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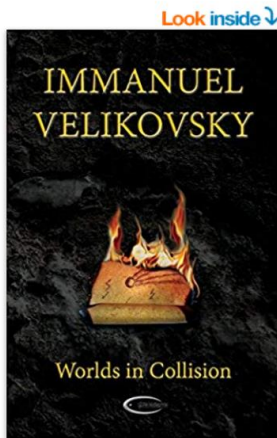
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The two books which are foundational to understanding ancient history:

<https://www.amazon.com/Worlds-Collision-Immanuel-Velikovsky/dp/1906833117>

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Worlds in Collision Paperback – 2009

by Immanuel Velikovsky (Author)

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With this book Immanuel Velikovsky first presented the revolutionary results of his 10-year-long interdisciplinary research to the public, founded modern catastrophism - based on eyewitness reports by our ancestors - shook the doctrine of uniformity of geology as well as Darwin's theory of evolution, put our view of the history of our solar system, of the Earth and of humanity on a completely new basis - and caused an uproar that is still going on today. *Worlds in Collision* - written in a brilliant, easily understandable and

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<https://www.amazon.com/Origin-Consciousness-Breakdown-Bicameral-Mind/dp/0618057072>

The Origin of Consciousness in the Breakdown of the Bicameral Mind Paperback – August 15, 2000

by Julian Jaynes (Author)

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At the heart of this classic, seminal book is Julian Jaynes's still-controversial thesis that human consciousness did not begin far back in animal evolution but instead is a learned process that came about only three thousand years ago and is still developing. The implications of this revolutionary scientific paradigm extend into virtually every aspect of our psychology, our history and culture, our religion -- and indeed our future.

Why exactly are those two books foundational to understanding ancient history?

Velikovsky's book, "Worlds in Collision" banned in 1950 by major university astronomy departments, predicted the conditions which were eventually found on Venus and explains most of what you would call miracles or extraordinary events in the Old Testament of the Bible, as well as other antique literature. At least the book explains the physical means by which those events were brought about; readers can believe whatever they want to about any motivations for those events. Most such events involved cosmic violence, ultimately related to the final capture of the southern part of our system and the protracted period during which the solar system which we see around us now settled into its present configuration.

Julian Jaynes's book "The Origin of Consciousness in the Breakdown of the Bicameral Mind" provides an understanding of the manner in which the human mind and brain worked during much of the time frame of the Old Testament of the Bible. It provides an understanding of the practices which were used to communicate with the spirit world, oracles, prophecy, familiar spirits, the worship of idols, electrostatic devices such as the "ark of the covenant". The book does not purport to explain the miracles which Jesus performed. Nonetheless, it gives a reader some idea of what was involved.

Also of interest along such lines would be the works of Alfred DeGrazia and Hugh Crosssthaite describing the relationships between static electricity and ancient religious practices. It is most often the case that phenomena which Julian Jaynes describes as bicameral/paranormal are described by DeGrazia/Crossthaite as electrostatic. An astute reader will add two and two together and deduce that the electrostatic phenomena were enabling the bicameral phenomena.

<http://bearfabrique.org/History/degrazia.html>

Velikovsky and Bible Stories related to cosmic violence

The sun stands still for Joshua

“The most incredible story of miracles is told about Joshua ben Nun who, when pursuing the Canaanite kings at Beth-horon, implored the sun and the moon to stand still.”

*JOS 10:11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with **hailstones** than they whom the children of Israel slew with the sword.*

Mistranslation of the word “barrad”, means meteorites, not icy hail.

The plagues of Egypt (52 years earlier)

Red World

EXO 7:20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

Small dust

EXO 9:8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

EXO 9:9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

Hail of stones

“Following the red dust, a “small dust,” like “ashes of the furnace,” fell “in all the land of Egypt” (Exodus 9:8), and then a shower of meteorites flew toward the earth. Our planet entered deeper into the tail of the comet. The dust was a forerunner of the gravel. There fell “a very grievous hail, such as has not been in Egypt since its foundations” (Exodus 9:18).”

EXO 9:18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

EXO 9:19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

EXO 9:22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

*EXO 9:23 And Moses stretched forth his rod toward heaven: and the LORD sent **thunder and hail, and the fire ran along upon the ground**; and the LORD rained hail upon the land of Egypt.*

EXO 9:24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

*“A similar account is preserved in the Annals of Cuauhtitlan.²⁸ The age which ended in the rain of fire was called “Quiauh-tonatiuh”, which means **“the sun of the fire-rain.”**”²⁹”*

*“The **Midrashim**, in a number of texts, state that **naphtha, together with hot stones**, poured down upon Egypt. “The Egyptians refused to let the Israelites go, and He poured out naphtha over them, burning blains [blisters].”*

*EXO 9:25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, **and brake every tree of the field.***

*PSA 105:32 He gave them hail for rain, **and flaming fire in** their land.*

PSA 105:33 He smote their vines also and their fig trees; and brake the trees of their coasts.

*“For a span of time after the combustive fluid poured down, it may well have floated upon the surface of the seas, soaked the surface of the ground, and caught fire again and again. **“For seven winters and summers the fire has raged ... it has burnt up the earth,”** narrate the Voguls of Siberia.³⁶”*

Darkness

“The earth entered deeper into the tail of the onrushing comet and approached its body. This approach, if one is to believe the sources, was followed by a disturbance in the rotation of the earth. Terrific hurricanes swept the earth because of the change or reversal of the angular velocity of rotation and because of the sweeping gases, dust, and cinders of the comet. Numerous rabbinical sources describe the calamity of darkness...”

EXO 10:21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

EXO 10:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

EXO 10:23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

“The darkness was of such kind that “their eyes were blinded by it and their breath choked”;⁴⁴ it was “not of ordinary earthy kind.”⁴⁵ The rabbinical tradition, contradicting the spirit of the Scriptural narrative, states that during the plague of darkness the vast majority of the Israelites perished and that only a small fraction of the original Israelite population of Egypt was spared to leave Egypt. Forty-nine out of every fifty Israelites are said to have perished in this plague.⁴⁶

Earthquake

*EXO 12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, **from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon;** and all the firstborn of cattle.*

*EXO 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; **for there was not a house where there was not one dead.***

Prophets and cosmic violence

Venus settles into a safe/stable orbit

ISA 14:12 **How art thou fallen from heaven, O Lucifer, son of the morning!** how art thou cut down to the ground, which didst weaken the nations!

ISA 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

ISA 14:14 I will ascend above the heights of the clouds; I will be like the most High.

ISA 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

ISA 14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man **that made the earth to tremble, that did shake kingdoms;**

ISA 14:17 **That made the world as a wilderness, and destroyed the cities thereof;** that opened not the house of his prisoners?

And then, problems involving Mars:

“According to Hebrew sources,¹⁹ Isaiah began to prophecy immediately after the “commotion” of the days of Uzziah, even on the same day. The destruction in the land was very great. “Your country is desolate, your cities are burned with fire. ... Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah” (1:7ff). The very horizon of Jerusalem was disfigured by the splitting of the mountain on the west; and the cities were filled with debris and mutilated bodies. “The hills did tremble, and ... carcasses were torn in the midst of the streets” (5:25). This was the event that kindled in Isaiah the prophetic spirit. During his long life – he prophesied in “the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah” – he did not cease to foretell the return of the catastrophes. Isaiah was skilled in the observation of the stars, and he apparently knew that at periodic intervals – every fifteen years – a catastrophe occurred, caused, he believed, by the messenger of God. “His anger is not turned away, but his hand [sign²⁰] is stretched out still. And he will lift up an ensign to the nations from afar.” (5:25-26).

Terrible ones, strangers

ISA 25:2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

ISA 25:3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

ISA 25:4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, **a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.**

ISA 25:5 Thou shalt bring down the noise of **strangers**, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of **the terrible ones** shall be brought low.

ISA 29:5 Moreover **the multitude of thy strangers shall be like small dust**, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

Hiding out in caves

ISA 2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

ISA 2:17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

ISA 2:18 And the idols he shall utterly abolish.

ISA 2:19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

ISA 2:20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

*ISA 2:21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, **when he ariseth to shake terribly the earth.***

The basic idea here is that most often, when Old Testament prophets spoke of a day of wrath or day of the Lord, they were talking about something which they anticipated happening within a week or two and not something out in far time. As Immanuel Velikovsky noted, normal earthquakes don't give people any sort of warning to go up into the mountains and hide out in caves. Nonetheless, when the cause of the earthquake is out there on the night sky getting closer every day, you shouldn't need to be the world's greatest prophet to predict what's about to happen.

Julian Jaynes: prophecy, oracles, and antediluvian telepathic capabilities

Evolution in the living world works for small changes but not for large ones, that is, microevolution is sufficiently real, but that macroevolution is not. Numerous experts are on record to the effect that microevolutionary changes cannot agglomerate into anything that you would call macroevolution¹. The situation involving the evolution of human languages is entirely similar. Evolutionary change can account for the difference between our English and Chaucer's, or for the difference between Ukrainian and Russian, but there are simply too many things that cannot be accounted for.

Total isolate languages like Basque or the language of the Japanese Ainu, or the multitudinous languages of native Australians are examples of language-related issues that language evolution cannot account for. Another problem would be the Baltic languages.

Consider Lithuania, which lies directly between the Germanic and Slavic worlds. The people have blonde hair and blue eyes, and one might assume the language would have to be half way between German and Russian; in real life, Lithuanian appears to have a couple of dozen elements that you might call Indo-European roots and the rest of the language appears to come straight from some other solar system. English is much closer to Russian than Lithuanian is.

But the biggest problem for anybody wishing to believe in any sort of macro evolution for languages is the Indo-European/Semitic divide. There is no meaningful racial difference between the two groups and there is no reason to believe that they might have split up more than a few thousand years ago. You would expect the two groups of languages to be strongly related and, yet, other than for a few borrowed words, they do not appear to be related at all.

To get some idea of how many things remain recognizable between Indo-European languages, let us imagine for a moment that a person who spoke only English were to decide to make Russian his first foreign language to study. In other words, rather than studying a language which split from yours 1000 or 1500 years ago as would be the case of an English speaker studying German, let's see what happens when you go to study a language which split from yours two or three thousand years ago. This person would certainly experience enough pain with the system of declensions and verb aspects, but he/she would find a startling number of things that were familiar: □ Numbers: nearly all the same or at least recognizable other than for 'devyat' (nine).

- Family members: nearly the same. 'Mats/mati' (mother) declines as 'materī'; 'ahtyetz' (father) amounts to the same 'aht' in 'father' or 'pater', and the 'yetz' part of the word is a generic suffix.
- Personal pronouns: nearly the same or at least recognizable in all cases.
- Common things: fire ('ah-gon', like ignite/ignition/Agni); water ('vod-ah'); wine ('veenoh'); wind ('vyeter', like vent, ventilator etc.)
- P/F words, which start with a p in one IE language and with an f in the next: flame/plamiya, fall/pahl (упасть, попасть, пропасть, etc.), flow/plavats (swim) Familiar examples from more familiar languages include foot/pied/pedal, fish/pesh etc. These words arise because Indo-Europeans originally pronounced P's and F's together. German retains words like that, e.g. pfennig/penny or pferde/horse.

¹ E.g. Prof. R. Goldschmidt, - PhD, DSc Prof. Zoology, University of Calif. In Material Basis of Evolution Yale Univ. Press, "It is good to keep in mind ... that nobody has ever succeeded in producing even one new species by the accumulation of micromutations. Darwin's theory of natural selection has never had any proof, yet it has been universally accepted."

- D/G words: give/davats gimme/дай-мне/dai-me (Slavic kid language)
- Common household things: knife/nozh, spoon/ladle/Loeffel/lozhka, kettle/kot-yohl etc.
- Old/very-old IE roots: it (step)/идти/iterate/itinerary
- Feudal relationships: dolg/dolzhen (debt, obligation) = do + L-G (as in liege lord), delegate, relegate, obligate, allegiance etc.

Thus, despite the family groups for English and Russian having split up two or three thousand years ago, there is a great deal that remains similar between the two and, in fact, appears likely never to change beyond recognition no matter how many centuries might pass. By all rights you'd expect some of these similarities to also exist between Indo-European and Semitic languages, but they simply don't.

What the actual evidence suggests is that human communication was originally of some completely different nature until some very recent point at which whatever that consisted of suddenly stopped working on a single day, and has never worked again since that day; and the kinds of spoken languages that we use today were thereafter devised very rapidly out of dire necessity. **GIVEN** that hypothesis, all which would be needed to explain the IndoEuropean/Semitic divide would be that the two groups were separated by the Caucasus mountains for that critical period of one or two centuries during which spoken languages were being devised. Likewise Lithuanians, isolated in their forests, devised their own language while picking up words here and there from Indo-European people passing through.

The Evidence for Telepathy in Today's World

The original modern use of statistical science appears to have involved determining the effectiveness of crop treatments and similar problems in which direct measurement was not practical or where it was not possible to take all relevant variables into account.

Rupert Sheldrake is a former director of studies for cell biology at Cambridge University who, in later life, has taken up the study of things normally termed "paranormal," using good experimental design and statistical methodology. Thus his use of statistical methods to investigate the phenomenon of people guessing correctly most of the time whether or not they are being stared at by others is entirely in keeping with the manner in which the science of statistics is meant to be used. In the case of dogs who appear to know the first moment their owner heads for home (some dogs are observed going to sit at the door when their owners begin their journeys home), Sheldrake has devised a simple and elegant test. He has had dog owners set out on window-shopping tours along with one of his (Sheldrake's) assistants with only the assistant knowing the predetermined time to start home. Sure enough, in such cases when the owner is told that the time to return home has arrived, the dog has dutifully gone to the door as noted by another assistant who would remain at the owner's home.

By these and other methods, Sheldrake has demonstrated to a statistical certainty that a number of things normally designated as paranormal, are real. Naturally enough this has earned him the animosity of the CSICOP² crowd and of other professional skeptics.

Sheldrake has also noted that major league computational power, until recently, was an exclusive prerogative of government agencies, large corporations, and large universities, but that the common man now has access to such computing power and, with it, significant scientific investigation on the cheap. His "Seven Experiments that Could Change the World" is a book that everybody should have.³

There is no shortage of Sheldrake's works and opinions on YouTube; "Rupert Sheldrake" is a good YouTube search any time you have an hour to kill and are near a computer.

Ganz-Feld experiments conducted by Dean Radin and other researchers also turn up a high degree of statistical significance in the extent to which human subjects in white-noise environments are actually able to transmit information one to another.

Thus based on a number of Sheldrake's results and related/similar studies, there is substantial reason to believe that there is at least some kind of a minimal telepathic capability amongst humans and other higher animals even today. But what about the past? Is there reason to believe that what Sheldrake describes is a **REMNANT** of a much more significant telepathic capability from past ages?

Telepathy in the Ancient World

That question leads us to the works of Julian Jaynes, a psychology professor and amateur philologist at Princeton University whose main interest in historical questions involved Homer's *Iliad* and other literature from the same time period. Reading through such materials, Jaynes began to notice the curious absence of decision making in the *Iliad* and in other works from the same age. At every point at which you or I would have to stop to consider how to proceed, the people in these ancient narratives are being told what to do by inner voices, which are described as gods and goddesses.

It began to dawn on Jaynes that what we would call schizophrenia today, hearing voices, was likely the normal state of affairs in ancient times. At that point, Jaynes appears to have gone to the experts in

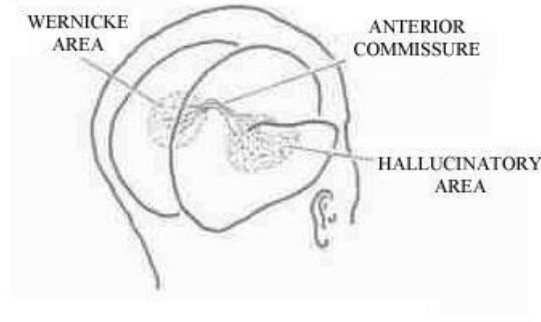
² Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), now called Committee for Skeptical Inquiry (CSI)

neurophysiology at his school with the obvious question: "What if anything could there possibly be in the human brain that would cause somebody to hear voices for no apparent reason?" The basic answer was that there actually is a right brain analog to the speech center (Wernicke area) on the left side of the human brain. For all intents and purposes this right-brain analog of the speech center appears to be a neurophysiological equivalent of the human appendix, i.e. it serves no apparent purpose. However, when this right side analog area is stimulated with electrical probes, as is sometimes done in experiments with epileptics, more often than not the patients claim to be hearing voices as real as if someone were speaking to them.

All of this motivated Jaynes to write a book with the impossible title: "*The Origin of Consciousness in the Breakdown of the Bicameral Mind*", which became an academic sensation in the mid to late 1970s.²

Jaynes was an evolutionist; he assumed he had discovered that, at least during the time between Exodus and Alexander, which was the time frame he was interested in, human societies had simply evolved into a state in which they were being controlled by what he termed "auditory hallucinations." Thus his diagram (reproduced below) that shows the speech center, the right side analog to the speech center, and the bridge crossover between the two, and denoting the right side analog to the speech center as a "hallucinatory" area.

² <http://www.amazon.com/Origin-Consciousness-Breakdown-Bicameral-Mind/dp/0618057072>



(Image from Jaynes "Origin of Consciousness," page 104)

The introduction to the present work mentioned that ancient literature includes descriptions of things outside of our experience, including:

Descriptions of religious practices intended to communicate directly with the spirit realm. Such practices included prophecy, oracles, "familiar spirits" (the tale of Saul, Samuel, and the witch of Endor, etc.), idolatry and the rituals associated with the worship of idols, and electrostatic devices such as the Ark of the Covenant. All such practices involved trance states similar to hypnosis, all involved static electricity, and they all stopped working prior to the time of Alexander.

Jaynes' work "*Origin of Consciousness*" is largely an attempt to explain those kinds of phenomena. But he neglects the history of the world prior to the books of Moses, i.e. the question of Genesis, and the question of the origin of language. The words "prophet" and "prophecy," for instance, which permeate the books of the Old Testament after Genesis, do not occur in Genesis other than the one vague reference to Abraham as "God's prophet," which occurs after the flood and the incident involving the tower at Babel.

Most assume that the tale of the tower of Babel amounts to a claim that men originally spoke one language such as we speak now and that God then caused them to speak multitudinous languages such as we speak now. Is that the case, or could it be that some larger change is indicated? Could it be that the phenomena that Jaynes described formed the basis for the original human communication capacity? Could it then be that, for some reason that stopped working, and that languages such as we now speak were devised thereafter?

The *King James Bible* notes that:

GEN 11:1 And the whole earth was of one language, and of one speech.

We have it on the authority of two unrelated and top-flight Hebrew language scholars that:

"Safah achat = "one language"

"devarim achadim = "few words."

In other words, the phrase should read: "The whole Earth was of **One Language, Few Words,**" or possibly, "One language, few **SPOKEN** words." This appears to mean that before the incident associated with the tower of Babel, there was a minimalistic set of spoken words used for ritualistic purposes, but not as a general system of communication. Egyptians referred to these words as "words of power." Dr. E.A. Wallace Budge describing the Egyptian God Thoth, who was called *was called "lord of divine words" and "mighty in speech":*

"... from one aspect he is speech itself... Thoth could teach a man not only words of power, but also the manner in which to utter them... The words, however, must be learned from Thoth."³

Julian Jaynes assumed that human societies had simply evolved into a state in which they were being controlled/governed by systems of "auditory hallucinations" that were experienced by groups as well as by individuals. He assumed that this sort of "bicameral mind" passed away and that what we call consciousness developed due to societal changes in a manner consistent with ideas about evolution.

Nonetheless, there appear to be overwhelming problems with the idea of man evolving into what amounts to a dysfunctional state — and the world of the Old Testament was intensely dysfunctional. Fighting wars and sacrificing children at the behest of stone or wooden idols is not a formula for success in life and if any one group of people were to start living that way, they would be at a gigantic evolutionary disadvantage versus every other group of people who did not. We see no way to believe that such a way of living could become dominant had it not been a primordial condition. Likewise, assuming that such a state had somehow become the common condition of mankind, we see no way to believe that anybody would find a gradualistic way out of such a state of affairs.

What appears to be the case is that:

- Communication amongst humans, and most likely amongst higher animals as well, was originally telepathic and that this capability depended in some manner upon the electrostatic environment of the ancient solar system.
- At the time of the incident associated with the Tower of Babel, whatever that previous telepathic communication system depended upon broke down, and has never been restored since.
- Humans, with their voluntary control of breathing, were able to devise spoken languages at that time, but other creatures, which previously had access to complex communication capabilities, have lacked them since that time.
- The human brain was somehow rewired in that process.
- Because the ancient telepathic communication system involved a part of the human brain that still exists, the capability would have been primordial to the human race, that is, Cro-Magnon people would have possessed it.
- The religious phenomena that Julian Jaynes describes (oracles, prophecy, idols/idolatry, familiar spirits, etc.) represented remnants of the former system, which survived for a certain time and then stopped working altogether prior to the time of Alexander.

We believe that Julian Jaynes was correct in describing the voices that people heard coming from idols as hallucinations; there is no way to believe that anything good ever could have come of harking to the voices of stone or wooden idols. The cases of oracles, prophets, and “witches” (those with familiar spirits) are more complicated. Entire nations appeared to have run for centuries on information coming back from the trance states of oracles and prophets. Even Jaynes noted that it was hard to picture any society operating in such a manner if **ALL** such information had been garbage. But at some point all of those practices ceased working. The information turned to mush, and it became dangerous to listen to it. Thus from Exodus:

EXODUS 22:18. Thou shalt not suffer a witch to live.

³ The Gods of the Egyptians (London, 1904), vol. I, p. 401; cf. P. Boylan, Thoth the Hermes of Egypt (Oxford, 1922) and B. von Turayeff, "Zwei Hymnen an Thoth," Zeitschrift fuer Aegyptische Sprache 33 [1895], pp. 120-125.

And later, Zechariah:

ZEC 13:3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

In other words, thou shalt not suffer a **PROPHET** to live either!

Thus, presumably somewhere around the time of the Trojan War, man's ancient communications capability came to a final end and the last vestiges of it died out. In the absence of other information, we would assume that going backwards in time from the biblical flood to the earliest point at which modern humans came into existence; mankind always had this proposed ancient capability.

One final note here... **IF** Lloyd Pye is right (and that is a gigantic 'IF'), and there actually are small numbers of remnant hominids walking around in the 65% of the planet's land surface that is seen only from the air, then the following problem would arise. You would have to note that some of the reports originating in the 1800s indicated fairly sophisticated hominid ("archaic") burial sites while today's "Sasquatch" is generally described as more of a wild animal. That would in fact be what you might expect, assuming that such creatures had sophisticated communications capabilities in prehistoric times, but have not had them for the past 3000 or 4000 years.

Talking to the Animals...

Then again, there is the question of the supposed former ability of humans to communicate with other kinds of creatures before the flood and the incident associated with the tower of Babel.

This one is a favorite of evolutionists and atheists. What kind of an idiot, they'll ask, is going to believe in talking snakes (Eve and the snake in the garden)? As usual, the evolutionists and atheists are wrong. Rupert Sheldrake's experiments have demonstrate a remnant telepathic capacity between humans and some higher animals and we've also seen that human language itself, prior to the flood, was telepathic. The story of the snake in Genesis is laconic, but the story which Plato tells ("The Statesman") is not. The dialog involves two characters, "Young Socrates", and one referred to as "The Stranger". Plato refers to the same "Age of Kronos" (age when Kronos/Saturn served as a sun) as do Ovid and Hesiod and he refers to antediluvians as "Nurselings of Kronos":

"..... Y. Soc. Certainly that is quite consistent with what has preceded; but tell me, was the life which you said existed in the reign of Cronos in that cycle of the world, or in this? For the change in the course of the stars and the sun must have occurred in both.

Str. I see that you enter into my meaning;-no, that blessed and spontaneous life does not belong to the present cycle of the world, but to the previous one, in which God superintended the whole revolution of the universe; and the several parts the universe were distributed under the rule. certain inferior deities, as is the way in some places still There were demigods, who were the shepherds of the various species and herds of animals, and each one was in all respects

sufficient for those of whom he was the shepherd; neither was there any violence, or devouring of one another or war or quarrel among them; and I might tell of ten thousand other blessings, which belonged to that dispensation. The reason why the life of man was, as tradition says, spontaneous, is as follows: In those days God himself was their shepherd, and ruled over them, just as man, over them, who is by comparison a divine being, still rules over the lower animals. Under him there were no forms of government or separate possession of women and children; for all men rose again from the earth, having no memory, of the past. And although they had nothing of this sort, the earth gave them fruits in abundance, which grew on trees and shrubs unbidden, and were not planted by the hand of man. And they dwelt naked, and mostly in the open air, for the temperature of their seasons, was mild; and they had no beds, but lay on Soft couches of grass, which grew plentifully out of: the earth. Such was the life of man in the days of Cronos, Socrates; the character of our present life which is said to be under Zeus, you know from your own experience. Can you, and will you, determine which of them you deem the happier?

Y. Soc. Impossible.

Str. Then shall I determine for you as well as I can?

Y. Soc. By all means.

Str. Suppose that **the nurslings of Cronos**, having this boundless leisure, and **the power of holding intercourse, not only with men, but with the brute creation**, had used all these advantages with a view to philosophy, **conversing with the brutes** as well as with one another, and **learning of every nature which was gifted with any special power**, and was able to contribute some special experience to the store of wisdom there would be no difficulty in deciding that they would be a thousand times happier than the men of our own day. Or, again, if they had merely eaten and drunk until they were full, and **told stories to one another and to the animals**-such stories as are now attributed to them-in this case also, as I should imagine, the answer would be easy. But until some satisfactory witness can be found of the love of that age for knowledge and: discussion, we had better let the matter drop, and give the reason why we have unearthed this tale, and then we shall be able to get on....”