

Paper 78 — The Violet Race After the Days of Adam

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Sources for Paper 78

- (1) Harold **Peake** and Herbert John **Fleure**, *The Corridors of Time III: Peasants & Potters* (New Haven, Yale University Press, 1927)
- (2) Harold **Peake** and Herbert John **Fleure**, *The Corridors of Time II: Hunters and Artists* (New Haven, Yale University Press, 1927)
- (3) G. F. **Scott Elliot**, M.A., B.Sc., *Prehistoric Man and His Story* (London: Seeley, Service & Co. Limited, 1915)
- (4) Harold **Peake** and Herbert John **Fleure**, *The Corridors of Time IV: Priests & Kings* (New Haven, Yale University Press, 1927)
- (5) Harold **Peake** and Herbert John **Fleure**, *The Corridors of Time V: The Steppe & the Sown* (New Haven, Yale University Press, 1928)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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PAPER 78 — THE VIOLET RACE AFTER THE DAYS OF ADAM

78:0.1 The second Eden was the cradle of civilization for almost thirty thousand years. Here in Mesopotamia the Adamic peoples held forth, sending out their progeny to the ends of the earth, and latterly, as amalgamated with the Nodite and Sangik tribes, were known as the Andites. From this region went those men and women who initiated the doings of historic times, and who have so enormously accelerated cultural progress on Urantia.

78:0.2 This paper depicts the planetary history of the violet race, beginning soon after the default of Adam, about 35,000 B.C., and extending down through its amalgamation with the Nodite and Sangik races, about 15,000 B.C., to form the Andite peoples and on to its final disappearance from the Mesopotamian homelands, about 2000 B.C.

1. RACIAL AND CULTURAL DISTRIBUTION

78:1.1 Although the minds and morals of the races were at a low level at the time of Adam's arrival, physical evolution had gone on quite unaffected by the exigencies of the Caligastia rebellion. Adam's contribution to the biologic status of the races, notwithstanding the partial failure of the undertaking, enormously upstepped the people of Urantia.

78:1.2 Adam and Eve also contributed much that was of value to the social, moral, and intellectual progress of mankind; civilization was immensely quickened by the presence of their offspring. But thirty-five thousand years ago the world at large possessed little culture. Certain centers of civilization existed here and there, but most of Urantia languished in savagery. Racial and cultural distribution was as follows:¹

78:1.3 1. *The violet race—Adamites and Adamsonites.* The chief center of Adamite culture was in the second garden, located in the triangle of the Tigris and Euphrates rivers; this was indeed the cradle of Occidental and Indian civilizations. The secondary or northern center of the violet race was the Adamsonite headquarters, situated east of the southern shore of the Caspian Sea near the Kopet mountains. From these two centers there went forth to the surrounding lands the culture and life plasm which so immediately quickened all the races.

78:1.4 2. *Pre-Sumerians and other Nodites.* There were also present in Mesopotamia, near the mouth of the rivers, remnants of the ancient culture of the days of Dalamatia. With the passing millenniums, this group became thoroughly admixed with the Adamites to the north, but they never entirely lost their Nodite traditions. Various other Nodite groups that had settled in the Levant were, in general, absorbed by the later expanding violet race.

78:1.5 3. The *Andonites* maintained five or six fairly representative settlements to the north and east of the Adamson headquarters. They were also scattered throughout Turkestan, while isolated islands of them persisted throughout Eurasia, especially in mountainous regions. These aborigines still held the northlands of the Eurasian continent, together with Iceland and Greenland, but they had long since been driven from the plains of Europe by the blue man and from the river valleys of farther Asia by the expanding yellow race.

78:1.6 4. The *red man* occupied the Americas, having been driven out of Asia over fifty thousand years before the arrival of Adam.

78:1.7 5. *The yellow race.* The Chinese peoples were well established in control of eastern Asia. Their most advanced settlements were situated to the northwest of modern China in regions bordering on Tibet.

78:1.8 6. *The blue race.* The blue men were scattered all over Europe, but their better centers of culture were situated in the then fertile valleys of the Mediterranean basin and in northwestern Europe. Neanderthal absorption had greatly retarded the culture of the blue man, but he was otherwise the most aggressive, adventurous, and exploratory of all the evolutionary peoples of Eurasia.

78:1.9 7. *Pre-Dravidian India.* The complex mixture of races in India—embracing every race on earth, but especially the green, orange, and black—maintained a culture slightly above that of the outlying regions.

78:1.10 8. *The Sahara civilization.* The superior elements of the indigo race had their most progressive settlements in what is now the great Sahara desert. This indigo-black group carried extensive strains of the submerged orange and green races.

78:1.11 9. *The Mediterranean basin.* The most highly blended race outside of India occupied what is now the Mediterranean basin. Here blue men from the north and Saharans from the south met and mingled with Nodites and Adamites from the east.

78:1.12 This was the picture of the world prior to the beginnings of the great expansions of the violet race, about twenty-five thousand years ago. The hope of future civilization lay in the second garden between the rivers of Mesopotamia. Here in southwestern Asia there existed the potential of a great civilization, the possibility of the spread to the world of the ideas and ideals which had been salvaged from the days of Dalamatia and the times of Eden.

78:1.13 Adam and Eve had left behind a limited but potent progeny, and the celestial observers on Urantia waited anxiously to find out how these descendants of the erring Material Son and Daughter would acquit themselves.

2. THE ADAMITES IN THE SECOND GARDEN

78:2.1 For thousands of years the sons of Adam labored along the rivers of Mesopotamia, working out their irrigation and flood-control problems to the south, perfecting their defenses to the north, and attempting to preserve their traditions of the glory of the first Eden.

78:2.2 The heroism displayed in the leadership of the second garden constitutes one of the amazing and inspiring epics of Urantia's history. These splendid souls never wholly lost sight of the purpose of the Adamic mission, and therefore did they valiantly fight off the influences of the surrounding and inferior tribes while they willingly sent forth their choicest sons and daughters in a steady stream as emissaries to the races of earth. Sometimes this expansion was depleting to the home culture, but always these superior peoples would rehabilitate themselves.

78:2.3 The civilization, society, and cultural status of the Adamites were far above the general level of the evolutionary races of Urantia. Only among the old settlements of Van and Amadon and the Adamsonites was there a civilization in any way comparable. But the civilization of the second Eden was an artificial structure—*it had not been evolved*—and was therefore doomed to deteriorate until it reached a natural evolutionary level.

78:2.4 Adam left a great intellectual and spiritual culture behind him, but it was not advanced in mechanical appliances since every civilization is limited by available natural resources, inherent genius, and sufficient leisure to insure inventive fruition. The civilization of the violet race was predicated on the presence of Adam and on the traditions of the first Eden. After Adam's death and as these traditions grew dim through the passing millenniums, the cultural level of the Adamites steadily deteriorated until it reached a state of reciprocal balance with the status of the surrounding peoples and the naturally evolving cultural capacities of the violet race.

78:2.5 But the Adamites were a real nation around 19,000 B.C., numbering four and a half million, and already they had poured forth millions of their progeny into the surrounding peoples.

3. EARLY EXPANSIONS OF THE ADAMITES

78:3.1 The violet race retained the Edenic traditions of peacefulness for many millenniums, which explains their long delay in making territorial conquests. When they suffered from population pressure, instead of making war to secure more territory, they sent forth their excess inhabitants as teachers to the other races. The cultural effect of these earlier migrations was not enduring, but the absorption of the Adamite teachers, traders, and explorers was biologically invigorating to the surrounding peoples.

78:3.2 Some of the Adamites early journeyed westward to the valley of the Nile; others penetrated eastward into Asia, but these were a minority. The mass movement of the later days was extensively northward and thence westward. It was, in the main, a gradual but unremitting northward push, the greater number making their way north and then circling westward around the Caspian Sea into Europe.

78:3.3 About twenty-five thousand years ago many of the purer elements of the Adamites were well on their northern trek. And as they penetrated northward, they became less and less Adamic until, by the times of their occupation of Turkestan, they had become thoroughly admixed with the other races, particularly the Nodites. Very few of the pure-line violet peoples ever penetrated far into Europe or Asia.

78:3.4 From about 30,000 to 10,000 B.C. epoch-making racial mixtures were taking place throughout southwestern Asia.

[*Compare:* The first group, long-headed dark people of medium stature, must have coalesced with the more robust inhabitants of the Russian and Turkestan steppes and loess. This combination we have termed the Northern Steppe-folk, and we have suggested that they were the ancestors of those types now known as Nordic, and that they evolved a speech which was ancestral to that group of languages known as Aryan or Indo-European (P&F3 139).]

The highland inhabitants of Turkestan were a virile and vigorous people.

To the northwest of India much of the culture of the days of Van persisted. Still to the north of these settlements the best of the early Andonites had been preserved.

And both of these superior races of culture and character were absorbed by the northward-moving Adamites.

[Thus we get, not only cross fertilization of culture and exchanges of traditions, but development of new ideas in many directions (P&F2 93).]

This amalgamation led to the adoption of many new ideas;

it facilitated the progress of civilization and greatly advanced all phases of art, science, and social culture.

78:3.5 As the period of the early Adamic migrations ended, about 15,000 B.C., there were already more descendants of Adam in Europe and central Asia than anywhere else in the world, even than in Mesopotamia. The European blue races had been largely infiltrated. The lands now called Russia and Turkestan were occupied throughout their southern stretches by a great reservoir of the Adamites mixed with Nodites, Andonites, and red and yellow Sangiks. Southern Europe and the Mediterranean fringe were occupied by a mixed race of Andonite and Sangik peoples—orange, green, and indigo—with a sprinkling of the Adamite stock. Asia Minor and the central-eastern European lands were held by tribes that were predominantly Andonite.

78:3.6 A blended colored race, about this time greatly reinforced by arrivals from Mesopotamia, held forth in Egypt and prepared to take over the disappearing culture of the Euphrates valley. The black peoples were moving farther south in Africa and, like the red race, were virtually isolated.

78:3.7 The Saharan civilization had been disrupted by drought and that of the Mediterranean basin by flood. The blue races had, as yet, failed to develop an advanced culture. The Andonites were still scattered over the Arctic and central Asian regions. The green and orange races had been exterminated as such. The indigo race was moving south in Africa, there to begin its slow but long-continued racial deterioration.

78:3.8 The peoples of India lay stagnant, with a civilization that was unprogressing; the yellow man was consolidating his holdings in central Asia; the brown man had not yet begun his civilization on the near-by islands of the Pacific.

78:3.9 These racial distributions, associated with extensive climatic changes, set the world stage for the inauguration of the Andite era of Urantia civilization. These early migrations extended over a period of ten thousand years, from 25,000 to 15,000 B.C. The later or Andite migrations extended from about 15,000 to 6000 B.C.

78:3.10 It took so long for the earlier waves of Adamites to pass over Eurasia that their culture was largely lost in transit. Only the later Andites moved with sufficient speed to retain the Edenic culture at any great distance from Mesopotamia.

4. THE ANDITES

78:4.1 The Andite races were the primary blends of the pure-line violet race and the Nodites plus the evolutionary peoples. In general, Andites should be thought of as having a far greater percentage of Adamic blood than the modern races. In the main, the term Andite is used to designate those peoples whose racial inheritance was from one-eighth to one-sixth violet. Modern Urantians, even the northern white races, contain much less than this percentage of the blood of Adam.

78:4.2 The earliest Andite peoples took origin in the regions adjacent to Mesopotamia more than twenty-five thousand years ago and consisted of a blend of the Adamites and Nodites. The second garden was surrounded by concentric circles of diminishing violet blood, and it was on the periphery of this racial melting pot that the Andite race was born. Later on, when the migrating Adamites and Nodites entered the then fertile regions of Turkestan, they soon blended with the superior inhabitants, and the resultant race mixture extended the Andite type northward.

78:4.3 The Andites were the best all-round human stock to appear on Urantia since the days of the pure-line violet peoples. They embraced most of the highest types of the surviving remnants of the Adamite and Nodite races and, later, some of the best strains of the yellow, blue, and green men.

78:4.4 These early Andites were not Aryan; they were pre-Aryan. They were not white; they were pre-white. They were neither an Occidental nor an Oriental people. But it is Andite inheritance that gives to the polyglot mixture of the so-called white races that generalized homogeneity which has been called Caucasoid.

78:4.5 The purer strains of the violet race had retained the Adamic tradition of peace-seeking, which explains why the earlier race movements had been more in the nature of peaceful migrations. But as the Adamites united with the Nodite stocks, who were by this time a belligerent race, their Andite descendants became, for their day and age, the most skillful and sagacious militarists ever to live on Urantia. Thenceforth the movements of the Mesopotamians grew increasingly military in character and became more akin to actual conquests.

78:4.6 These Andites were adventurous; they had roving dispositions. An increase of either Sangik or Andonite stock tended to stabilize them. But even so, their later descendants never stopped until they had circumnavigated the globe and discovered the last remote continent.

5. THE ANDITE MIGRATIONS

78:5.1 For twenty thousand years the culture of the second garden persisted, but it experienced a steady decline until about 15,000 B.C., when the regeneration of the Sethite priesthood and the leadership of Amosad inaugurated a brilliant era. The massive waves of civilization which later spread over Eurasia immediately followed the great renaissance of the Garden consequent upon the extensive union of the Adamites with the surrounding mixed Nodites to form the Andites.

78:5.2 These Andites inaugurated new advances throughout Eurasia and North Africa. From Mesopotamia through Sinkiang the Andite culture was dominant, and the steady migration toward Europe was continuously offset by new arrivals from Mesopotamia. But it is hardly correct to speak of the Andites as a race in Mesopotamia proper until near the beginning of the terminal migrations of the mixed descendants of Adam. By this time even the races in the second garden had become so blended that they could no longer be considered Adamites.

78:5.3 The civilization of Turkestan was constantly being revived and refreshed by the newcomers from Mesopotamia, especially by the later Andite cavalrymen.

IX: PEOPLES, NATIONS, AND LANGUAGES (Peake & Fleure3 119)

From similarities of words in various languages it is argued that the people who are presumed to have spoken the **mother tongue** of the whole group knew the horse, cow, sheep, pig, and dog, and were accustomed to wheat and barley and to their cultivation ... The horse suggests that their original homeland lay in some part of the Northern Steppe-lands, and this suggestion is supported by detailed comparative study of the languages of Europe and of some in Asia....

The people who originally spoke the language have been called **Aryan**, but that term should have been applied rather to the Asiatic section of this language group....

We feel that it is useful at present to think of the ancestral language of the Indo-European family as having been spoken by a people, whom we may call 'Wiros', in the steppe, somewhere between Hungary and **Turkestan** (P&F3 134-36).

The so-called **Aryan mother tongue** was in process of formation in the highlands of **Turkestan**;

it was a blend of the Andonic dialect of that region with the language of the Adamsonites and later Andites.

Many modern languages are derived from this early speech of these central Asian tribes who conquered Europe, India, and the upper stretches of the Mesopotamian plains. This ancient language gave the Occidental tongues all of that similarity which is called Aryan.

78:5.4 By 12,000 B.C. three quarters of the Andite stock of the world was resident in northern and eastern Europe, and when the later and final exodus from Mesopotamia took place, sixty-five per cent of these last waves of emigration entered Europe.

78:5.5 The Andites not only migrated to Europe but to northern China and India, while many groups penetrated to the ends of the earth as missionaries, teachers, and traders. They contributed considerably to the northern groups of the Saharan Sangik peoples. But only a few teachers and traders ever penetrated farther south in Africa than the headwaters of the Nile. Later on, mixed Andites and Egyptians followed down both the east and west coasts of Africa well below the equator, but they did not reach Madagascar.

78:5.6 These Andites were the so-called Dravidian and later Aryan conquerors of India; and their presence in central Asia greatly upstepped the ancestors of the Turanians. Many of this race journeyed to China by way of both Sinkiang and Tibet and added desirable qualities to the later Chinese stocks. From time to time small groups made their way into Japan, Formosa, the East Indies, and southern China, though very few entered southern China by the coastal route.

XVII: THE AMERICAN PUZZLE (Elliot 255)

About 1000 B.C., a **small fleet of boats** containing fugitives [of the Neolithic Mediterranean race] arrived on the shore of **South America**, perhaps near Tumbes [Peru]. These were almost the sole survivors of the original dolmen builders of **Japan**. In that country they had settled on the best lands, dispossessing the original Ainu and cultivating the ground by their usual methods of irrigation—that is, by intensive and petite culture. They were in the Copper period, with an advanced astrology, and worshipped the sun, moon and stars (SE 268).²

[contd] They were unwarlike and peaceful, whereas the first Japanese may have been not very unlike the average Mongol or Turk invader, who destroyed all the great civilizations of Mesopotamia. But those fugitives who reached Peru gradually established an **easy** sort of control over the mere savages whom they met with....

... In America there were undoubtedly conquered once by the original **Incas**, who may have been a strong and savage tribe, not unlike the Araucanian of history (SE 268, 270).

78:5.7 One hundred and thirty-two of this race, embarking in a **fleet of small boats** from **Japan**, eventually reached **South America**

and by intermarriage with the natives of the Andes established the ancestry of the later rulers of the **Incas**.

They crossed the Pacific by **easy** stages, tarrying on the many islands they found along the way.

The islands of the Polynesian group were both more numerous and larger than now,

[The only memorials of the Neolithic Mediterranean race in Western Europe are the stone monuments themselves and their descendants, very seldom unmixed with their conquerors, and who still exist among us. If this happened in Europe, we would only expect to find in Asia the stone monuments and occasional traces of Caucasian blood amongst the invaders. There is, as a matter of fact, a nearly continuous chain of megalithic stone monuments from India to Japan, and as far as Easter Island. The Caucasian strain does exist in the Polynesians; indeed, Sergi (in *L'Uomo*) describes the Polynesian as "*Not-anthropus euraffricanus polynesianus*" (SE 253).]

and these Andite sailors, together with some who followed them, biologically modified the native groups in transit.

Many flourishing centers of civilization grew up on these now submerged lands as a result of Andite penetration. Easter Island was long a religious and administrative center of one of these lost groups.

But of the Andites who navigated the Pacific of long ago none but the one hundred and thirty-two ever reached the mainland of the Americas.

78:5.8 The migratory conquests of the Andites continued on down to their final dispersions, from 8000 to 6000 B.C. As they poured out of Mesopotamia, they continuously depleted the biologic reserves of their homelands while markedly strengthening the surrounding peoples. And to every nation to which they journeyed, they contributed humor, art, adventure, music, and manufacture. They were skillful domesticators of animals and expert agriculturists. For the time being, at least, their presence usually improved the religious beliefs and moral practices of the older races. And so the culture of Mesopotamia quietly spread out over Europe, India, China, northern Africa, and the Pacific Islands.

6. THE LAST ANDITE DISPERSIONS

78:6.1 The last three waves of Andites poured out of Mesopotamia between 8000 and 6000 B.C. These three great waves of culture were forced out of Mesopotamia by the pressure of the hill tribes to the east and the harassment of the plainsmen of the west. The inhabitants of the Euphrates valley and adjacent territory went forth in their final exodus in several directions:

78:6.2 Sixty-five per cent entered Europe by the Caspian Sea route to conquer and amalgamate with the newly appearing white races—the blend of the blue men and the earlier Andites.

78:6.3 Ten per cent, including a large group of the Sethite priests, moved eastward through the Elamite highlands to the Iranian plateau and Turkestan. Many of their descendants were later driven into India with their Aryan brethren from the regions to the north.

78:6.4 Ten per cent of the Mesopotamians turned eastward in their northern trek, entering Sinkiang, where they blended with the Andite-yellow inhabitants. The majority of the able offspring of this racial union later entered China and contributed much to the immediate improvement of the northern division of the yellow race.

78:6.5 Ten per cent of these fleeing Andites made their way across Arabia and entered Egypt.

78:6.6 Five per cent of the Andites, the very superior culture of the coastal district about the mouths of the Tigris and Euphrates who had kept themselves free from intermarriage with the inferior neighboring tribesmen, refused to leave their homes. This group represented the survival of many superior Nodite and Adamite strains.

78:6.7 The Andites had almost entirely evacuated this region by 6000 B.C., though their descendants, largely mixed with the surrounding Sangik races and the Andonites of Asia Minor, were there to give battle to the northern and eastern invaders at a much later date.

78:6.8 The cultural age of the second garden was terminated by the increasing infiltration of the surrounding inferior stocks. Civilization moved westward to the Nile and the Mediterranean islands, where it continued to thrive and advance long after its fountainhead in Mesopotamia had deteriorated. And this unchecked influx of inferior peoples prepared the way for the later conquest of all Mesopotamia by the northern barbarians who drove out the residual strains of ability. Even in later years the cultured residue still resented the presence of these ignorant and uncouth invaders.

7. THE FLOODS IN MESOPOTAMIA

78:7.1 The river dwellers were accustomed to rivers overflowing their banks at certain seasons; these periodic floods were annual events in their lives. But new perils threatened the valley of Mesopotamia as a result of progressive geologic changes to the north.

78:7.2 For thousands of years after the submergence of the first Eden the mountains about the eastern coast of the Mediterranean and those to the northwest and northeast of Mesopotamia continued to rise.

II: THE FERTILE CRESCENT AND THE NILE (Peake & Fleure³ 14)

We have seen that about 4500 B.C. there was an elevation of the land and an increase of the cold, especially in the mountain regions; this has already been discussed as the Gschnitz stage.

The effect of this in the Armenian mountains would be a lowering of the snow-line in the winter,

and a consequent increase in the volume of the rivers that drain the area during the periods of the melting snow. The Tigris and the Euphrates ... would enter the Mesopotamian plain in the spring with much greater force than before or than at the present day; their floods would be of unprecedented size, and we may well believe that many of the riverside settlements were swept away by the hurrying waters and their inhabitants destroyed (P&F3 19).

This elevation of the highlands was greatly accelerated about 5000 B.C.,

and this, together with greatly increased snowfall on the northern mountains,

caused unprecedented floods each spring throughout the Euphrates valley.

These spring floods grew increasingly worse so that eventually the inhabitants of the river regions were driven to the eastern highlands. For almost a thousand years scores of cities were practically deserted because of these extensive deluges.

78:7.3 Almost five thousand years later, as the Hebrew priests in Babylonian captivity sought to trace the Jewish people back to Adam, they found great difficulty in piecing the story together; and it occurred to one of them to abandon the effort, to let the whole world drown in its wickedness at the time of Noah's flood, and thus to be in a better position to

[See Genesis 11:10-26.]

trace Abraham right back to one of the three surviving sons of Noah.

78:7.4 The traditions of a time when water covered the whole of the earth's surface are universal. Many races harbor the story of a world-wide flood some time during past ages. The Biblical story of Noah, the ark, and the flood is an invention of the Hebrew priesthood during the Babylonian captivity. There has never been a universal flood since life was established on [Urantia](#).

[The real geologic history of Urantia begins with the cooling of the earth's crust sufficiently to cause the formation of the first ocean.... By the end of this period the ocean was world-wide, covering the entire planet to an average depth of over one mile (57:8.3).]

The only time the surface of the earth was completely covered by water was during those Archeozoic ages before the land had begun to appear.

78:7.5 But Noah really lived;

[20 And Noah began *to be* an husbandman, and he [planted a vineyard](#): 21 And he drank of the wine, and was drunken; and he was uncovered within his tent (Gen. 9:20-21).]

he was a [wine maker](#)

[See endnote 3.]

of Aram,³ a river settlement near Erech.

He kept a written record of the days of the river's rise from year to year.

[But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness (E. G. White, *Patriarchs and Prophets* [1890], p. 96).]

He brought much ridicule upon himself

by going up and down the river valley advocating that all houses be built of wood, boat fashion, and that the family animals be put on board each night as the flood season approached.

He would go to the neighboring river settlements every year and warn them that in so many days the floods would come. Finally a year came in which the annual floods were greatly augmented by unusually heavy rainfall so that the sudden rise of the waters wiped out the entire village; only Noah and his immediate family were saved in their houseboat.

78:7.6 These floods completed the disruption of Andite civilization. With the ending of this period of deluge, the second garden was no more. Only in the south and among the Sumerians did any trace of the former glory remain.

78:7.7 The remnants of this, one of the oldest civilizations, are to be found in these regions of Mesopotamia and to the northeast and northwest. But still older vestiges of the days of Dalamatia exist under the waters of the Persian Gulf, and the first Eden lies submerged under the eastern end of the Mediterranean Sea.

8. THE SUMERIANS—LAST OF THE ANDITES

78:8.1 When the last Andite dispersion broke the biologic backbone of Mesopotamian civilization, a small minority of this superior race remained in their homeland near the mouths of the rivers. These were the Sumerians, and by 6000 B.C. they had become largely Andite in extraction, though their culture was more exclusively Nodite in character, and they clung to the ancient traditions of Dalamatia. Nonetheless, these Sumerians of the coastal regions were the last of the Andites in Mesopotamia.

III: SUMER AND AKKAD (Peake & Fleure4 38)

[In Kish] were found thirty-eight graves ... The bones were not in a good condition, but five skulls were sufficiently preserved to enable them to be measured. These show both long and short heads or intermediate forms, so that the population of the city was clearly of mixed origin (P&F4 42).

But the races of Mesopotamia were already thoroughly blended by this late date, as is evidenced by the skull types found in the graves of this era.

IV: THE POTTER'S ART (Peake & Fleure3 44)

At the foot of the Zagros mountains, near the River Kerkha, stood the city of Susa ... Their pots were well made of fine clay, were very thin, and were decorated in black on a pale buff ground with a somewhat standardized ornament (P&F3 46-47).

78:8.2 It was during the floodtimes that

Susa so greatly prospered.

The later pottery [at Tepeh Musyan] seems to hint that after the site of Susa had been abandoned, the Tepeh Musyan site, well away from a river and more than 500 feet higher, remained occupied by the same or an allied people. The fact that the **higher site** remained longer occupied suggests that the abandonment of the earlier site was due to floods ... (P&F3 50-51).

Further, fine painted pottery, resembling more closely that of Musyan than that of Susa, has been found by Mr. Campbell Thompson and Dr. Hall at Abu Sharain, the ancient Eridu (see map, Fig. 3), and by Dr. Hall and Mr. Wooley at Tell el-'Obeid near **Ur**; other wares of similar type have been found by M. Pézard at Bender Bushire (P&F3 51).

III: SUMER AND AKKAD (**Peake & Fleure** 38)

Ur and Eridu were then [about 3575 B.C.] on the **Persian Gulf** near one of the mouths of the Euphrates ... (P&F4 38).

The first and lower city was inundated so that the second or **higher town** succeeded the lower as the headquarters for the peculiar artcrafts of that day.

With the later diminution of these floods,

Ur became the center of the pottery industry.

About seven thousand years ago **Ur** was on the **Persian Gulf**,

the river deposits having since built up the land to its present limits.

These settlements suffered less from the floods because of better controlling works and the widening mouths of the rivers.

VI: THE DWELLERS IN MESOPOTAMIA (Peake & Fleure³ 81)

[contd] The grain-growers in Mesopotamia were liable to constant raids from the steppe-folk on their margin, especially from the Bedouin who dwelt in the Great Desert of Arabia.

Soon some of these came to settle in the plain and established their dominion over portions of it. Later, much later than the times with which we are dealing in this part, a great raid took place which resulted in the foundation of the Kingdom of Babylon;

this soon brought nearly the whole of Mesopotamia under Babylonian rule. All this happened rather before 2000 B.C. (P&F³ 81).

[contd] The newly arrived invaders from the steppes were barbarians, though they soon acquired, at any rate superficially, the ancient culture of their predecessors in the valley, whom we know as Sumerians (P&F³ 81).

78:8.3 The peaceful grain growers of the Euphrates and Tigris valleys had long been harassed by the raids of the barbarians of Turkestan and the Iranian plateau.

But now a concerted invasion of the Euphrates valley was brought about by the increasing drought of the highland pastures.⁴

And this invasion was all the more serious because these surrounding herdsmen and hunters possessed large numbers of tamed horses. It was the possession of horses which gave them a tremendous military advantage over their rich neighbors to the south.

In a short time they overran all Mesopotamia,

driving forth the last waves of culture which spread out over all of Europe, western Asia, and northern Africa.

78:8.4 These conquerors of Mesopotamia carried in their ranks many of the better Andite strains of the mixed northern races of Turkestan, including some of the Adamson stock.

These less advanced but more vigorous tribes from the north quickly and willingly assimilated the residue of the civilization of Mesopotamia

and presently developed into those mixed peoples found in the Euphrates valley at the beginning of historic annals.

They quickly revived many phases of the passing civilization of Mesopotamia, adopting the arts of the valley tribes and much of the culture of the Sumerians.

[See 77:3, re the first two towers of Babel.]

They even sought to build a third tower of Babel and later adopted the term as their national name.

III: SUMER AND AKKAD (Peake & Fleure 38)

78:8.5 When these barbarian cavalrymen from the northeast overran the whole Euphrates valley,

Hadanis, king of Hamasi or Khamazi [in Elam], succeeded in establishing himself as ruler over the southern territories, though, if we are right in our conjectures, he failed to conquer the states near the mouths of the Euphrates, over which Enugduanna or Ensag-ku-sanna, king of Erech, established his sway (P&F4 40).

they did not conquer the remnants of the Andites who dwelt about the mouth of the river on the Persian Gulf.

These Sumerians were able to defend themselves because of superior intelligence, better weapons, and their extensive system of military canals, which were an adjunct to their irrigation scheme of interconnecting pools. They were a united people because they had a uniform group religion. They were thus able to maintain their racial and national integrity long after their neighbors to the northwest were broken up into isolated city-states. No one of these city groups was able to overcome the united Sumerians.

78:8.6 And the invaders from the north soon learned to trust and prize these peace-loving Sumerians as able teachers and administrators. They were greatly respected and sought after as teachers of art and industry, as directors of commerce, and as civil rulers by all peoples to the north and from Egypt in the west to India in the east.

78:8.7 After the breakup of the early Sumerian confederation

Each Sumerian city, and probably those farther north also, had its presiding deity with his consort, temple, and priests. One of these priests was known as a *Patesi*, and later by the Semitic invaders as an *Ishakku*. He appears to have been a priestly magistrate or judge, and he governed the city and its lands as vice-regent of the deity.

Only when he had extended his rule to include **neighbouring cities** did the patesi adopt the title of *Lugal* or king (P&F4 44).

the later city-states were ruled by the **apostate descendants of the Sethite priests**.

Only when these priests made conquests of the **neighboring cities** did they call themselves kings.

The later city kings failed to form powerful confederations before the days of Sargon because of deity jealousy. Each city believed its municipal god to be superior to all other gods, and therefore they refused to subordinate themselves to a common leader.

XI: CHRONOLOGICAL SUMMARY
(Peake & Fleure⁴ 170)

[See endnote 5.]

The third dynasty of [Erech] ruled most of Mesopotamia until about 2752 B.C. It was then that there arose in Kish a man who made a great mark in the ancient world. This was **Sargon**, who soon shifted the seat of his government to his new city of Agade.

This wonderful man not only brought under his rule all the Sumerian cities of Mesopotamia and the Elamite states in the south-east, but before he had been on the throne many years he had extended his empire from the Persian Gulf to the Mediterranean Sea ... (P&F⁴ 177).

[*Contrast:* Towards the close of [Sargon's grandson's] reign he had trouble, too, with the newcomers on his northern border, in the district of Gutium, though he succeeded in keeping them at bay. After a reign of twenty-four years he died, the last scion of the house of Sargon, and there followed a period of anarchy. Four kings ruled successively in three years, then the throne passed to Dudu, who held it for twenty-one and then to Gimil-dural, who reigned for fifteen more. Nothing is known about these two last monarchs of the dynasty of Agade, and after the death of the last in 2571 B.C. the power passed again to the Sumerian city of Erech (P&F⁴ 60).]

78:8.8 The **end** of this long period of the weak rule of the city priests was **terminated** by⁵

Sargon, the priest of Kish, who proclaimed himself king

and started out on the conquest of the whole of Mesopotamia and adjoining lands.

And for the time, this ended the city-states, priest-ruled and priest-ridden, each city having its own municipal god and its own ceremonial practices.

78:8.9 After the breakup of this Kish confederation there ensued a long period of constant warfare between these valley cities for supremacy. And the rulership variously shifted between Sumer, Akkad, Kish, Erech, Ur, and Susa.

XI: THE LAST DAYS OF SUMER
(Peake & Fleure5 128)

During the later years of [the Agade] dynasty there had been constant trouble with the wild tribes living in the mountain country to the north; these were known, as we have stated in a previous chapter, as the **people of Su and Gu**. The fall of the dynasty with the death of Gimil-dural in **2571 B.C.** seems to have been due to these people, and for a time the records in Akkad are silent (P&F5 128).

Although **Akkad had fallen** to the invaders, the southern cities of Sumer for a time kept their independence. Under the leadership of **Erech** they **held out for thirty years**, but no contemporary documents of this period have yet been found.... As the dynasty of Gutium follows in the lists, it is clear that these northern invaders had by this date gained control over the whole of Mesopotamia and perhaps of still further portions of the empire of Sargon (P&F5 128).

[Note: According to Peake & Fleure (P&F6 124), Hammurabi ascended the throne in 2067 B.C. Wikipedia says that Hammurabi began his reign in 1792 B.C. or 1728 B.C.]

XIII: CHRONOLOGICAL SUMMARY
(Peake & Fleure5 145)

[contd] In this volume we have been recounting events that took place between **2600 and 2200 B.C.** This was a stirring period in the world's history, and the movements of **nomad** peoples at this time reverberated throughout the Old World,

78:8.10 About **2500 B.C.** the Sumerians suffered severe reverses at the hands of the northern **Suites and Guites**.

Lagash, the Sumerian capital built on flood mounds, fell.

Erech held out for thirty years after the fall of Akkad.

By the time of the establishment of the rule of Hammurabi the Sumerians had become absorbed into the ranks of the northern Semites, and the **Mesopotamian Andites** passed from the pages of history.

78:8.11 From **2500 to 2000 B.C.** the **nomads** were on a rampage

so that their effects were felt from the Atlantic Ocean almost to within sight of the Pacific (P&F5 145).

from the Atlantic to the Pacific.

[See endnote 4.]

The Nerites constituted the final eruption of the Caspian group of the Mesopotamian descendants of the blended Andonite and Andite races.

[?]

What the barbarians failed to do to effect the ruination of Mesopotamia, subsequent climatic changes succeeded in accomplishing.

78:8.12 And this is the story of the violet race after the days of Adam and of the fate of their homeland between the Tigris and Euphrates. Their ancient civilization finally fell due to the emigration of superior peoples and the immigration of their inferior neighbors. But long before the barbarian cavalymen conquered the valley, much of the Garden culture had spread to Asia, Africa, and Europe, there to produce the ferments which have resulted in the twentieth-century civilization of Urantia.

78:8.13 [Presented by an Archangel of Nebadon.]

1. In his 1916 book, *Long Heads and Round Heads*, William S. Sadler used similar phraseology:

During this period the races were distributed in Europe about as follows: (*LHRH* 37)

2. Scott Elliot postulates the existence of a Neolithic Mediterranean (Caucasian) race characterized by a “passion for monumental masonry on a large scale, and the erection of dolmens, memorial stones, and the like” (SE 250). The remains of their monuments, according to him, have been found in Western Europe, India, East Asia, Easter Island, Peru and Mexico. One branch of this race, he surmises, might have been driven out of Japan by Mongol barbarians, leaving in a small fleet of boats and eventually arriving in Tumbes, Peru.

Although Scott Elliot’s and Paper 78’s accounts differ in important details such as the race of these people, the conditions which led them to leave Japan for the New World, and the date in which this occurred, the parallel about a small group of Caucasoid people leaving Japan in a “small fleet of boats” and arriving in South America via Easter Island (where they mated with the natives) is striking.

3. Aram, in the Bible, was a grandson of Noah from Noah’s son Shem. Aram is also a Biblical name for what is today part of Syria. “Aramaic” was, much later, the language of the region, which Jesus spoke in his daily life in Palestine. Some Bible commentaries say that Aram means “highland”. If it does, then it’s strange that a town in Sumer would have that name, since Sumer is totally flat.

4. *Analysis of 78:8:*

Paper 78’s review of the history of Sumer differs significantly not only from today’s histories (see, for instance, the Wikipedia articles ‘Sumer’ and ‘Babylon’) but from 78:8’s main sources, which were Vols. 3, 4 and 5 of Peake & Fleure’s *The Corridors of Time* (1927, 1928). If the Peake & Fleure books were indeed the only sources, and if the parallel chart accurately traces the parallels, then it is clear that the UB writer drew rather sparingly and creatively from the volumes. The writer couched the narrative in UB-unique themes, in particular that (1) the Sumerians were the last of the Andites, a race significantly superior to the “evolutionary races” in civilizational potentials; and (2) the Sumerian cities were significantly impacted by Sethite priests, who upheld the revelatory religion of Adam and Eve or defected from it. Several unparalleled passages in the section reflect the UB’s lack of reliance on Peake & Fleure’s data and speculations.

78:1-2. After the UB-unique opening sentences, the UB writer connects to passages in Peake & Fleure regarding the mixed nature of the races of Mesopotamia, as shown by the skulls found in graves from the time. The UB writer also parallels Peake & Fleure’s remarks about the two cultures at Susa and the pottery finds at Ur. What the UB writer doesn’t mention is that Susa was an Elamite, not a Sumerian, settlement. Elam was located beyond the eastern frontier of Mesopotamia and its people spoke a language distinct from Sumerian.

78:8.3-4. Peake & Fleure identify the earliest raiders of Mesopotamia as Bedouins from the Arabian desert, and mention in passing that the invasions which resulted in the Kingdom of Babylon came much later. But the writer of Paper 78, apparently having seized on this mention of Babylon, identifies the earliest raiders as the Babylonians: They even sought to build a third tower of Babel and later adopted the term as their national name (78:8.4). The writer claims they came not from the borders of Mesopotamia but from Turkestan and the Iranian plateau, which were undergoing a drought. He further says that these Babylonians were horsemen who overran all Mesopotamia.

Paper 79 repeats the identification of these invading horsemen as Babylonians: But ever-increasing drought gradually brought about the great Andite exodus from the lands south and east of the Caspian Sea. The tide of migration began to veer from northward to southward, and the **Babylonian cavalrymen** began to push into Mesopotamia (79:1.5).

By identifying the “Babylonian cavalrymen” as the earliest conquerors of Mesopotamia, the UB writer collapses hundreds of years of Sumerian and Mesopotamian history. Peake & Fleure, as well as contemporary historians, recognize various peoples over the centuries who invaded and conquered parts of Mesopotamia before the arrival of the Babylonians. Among these pre-Babylonian invaders, Peake & Fleure mention the Bedouin steppe-folk, the Elamites, the people of Maer, the Akkadians, and the people of Su and Gu (the Gutium).

Further, the UB’s characterization of the Babylonians as Andite cavalrymen from Turkestan or the Iranian plateau is unique; historians recognize Babylonians as synonymous with the Amorites, a Semitic people, and do not credit them with introducing the horse into Mesopotamia. The Kassites—a non-Semitic people who controlled Babylonia after the fall of the Old Babylonian Empire—are recognized as bringing the horse into Mesopotamia. (See Wikipedia article on the Kassites.)

Why does the UB depict the Babylonians (Amorites) as invading horsemen escaping the drought in Turkestan or the Iranian plateau? Apparently the writer took Peake & Fleure’s description of the people of Su and Gu and applied it to the Babylonians. This is what Peake & Fleure wrote about the people of Su and Gu:

Some little time before 2600 B.C. [the nomadic herdsmen from the Northern Steppe, who spoke the Aryan mother tongue] had, according to our conjecture, **tamed the horse**, which added vastly to their mobility, and, if we may believe the attractive theories of Ellsworth Huntington, they were about this time suffering from scarcity of grass, due to a period of **drought**.

We have suggested that it was, perhaps, some of these people of the Northern Steppe who ... were threatening the empire of Sargon towards the close of his reign about 2700 B.C. We have suggested that they may have been horsemen and that they were probably the peoples known later as the men of Su and Gu. Whether this be so or not, the men of Gu, known now as Gutium, attacked Shargalishari in 2622 B.C.... [T]he descendants of Sargon kept the invaders at bay until 2541 B.C., when they broke through and destroyed for a time the Sumerian civilization (P&F5 146).

In a later volume of *The Corridors of Time*, Peake & Fleure repeat their uncertainty over whether the Su or Gu conquered Mesopotamia on horseback:

Whether the Su or Gu were horsemen we have no evidence. It is commonly believed that the horse was introduced into Mesopotamia by the Kassites, another people thought to be Indo-European, nearly a thousand years later (P&F6 40).

78:8.5-6. Peake & Fleure write of Hadanis, an Elamite king, who ruled over the southern territories except for the city-states near the mouths of the Euphrates. The UB writer applies this state of events to the Babylonian conquest, although Peake & Fleure and contemporary historians recognize that the Babylonians did conquer the cities at the mouths of the Euphrates.

The UB writer then describes an “early Sumerian confederation” of cities “about the mouth of the river on the Persian Gulf” which resisted the Babylonian cavalrymen. Neither Peake & Fleure or contemporary historians write of such a confederation. The UB writer gives no information about when this confederation began or how long it lasted. Nor is information provided about what the Sumerians’ “uniform group religion” consisted of.

78:8.6 speaks of the northern invaders' respect for and use of the Sumerians as teachers and administrators during this period. Peake & Fleure, for their part, speculate that the people of Maer, one of the earlier conquerors of part of Mesopotamia, employed Sumerians as scribes and minor officials:

It has been thought that, perhaps the people of Maer [in the northwest] were backward in civilization and illiterate, and that they employed Sumerians as scribes and minor officials. The scribes would, very likely, give Sumerian names to the Semitic kings when writing them on clay tablets (P&F4 44).

If the UB writer did use this passage from Peake & Fleure as a springboard for the statement in 78:8.6, then it would be another example of the UB's application of a pre-Babylonian state of events to the Babylonians.

78:5.7. Here the UB writer appropriates Peake & Fleure's description of each Sumerian city having a presiding deity and a patesi. But the UB writer identifies the patesis as "apostate descendants of the Sethite priests" and seems to indicate that the fragmentation of the early federation was brought about, at least in part, by the loss of the (Sethite?) "uniform group religion". Peake & Fleure, writing of no such early confederation or uniform group religion, see the political and religious particularities of each city as a staple of Sumerian society.

78:5.8-9. At this point in the UB's narrative, the Babylonian calvarymen, mentioned in previous paragraphs as having overrun all Mesopotamia and conquering most of it, are lost sight of. One might think that these Babylonians, seeing the disintegration of the confederation of the rich Sumerian cities at the mouth of the rivers, would have invaded and conquered the area. But the UB writer says that Sargon, "the priest of Kish", emerged, proclaimed himself king and conquered the whole of Mesopotamia and the surrounding lands.

Peake & Fleure, as well as contemporary historians, recognize Sargon not as a former priest or even a Sumerian, but as the first ruler of the Semitic-speaking Akkadian Empire, who early left Kish for his new capital city of Agade (Akkad). The UB writer ignores these historical points and calls the Akkadian Empire the "Kish confederation". ("Confederations" are a theme in the UB's narrative of the Sumerians: the first confederation—unrecognized by historians—was the one that withstood the Babylonian calvarymen; the second one was Sargon's "Kish confederation"—also unrecognized, as such, by historians.)

In 78:8.9 the UB writer says that after the fall of Sargon's "confederation", the old Mesopotamian cities fell back to their old parochial ways of fighting for supremacy, with the rulership variously shifting "between Sumer, Akkad, Kish, Erech, Ur, and Susa". Neither Peake & Fleure nor contemporary historians recognize such a period. Peake & Fleure say that the city of Erech held power between the fall of Sargon's dynasty and the rule of the Gutium.

78:5.10-11. These paragraphs are the only ones in the section which give dates and precise durations, all of which match those given by Peake & Fleure. Since the UB ignores the fact that Sargon and his dynasty were Akkadian and not Sumerian, the UB writer refers to the "Sumerians" as suffering severe reverses "at the hands of the northern Suites and Guites".

Skipping forward hundreds of years, the UB writer next mentions the rule of Hammurabi—sixth king of the First Babylonian Dynasty. No connection is made between the UB's Babylonian cavalrymen, who had come several centuries before and supposedly conquered nearly all of Mesopotamia, and Hammurabi, a Babylonian who did conquer all of Mesopotamia.

78:5.11 states that "The Nerites constituted the final eruption of the Caspian group of the Mesopotamian descendants of the blended Andonite and Andite races." Who were the Nerites and what is meant by "the final eruption"? Possibly, the UB writer meant to write "irruption" (as in "rushing in violently") instead of "eruption", following Peake & Fleure, who wrote of "the irruption of the steppe-folk" which "nearly destroyed the Sumerian civilization in

Mesopotamia” (P&F5 157).

The UB writer also mentions “climatic changes” which brought about “the ruination of Mesopotamia”. This sentence appears ahistorical, as the Mesopotamian region has been consistently populated from the days of the Sumerians to today. The population of Iraq (the nation-state in which Mesopotamia lies) is approximately 37,000,000.

5. *Note:* This clause—“The end of this long period of the weak rule of the city priests was terminated by”—is redundant, since “end” and “terminated” are synonymous. Perhaps the clause was meant to read: “This long period of the weak rule of the city priests was terminated by”.