks.

"Possum is making streaks," people say today, ever since he made the early dawn red and blue, establishing its very being.

The *Popol Vuh* is full of such explanations. The opossum would not have meant anything to me if I had not recalled that "opossum" is a North American Indian word, meaning "white beast," and if I had not seen Peratt's reconstruction of the column at the South Pole. There are 66 species of opossum in the Americas; none are white, although one species has a white face. The common North American species is gray. Opossums are American marsupials with a squat body and a very long hairless prehensile tail. As marsupials, they carry their young on their backs.

From a latitude above the equator, the White Beast would not have looked like a person with a mouth and eyes, as the Australians depicted the column (and as it was also depicted in Venezuela, Brazil, and Peru). In Southern Mexico, seen through the screen of the Absu, the Peratt Column must have looked like a white opossum, its back turned to the viewers, its long tail stretched behind it. It may even have seemed to be carrying its young on its back -- the two intermediate plasmoids. [note 5]

None of the opossum species is striped. So where do the stripes come from? Dennis Tedlock, translator of the *Popol Vuh* (1996), suggests it signifies the four solar-year names of the Maya calendar, which all start on one of only four day-names. He also suggests that the stripes represent striated clouds seen at dawn in the east. Both are likely to be true, but irrelevant here.

In the *Dresden Codex*, an illustration shows an opossum bringing in the new year, carried on his back like a trader's cargo.

The plasma column's discontinuities, mentioned earlier, are likely the result of Saturn's movement on an elliptical orbit which would bring it closer to the Sun and further away over the course of a year. The plasma stream would change with the changing potential of the Sun's electric field at the different locations. Actually, it is the plasma flow and the size of Saturn's plasmasphere which would change over the year. There might be a consequent response in the shape and size of the south polar plasma stream -- also the very reason for the discontinuities. Thus the look of a full-fledged white beast might occur annually, perhaps as Saturn and Earth approached perihelion with the Sun. This might have been the first indication of a renewal of the year after 10,900 BC.

Certainly a cycle of seasonal changes would have been noticed anyway, since the Sun itself was probably dimly seen from Earth despite the enclosing coma of Saturn. Some sense of a progression of seasons must have been in effect, even without the delivery of the New Year by an opossum, since the Earth's axis was tilted (as today) to the Sun. But an annual appearance of the opossum may, in fact, be the genesis of the solidly embedded concept among the people of Mesoamerica, that time is delivered as if it were cargo carried on the back of a trader.

Peratt suggests that the streams of plasma in distinct bundles of light-emitting electrons would have continued past the Earth, on all sides, traveling from below the South Pole to the north -- and beyond. These would have been seen as brilliant white streaks against the black sky, passing overhead, but, may have been intermittent over the course of the year.

Peratt writes:

"Two egg-shaped plasmoids are found at 306,000 and 266,000 km, respectively. The farthest limit of the reconstruction (the top) is located 701,000 km [435,000 miles] from Earth. The number of Birkeland currents is 56 at the top, converging to 28 at the plasmoids and eventually converging and twisting into four large filaments. If the current oscillates or is sporadic, the four can separate back to 56 filaments. Whether 56 or 4, or some number in-between, the filaments flow over and past the rotating Earth."

-- Peratt, et alii, (2007) [note 6]

Specifically, the opossum makes four streaks. The *Popol Vuh* says so. If 28 bundles of the plasma were passing by Earth, then each area between the electron bundles would occupy 13 degrees, so that the region included within 4 stripes (and somewhat beyond) would be perhaps 40 degrees of the sky -- quite a broad view. This is some 2800 miles (4500 km) of the circumference of the Earth, but of a region further away from the surface of the Earth. It is uncertain if a view much beyond a width of 2800 miles would be possible, since the perspective toward the east and west horizon would condense additional streaks and the atmosphere would obscure any additional stripes.

Tedlock, and his Quiche informant Andres Xiloj, discuss the four cloud streaks at dawn in terms of red and charcoal black, but the *Popol Vuh* specifically calls the streaks of Possum as being red and blue. "Blue" is an ill-defined word in English, since, although blue is a very dark blue-purple color, in reference to a clear sky, the color cyan is meant. The Maya, during the Classical Era, developed the chemistry of a Prussian blue colorant, for which they gained some fame. Red, on the other hand, is easily produced from iron oxide or from Cochineal insects, found in subtropical America. Thus the authors of the *Popol Vuh* may have reached the conclusion that the streaks were "red and blue" on the basis of the inspection of ancient painted codexes, which in turn had been recopied and re-illustrated for thousands of years. Peratt, however, also references the sight of intense auroras, seen in historical times, as composed of white bands on a red field. Lines of electrons in arc mode would best be described as a brilliant cyan blue. [note 7]

In Australia, as in Peru and Ecuador, all below the equator, the details of what looked like a face could be seen. For regions north of the equator such detail was obscured by the Earth's equatorial rings. The image was reduced to an animal shape. In Portugal and France the ball plasmoid was understood as a giant mound, and commemorated as a burial mound (but apparently initially constructed just as a large mound).

... the Nazca lines

Peratt notes that the "Nazca Lines," lines of paths of cleared pebbles running in straight lines for miles in the high plains of Peru (made by removing pebbles to reveal the lighter colored ground), can also be recognized as images of the same north-south lines seen in the sky. Surface lines like these

occur at a number of other locations in the Americas. By means of an illustration, Peratt shows that only a few lines would have been seen overhead in Peru. Thus the four streaks made by the opossum probably represent the correct number seen in the sky. [note 8]

The Peratt column may have lasted hundreds of years or more. It completely fascinated and confounded humans, who for these reasons needed to draw representations in areas where the far south plasmoid was visible -- mostly high up on mountain cliffs with a southern view, but also on seashore cliffs. But nothing came of the Peratt Column. Petroglyphs continued to be carved and images based on what was seen may have recurred for thousands of years, but the south column did nothing more during all of its existence than brilliantly light up the skies and change shapes. Only a curious saying, based on the events of the remote past, remained current among the Maya, "Possum is making streaks."

As I mentioned above, Peratt has noted that some petroglyphs were overdrawn or added to "two or three times." The most likely reason for going to the extremes of climbing vertical cliff walls to recarve the images would be the disappearance of the Peratt column. After decades or centuries of announcing the New Year, if the column suddenly failed to appear, humans would have panicked, and climbed mountains to force the return of the Peratt column. (Peratt's paper mentions "three epochs where, in a flurry of activity, petroglyphs were recorded worldwide.") Book 11 of the Maya *Chilam Balam* claims that God expressed himself with the plasmoids and the column three times. (See the chapter "The Olmec Record.") There are three main stretches of causeways at Carnac pointing toward the southwest. The site of Lepenski Vir also went through three major remodelings over the course of its use, although this may be coincidence. (The Lepenski Vir graveyard is discussed below.)

I should point out that the giant burial mound at Carnac, and the similar mound in Portugal, probably represent the large plasmoid in the south, which were certainly used for burials at a later date, even though we have no clear ideas of their original use.

... creation tasks of the *Popol Vuh*

The *Popol Vuh* also gives an account of the first tasks to be accomplished at the very beginning of time and before any activities resulting in the creation:

*"the fourfold siding, fourfold cornering,
measuring, fourfold staking,
halving the cord, stretching the cord
in the sky, on the earth,
the four sides, the four corners, as it is said,
by the Maker, Modeler,
mother-father of life, of humankind."*

-- Tedlock, *Popol Vuh*

Here again we have "fourfold" operations, although this could refer to the survey of a rectangle. "Maker" and "Modeler" here are two of the five northern Gods responsible for creation, collectively known as "Heart of Sea, Heart of Lake." Tedlock notes, through his informant Andres Xiloj, that what is being described here is the measurement of the sky as if it were a cornfield or a house. It is also reminiscent of one of the sacred duties of even the earliest Egyptian pharaohs, the "stretching of

the cord."

... a survey of the world from the *Chilam Balam*

Although very little detail has been released of the visual effects of the Peratt Column, we could make some guesses. I would propose, therefore, that the brilliant lines of electrons which passed over the Earth were stationary, that is, they followed the Earth's magnetic field lines, and thus the lines rotated as the Earth rotated; in effect they would be seen as stationary above any location on Earth. This presumes that the Earth's magnetic field was considerably different from what we experience today. It would have been elongated in the north and south axial direction.

If the stripes overhead were stationary, that would perhaps account for the fact that at Nazca people could spend the considerable time needed to clear the miles-long paths as representations of the lines. It would also answer to another recollected memory, among the Maya, of a survey of the land.

In the 16th-century Maya *Books of the Chilam Balam* there is a curious reference to a large surveying task, undertaken long ago, before the present "creation." This occurs in Book 11, titled by the translator Antonio Mediz Bolio "The Book of the Lineages" and by Ralph L. Roys as "The Ritual of the Four World-Quarters." (Both translated *The Book of Chilam Balam of Chumayel*, Bolio into Spanish in 1930, Roys into English in 1933.)

Roys holds that the opening page is missing and so he starts in mid-sentence, as follows:

"... the first man [idol] of the Canul family. The white 'guaje', the 'ixculun' (and) the gumbo-limbo [three tree species] are his little hut, ... The logwood tree is the hut[lean-to, temporary shelter] of Yaxum, the first of the men of the Cauich family."

"The lord of the people of the south is the first of the men of the Noh ["South"] family. Ix-Kan-tacay is the name of the first of the men of the Puch family. They guard nine rivers; they guard nine mountains."

NOTE: insertions [] from Roys's footnotes.

"Nine mountains," Roys suggests, is from "Bolonppel-uitz," which is, he writes, "probably a place-name in the south."

What is being described here? Let me propose that the three trees are the three visible ball plasmoids which are elsewhere identified as the "great white opossum" seen in the far south. The logwood shelter is composed of the overlaid nearby lines closer at hand, near the South Pole, from where the streams of electrons diverged to ride over the Earth. Peratt offers a convincing graphic of this, from the perspective of Peru, which indeed does look like a lean-to. The nine rivers, I would propose, are the nine rings of the Absu which were seen from the Yucatan, or anywhere close to the equator. The nine mountains I cannot place.

Bolio's translation, here rendered in English by Suzanne D. Fisher, is easier to read, but takes some liberties with the original text, as noted by others. (See the chapters "The Chilam Balam" and "The Day of Kan.") Bolio writes:

"The Lord of the South is the root of the lineage of the great Uc. Xkantacay is his name. And it is the stock of the lineage of Ah Puch."

"Nine rivers guarded them. Nine mountains guarded them."

There are no titles in the original, no punctuation, and no indication of where sentences start or end. Roys sees the present page as standing alone, and starts the translation of the following page as Book 2, under the title of "The Rise of Hunac Ceel to Power." Book 2 is a long piece, mostly coherent except for two interruptions which describe migrations of the Itza into the Yucatan in the 9th or 10th century AD (which may have been the Toltecs, but were remembered as the later Itza). Hunac Ceel is a 12th-century AD Itza ruler. Bolio, on the other hand, takes the present page to be part of the Itza history, but separates out the last page of the history of the Itza as dealing with a different topic (correctly so, I think).

I am detailing the context here because the page of the *Chilam Balam* under consideration stands out in three distinct ways from the "history of the Itza." First of all, if this description is part of the history of the Itza, it starts out far too early -- actually some 6000 years before the Itza arrive in Maya territory, but clearly also from the subject matter: the intimations of early beginnings, a survey of the land before settlement, the list of mythological names and places (which are all puns and facetious attributions).

Second, the origin of a people is here placed in the south, in fact, beyond the nine rivers. The Itza, however, came from the north and west, from the Valley of Mexico (as did the Toltecs).

Third, as I will quote further below, the first major task was a survey of the land, but this would be a land of mountains -- the Guatemalan Peten region. The flatland of the Northern Yucatan was not occupied by humans until quite late, although certainly by Toltec and Itza times.

I will skip here a list of the directional colors and properties of the cardinal points -- east, north, west, and south, always in this order, and always assigned the colors red, white, black, and yellow in order, and jump to the survey of the land. The mention of the directional colors, and certain other details confirm to place the descriptions in remote antiquity. I have expanded on this in the chapter "The Olmec Record."

Next comes the surveyor, who probably needs to be directly associated with the great white opossum. Roys writes:

"11 Ahau was the Katun when they carried (burdens) on their backs. Then the land-surveyor first came; this was Ah Ppizte[Measuring Man] who measured the leagues. Then there came the 'chacté' shrub for marking the leagues with their walking sticks."

"Then he came (to) Uac-hab-nal to pull the weeds along the leagues, when Mizcit Ahau came to sweep clean the leagues, when the land-surveyor came. These were long leagues that he measured."

Bolio has, not altogether different:

"With the 'Eleven Ahau Katun' appears the retinue of their servants."

"And Ah Ppisté [Measuring Man] began to come. This Ah Ppisté [Measuring Man] was the measure of the earth. And then came Chacté Abán, to prepare the measurings of land to be cultivated."

"And Uac Habnal came to mark the measurings with signs of the herb; while Miscit Ahau came to clean the marked out lands and Ah Ppipsul, the measurer, came, who measured wide areas."

The names upon names should not worry the reader. Mesoamerican languages, like most American Indian languages are primarily action oriented, not time based. If an action happens, it has to be attributed to an agent. Additionally, as Roys points out, frequently the names are just puns.

Katun 11-Ahau is the name of a double-decade period which is understood by the Maya as starting all history. All of history is always repeated every 13 Katuns, a cycle of about 250 years, where Katun 11-Ahau is always the first 20-year period in the list of 13. All events at the beginning of time, or in remote antiquity, or before there were calendars, are always placed in Katun 11-Ahau.

"These were long leagues that he measured" and "who measured wide areas" both show that the survey was no small project. I would suggest that we are looking at a recollection of the white stripes in the sky. To the later scribes of the Olmecs, and other peoples who came before the Maya, the recorded events suggested that the survey was done for humans, and possibly by humans, and was a necessary task before settlement of a land after a migration from the south. (The *Popol Vuh* will suggest a migration from the east.) To use this information as the opening page of the *Chilam Balam* would make sense, as would its use at the beginning of the history of the later Itza migration. It localizes the information from remote antiquity to the time and conditions of AD 1000 in the Yucatan. [note 9]

What is particularly important in the above is the "sweeping" of the lines and the "pulling of the weeds." This strange activity is duplicated in Neolithic England, as I will describe below.

... Ley Lines

There seems to have been a propensity in the Neolithic to forming long absolutely straight pathways, often over difficult terrain, going over steep hills when it would have been much easier to go around. Located along these lines are important landmarks -- megalithic monuments, churches, and graveyards. The lines became very obvious in England, where they were first reported, and have since been discovered in other parts of the world -- North and South America, Australia, Western Europe, and China (where prohibitions against straight-line paths are invoked under the Feng-shui philosophy). They are called "ley lines" today, and known as "doodwegen" in Dutch -- roads of the dead.

The first awareness, and first book on these (for England) was penned by Alfred Watkins in 1922, *Early British Trackways, Moats, Mounds, Camps and Sites* and is still clearly more meaningful than the present day submersion of this topic in New Age speculation. Of course, by the late Neolithic there no longer was any coherent reflection of the original north-south paths seen in the sky, and pathways were plotted in all directions. This is true of the Nazca lines also.

It might be suggested that the "sweepers" who cleared the lines in the sky in the text quoted from the *Chilam Balam*, above, were smaller nodules, small plasmoids, or electric discharge patterns, seen traveling along the lines toward the south. Alfred Watkins in his book writes about town names along Ley Lines:

"'Broom' occurs with great persistence on leys, with its variations brom and bram. Bromley and Bramley, Bromton and Bramton, Bromfield (where is the Old Field with a number of tumuli), Broomsgreen, Broomsberrow, and the many Broomy Hills are examples. It is not confined to one form of sighting point, and I surmise (from a faint line of evidence) that a component part of our modern broom was an essential working implement of the skilled ley man, and was continued as the staff of the medieval pilgrim. Whether the plant broom was the original root word or a derivative I cannot say."

The word "broom" is a cognate of "bramble," a thorn bush. This suggests that a series of electric discharges (arcing) traveled south along the lines, looking like a moving dendrite pattern, directed toward Earth's mesosphere or stratosphere, 40 to 100 miles above the surface (65 to 160 km), and in constant motion toward the south. If the tendrils of the "brambles" were directed down from the streaks of electrons, this would indeed have looked like brooms were sweeping the lines, or, as the *Chilam Balam* has, that weeds were being removed. As a household implement, the broom probably dates from the Upper Paleolithic. [note 10]

... Catal Hoyuk murals

As I will point out in a following chapter, some murals at Catal Hoyuk which look like "designs" are actually depictions of "pinch instability characteristics" which Peratt has illustrated as laboratory plasma instabilities and as petroglyphs. For the Catal Hoyuk murals there are curious appendages added to the three beams of electrons (what would be the pinch instabilities). The three beams are shown as twisted cords.



[Image: Vertical designs against a background of bricks at Catal Hoyuk. The designs can be identified as "pinch instability characteristics" depicted as petroglyphs by Peratt. Illustration after Mellaart.]

At this time we have already discussed the Ley Lines, the Nazca Lines, and a number of other instances dealing with the lines of brilliant electrons in the skies. I have also suggested that the brooms of the "sweepers," which have shown up on two continents, are likely the heteromac appendages shown in the murals at Catal Hoyuk.

Catal Hoyuk dates from 7400 to 6200 BC, much later than the period during which the Peratt Column appeared, 10,900 BC to 8047 BC. The Catal Hoyuk appendages do not look much like brooms, but, as Peratt has demonstrated in his 2003 paper, a number of heteromacs which have been identified among the petroglyphs are rendered as figures with smaller figures attached. If these moved along the lines, they might indeed have looked like sweepers.

... God speaks to Job

The *Book of Job* is reputed to be one of the oldest books of the Bible. God, in a dialog with Job, speaks of the "chambers of the south," which is the Egyptian phrasing for the Duat ("mansions of the south"). He speaks also about the creation of the Earth, and asks Job, "Where were you when I founded the earth? Tell me, if you have understanding, who determined its size; do you know? Who stretched out the measuring line for it?"

Then the Lord addressed Job out of the storm and said: "Who is this that obscures divine plans with words of ignorance? Gird up your loins now, like a man; I will question you, and tell me the answers! Where were you when I founded the earth? Tell me, if you have understanding, who determined its size; do you know? Who stretched out the measuring line for it? Into what

were it's pedestals sunk, and who laid the cornerstone, while the morning stars sang in chorus and all the sons of God shouted for joy?"

-- Job 38:1-8

The "pedestals" likely are the four pillars at the cardinal points which hold up the canopy of the sky. These, which I suspect are two magnetic polar plasma plumes and two similar forms in the east and west, I will elucidate in a later chapter.

... the stones at Carnac

In Brittany in France at Carnac is a series of causeways with 10 to 13 parallel lines of standing stones, dated from before 4000 BC. (The giant mounds date from 5800 BC.) There are three distinct causeways running from northeast to southwest (Le Menec, Kermario, Kerlescan), in line with each other, plus a number of others (Crucono, Saint Barbe) at right angles to these.



[Image: Carnac standing stones. After Wikipedia, public domain.]

At one end, the southwest, or at both ends (Le Menec) of the causeways there are remnants of large circles of standing stones.

The remnants of circular structures at both ends of the causeways would suggest that an additional circular object existed above the Earth's North Pole, which has not been identified by Peratt. I would suggest that this was Saturn as the endpoint for the streams of electrons. Saturn thus might have been visible at this time, as the *Popol Vuh* also claims (discussed below), although likely enshrouded in glow mode plasma.

In all there are some 4000 stones still standing in rows. Originally there were perhaps 10,000. The causeways near Carnac point toward the southwest, suggesting a contact point for a plasma stream in the mid-Atlantic (and thus to South America). The few shorter alignments, running almost at right angles to these, point to the northwest instead -- as at Kerzerho, which likely represent the new stream of plasma seen in the northwest after 4077 BC. Kerzerho uses the largest stones.

The main Carnac causeways seem to be representations of the Peratt Column seen extending from the South Pole. The standing stones start at four rows in the northeast portion (which likely represent the view directly overhead), increasing to 11 or 13 rows in the southwest -- the southern view beyond the Earth (one fourth of a bundle of 56 streams of electrons would be represented by 14 rows). The rows of standing stones narrow at the southwest end, as if to suggest a diminishing perspective, despite the crowding from additional rows of stones. The stones also increase in height toward the southwest, suggesting a point of view elevated into the sky. The southwest end of the causeways also tends to run uphill slightly, in effect also pointing to something in the sky. Many causeways have a bend at the center, that is, they change direction slightly. The change in the direction of the electron streams of the Peratt Column happened somewhere within 435,000 miles (700,000 km) below the South Pole. The causeways point to the South Pole below or slightly west of South America.

"In South Australia, a bend in the plasma column far above the Earth was noted. Nearly normal to Antarctica, the column bends eastwards as seen from Australia and presents an increasingly "stretched" columnar profile for New Zealand and more so for South Africa."-- Peratt, et alii, (2007). [note 11]

The observations in Australia place the main body of the White Beast toward the east, and thus above South America. The direction of the electron streams seen in France, that is, the direction of the causeways, also points to South America. The far plasmoid of the Peratt Column was stationary with respect to the location of the planet Saturn. Only as the Earth rotated would the far end of the column alternately come into view and disappear again, nightly.

Over the course of a solar year, with both Saturn and Earth on equal but displaced orbits around the Sun (and the Earth below the equatorial of the Sun as well as below Saturn), the Peratt Column might have entirely disappeared from view in the daylight sky. Or the Peratt Column could have ceased to exist annually as the conditions of Saturn with respect to the electric field of the Sun changed on its elliptical orbit. This would not be reason enough for the constantly renewed recording of the phenomena in petroglyphs, causeways, and standing stones. I would think that only the complete disappearance of the Peratt Column for decades or hundreds of years at a time would be cause for new carvings, paintings, and constructions.

... Vishnu Takes Three Steps

There are suggestions based on linguistic analysis for the creation of the *Rig Veda* in Northeast India (Pakistan) in 1700 BC -- in the foothills of the Himalayas. Importantly, this location is also recognized for the earliest plant domestication in Asia, perhaps as early as 9000 BC. In fact, there seems to be no sign of a hunter-gatherer phase in low-land India prior to about 7000 BC when plant domestication appears in Central Pakistan, as at Mergharh in Baluchistan. The Harappan civilization of Pakistan dates to after 3000 BC. (Clyde Winters claims the Harappan civilization to be derived from southern Sahara or central Africa.) Although folklorists only begrudgingly attribute the creating

of the Indian *Rig Veda* to 1200 BC, the *Rig Veda* clearly describes events dating back to before 10,900 BC.

Graham Hancock, in *Underworld* (2002), describes the following:

"In the Rig Veda, Vishnu's principal exploit, recounting and celebrated again and again, is the taking of 'three steps'. Although it is agreed that these steps must symbolize something of profound importance, scholars have as yet reached no consensus as to their underlying meaning."

Hancock then quotes from the *Rig Veda* as follows:

"I will declare the mighty deeds of Vishnu, of him who measured out the earthly regions ..."

"He who for man's behoof in his [man's] affliction trice measured the earthly regions."

Hancock continues with quoting various measures from the *Rig Veda*, attempting to segue this with the erroneous notion expressed by Giorgio de Santillana and H. von Dechend in *Hamlet's Mill* (1969) that the precession of the equinox was known since remote antiquity. (There was no precession before 747 BC.) But what is being expressed is exactly what happened: the Earth was being surveyed with cords strung through the skies -- three times. [note 12]

Peratt has suggested that some petroglyphs were overdrawn or added to "two or three times." The three groups of standing stone causeways at Carnac definitely suggest "three times," as does the *Chilam Balam* and this quoted passage from the *Rig Veda*.

... the Heart of Sky

The *Popol Vuh* lists two sets of creation Gods under collective names, separating the Gods of the south from the Gods of the north, and calling the southern apparitions the "Heart of Earth, Heart of Sky" while calling the northern apparition the "Heart of Sea, Heart of Lake." North and south are not identified, but it becomes obvious that the streams of electrons arriving at the plasmoids in the south connected to another entity in the north. The entity in the north is identified as Saturn and its companion planets mainly through the mention of one of the gods who is clearly identified as Quetzalcoatl or Venus from the name "Sovereign Plumed Serpent." [note 13]

As seen from Central America or Northern South America, Sovereign Plumed Serpent and his companions are seen at the north horizon rotating out of the sea ("Heart of Sea") on a daily basis and rotating into the sky supported on the rings of Saturn ("Heart of Lake").

"Heart of Earth, Heart of Sky" in the south is identified as three members, Thunderbolt Hurricane, Newborn Thunderbolt, and Sudden Thunderbolt. These clearly are the three plasmoids of the Peratt column seen at the south horizon which rotated out of the land ("Heart of Earth") on a daily basis and rotated into the sky ("Heart of Sky"). The "Thunderbolt" names are appropriate for plasma displays, which will switch from dark mode to glow mode (or arc mode) suddenly. "Thunderbolt" is also appropriate, considering the arc mode bundles of electrons from the ball plasmoids, which, if they were sporadic, could be seen approaching and flashing across the sky like a traveling lightning bolt.

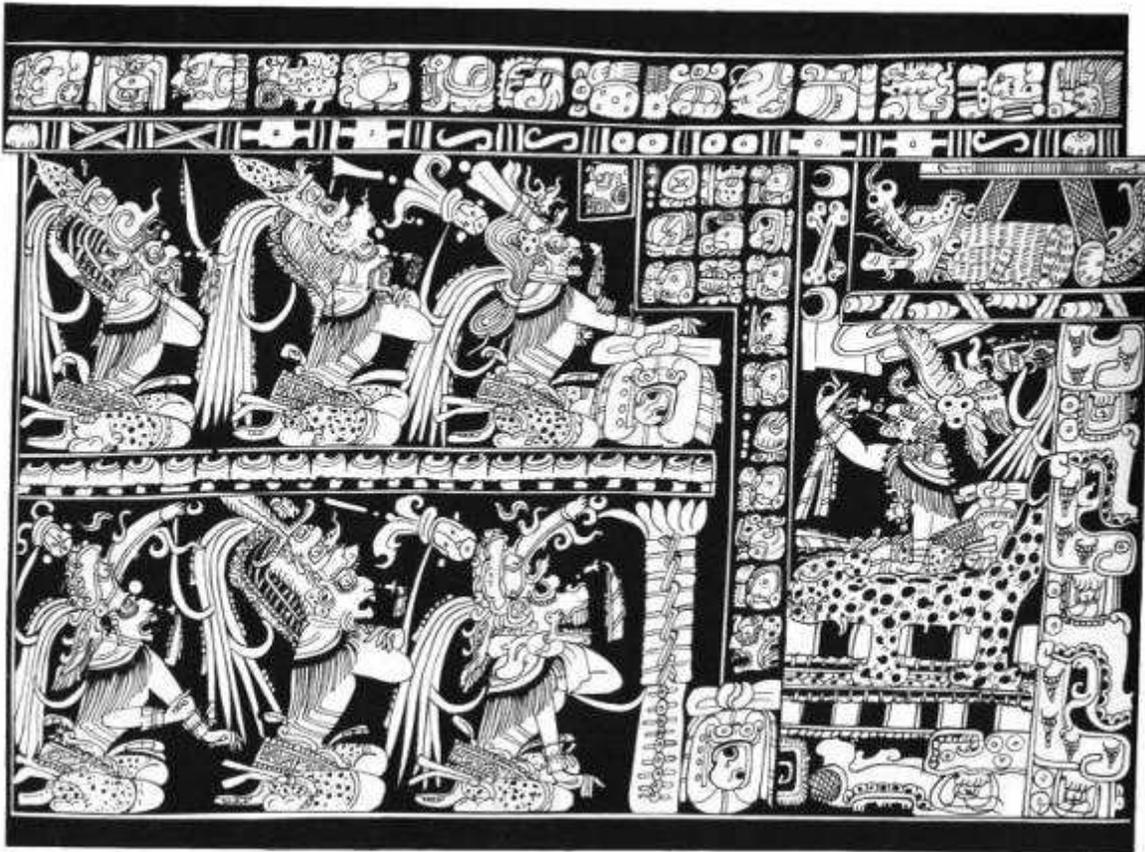
[The following few paragraphs are quoted from a later chapter.]

In *Maya Cosmos* Freidel and Schele present the imagery of a painted pot showing six Gods in council with a seventh older God. They are advising the seventh god to "bring into existence" and "put in order" the place called "black is its center" -- a fit description of the deep shadow at the center of the Absu which changed size and shape over the year.

[This is currently understood as the dark gap in the Milky Way by archaeologists.]

More quoted text:

This scene illustrates what the *Popol Vuh* recounts at great length, the negotiation of the southern and northern gods leading eventually to the creation of Earth and man. The negotiations in fact actually lasted about 2500 years, from 10,900 BC to 8347 BC.



[Image: A pottery Image: "Six gods and Jupiter. The text reads of an attempt to council Jupiter into the act of creation." After David Freidel and Linda Schele "Maya Cosmos" (1993).]

Additional quoted text:

The presiding elder God (God L) is easily identified as Jupiter as well as First Father. The six Gods have various names, of which some are easily identified. God "Three Born Together" is obviously the three plasmoids of the south and God "Nine Footsteps" is Mars. Others have identified the center figure of the bottom row as G-I which is Venus. Subtracting God "Three Born Together" of the south leaves five Gods all associated with the polar configuration of the north. This is the same number as listed in the *Popol Vuh* (see the chapter "The Popol Vuh" for details). These are Uranus, Neptune, Saturn, Mercury (but identified as Venus by Talbott), and Mars, all of which were easily distinguished in the earliest time before 10,900 BC, although some disappeared behind (or above) each other by about 5800 BC, and Venus probably did not exist as early as this council meeting is meant to depict. God L (Jupiter) is distinguished from the polar configuration planets, and we are given a rare insight: the suggestion that at the time of the council, even long before 4077 BC, Jupiter had been known and seen for eons, and therefore was properly represented as very old.

This illustrated pot again points up the Mesoamerican concept of the simultaneity of time. The council of the six Gods happens after the First Creation of 10,900 BC (discussed below) as far as the narrative of the *Popol Vuh* is concerned, resulting eventually in the creation of the Sun and eventually the lighting up of Saturn. But the disposition of the dark spot in the Absu, in fact, the whole of the Absu, is not tackled until after the end of the "third creation" of 2349 BC (discussed in a later chapter). The six Gods had long since disappeared from view by that time.

[end quoted text]

The *Popol Vuh* recounts the three appearances of the Peratt Column as three attempts by the Gods at creation, the first two of which (mud people and wooden people) were failures. The third attempt, when people are made from maize-dough (or maize-mash), has to be dated to after 4077 BC (when the maize-dough mountain first showed up in the north).

... Egypt

The apparition at the South Pole can be equated with the God Geb of the Egyptians, who impregnates the Goddess Shu of the north via the bundles of electrons seen reaching the north skies beyond Earth. This would account also for the enormously long penis of Geb.

Alternately, the God in the south is Nebertcher ("Lord of the outermost limits"), residing in Nu, the waters of heaven (the Duat), who initiated creation at the very beginning of time (the primal time) by calling into existence Khepera, represented by a dung beetle. This particular interpretation is from a Ptolemaic era papyrus. But Khepera is first seen in the *Ogdoad*, a theology of 8 gods, dating from the Old Kingdom Dynasty 3 through 6 (circa 2650 BC to circa 2200 BC). The Ogdoad gods consist of four pairs of males and snake females, who first create light. Except that there are four groups, the remainder matches the three ball plasmoids of the south and their snake-like appendages. The pairs represented water, invisibility, infinity, and darkness -- suspected (by me) as much later metaphorical theology.

The larger southern ball plasmoid would certainly look like a beetle with its hairy legs, complete with a dungball in front of it. It is also amazing that this imagery was remembered for up to 12,000 years. Today mythologists assign to Khepera the task of rolling out the Sun on a daily basis.

Representations of Khepera, as a matter of fact, show him (her) holding up or pushing the solid red ball of Ra -- which is actually Jupiter, but which represented Saturn earlier). Today's mythologists take Ra to be the Sun.

There are also a number of *Anneads*, theologies of 9 gods, which mostly duplicate the *Ogdoad* narratives. Reading Egyptian creation mythology in light of the knowledge of how, for thousands of years the sky was dominated by the ball plasmoids in the south and electrons streaming past the Earth to the north, will enlighten much of what today is considered as symbolic and metaphorical interpretations of "philosophical concepts" far beyond the reach of the Egyptians of deep antiquity -- "represent[ing] the primal, fundamental state of beginnings," as Wikipedia has it. Realizing also that all of the southern display produced nothing significant until the goose and the egg showed up in the north, it is obvious why the earliest creation mythology is so foreshortened. Interestingly, the *Ogdoad* relates that when the gods of the south die, Ra of the north tends to their funerals.

In antiquity Khepera brought the first land into being by calling out its name. This suggests that the ball plasmoids came into being before the lines of electrons, which connected, as certainly the pre-Olmecs also acknowledged, to the first formless round mass of Saturn in the north. The "speaking" or "calling out" might be an electrophonic sound of the electron beams being established and possibly continuing to sound. An electrophonic sound is an electromagnetically generated sound heard within Earth's atmosphere of a phenomenon experienced outside the atmosphere, as, for example, the explosive electric breakup of a meteor.

... Lepenski Vir

The oldest cemetery in Europe is a site facing the raging Danube river at Lepenski Vir in Serbia, and dating from 6250 to 5500 BC in calibrated Carbon-14 dates (using the latest corrections). The dates are long after the three southern plasmoids had disappeared.



[Image: Headstones at Lepenski Vir, Serbia. After world-archaeology.com]

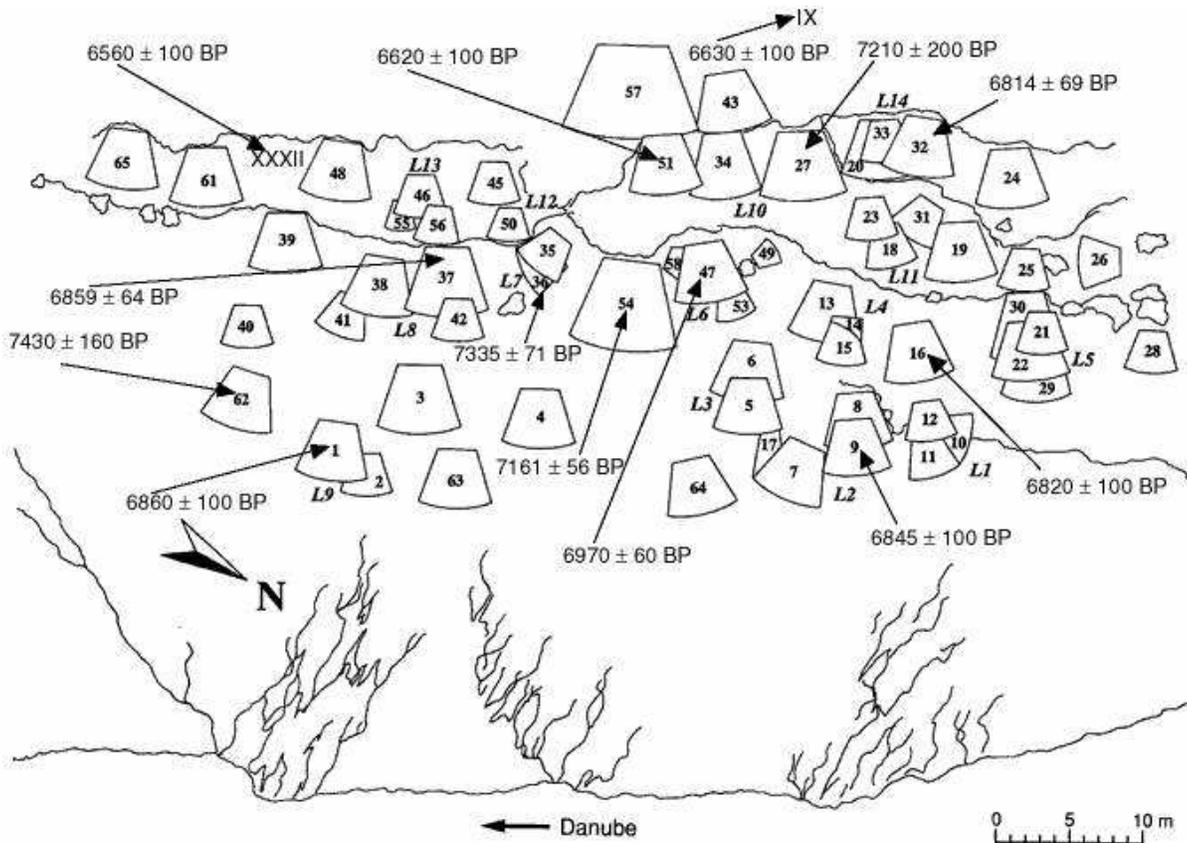
Archaeologist Dragoslav Srejovic, who first excavated the site, believed it to be a village. But the site has some major drawbacks. It is located on a shelf a few feet above the river, which at this location is a whirlpool (a "Vir"). The site is flooded twice a year.



[Image: Lepenski Vir exarnation site; after Wikipedia.]

There are about 50 or 60 grave platforms built over the span of 750 years. The floor plans are roughly trapezoidal, and covered with calcined limestone (plaster). The structures each include a centrally located rectangular hearth, and a circular stone pit (a stone with a circular depression), and an "altar" stone which is level with the floor. The plaster floor is only an inch thick at the edges, but as much as 8 inches near the hearth, and covers all the stones defining the hearth.

The structures are 12 to 27 feet (4 to 9 meters) wide at the front and have a depth of about 9 to 20 feet (3 to 7 meters) from the front. Only the largest of these, of which there are very few, would allow walking upright past the center which was occupied by the hearth and hollowed stone. There was little room in these structures because the sides were constructed as leaning roofs, as determined by the posts-holes found in the platform plaster. Archaeologists insist that these would accommodate five people easily, but later platforms are smaller, and none of the smaller structures would do so. It looks more like these were no bigger than what would be required to accommodate a body.



[Image: Lepenski Vir site diagram, with C-14 dates. After Radovanovic,]

I have seen book illustrations suggesting that the platforms were a village campsite (occupied for 750 years!), but most of the platforms are not large enough to accommodate even two crouching persons. It is also hard to imagine why a one-person hut would require a stone and hard plaster floor, and a central hearth which was certainly not used extensively over the hundreds of years of occupancy. The same illustration showed canoes pulled up at the adjacent beach of the Danube. There is no beach, the site is on a low cliff, and the river is all but unnavigable here because of the whirlpool.

The graves are oriented with the narrow (back) end toward the west and southwest, but a view of the west sky is everywhere restricted by high cliffs and mountains.

There are occasional skulls and bones under the stone slabs or in the ground adjacent to them. The platforms look more like exaration floors. The platforms are thought to have been covered with thatching. They were open at the wide end and toward the narrow end, and some have a standing stone carved in representation of a fish-headed woman, naked, with clawed hands opening her vulva. At times this is reduced to just the genitalia. The standing stones at times remain uncarved. The figurative stones (and the uncarved ones) are always off-center of the structure.

The imagery here is suspected to be modeled on what is seen in the sky at an earlier time -- the Opossum of the south, the far plasmoid of the Peratt Column after 10,900 BC. The two closer plasmoids probably could not be seen from ground level. Only in one late platform are two additional

fish faces added, in front of the hearth, for a total of three. The sculptures might also represent the Fat Lady in the north sky, certainly seen at earlier times, who is the model for the Venus Figurines, but I doubt that. The trapezoidal shape of the flat floor stones perhaps reflect the trapezoidal plan of many of the Nazca lines reported on by Peratt.

... Sheela Na Gig

The standing stones at the narrow end of the slabs at Lepenski Vir are the oldest stone sculptures in Europe (Göbekli Tepe in Anatolia is earlier), made by what would be postulated to be the "Original Europeans" -- preceding the "Old Europeans" identified by Marija Gimbutas and before the later Kurgan invaders (see a following chapter).

I would postulate that the farmers who invaded Europe after 5600 BC crowded the "Original Europeans" ever further westward, to end up in Western France, England, and Ireland. And, in fact, it is in Ireland, England, and Normandy that we again meet up with these images, known in Ireland as the "Sheela Na Gigs" -- carved stones set in church and monastery walls and looking almost identical to the carved stones at Lepenski Vir.



[Image: preserved Sheela Na Gig, Ireland. After historicimpressions.com]

They date from at least AD 1200, but are relocated from earlier sites. This is a continuity of images spanning over 12,000 years. The concept behind the depictions, however, has been totally lost. No one knows the purpose of the Sheela Na Gigs.

... Dilmun

The Sumerians held that the city of the Gods or the dead, Dilmun, was located in the south. (Later Babylonians held it to be an island in the north.) Dilmun is an island in the Persian Gulf, called "al-Bahrein," a name which translates as "two oceans," the meeting place of the salt sea and the sweetwater ocean of the sky.

Before 4077 BC Dilmun had probably been the island of the Gods (or the God) in the south, the ball plasmoids seen at the end of the Peratt column of remote antiquity, seen in the ocean of the Absu. Bahrein is a mountaintop rising out of the Persian Gulf. In remote antiquity a Tunnel was dug from the mainland under the ocean floor to supply fresh water to the island. It was an important place.

Ancient references to Dilmun also place it "in the east" or "where the Sun rises." Because Dilmun is identified as the land of the dead, it would be suggested that perhaps there is a very old association with the ball plasmoid at the end of the Peratt Column in the south. Then the "sun rise" would be the daily or nightly rising of the plasmoid out of the Indian ocean.

... the Fish-Man Oannes

In about 280 BC, Berossus, a priest of Babylon, brings to Greece the oldest authentic historical documents of Mesopotamia -- the *King List* and the myth of the Fish-Man Oannes, a God who preceded all the other Akkadian and Sumerian Gods. The *King List* as presented by Berossus was quoted by the Greeks of antiquity and remained the only version in use for the next 2200 years -- until the 19th century AD when cuneiform versions were found.

Oannes, related Berossus, had the face or head of a fish, and arose from the sea each day to teach mankind. This is an older mythology than the better-known tales of Marduk based on the Babylonian *Enuma Elish*, written after 1800 BC. Alfred de Grazia, in *Chaos and Creation* (1983), paraphrases Berossus from other sources:

"The Fish-Man, Oannes -- goes the legend -- came ashore among the first and savage people of Babylonia, and he taught them the human arts. He also told them the history of the world from its beginnings."

"There was a time in which there was nothing but darkness and an abyss of waters, wherein resided most hideous things...." (Another translation of the same passage says: "In the early days, before the Earth was yet made, a number of terrible beasts were the masters of the heavens.")

Interestingly, another detail is that the fish-head of Oannes was carried above his normal human head. The fish-head probably defines the middle plasmoid of the Peratt Column, where the lowest (nearest) is clearly drawn as a face in Australia and South America. At the southern latitude of Sumer the face on the plasmoid might well have been seen from under the closest rings of the Absu. The Oannes myth was Ubaid in its source, not Akkadian or Sumerian (the Ubaid culture occupied early Sumer in southern Mesopotamia). It remained in the background, for it found little duplication in other Eastern Mediterranean sources. The ocean from which Oannes rose daily is either the Persian Gulf or the Indian Ocean. It is surprising that the mythology from this era does not involve the stick-figure

"squatting man," perhaps because of the location of southern Sumer at about 30 degrees latitude, except perhaps as the "terrible beasts."

The Oannes fish-man or a fish-woman occurs repeatedly among other sources, most often as a water god or goddess. Philip Coppens writes the following: [note 14]

"The 'Acropolis of Athens' was in ancient times known as the Cecropia, in honour of the legendary serpent-man, Cecrops, the founder and first Athenian king. Cecrops means 'face with a tail', and though often said to have the bottom half of a serpent, some sources say it was a fish-tail -- thus bearing some resemblance to Oannes of Babylonian fame. Like Oannes, Cecrops was identified as a bringer of culture, teaching the Athenians marriage, reading and writing, and ceremonial burial."

-- [www.philipcoppens.com/athens_heights.html]

As detailed by Joan Connelly in *The Parthenon Enigma* (2014), there were three early kings of Athens, all with tails, and all with three daughters, some or all of which were sacrificed to support Athens in conflicts with other tribes. They were named Deucalion, Cecrops ("face with a tail"), and Erechtheus. The last has a temple built to him in about 450 BC at the Acropolis. His sacrificed daughter is likely the reason for building the Parthenon ("maidens"). [note 15]

... Mari the spinner

Besides the inhabitants of Western France and Ireland, the Basque of Northern Spain could be identified linguistically as "Original Europeans" (see a following chapter for the "Original Europeans"). The major deity of the Basque, to this day, is the Goddess "Mari," an old woman who spins. She does not weave, only spins out threads. Her husband is a snake. She is (among other things) known as the Goddess of the oven (or hearth). Like Oannes, she is associated with wild animals. This again looks like the plasmoids and the Peratt Column in the south.

... Neith of the arrows

The Egyptian Goddess Neith, although equated at later times with Isis, is of greater antiquity than Isis and is mostly associated with the western delta region, but recognized throughout Egypt. All of the first dynasty queens take her name. She is associated with weaving (rather than spinning, and wears a shuttle as a headdress at times), creation, and water. The North African Berber nomadic civilization would explain her genesis and attributes best as the Berber Goddess Ta-Nit. In Ghana her name among the Akan is Ngame, which means "shining one" or "brightness." The Akan believe that in the beginning a Mother Goddess, visible in the sky like the moon, gave birth to the universe. As with Neith, who is the mother of Ra, she too is the Mother of the Sun. Creation was started by shooting arrows infused with life across the universe.

Among the Egyptians, Neith was described as sending sparks into the waters of Nun to create life from the inertness of the primordial waters. Nun is in the north. She is described also as the Mother of the Sun God Ra -- Saturn as the Sun. Neith's symbol is two arrows crossed like the letter X, which is true of Ngame also. In early dynasty periods, Neith was referred to as "Opener of the Ways."

The reader will recognize the "shining" and "brightness" in the sky as the southern plasmoids. Similarly the arrows and the "ways" clearly are the streams of electrons. She thus was also associated with care of the dead. We can recognize the "ways" as the electron beams from the far south, along which the dead traveled.

It is amazing that this single Goddess can be recognized throughout all of North Africa. But as these people were all witness to the same signs in the sky, it is perhaps not so unusual.

... the magic mountain islands

In 219 BC Hsu Fu, with the blessing of the emperor of China, sets out with ships to discover, as his petition read:

"... the three magic mountain islands, Pheng Lai, Fang-Chang, and Ying-Chou, inhabited by immortals ... in the midst of the Eastern Sea.

Paraphrasing from the original Chinese source, the *Shih Chi (Records of the Grand Historian)* of circa 90 BC, a compilation of history from 2600 BC through 100 BC, Joseph Needham, in *Science and Civilization in China* (1979), writes:

"These three holy mountain isles were reported to be in the midst of Po-Hai [the near Pacific], not so distant from human habitations. ... Many immortals live there, and the drug which will prevent death is found there, but the difficulty is that ... before you have reached them ... these three holy mountain isles sink down below the water."

We know better. We know that the three islands sank below the waves on a daily basis. We know that from a perspective above the equator the islands floated in the celestial sea of the Absu, and as they sank below the waves, they in effect sank from sight below the horizon.

... the Kojiki

The first compilation of myths and history was made in Japan in AD 628 and published on imperial orders, and named the *Kojiki -- The Record of Ancient Matters*. Unlike the Chinese *Shih Chi*, this history starts much earlier. The opening lines, under the heading of "The Beginning of Heaven and Earth," identify the names of three Gods, and two additional deities born next from "a thing that sprouted up like unto a reed-shoot," at a time when the Earth "drifted about medusa-like."

"The names of the deities that were born in the Plain of High Heaven when the Heaven and Earth began were the deity 'Master of the August Center of Heaven,' next, the 'High August Producing Wondrous' deity, next, the 'Divine Producing Wondrous' deity."

"These three deities were all deities born alone, and hid their persons."

"The names of the deities that were born next from a thing that sprouted up like unto a reed-shoot when the earth, young and like unto floating oil, drifted about medusa-like, were the 'Pleasant Reed Shoot Prince Elder' deity, next the 'Heavenly Eternally Standing' deity. These two deities were likewise born alone, and hid their persons."

"The five deities in the above list are separate Heavenly deities."

-- *The Kojiki*, B.H. Chamberlain, tr., (1882)

The first three gods of the *Kojiki* have to be the three plasmoids mentioned in numerous other mythical histories, and identified as three in number by Peratt. The "next" two gods "sprouting unto a reed shoot" are likely the appearance of Saturn, the "Heavenly Eternally Standing" deity, and Uranus, the "Pleasant Reed Shoot Prince Elder" deity. The sequence suggests that Uranus appeared before Saturn clearly showed.

... Cerberus, the guard dog of Hades

Cerberus is the dog who guards the gates of Hades, letting the dead in, but not out. His name may have derived from the name of one of the dogs of Yama, and translates as "Spot." Yama is an early Vedic god of death. About the use of Cerberus in Greek literature of antiquity, Wikipedia writes:

"The depiction of Cerberus is relatively consistent between different works and authors, the common theme of the mane of serpents is kept across works, as is the serpent's tail. Most literary works of the era describe Cerberus as having three heads."-- Wikipedia

The reader will at this point recognize the three ball plasmoids as the three heads, the congestion of lines of electrons crossing over the plasmoids as a mane of snakes, and the extended lines pointing to Earth as the serpent tail.

Hades, of course, is where the dead go.

... the Phoenix bird on fire

Slightly less easy to recognize, but of a much wider geographical distribution, are the varied stories of the Phoenix bird, who rises up from the ashes of setting itself on fire at an interval of 300 to 500 years (500 or 540 years per de Santillana, from Chaeremon, AD 30 to AD 65). The mythology of the Phoenix occurs in Egypt and in the Eastern Mediterranean, in Arabia, Persia, India, and China (but not in lands below the equator). It is always a bird, at times a very large bird or a bird of prey, and generally with a long tail. It is colored cyan.

This suggests that the Phoenix, as the ball plasmoid, moved into position, that is, it lowered from the location of Earth (or likely, further north) to a position below the South Pole. The reverse of this might be the equivalent of setting itself on fire. On collapsing, which apparently happened periodically, the southern plasmoid would move north, past the Earth, and briefly engulfing the Earth in the process. The travel from the south and the travel to the north would be seen, for these entailed vast distances. The movement close to Earth and past Earth would not be seen since this happened likely at speed of 1000 miles per second (1600 km per sec). The Earth is 8000 miles (13,000 km) in diameter.

The *Popol Vuh* specifically notes that the three gods of the south visited the five gods of the north three times to undertake negotiations concerning creation. This would be the three collapses of the southern plasmoids.

In the Eastern Mediterranean the name "phoenix" is the color purple (as the Phoenicians were also associated with). Purple or violet is the color of the light of an electric arc.

There will be many other Gods and Goddesses of antiquity all identifiable as the ball plasmoids -- with snake tails, snakes for hair, and in families of three. Medusa the Gorgon is one of three sisters, has snakes for her hair, and could not be looked at -- not because the viewer would turn to stone, but because of the blinding brightness.

... the Pacific Islands

The date of 5000 BC given by Peratt, or even the range of "10,000 BC to 2,000 BC," contradicts what we think we know of the colonization of the islands of the Pacific. There is not a single sign of human occupation on any islands east of the Solomon Islands before 1200 BC. After 1200 BC, Fiji, Samoa, and Tonga are reached, but the Cook, Society, and Marquesas islands are not reached until AD 600. Hawaii is settled later and Easter Island not until AD 900. There are no signs of humans on any of the Central or Eastern Pacific islands except for one thing: the thousands of indelible petroglyphs dating from 12,000 years ago -- left behind by an earlier population which had been swept off the islands *en masse* in 3147 BC and again in 1492 BC. The petroglyphs appear by the thousands throughout the Pacific islands, including Hawaii and Easter Island. In later chapters I'll discuss the flood of 3147 BC and the compressive electric field impact of 1492 BC in the Central Pacific.

... Muspelheim from the *Younger Edda*

The *Younger Edda*, written in Iceland in about AD 1200, and passed on through the 15th century, in a number of copies, relates also the bright lights of the far south. The original text is probably Danish, and we know from Peratt that the plasmoids of the south were seen at a north latitude of 70 degrees in Norway, north of Iceland and well north of Denmark. Speaking of existences before the Earth was created, the *Edda* reads:

"Many ages before the earth was made, Niflheim had existed, in the midst of which was the well called Hvergelmer, whence flow the following streams..."

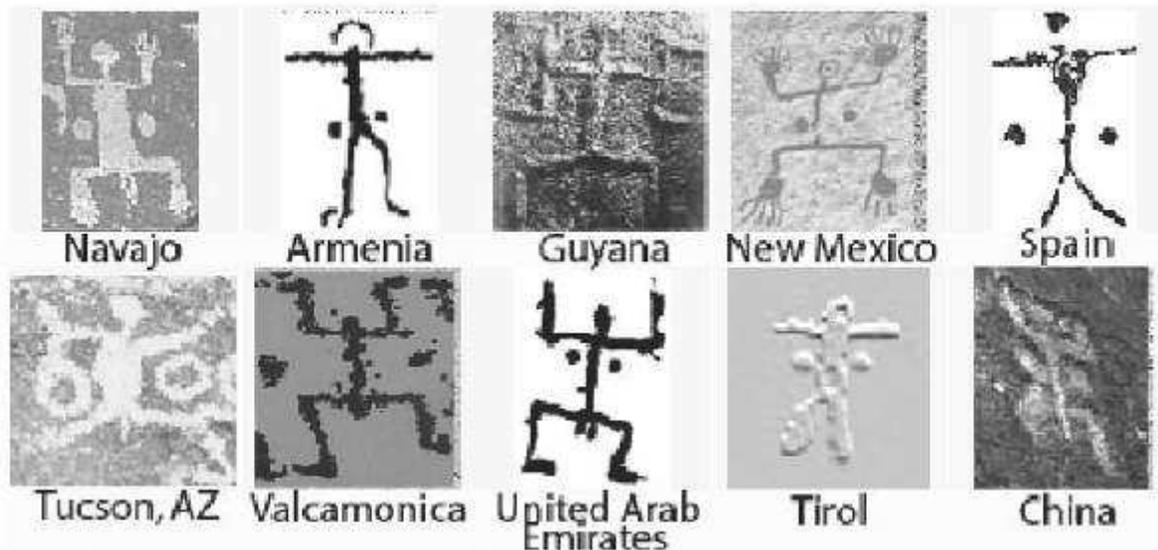
This is followed by a list of 12 names. The reader at this point will recognize that Niflheim, "Mist Home," as Wikipedia obligingly translates, is Saturn enshrouded yet in mists, and from it flow what looked like some 12 streams, headed south as the only direction away from north. These were probably 14 streams, and as such were the electron beams from Saturn headed south past the Earth and to the ball plasmoid below the South Pole. Only the inhabitants of the far north would have noticed that the "rivers" started from a location above the pole. That Niflheim was in the north, the remainder of the paragraph makes clear (not quoted here).

The *Edda* continues with a description of the southern ball plasmoid:

"Still there was before a world to the south which was called Muspelheim. It is light and hot, and so bright and dazzling that no stranger, who is not a native there, can stand it."

The *Edda* continues with a description of the course of the streams to the south, and how they frosted up and overlaid each other "clear into Ginungagap" -- where the last name translates as "the yawning abyss." To certify the identity of the Abyss with the Absu -- the equatorial bands -- the *Edda* continues:

"But the south part of Ginungagap was lighted by the glowing sparks that flew out of Muspelheim. ... And when the heated blasts from Muspelheim met the rime [of the rivers], so that it melted into drops, then, by the might of him who sent the heat, the drops quickened into life and took the likeness of a man, who got the name Ymer."



[Image: Petroglyphs of plasmoid streamers forming into the image of the "squatting man" giant; after Peratt.]

Ymer was the first giant. The *Edda* continues with the generation of additional giants, the creation of a celestial cow, which formed four milk streams, and much else, mixing events separated perhaps by hundreds or thousands of years into a single creation epic with many additional details, all before the creation of the Sun, the Moon, and the stars. Much of this can be located in time or associated visually with the expected looks of the skies after 10,900 BC, but that is not my purpose here.

... dates for the plasmoid

Dates from these sources, unfortunately, are almost entirely missing, and Peratt has yet to publish any estimates of dates. Only Book 11 of the *Chilam Balam* suggests a date of 8347 BC as a ending of the "first creation" -- where the "first creation" has to be recognized as the first blazing of the three ball plasmoids. This most likely started in 10,900 BC.

This measure is based also on the coincidental interruption of the count of years at 13 Baktuns in 3147 BC, when Mesoamerica claimed the end of a "second creation." Thirteen Baktuns before 3147 BC brings us to 8347 BC. Thus the first episode (10,900 minus 8347) lasted 2553 years.

The other significant indication, long overlooked, is the fact that any number of Maya stelae, which proudly display their important local event dates, start out by first introducing the "start of creation" with:

"13 Baktun, 0 Katun, 0 Tun, 0 Uinal, 0 Kin, 4-Ahau 8-Cumku, was (first) seen the image."

At times the reference is simply to "an event" or the fact that 13 Baktuns were completed. At times only the day names of "4-Ahau 8-Cumku" are used. Some stelae reference the setting in place of the three celestial hearthstones, an event which could also describe the aftereffect of the fall of the Absu in 2349 BC (end of the "third creation").

But a number of stelae spell out what the "image" was -- it was the "image of the turtle" which was first seen at the start of creation. I should point out also, that sculptures of turtles are frequently seen in the archaeological sites along the Pacific coast of Guatemala, many of which predate the first Olmec sites of Mexico. What these turtles symbolize has remained obscured to archaeologists.

The Maya conflated the end of "first creation" (8347 BC) with the end of the "second creation" (3147 BC), as is typical for a people who considered time -- or the effects of time -- as repeating. Under this condition the first appearance of the turtle is the first appearance of the southern plasmoid. We have nothing concrete to suggest the first appearance of the three plasmoids except two things: First, that directly after 10,900 BC Earth was in electrical contact with Saturn -- as shown by the destruction of North America. Second, that the Maya and others in Mesoamerica recognize the completion of event, not the start. Thus 8347 BC (13 Baktun before 3147 BC) was likely the completion of the first creation.

I think we can thus place the first showing of Peratt's southern plasmoid in 10,900 BC with some confidence. In the iconography of the Maya, the "turtle," which appeared in 10,900 BC, at the time of the (start of) "first creation," is often combined with the appearance of Jupiter ("Hun-Nal-Ye") as the "First Father" at the time of (end of) the "third creation" in 2349 BC. The "third creation" was probably the most important event of the past to be endlessly celebrated in Mesoamerica. It was understood that, just like the second and third southern plasmoids would seem to have appeared out of the carapace of the "first turtle" sometime after 10,900 BC, so the First Father was known to have risen out of a split turtle carapace in 2349 BC (representing the gap in the Absu at the time of the equinox), assisted by Hunahpu and Xbalanque (displaced from the era of the 7th century BC). This scene is repeatedly shown on bowls and vases.

As I will expand on in following chapters, in 4077 BC Saturn went nova and lit up to be the "sun" for the next thousand years. Before that time Saturn had already connected to Earth with streams of electrons -- rather than bypassing Earth.

... the End of the Peratt Column

After 4077 BC Earth would be (more or less) below the south pole of Saturn, and as Saturn went nova, a plasma column would start up, now in the north, with its top seen rotating around the North Pole. When Saturn went nova, the shroud of plasma in glow mode disappeared at the same time. For people of the northern hemisphere Saturn and its satellites would be plainly visible, and this certainly did not require a perspective high up a mountain cliff. Many of the earlier images might recur. The images, again as discontinuities in a plasma column, would mostly be the same. I suspect, however,

that this configuration remained consistently in place. It did not disappear periodically. The very obvious result was that they were not carved and painted as the Peratt Column in the south had been.

Although I suggested "a thousand years later" above, this is not at all certain. The standing stones at Carnac take a sudden and radical turn in the direction in which they point, from southwest to northwest, with the construction of two shorter causeways. This would have happened perhaps sometime after 4077 BC. The continuity of construction would make sense if there were also periods of time after 4077 BC when the blazing of Saturn was interrupted.

Endnotes

Note 1 --

Anthony Peratt, "Characteristics for the Occurrence of a High-Current, Z-Pinch Aurora as recorded in Antiquity," (Institute of Electrical and Electronics Engineers, *Transactions on Plasma Science*, 2003), and "Characteristics for the Occurrence of a High-Current Z-Pinch Aurora as Recorded in Antiquity Part II: Directionality and Source" (IEEE *Transactions on Plasma Science*, 2007).

The first paper matches some 84 categories of petroglyphs in form to known instabilities of laboratory produced plasma streams. The second paper records the universal southerly field of view for the petroglyphs and the minimum elevation required for observation.

What size were the ball plasmoids? The *Chilam Balam* notes that they (or it) measured "a handspan," which could represent the width of the first two plasmoids or the third and largest plasmoid. The first two plasmoids were widely suggested to be heads or faces; the third plasmoid was more likely held to be a headdress.

"Kin Pauhtun [Kan Pauhtun, the wind-god of the south] was their priest. He commanded the numerous army which guarded Ah Hulneb [the Archer] at Tantun in Cozumel, (also) Ah Yax-ac [first turtle], [a] chinab [a handspan measure], and Kinich Kakmo [fire macaw]."

The word "chinab" is capitalized in the translations of the *Chilam Balam* books done by Ralph Roys and Antonio Mediz Bolio, making it look like part of the previously identified entity. A handspan measures four or five degrees in the sky at an arm length. That's really big -- it is visually ten times the diameter of the Moon today.

The first two plasmoids are at 165,000 and 190,000 miles (265,000 and 300,000 km) from the South Pole. (By comparison, the Moon is located 250,000 miles away from Earth.) Multiplied by the arctangent of 5 degrees makes the second plasmoid twice as wide as the Earth. If the handspan applies to the third plasmoid located 435,000 miles (700,000 km) from Earth, it would represent an object more than four times the width of the Earth [**435000 * atan(5/deg) = 37864 miles**]. The Earth is 8000 miles wide.

[return to text]

Note 2 --

The "first creation" can be distinguished from the "second creation" ending in 3147 BC and from the "third creation" ending in 2349 BC. This last event is the Christian "flood of Noah." The information of when the turtle first showed or when the three stones were placed would have been from of the record of remote antiquity, from Olmec sources, since the Maya themselves were mostly invisible before about 500 BC.

[return to text]

Note 3 --

In a presentation co-authored between A. Peratt, M.A. van der Sluijs, and D.A. Scott, and presented at the *American Physical Society*, April 16, 2005, there is an additional clue that this is not an aurora, but something immensely larger. The talk (and paper) is titled "Evidence of an Influx of Interstellar Plasma from Archaic Z-Pinch Recordings." The use of the word "interstellar" in the title takes it beyond any effect generated by the Sun.

However, in a publication co-authored with W. F. Yao, "Evidence for an intense solar outburst in prehistory," in *Physica Scripta* (2008), Peratt and Yao claim petroglyphs in Venezuela as representing "*mankind's visual observations of ancient aurora as might be produced if the solar wind had increased at times between one and two orders of magnitude, millennia ago,*" after a suggestion by T. Gold in 1962.

Although hinting that this might represent a coronal mass ejection 10 to 100 times as strong as has ever been experienced in recent times, neither the missing evidence nor the logic stand up to such a peculiar and long-lasting event. The use of the simile "as might be produced if" cannot be neglected. Yet by the time the authors reach the "conclusion" of this paper, the "coronal mass ejection" is held as fact.

Peratt and Yao also discuss the Nazca lines. Like Ley Lines, the Nazca lines (discussed in the text) were overdrawn for thousands of years after they no longer showed in the sky, and today are aligned to all points of the compass.

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Note 4 --

In "Evidence for an intense solar outburst in prehistory," in *Physica Scripta* (2008), Peratt and Yao also describe the phenomenon as, "*an intense Z-pinch whose relativistic electrons were directed towards Antarctica and hypervelocity protons [traveling] towards the Arctic.*" In both cases these were directed from the space away from Earth.

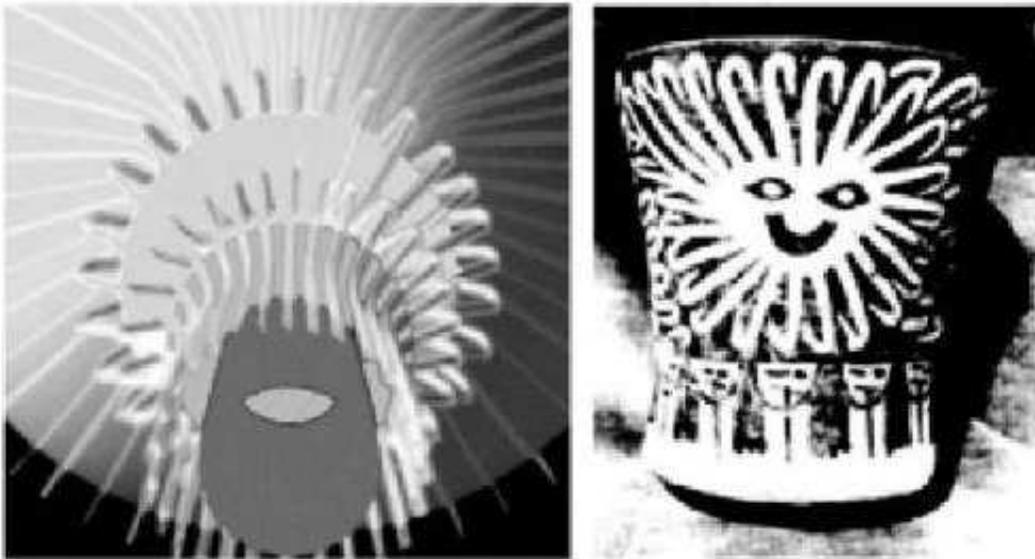
Recognize that the direction of the electrons, "directed towards Antarctica," (that is, north bound from the ball plasmoids) and protons, "towards the Arctic" (that is, south bound from Saturn), would be correct if Saturn came in from the far reaches of outer space at a coulomb charge much more positive with respect to the Sun's electric field.

[return to text]

Note 5 --

Typically a "face" is found on decorated objects south of the equator, like the mug below. They are distinguished from other paraphernalia by the snake hair.

North of the equator the details of the plasmoid would have been obscured by the Earth's equatorial rings. The Olmecs, or their predecessors, would report on different images -- a turtle, an opossum, and three stones on fire.



[Image: Plasmoid face and engraved cup from Peru; after Peratt and Yao.]

[return to text]

Note 6 --

The wording is not completely clear. I presume the references to 56 and 28 Birkeland currents relates to what existed in space, below the South Pole of Earth (up in the sky), and the reference to four streams relates to what was seen overhead at any location on Earth. This is congruent with the four stripes of the opossum, and also with the construction of the causeways in Carnac, which number 10 to 13 parallel rows, but start at four rows in the northeast.

Additionally I assume that "the filaments flow over and past the rotating Earth" does not mean that the Earth rotated within the filaments, but that both rotated together. This seems to imply that the filaments away from the Earth (below the South Pole or above the North Pole) also rotated with the Earth's magnetic field lines. But this might not be true.

The breakup of any plasma stream of considerable magnitude into 56 or 28 bundles is an inherent feature of plasma. It can be seen in lab experiments as well as at the stellar level. (See, for example, images of a nova event of 1987, listed as SN1987A, which by 2003 clearly shows a ring of 28 bright spots -- where the telescopic image is aimed directly into the flow of plasma exiting the star.)

[return to text]

Note 7 --

The red background is from excited low-level Oxygen molecules at altitudes in excess of 300 miles (500 km) above the Earth.

[return to text]

Note 8 --

The Nazca lines, and other sets like this in North America, England, and China, have been augmented with additional lines and figures into historical times. It is obvious that the original meaning of the lines was lost over the last 10,000 years. But everywhere they are still associated with the dead.

[return to text]

Note 9 --

There is a similar mention about measuring the land in Book 11 of the *Chilam Balam*. Book 11 details the world before the creation of God the Father, and ends with a paragraph which clearly describes the creation event of 4077 BC, Saturn going nova. The mention of the White Beast, rendered totally obscure through an effort to Christianize the original text, reads as follows (from Roys):

"Bolay [beast] was the name of the serpent of the second [other] heaven. He was in the dust at the feet of [that is, below] Sustinal Gracia [sustinal grace, Saturn in the north], as he was called. Then Lonmias was formed. The sharp stone was his stone within the night. Zihontun was his stone, when these stones were fixed in their places."

"Three times they were set at the foot of Sustinal Gracia. These stones were born, they were beneath the one stone, the mighty pointed stone [Saturn], the stone column, the mighty pointed clashing stone. They were manifested [shown or seen] all over the world (by) God the Father, the first ruler."

-- Roys (1933)

The count of stones "below" Saturn, that is, at the other end of the sky, are three: Bolay, Lonmias, Zihontun. They were set "three times."

Bolio's translation abbreviates the sense of "three times" with:

"... the three Stones that were to be seated at the feet of the Sustinal Grace. The stones that were born were beneath the First Stone. And they were equal sisters."

-- Bolio (1930)

"Bolay" is a Mayan word meaning "beast," reminiscent of the "White Beast" -- Opossum. Bolay is identified as a serpent in Roy's text.

[return to text]

Note 10 --

The occurrences of "fractal, dendritic structure(s)" in compressed streams of excited electrons is mentioned by Peratt, attributed to A. B. Kukushkin and V. A. Rantsev-Kartinov, in "Self-similarity of plasma networking in a broad range of length scales: From laboratory to cosmic plasmas," in *Review of Scientific Instruments* (1999). The patterns are identified as "heteromacs." Peratt notes that "heteromacs can include filamentary, cellular, and bubble-like clusters." These would certainly qualify as looking like people and animals moving toward the grave mound in the far south.

See also [www.pauldevereux.co.uk/] by Paul Devereux on Ley Lines.

[return to text]

Note 11 --

That would make the bend in the column appear above the south Pacific, and somewhat west of South America. The oldest giant statues of Easter Island (west of South America at 110 degrees longitude), all placed in a line just south of the Rano Raraku quarry, face to within 20 degrees of south.

[return to text]

Note 12 --

Graham Hancock, in *Underworld* (2002), attributes the flooding of the coastal plain of India to glacial meltwaters after about 10,000 BC. This seems far too early for hewn stone structures and walls. I would suggest the flood of 3147 BC.

[return to text]

Note 13 --

I do not think Venus made an appearance before 4077 BC. But both in the *Popol Vuh* and in depicted mythological subjects, the Maya, because of their well-established concepts of a repeating cycle of time, tended to lump together events from distinct eras. It is more likely that the planet identified as "Sovereign Plumed Serpent" is Mercury. Both would have looked the same with their comas, except for the magnetic field of Mercury which shaped the incoming plasma stream from Saturn. The retelling of creation was from graphical codexes, as the authors make clear. Because of these records the Maya and their predecessors seldom made mistakes in the recounting of ancient history.

[return to text]

Note 14--

From Wikipedia, as a single example among hundreds:

"In Irish mythology, Danu ... is the mother goddess of the Tuatha de Danann ('The people of the goddess Danu')."

"The [name] is of Proto-Indo-European age, and seems to have denoted a water goddess in origin. A goddess Da-nu is attested in the Rigveda, and also the river names Danube (Latin: Danuvius), Dniestr, Dniepr and Don derive from the name."

"The Rigvedic Danu was the mother of a race of Asuras called the Danavas. A shortened form of the name appears to have been Da-. This form survives in Greek as Damater (Demeter, "mother Da"), in origin also a water goddess. The Proto-Indo-European da-nu probably meant 'fluvial water, running water'"

Interestingly four adjacent north-south rivers, flowing into the Black Sea, are each named after Danu, as if representing the four electron beams.

[return to text]

Note 15--

There was no flood of Deucalion, only rain as confirmed by most legends. That matches the conditions reported both in the *Popol Vuh* and by archaeologists for the period directly after the compressive slam at Hudson Bay in 10,900 BC -- the start of the Younger Dryas cold snap.

Connelly dates the prehistoric events to 1200 BC, which is the establishment estimate for the fall of the Mycenaean Greek culture and the start of 700 years of Greek "Dark Ages." But the sacrifice of Erechtheus's daughter (or daughters) dates not to 1200 BC, but to the time of the last collapse of the three southern plasmoids in 8347 BC, and thus some 8000 years before the building of the Erechtheion and the Parthenon.

[return to text]

*Calculations are in Unix bc notation, where ^ denotes exponentiation; the functions a(rctangent), s(ine), and c(osine) use radians; angle conversions to radians or degrees by the divisors rad=.0174 and deg=57.2958; other functions are shown as f(); tan()=s()/c()
units: million == 1,000,000; billion == 1,000,000,000;
AU == 93,000,000 miles.*



URL of this page: <http://saturniancosmology.org/peratt.php>

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