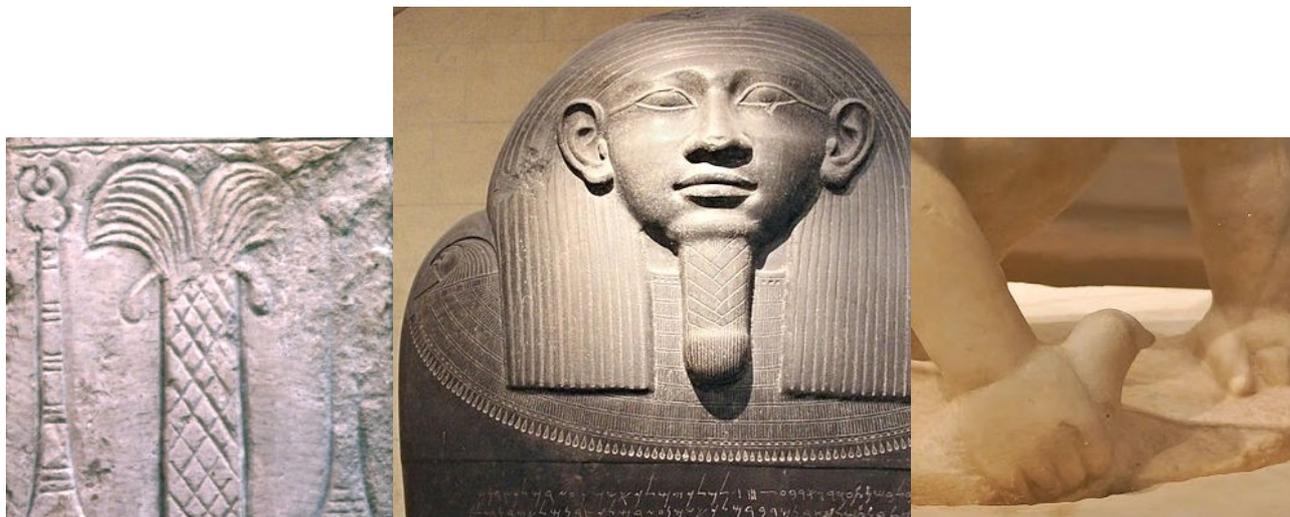


ANCIENT SPOOKS

Part III: Link to a spooky past

By Gerry, July 2018



Hello again, dear readers. I welcome you all to our central piece, where I am going to share my link to the Ancient Spookians, the progenitors of today's hidden aristocracy. If you came here by coincidence and don't know what I'm talking about, I'd suggest you read the other papers first.

This one will be very uncomfortable since it concerns the Names of God. Yes, *that* God. I think some of God's names were edited away, because either someone played around with those names, or the Biblical editors *thought* someone did, or the Biblical editors *thought* that some Biblical readers would *think* someone did. I am one of those readers.

We'll also see that the editors weren't paranoid: A lot of Biblical material refers to Ancient Spookia, and a lot of puns as well. And we'll see that it was much closer to Ancient Israel than is let on. I stress again that this does *not* change the Biblical message, which we mustn't confuse with the attitude of some messengers.

Lords, Lords, Lords

Much as I'd like to cut right to the chase, we need a short vocabulary lesson for the link between human lords and divine lords. If you know Hebrew already, you can skip this. In the Bible, there are mainly three Hebrew words for "God" or "gods": **Adon**, **Baal**, **El**. However, all three can also mean simply "lord", as for human lords. Like many other ancient languages, *Hebrew has no exclusive word for gods.*

(Conversely, the English uppercase LORD in the Bible does *not* stand for "lord", but for God's name YHWH, which has no officially known meaning.)

There is also a hierarchy of sorts:

Adon (אֲדֹנָי) means “lord” as a title for people used in everyday language, just like “milord”. It also appears as a title for Canaanite gods in inscriptions. The Biblical God is also called Adon (lord), Adoni (my lord), but curiously also plural Adonai (my lords). “Adonai” is the official reading instruction ([Qere](#)) for all instances of YHWH, expressed by the Masoretic vowel-dots underneath. Adon appears sometimes in theophoric names.

Baal (בַּעַל) means “lord”, but also “owner”. It is used in Hebrew for people with a special ownership designation (“landlord”, “husband”). For Canaanite gods, it is a general title, preceding their actual names (Baal-Something). For the Biblical God, this word is not used, but seems to be declared as abolished in [HOSEA 2:16](#), so it may have been used in earlier times. Baal has thus become a Biblical synonym for “foreign god” in the many warnings against idolatry, and the word became further demonized in Christian times (Baal-Zebub). Baal appears a lot in theophoric names of Canaanites, but very rarely with Hebrews. It’s assumed that this is only because later Biblical censors purged the Baal particle from all Hebrew names, such as by [changing Ish-Baal into Ish-Boshet](#).

El (אֱלֹהִים) also means “lord”. It can be followed by an attribute (El-Something), just like Baal. Both Canaanite gods and the Biblical God are called El. Curiously, as with Adon, the Biblical God is called El (lord), but also plural Elohim (lords) and Elohai (my lords). This is explained as majestic plural, or as a remnant of polytheism. On a [very few occasions](#), the Bible uses Elohim with plural verb forms, so the sentence is then about “Gods”. In the Bible, the title El is only very rarely used for human lords, but when it is used, it is reserved for the highest of lords ([EX 22:8](#), [JUDG 5:8](#), [1 SAM 2:25](#), [EZEK 17:13](#), [JOB 41:25](#)). Interestingly, El appears in theophoric names very often, with both Hebrews and Canaanites.

That’s all common knowledge, so why did I put it up here? Just to show that grammatically, gods were close to lords. And it seems that either some aristocratic spooks made one giant pun out of it, or some editors thought they did, or they thought we’d think they did.

The Names of God

Okay, enough of the preliminaries. I’ll now show you the link that led me to the Ancient Spookians. That link itself is weak, yet what I found on the other side is such a mountain of evidence that I think it’s worth sharing the link as well. Of all the things I found in the Bible, this is the strangest. If it is what I think it is, then it would explain nearly *everything*. Yet the little snippets I found are not enough for a conclusion. And that is again due to censoring.

The most important names of God for our purpose here are the YHWH Tetragrammaton (English LORD) and the many variants of El. Since El [appears in many ancient texts](#) all over the Levant and beyond as a term for gods, whereas YHWH appears only in the Bible, El is thought to be the older name. Yet YHWH already appears in the Book of Genesis, the oldest book in content and style. In the Biblical narrative, God reveals his name YHWH to Moses in the Book of Exodus, stating that this revelation is new and that the name YHWH *has not been revealed before*.

God spoke further to Moses and said to him, “I am the LORD; [Ex 6:2](#)
וידבר אלהים אל־משה ויאמר אליו אני יהוה

and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them. [Ex 6:3](#)
וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי יהוה לא נודעתי להם

Yet in earlier verses from the Book of Genesis, God already appeared to Abraham and Jacob and revealed his name as YHWH, even using the exact same phrase: “I am the LORD” (אני יהוה).

And He said to him, “I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it.” [GEN 15:7](#)
ויאמר אליו אני יהוה אשר הוצאתיך מאור כשדים לתת לך את־הארץ הזאת לרשתה

And behold, the LORD stood above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.” [GEN 28:13](#)
והנה יהוה נצב עליו ויאמר אני יהוה אלהי אברהם אביך ואלהי יצחק הארץ אשר אתה שכב עליה לך אתננה ולזרעך

This is a [widely known contradiction](#). The most famous explanation is that all books have been [compiled from different sources](#), with an “Elohist” source using the El names and a “Yahwist” source using YHWH.

I have a different theory: I think that YHWH was used to censor out older names of God that became unwanted in later times. For this, the editors wouldn’t need a different source, but would just copy the existing text and insert YHWH in place of the old names.

Why would the editors do that? My initial guess was that some earlier names of God were derived from polytheistic religions, and later changed into YHWH as these religions were vilified and portrayed as enemies. So here’s what I did: I looked up those few El-type names of God that still appeared in Genesis and Exodus, and tried to find them in inscriptions outside of Ancient Israel. Even Proto-Semitic scripts can be [mapped 1:1 to modern Hebrew letters](#), so you can compare names very well. (I’ll start showing you letter-for-letter transcripts here to make that easier. It’s not meant to be intimidating, so skip it if you don’t need it.) Since the Canaanite religions often titled gods as Baal, I would also substitute El for Baal, since both words mean “lord” and were used for gods. I actually did find some of these names, but to my astonishment they were not names of gods, but of *people*, powerful people even, with human “lords” among them.

Most matches can be explained by the fact that the *patterns for naming people and gods are the same*, with El or Baal, plus an attribute: El-X or Baal-X. For gods, this is interpreted as a divine name: “Lord of X”. For humans, *the same pattern* is interpreted as theophoric: “The Lord is X”. There’s nothing inherently wrong about this. But the question is: How do powerful people, who are lords of their own, interpret their own Lord-names? Do they bow to a higher Lord, or do they feel they are themselves this Lord?

Shaphat

Here’s an easy example of these divine names: God is very often called a “judge”. A [shaphat](#) or judge (שפט) from the Book of Judges is a local ruler, who upholds law and order in his region. In

an allegory, this title is also applied to God many times in the Bible. It is also used in a play of words: God the Judge judges:

I therefore have not sinned against you, but you are doing me wrong by making war against me; may the LORD, the Judge, judge today between the sons of Israel and the sons of Ammon.
[JUDG 11:27](#)

ואנכי לא־חטאתי לך ואתה עשה אתי רעה להלחם בי ישפט יהוה השפט היום בין בני ישראל ובין בני עמון

We find the same wordplay in Genesis, when Abraham calls God the “Judge of the Earth”.

Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal [judge] justly?
[GEN 18:25](#)

חללה לך מעשת | כדבר הזה להמית צדיק עם־רשע והיה כצדיק כרשע חללה לך השפט כל־הארץ לא יעשה משפט

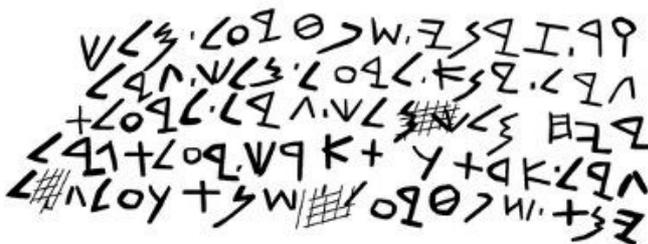
But then there is a similar verse earlier in Genesis, where we would expect the same wordplay. But in this case, we only find the name YHWH.

And Sarai said to Abram, May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me.
[GEN 16:5](#)

ותאמר שרי אל־אברם חמסי עליך אנכי נתתי שפחתי בחיקך ותרא כי הרתה ואקל בעיניה ישפט יהוה ביני וביניך

Was there wordplay there which has been thrown out? In the extant examples, it’s only ever YHWH-Shaphat or just Shaphat; titling God as “El-Shaphat” seems to be avoided. Why? Because it’s also a personal name: [Elishaphat](#) was an officer from the Chronicles of Kings, and more people might have used that theophoric name. Personally, I don’t think there’s a problem with that. A problem would arise if a human lord using that name was so powerful that he would be called an El or Baal himself, so you wouldn’t know whom the “lord” refers to.

Were there lords like that? Yes, I found indeed such an example: three kings of Byblos, a wealthy Phoenician merchant city in Israel’s vicinity, were written Shaphat-Baal (שפטבעל), usually vowelized to [Shipit-Baal](#). The first two are only known from Assyrian cuneiform, but the third has a Semitic inscription, dated somewhere [around 900 BC](#), so we can see the spelling is the same. A facsimile can be found [here](#), a translation [here](#). The first and last line contain the name, spelled ŠPT (שפט), so it indeed stands for “judge”.



Shipitbaal inscription, the name found in lines 1 and 5

1. The wall built by Shipit-Baal king

qr zbn̄y šptb'1 mlk
קר זבני שפטבעל מלך

...

5. days of Shipit-Baal and years over Byblos

ymt šptb'1 [w]šntw '1 g[b]l
ימת שפטבעל [ו]שנתו על גבל

Were these three Shipit-Baal kings the only ones with that name? No, Phoenician names include [both Baal-Shaphat and Shaphat-Baal](#), with [many variants](#). Perhaps that was the reason not to include the name El-Shaphat as a name of God. It may be a coincidence, but we'll find more of these.

El Roy

Here's an example with a complicated source. I'll keep it as short as possible. In the book of Genesis, Abraham's Egyptian maid Hagar, thrown out of the camp with her son Ishmael, is visited by a messenger of God. Since the Bible often equates God with his messengers, words or prophets, Hagar then seems to answer to God directly. God's name is given in the text as YHWH, but Hagar calls him **El-Roy**, the "God who sees", as he has "seen" her in the desert.

So she called the LORD who spoke to her: The **God Who Sees**, for she said, "In this place, have I actually **seen** the One who **sees** me?" [GEN 16:13](#)
ותקרא שם־יהוה הדבר אליה אתה אל ראי כי אמרה הגם הלא ראייתי אחרי ראי

The verse contains the word *roi* (ראי), "to see", three times. In the next verse, this is used to explain the geographic name of the oasis "Beer-lahai-roi", so that might be a reason why the editors left that name in, and didn't change it to YHWH. A variant of that name appears on an Egyptian papyrus as the name of a messenger to a prince of Tyre, also a Phoenician merchant city. This papyrus is one of the many texts passed down to us as a scribal exercise copy. Several such papyri were sold to the British Museum by the wealthy merchant [Anastasi](#). Papyrus Anastasi three sheets 5–6 contain on their backs the "Extracts from the Journal of a Border Official", from the Egyptian-Syrian border during the reign of [Merneptah](#) who ruled 1213–1203 BC. They are on the [British Museum website](#) and the page seems to be [this one](#), but I can't read the Hieratic cursive script. A transcript was published by the Egyptologist Gardiner in his "Late-Egyptian Miscellanies" on page 31. Gardiner's works are closed off everywhere, I found only a shared copy [here](#). The lines containing the name have many translations, [here's](#) one:

The **Guardsmen Baal-Roy**, son of Zippor, of Gaza, went up, who had two different despatches for Syria: the Commander of the Garrison Khay, one despatch; the Prince of Tyre Baal-Termeg, one despatch.

Gardiner's transcript for the name is "bꜣrry", which could be an Egyptian spelling for Baal-Roy. The part has a hole, but you can still see the tops of the 2 reeds. His transcription for the prince of Tyre is "bꜣrwtrmgw", but that part is badly ripped, with only the Baal still visible.

So, perhaps there was a Phoenician official called Baal-Roy, just like God was called El-Roy.

3. Extracts from the journal of a border official.^a

Unlike vs. 1.3, this section has its top at the top of the corresponding recto. Hence vs. 6 (= the verso of rt. 6) is to be read before vs. 5.



Can you follow Gardiner here? Baal-Roy is supposed to start at the center of the first line with the L-shaped foot, and to end with 2 reeds barely visible under the large hole, written right-to-left.

Was that worth the trouble to hunt down this snippet? It's like reading tea leaves. What if Gardiner got it wrong? Why am I bothering you with this? Well, the interesting thing is *how mainstream scholars treat that name*: They deviate from the straightforward translation “the servant Baal-Roy”, and make it “the servant of Baal, Roy”, desperately trying to split the “Baal” off that name. Ancient Egyptian has no word for “of”, so that could theoretically be correct as well. [Here's](#) one example:

There went up the servant of Ba'al, Roy, son of Zeper, of Gaza, who had with him for Syria two letters, as follows: (for) the captain of infantry, Chay, one letter; (for) the chief of Tyre, Baalat-Remeg, one letter.

They wouldn't do this just to bury “Baal-Roy” as a variant of “El-Roy”, or would they? One indication is that they're *not* splitting the “Baal” off the prince's name “Baal-Termeg” or “Baalat-Remeg”. An even better indication is that in the same text, two other “servants” or “guardsmen” are recorded to pass the Syrian border, who are not servants “of” some deity. So, everyone who knows the entire text can see that this translation is really garbage! Gardiner himself even [fought to correct it](#), yet it's still in the majority of books. Gardiner was an aristocrat as well, but maybe he had a bit of professional honor left in him here.

As an aside, there are several places called [Elroy](#), including an [Elroy](#) close to King Ranch territory, officially named after a shop owner's boy called “Leroy”. Not very convincing.

El Qanna

A more famous example of a name of God that has been left in, at least partly, is the “Jealous God”, El Qanna. The Israelites are instructed not to worship other gods, because God is named “jealous”, but the word [qanna](#) (קנא) for “jealous” occurs twice:

Do not worship any other god, for the LORD, whose name is Jealous [YHWH Qanna], is a jealous God [El Qanna]. [Ex 34:14](#)
כי לא תשתחוה לאל אחר כי יהוה קנא שמו אל קנא הוא

Since the word is used twice to explain this name, it's probably supposed to be a pun. But the joke is lost on us, as both occurrences are exactly the same word, making all translator struggle: "YHWH Qanna is named El Qanna". Since Exodus switches a lot between YHWH, El and Adon, this YHWH instance is perhaps a later censoring, and the original had 2 El names: "El Qanna is named El Qanna"? Doesn't work. And I think the Biblical authors could do better than that. So, it seems that *different* words were used in the original version. One is qanna. Which was the other one?

Strangely, the word *qanna* is only ever used for God. The term for humans is the similar *qinah* (קנאה), which can mean "jealous" or "zealous" (both derived from Greek *zēlos*). Let's look for pun material in the [Brown-Driver-Briggs](#) entry for *qinah*:

קנאה noun feminine ardour, zeal, jealousy (from colour produced in face by deep emotion);

So, it was perhaps a color pun, with red maybe, the face color of deep emotion? "The Red God is named Jealous God?" Amusingly, there seems to be no Hebrew QN-word with the meaning "red". [Sefaria](#) lists *qanna* as derived from Arabic, so maybe that punny word got lost in Hebrew:

קנא (√ of foll.; Ar. قنأ become intensely red (or black), with dye; NH קנאה jealousy; zeal, envy (rare);

That meaning of Arabic *qana'a* (قنأ) as "red", is supported by other [dictionaries](#). Since our spooks were trading dyed cloth, it would be a pun they'd like as well. That Arabic derivation was deleted from the BDB entry for *qinah* I cited above, even though it's there [in the original lexicon](#). The online sites only list it for *qimmos*, that Biblical plant translated as "perhaps thistles". There's also an ancient city called [Qana](#) (קנא), next to the Phoenician city Tyre. Tyre was famous for its dyed cloth, though mostly of purple color like the thistles, not red. Qana is also one possible location [for the Biblical Cana](#) where Jesus of Nazareth turned water into wine, which would be another coloring of sorts. Was that the word?

No, I think the pun had to do with the story context, which is: WAR. The verse about the "Jealous God" comes right after God promises the invading Hebrews that he will drive out their enemies, but warns them that all foreign altars are to be smashed. So, a fitting word in that vein, similar to *qanna*, is *kana* (כנע), written with K instead of Q, which means "to subdue". The sentence in the original would have been: "El Kana is named El Qanna" – the Subduing God is also named Jealous God.

While I don't like the warmongering narrative and the vilification of foreign religions, this would have been great wordplay, worthy of the Biblical authors. Kana. Qanna. It works. But in today's version, we have only Qanna. What happened to Kana? What was wrong with it?

Quick, a surprise Bible quiz: What was the name of the land the Hebrews were invading in the first place, and of the native people that were supposed to be exterminated? That land, flowing with milk and honey, was called [Canaan](#) (כנען), written exactly like *kana*, but with an added N. Two verses earlier, in [Ex 34:11](#), the Canaanites are mentioned as one enemy group to be driven out. Bad timing for using that letter combination in a name for God. It would have read like this: "El Canaa... is named El Qanna" – the God of Canaa... is also named Jealous God. So, a later editor likely pasted the Q over the K, because he felt that the original author had associated God with Israel's enemies, though he hadn't done it on purpose.

Or had he? There are some interesting associations about Canaan. For the previous two names of God, we found a Phoenician king and a Phoenician messenger. One common translation for the word Canaan is: **Phoenicia!!!** Compare [BDB](#):

Canaan (מִצְרַיִם **Ξανααν**, Phoenician **כנען** = **Phoenicia**;
[...]
2. a. land, west of Jordan, into which Hebrews came, and where they settled, subduing the inhabitants;
[...]
b. the coast, especially **Phoenicia**
[...]
merchant (s) (because Canaanites, especially Phoenicians, were traders);

So, Canaan means Phoenicia, coast, or merchant, because the Phoenicians on the Canaanite coast were merchants. And although Canaan is written with K, it's sometimes attested to be that missing Hebrew word for "red dye" corresponding to Arabic *qana'a*, because the entire coastline of Canaan was dotted with Phoenician merchant cities producing dye. While "Phoenicians" is a Greek exonym, "Canaanites" is said to be a name Phoenicians used for themselves. We can get all these etymological links from the Wikipedia page for [Phoenicia](#):

The folk etymological association of Φοινίκη with φοῖνιξ mirrors that in Akkadian, which tied *kinahni*, *kinahhi* "Canaan" to *kinahhu* "red-dyed wool". The land was natively known as *kn'ny* (compare Eblaite *ka-na-na-um*, *phn|ka-na-na*) and its people as the *kn'ny*. In the Amarna tablets of the 14th century BC, people from the region called themselves *Kenaani* or *Kinaani*. Much later, in the 6th century BC, Hecataeus of Miletus writes that Phoenicia was formerly called *χνα khna*, a name that Philo of Byblos later adopted into his mythology as his eponym for the Phoenicians: "*Khna who was afterwards called Phoinix*". The ethnonym survived in North Africa until the 4th century AD (see Punic language).

On the page about the [Punic language](#), we read that the Carthaginians, who were Phoenicians, still called themselves "Canaanites" in Roman times:

According to him, Punic was still spoken in his region (Northern Africa) in the 5th century, centuries after the fall of Carthage, and there were still people who called themselves "chanani" (Canaanite: Carthaginian) at that time.

While the [BDB](#) entry finds the "etymology dubious", Philo of Byblos states that Phoenicia, as Canaan, was named after the deified mythological ancestor *Xvā*, transcribed as **Khna** or **Chna**. You can read that passage [here](#) (Greek [here](#)). How was he spelled in Semitic script? Perhaps like *kana* for "subduing". In that case the editors couldn't leave the original pun as it was: It would've read like "god Chna is named Jealous God", putting a Phoenician deity in place of God.

But you'll have noticed that the mythical Chna was written in Greek with Chi, as *Xvā*. Canaan is spelled with Chi in the Greek Septuagint Bible as well (*Χαναάν*), not with Kappa. It was also often Latinized as Chanaan. All this wouldn't translate to *Koph*, but to *Ḥet*. And a *Ḥet* spelling yields yet another rhyming word that fits the war context: *chanan* (כנח), spelled with *Ḥet*, and meaning "mercy". The sentence could have been: "El Chanan is named El Qanna" – The Merciful God is also named Jealous God. Was that the sentence? And if not, why didn't they use it?

Because it's even worse: This time, it would be a theophoric name again: [El-Chanan](#) (אלכנח), a common Hebrew name, which BDB says [was also a Phoenician name](#). The name of the famous

[Phoenician glass manufacturer Ennion](#) is speculated to be a [translation of Elchanan](#). And there is again a Baal variant: [Baal-Chanan](#) (בעלחנן). It's the name of an Biblical king of Edom ([GEN 36:38](#)), and of one of king David's officers ([1 CHRON 27:28](#)), even though Strong labels him an [Israelite](#).

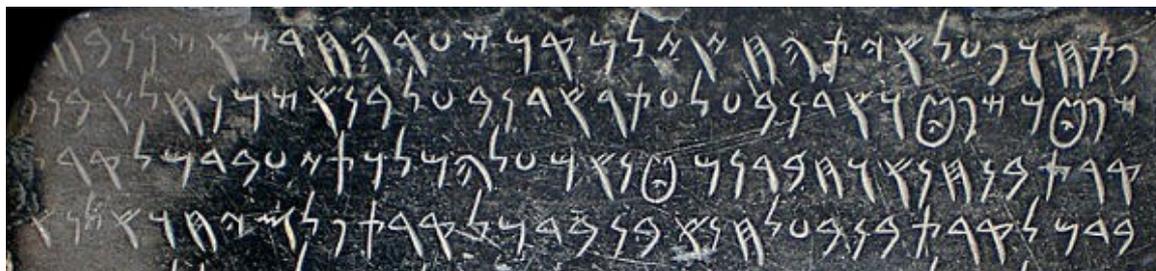
I even found an votive inscription from Phoenician Carthage with that name, plus a namesake of a famous general: "[Hannibal ben Baal-Chanan](#)", the translation adapted from [here](#).

Let [the god] Shadrapa bless Hannibal, son of Baalchanan and [the son] of Kanesh
 יבדך שדרפא אב חנבעל בן בעלחנן ואת כנש

But we can get even closer: For the pun to work perfectly with Qanna, the name shouldn't have a trailing N, right? If you drop the El or Baal, then you get the shortform name [Chanan](#) (חנן). BDB lists for this name a Phoenician variant without N, with Aleph: [Chana](#) (חנא), still interpreted as "Mercy". This name is usually transcribed "Hanno" in Roman texts, but these Latinizations are often misleading. The Phoenician heartland was coastal Canaan, next to and overlapping with Israel, so I'll stick to the Biblical transcription "Chana" here. Same goes for the famous name [Hannibal](#) (חנבעל), which could be transcribed as *Chan-Baal* as with the El-form [Chani-El](#). The pun would have been: "El Chana is named El Qanna" – The Merciful God is also named Jealous God.

And this Hanno or Chana was an extremely prolific name – among Phoenicians! From Carthage, we have a [Chana ben Mahar-Baal](#), a [Magon ben Chana](#), a [Chana ben Bod-Melqart ben Chana](#). And of course the Baal-variants: [Bod-Ashtart ben Baal-Chana](#), and a [daughter of Baal-Chana](#). There are [over 600 attestations of Chana written as Hn](#) .

And one Chana plus one Baal-Chana are on the [aedilitary inscription from Carthage](#), dated within 400–200 BC, which lists people from a building project, though their designations are broken off.



Aedilitary inscription from Carthage. Hanno or Chana on line 3, starting with the 6th letter from the right. Baal-Hanno or Baal-Chana on line 4, starting with the 10th letter from the right.

3. ...qart son of Chana and associates. Presented this unto the kingdom: Abd-Melqart [...]
4. Bodmelqart son of Baal-Chana son of Bodmelqart engineer. Yahu-Elon [...]

qrt bn חנ' wħbrnm ʔn 'm 'l hmlkt z 'bdmlqrt [...]
 bdmlqrt bn b' חנ' bn bdmlqrt pls yħw' ln [...]

קרת בן חנא וחברנם טנאם על המלכת ז עבדמלקרת
 בדמלקרת בן בעלחנא בן בדמלקרת פלס יחואלן

There's nothing wrong with these people of course. They were just using common names. But "Hanno" wasn't just a name of commoners. Wikipedia lists eight [Carthaginian top-level aristocrats named Hanno](#), one even known [for his extreme wealth](#). The most famous one is [Hanno the](#)

[Navigator](#), who led a huge colonization expedition around the northwest coast of Africa. Wikipedia avoids the Semitic spelling of Phoenician rulers, but it's really the same as *Chana* (אֲחַנָּה). You can confirm it on the [Genesius page](#) if you search for "Hanno".

These Carthaginian rulers lived long after the Biblical wordplays were written. But the theophoric name "The Lord is Mercy" is ancient, and may have been used in "Chana" form by aristocrats from Canaanite Phoenicia as well. We cannot confirm it, since almost no inscriptions have survived there.

And there's one more reason that a Het spelling might have been the pun word: the **red color**. Remember that the word *qanna* for jealous was derived from the "colour produced in the face by deep emotion", red? We were finding many hints in related words and names, but no similar Hebrew word for that color. I think that word might be: **henna**. Henna is written with Het in [both Hebrew and Arabic](#). It is written [with Chi in Greek](#), as χέννα. And it is [Latinized with H](#), like the name Hanno. You can see though that it was pronounced more like K, from the [many K-translations in Eastern languages](#). Since the word henna is the same in so many languages it must be ancient. Henna usage is indeed [attested for the Bronze Age](#). Its [region of origin](#) seems to be the Fertile Crescent. And the word stands not only for the plant, but also [for the dye and the reddish color](#). It would have been a great pun word for mercy, since the spelling was likely identical in ancient times: Often Aramaic spellings is closer to ancient Semitic forms than modern Hebrew or even Biblical Hebrew. The [Syriac Aramaic spelling for henna is HN'](#) (אֲחַנָּה), *exactly like the Phoenician name Hanno*. This "Hanno" spelling for henna is even used in 20th century Hebrew literature, see [here](#), [here](#), [here](#), [here](#). It would have been a double pun: The Merciful-Red God is also named Jealous God.

To conclude: There are three K-like consonants in the Semitic script: Qoph, Kaph, Het. The pun for **Qanna** meaning **jealous** or **read with emotion** was very likely made with either **Kana** meaning **subduing** or with **Chana** meaning **merciful** and **henna**. However, Kana was associated with Canaan and a Phoenician deified ruler. Chana was a widespread theophoric name used by Phoenician rulers from Carthage. In both cases, names used by powerful mortals would have been very close to that of God, so Kana or Chana was replaced by a second Qanna, destroying the pun.

Magen

After the Battle of Siddim, God appears to Abraham as a "word" (probably a "commander", see Part I). He calls himself [magen](#), spelled MGN (מגן), which means "shield", and offers the covenant to Abraham.

After these things the word of the LORD came to Abram in a vision, saying: Do not fear, Abram, I am a shield to you; Your reward shall be very great. [GEN 15:1](#)
אחר ׀ הדברים האלה היה דברי־הוה אל־אברם במחזה לאמר אל־תירא אברם אנכי מגן לך
שכרך הרבה מאד

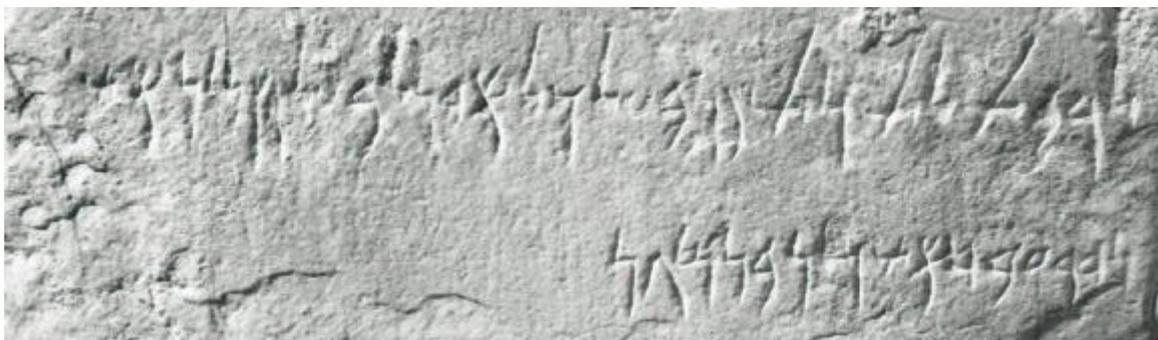
It's the same Magen as in [Magen David](#), the "Shield of David". David uses the "shield" allegory three times in his song of deliverance ([2 SAM 22:3](#), [2 SAM 22:31](#), [2 SAM 22:36](#)). Magen is a smaller shield, often translated as buckler, which only covers the arm. Consequently, the derived word [megginah](#) (מגנה) is yet another word for "cover". The meaning of "shield" in Abraham's verse is disputed though, because another reading of MGN would be [magan](#) (מגן), spelled the same but vowelized differently. It means "to bestow as a gift". Since God offers a great reward to Abraham, MGN could

also be translated as “bestow”, which would fit the context better than “shield”. My opinion is that it has *both meanings*! It’s a masterful pun again: The Biblical authors purposefully used a spelling that connects to the previous battle as “shield”, and to the upcoming offer as “bestow”.

MGN is not officially a divine name, and is not used as a personal name anywhere in the Bible either. The question is: Was it used as a name anywhere else, say, in Ancient Phoenicia perhaps? And here we’ve hit the purple jackpot again: **MGN was one of the most common and prolific Phoenician names ever!** A listing of Phoenician names shows [over 400 attestations of MGN](#). For a civilization that left almost no records, that’s a bundle. There’s also one attestation each for [Magon-Baal](#) and [Baal-Magon](#). The Phoenician name MGN is usually [vowelized as Magon](#) and appears on votive steles from Carthage and its colonies. No steles survived in the Phoenician heartland, but since MGN is clearly Semitic, it would have occurred there as well. Examples from the British Museum are [Magon ben Hanno](#), [Hanno ben Magon](#), [Abd-Eshmun ben Magon](#), all commoners apparently, as none lists any title. And all spelled MGN, just like Hebrew *magen* and *magan*. The common interpretation is that of *magan*, i.e. a son has been “given”.

1. To the Lady to Tanit face of Baal and to the Lord to Baal-Hammon which
2. vowed Abd-Eshmun son of [Magon](#)

lrbt ltnt pn b' l wl' dn lb' lhmn 'š
 ndr 'bd 'šmn bn mgn
 לרבת לתנת פן בעל ולאדן לבעל חמן אש
 נדר עבדאשמן בן מגן



Votive stele from Carthage. Magon is the last word in line 2.

Were there also Phoenician aristocrats with that name? Yes, there were: Ancient Carthage in 550–340 BC was ruled by a dynasty called the [Magonids](#), after the Latin version of their name: Mago. How was it spelled in Phoenician script? No Phoenician records are left about them. But since their common-folk Carthaginian namesakes are all spelled MGN, the rulers would be MGN well. Of all the Magonids, only [one English Wiki page](#) admits this Phoenician spelling though.

As an aside, we have some strange name similarities inside Carthage as well, known from Greek and Roman sources. The Magonids resided over an extending Carthage, while the later Barcids, including the famous Hannibal, resided over the fall of Carthage 100 years later. But were they two different dynasties? The names of the Barcid brothers and their father are [Hannibal](#), [Hasdrubal](#), [Hamilcar](#). All three names are also present with the Magonids: [Hannibal Mago](#), [Hasdrubal son of Mago](#), [Hamilcar the Magonid](#), even a [Mago Barca](#), who combines the family names of both dynasties.

But back to the main topic: Why does only one English Wiki page mention the MGN spelling, and precisely *none* of the Hebrew Wiki pages, which all go by a Hebrew transcription of the Latin Mago (מגו)? Why do the Hebrew pages have no problem to put up the Phoenician spelling [for the Barcids](#)? Is it such a problem if ancient Semitic rulers were written MGN, like the word “shield”?

It’s a guess, but maybe Abraham’s verse used a similar word as an actual name for God. In the verse, God is called YHWH, though that name had not yet been revealed, according to [Ex 6:3](#). The name Baal-Magon is attested [as a divine name](#). Perhaps a similar name had been used in the Bible, and was censored as YHWH because of the similarity to theophoric names?

As a final oddity, Magon is a Phoenician name with a trail through Ancient Rome into Ancient Britain, as we will see in Part IV. We’ll also later meet a group of British “Phoenicophiles” from the 17th century, who tried to prove a Phoenician colonization of Britain with name similarities. To link British towns suffixed *-Magum*, they do [bring up the name Baal-Magon](#), but mean the Biblical town [Baal-Meon](#), where they assume the Ayin pronounced as [Ghayn](#), like with Gaza and [Gomorrhah](#). Why they never mention all the Carthaginian lords named Magon is a mystery. Or perhaps not.

Coincidence or Abuse?

So, we have four divine names, close or identical to theophoric names, used by Phoenician lords. Only two of them are real evidence: El Qanna because the ruined pun makes it obvious that the name was changed, and Magon because it’s a name never used by Hebrews but by countless Phoenicians. The question is: Did the ancient lords secretly view their own names as divine names, and enact themselves as god-kings? Or were they mere theophoric names, similar by coincidence, and the censors just wanted to be extra sure?

The only clue I found comes from the “Phoenicophile” [Samuel Bochart](#), and it’s a bit cryptic. He switches between Latin, Greek and Hebrew, and his ligatures are a nightmare, so I did the best I could here. Since he was from among the elites, I don’t expect any unvarnished truths from him. Here’s the passage, found in Bochart’s [“Sacred Geography”](#) and other works:

A Phoenician history was written in the native language by Sanchuniathon, and copied in Greek by latter-day Herennius Philo of Byblos. Porphyrius in “de Abstinencia”, vol. 2, mentions eight books: The Phoenician History etc., which Sanchuniathon wrote in the language of the Phoenicians, and which Philon of Byblos translated into Greek in eight books. However, Eusebius counts nine: Philon then, he says, had divided the whole work of Sanchunyathon into nine books. But Porphyrius likely is the [first banned book in history, which pertains more to Phoenician Theology](#).

Excerpts of this can be read in Eusebius, where many stories may be found, of the creation of the world, of the origin of idolatry, of the abuse of God’s names Shaddai, Cabir, Elion, El, Elohim, of Baal, Dagon, Astarte, Berith and others in stead of God in Phoenician cults, of the foundation of cities, of the invention of the arts, of Chna or Canaan the Phoenician father, of the circumcision and sacrifice of Abraham who is called Kronos or Saturn, of Porphyrius Israelem and his wife Anobret and how she conceived through the grace of God, as explained above.

Phoenicum historiam Sanchoniathon patrio fermone scripsit, sed Graece reddidit Philo Byblius Adriano σύγχρονος. Porphyrius περί αποχής lib. 2. eam tradit **octo libris** fuisse comprehensam: ή φοινικική ιστορία andc. ήν Σαγχουινιάθων μεν τη Φοινίκων γλώττη συνέγραψεν, Φίλων δε ο Βύβλιος εις την Ελλάδα γλώττην δι' οκτώ βιβλίων ήρμήνευσεν. Tamen Eusebius **novem numerat**: ο δή Φίλων, inquit, εις εννέα βίβλους την πάσαν του Σαγχουινιάθωνος πραγματείαν διελών. Sed Porphyrium verifimile est **ex historicorum numero primum librum** exemisse, qui pertinet potiùs ad Phoenicum Theologiam.

Hujus αποσπασμάτων in Eusebio legere est, in quo inter multas fabulas reperitur aliquid veri de mundi creatione, de idololatriæ origine, **de abufu Dei nominum** שדי שַׁדַּי, כַּבִּיר, עֲלִיּוֹן elion, אֱלֹהִים, אֱלֹהִים elohim, de Belo, Dagone, Astarte, Berith and aliis pro vero Deo in Phœnice cultis, de fundatione urbium, de inventione artium, de Chna feu Chanaan Phœnicum parte, de circumcissione and sacrificio Abrahæ, quem Κρόνος Saturnum vocat; and Porphyrius Israelem and uxorem ejus Anobret אַנֹּבֶרֶת id est quæ concepit ex gratia, ut supra explicatum.

I'm not sure if my translation is totally correct, but the important part is clear: Bochart speaks of banished and missing books, and says that God's names Shaddai, Cabir, Elion, El, Elohim were abused. As the context is about Phoenician religion, I assume he means the Phoenicians abused them. These are uncensored, official names of God. But the problem is: I have not found any abuse of these specific names mentioned in extant works. Bochart was from the church. Did he cite a banished book? The passage is [cited](#) and [translated](#) in French, but never explained.

[Miles: note the name Bochart, which just came up by accident in my own paper of this week. Lady Gaga is a Bouchard/Bochart.]

In any case, it's a limited hangout at best. Pagan religions were ring-fenced with allegations of child sacrifice and the like. But I think the real reason why the books where banished was another one: The same ultra-rich overlords ruled over both pagan and monotheistic religions, and judging from the silly puns they've inserted in the Bible, they believed in neither of them, but only in themselves. The banished books would contain only some boring official Phoenician history and theology. But we'd find hundreds more Phoenician names, many of which would probably match up with names of historical persons or deities of other countries. Perhaps even with those of God.

And just before anyone asks: No, I do NOT think that Phoenician Beirut was named after the covenant [berit](#). But someone may have punned around with it, and censoring of that might be the reason why this major city is not found in the Bible, and why the name "[Lord of the Covenant](#)" was vilified. Similar puns might have been attempted with Phoenician [Tyre](#), which means "[rock](#)", and the many verses where God is likened to a rock. In some instances "God the rock" can still be literally translated into "Tyrian lord" ([2 SAM 22:3](#), [2 SAM 22:47](#), [PSALM 18:2](#), [PSALM 78:35](#)).

So, again, we have four names and some cryptic passages. Is that enough to construct any grand theories here? Definitely not. But it's enough to pay a visit to Ancient Phoenicia. And what we'll find there will be very, very interesting.

Yes, the **Ancient Phoenicians** are my Ancient Spookians. They might not be the ultimate originators of spookery, but almost every characteristic of today's spooks matches their public profile perfectly: The Ancient Phoenician elites were ultra-rich aristocratic merchants and financiers from the Levant, speaking and writing a language almost identical to Hebrew, with names almost identical to Hebrew, and a network of colonies that spanned the entire officially known world... But visit Phoenicia with me, and see yourself.

Don't Lament for Tyre

Our first stop is Biblical Phoenicia. Can we find more links from Biblical puns to Ancient Phoenicia? In the times of the early Biblical kings, the richest and most powerful Phoenician city was officially Tyre. Much of what is known about about this city comes from the “Laments for Tyre” in [ISAIAH 23](#) and [EZEKIEL 27](#). The Book of Isaiah is usually dated earlier, and contains the most famous characterization of the Phoenician lords: “*merchants who are like princes*”, i.e. rulers. Since that is what today’s banksters are, this passage alone made an analysis of Phoenicia important to me. I’ll comment here on the verses where I found something interesting.

The oracle concerning Tyre. Wail, O ships of Tarshish, For Tyre is destroyed, without house or harbor; It is reported to them from the land of Cyprus. [ISA 23:1](#)

Tarshish was the name of one or more Phoenician commercial settlements, the most famous being Tartessos in Spain. Cyprus was also a Phoenician colony, at least partially.

Be silent, you inhabitants of the coastland, You merchants of Sidon; Your messengers crossed the sea [ISA 23:2](#)

Sidon was the more ancient Phoenician city which founded Tyre. “Sidonians” also seems to have been a general term for “Phoenicians”. Try to remember that, we’ll need it later.

And were on many waters. The grain of the Nile, the harvest of the River was her revenue; And she was the market of nations. [ISA 23:3](#)

Remember Joseph’s story from Part I, and the lucrative granary scheme? Grain was apparently an important vehicle for rent-seeking, just like it is today. The Phoenicians traded it from Egypt!

Is this your jubilant city, Whose origin is from antiquity, Whose feet used to carry her to colonize distant places? [ISA 23:7](#)
הזאת לכם עליזה מימי-קדם קדמתה יבלוה רגליה מרחוק לגור

Feet? Hah! Tyre was a naval power, they went nowhere on foot. It’s a pun! There’s more meanings for the root [RGL](#) (רגל) for foot: Most importantly, since scouts sneak around on foot, the same word also means “explorer”, or “spy” (!), used in [GEN 42:9](#), [JOSH 2:1](#), [1 SAM 26:4](#) and other verses! Is it a pun about spies? The verb used for carrying, [yabal](#) (יבל), also means to lead or be led, as in [ISA 55:12](#), [JER 31:9](#), [PSALM 45:14](#). Did spies “lead” Tyre to distant places? Spying is a prerequisite to colonization. And colonize distant and not-so-distant places was what the Phoenicians did. If you were looking for a verse that connects ancient merchant-aristocrats to spying, here you have it.

Who has planned this against Tyre, the bestower of crowns, Whose merchants were princes, whose traders were the honored of the earth? [ISA 23:8](#)
מי יעץ זאת על-יצר המעטירה אשר סחריה שרים כנעניה נכבדי-ארץ

This is the central passage: Tyre was a “bestower of crowns”, with “merchants who were princes” and the “honored of the earth”! If you were looking for a verse that admits that powerful merchants were already above kings, and appointed them, this is it! The Hebrew word used here for crowning is [atar](#) (עטר). This verse is usually explained away as irony, or by claiming that Tyre only bestowed crowns to its own colonies. But you can also read it as hidden influence on all crowned rulers,

especially since the “merchant princes” were also the “honored of the earth”. The word for traders here is [kenaan](#) (כנען), which also translates as Canaan or Phoenicia.

He has stretched His hand out over the sea, He has made the kingdoms tremble; The LORD has given a command concerning Canaan to demolish its strongholds. [ISA 23:11](#)

ידו נטה על־הים הרגזו ממלכות יהוה צוה אל־כנען לשמד מעזניה

The grammar here is funny in the original: The command is given “to” the merchants, or to Canaan, that the strongholds should be demolished. Shouldn’t it be given to the besiegers?

Behold, the land of the Chaldeans– this is the people which was not; Assyria appointed it for desert creatures– they erected their siege towers, they stripped its palaces, they made it a ruin. [ISA 23:13](#)

הן | ארץ כשדים זה העם לא היה אשור יסדה לציים הקימו [בחינו כן] בחוניו ק) ערו ארמנותיה שמה למפלה

Here in verse 13, the Chaldeans of Assyria are to carry out the destruction. Or are they? The phrasing is strange: “Assur was founded for the tsi-im” (אשור יסדה לציים), with *tsi* (צ) translated as [desert](#), so *tsi-im* would be “desert” tribes. But *tsi* is also a word for [ship](#). If the *tsi-im* were *ship people*, Assyria would be founded for the Tyrians themselves?!? What did the *tsi* people do? Erect towers, not necessarily “siege” towers. They “stripped the palaces”, but some translations say they “raised” them. The Tyrians officially built many towers and palaces in Assyria and Babylon, supplying building material and craftsmen! Then they “made it a ruin”, [mapalah](#) (מפלה), but perhaps instead made it “of” special distinctiveness, [me-palah](#) (פלה).

Ezekiel’s Lament for Tyre

Isaiah’s prophesy bestows grand titles upon Tyre, but pales in comparison to that of Ezekiel, the “son of man”. Ezekiel’s prophesy contains so much praise and flattery that I can’t list it all here. I’ll comment on the most important verses, as we’ll need this characterization of Phoenicia for Part IV.

“And you, son of man, take up a lamentation over Tyre; [EZE 27:2](#) and say to Tyre, who dwells at the entrance to the sea, merchant of the peoples to many coastlands, ‘Thus says the Lord GOD, “O Tyre, you have said, ‘I am perfect in beauty.’ [EZE 27:3](#) “Your borders are in the heart of the seas; Your builders have perfected your beauty. [EZE 27:4](#)

Does the author perhaps adore Tyre? I see no rebuttal here.

“They have made all your planks of fir trees from Senir; They have taken a cedar from Lebanon to make a mast for you. [EZE 27:5](#) “Of oaks from Bashan they have made your oars; With ivory they have inlaid your deck of boxwood from the coastlands of Cyprus. [EZE 27:6](#)

Cedar from the Lebanon was one of the products on which Phoenicia had a monopoly. Senir is Mount Hermon in the Anti-Lebanon mountains. Cyprus was colonized early on by Phoenicians.

“Your sail was of fine embroidered linen from Egypt So that it became your distinguishing mark; Your awning was blue and purple from the coastlands of Elishah. [EZE 27:7](#)

The Phoenicians were the best sailors. Much of their trade was with Egypt, which early on infused the Phoenician cities with pretty much all technology; also with linen.

“The inhabitants of Sidon and Arvad were your rowers; Your wise men, O Tyre, were aboard; they were your pilots . [EZE 27:8](#)
“The elders of Gebal and her wise men were with you repairing your seams; All the ships of the sea and their sailors were with you in order to deal in your merchandise. [EZE 27:9](#)

More praise for another 3 major Phoenician cities, all next to each other.

“Persia and Lud and Put were in your army, your men of war. They hung shield and helmet in you; they set forth your splendor. [EZE 27:10](#)

The Persians were Tyre's men of war?!? Remember: Babylon was taken by Persia without a fight.

“Tarshish was your customer because of the abundance of all kinds of wealth; with silver, iron, tin and lead they paid for your wares. [EZE 27:12](#)

Tarshish again, this time with these resources: silver, iron, tin, lead. We'll locate Tarshish later.

“Judah and the land of Israel, they were your traders; with the wheat of Minnith, cakes, honey, oil and balm they paid for your merchandise. [EZE 27:17](#)

Many nations are listed to trade with Phoenicia, Judah and Israel as well, who apparently only exported agricultural goods. All of Israel's neighbors, rivals and enemies are listed as well.

There's much more of it, basically an entire chapter of glorification for Phoenician Tyre. What other city got a memorial like this in the Bible, except Jerusalem? But it doesn't stop here! There is a **Lament for the King of Tyre**, which contains more praise.

“Son of man, say to the leader of Tyre, ‘Thus says the Lord GOD, “Because your heart is lifted up And you have said, ‘I am a god, I sit in the seat of gods In the heart of the seas’; Yet you are a man and not God, Although you make your heart like the heart of God– [EZE 28:2](#)
Behold, you are wiser than Daniel; There is no secret that is a match for you. [EZE 28:3](#)

The first verse is criticism, but the second more praise for the god king? With no rebuttal?

“By your wisdom and understanding You have acquired riches for yourself And have acquired gold and silver for your treasuries . [EZE 28:4](#)
“By your great wisdom, by your trade You have increased your riches And your heart is lifted up because of your riches– [EZE 28:5](#)

Not just wisdom, but great wisdom. I would simply call it a *global trade monopoly*.

“You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared . [EZE 28:13](#)
“You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. [EZE 28:14](#)

This Phoenician king was in Eden, and is called a cherub! No other mortal in the Bible is likened to a cherub! Also, we have another strange “cover”. He was more likely an undercover overlord.

“By the multitude of your iniquities, In the unrighteousness of your trade You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. [EZE 28:18](#)

I'd also say that the Tyrian trade monopoly was unrighteous, but what are the other iniquities? What sanctuaries were profaned? Wouldn't these be pagan sanctuaries, derided elsewhere in the Bible? I don't know what the authors intended with the laments, but the one for Tyre and its king reads like a love letter. The authors of this passage had at least some special affiliation with Tyre.

The Siege of Tyre

Ezekiel is instructed to prophesy an attack by the Babylonian king Nebuchadnezzar II on Tyre ([EZE 26:7](#)). The city is foretold to be destroyed and be made into a barren rock. The name of Tyre itself means "rock", though in another word. The core city with its fortress and temple were built on a small rocky island half a mile off the shore, now a peninsula. That might be where the "rock" stems from, though it may also come from a mainland settlement on Tell Mashuk, a rocky hill. While the mainland city complex was apparently attacked and destroyed by Nebuchadnezzar, like so often in Tyre's history, the elites simply retreated to their island fortress. The island had [very high walls up to the shore](#), at least in Alexander's time. Since Nebuchadnezzar had no fleet, he erected a blockade on the mainland. This siege is said to have lasted for 13 years, after which the Tyrian elites agreed to terms and surrendered with their fleet. This end is usually dated to [573 BC](#).



Bronze band from Balawat gate, dated 850 BC, showing Tyrian workers ferrying tribute for Shalmaneser III to the mainland from the fortress, then still on an island. How would you besiege such a place?

Now, does anyone see a problem here? Allegedly, Nebuchadnezzar II, without a fleet, was besieging a fortified island which had the best fleet around. Not only that, but the island also hosted two north and south harbors, with the Assyrian Balawat band showing two gates and small boats bringing goods to the mainland. So trading ships would have arrived and anchored *on the island*. Discussions of what the island looked like are found [here](#) and [here](#). So, while it seems to be a stupid idea to starve out an island when you have no ships, it seems downright idiotic if this island has ships with supplies *coming and going every day*. Some things like drinking water would become more expensive, but the Tyrians could've held out pretty much forever, or simply escaped to one of their many colonies. So why did Nebuchadnezzar keep up this expensive siege?

I'd say precisely because it was expensive! Uruk temple documents from the time contain an often-cited receipt for flour [for the king and his soldiers who went to fight against Tyre](#). I'd expect the transportation of this flour to turn a better profit than local meals for a peace-size army, wouldn't you? Another document lists [dates for officials in Tyre](#). A third document lists [military equipment](#), which brings even more profit. These are just the *found* tablets. An army in foreign territory incurs huge costs, and thus profit. You might think that while Tyrian merchants were besieged, Assyrian merchants were pocketing this profit. But Miles' research has shown that the top-down view of the financial elites is *unified*: nations are mere tools, toys and speculation objects.

In the case of Tyre, there's evidence to back this up: Remember, the Mesopotamians "deported" elites of conquered kingdoms into their palaces, and filled them up with foreigners! There were lots of Phoenician "experts" employed in Nebuchadnezzar's palace, from [Arwad, Byblos and Tyre](#). And the Tyrians were the largest group: [more than 190 Tyrians](#) are found on clay tablets listing dispense of oil and flour for palace personnel. More may be on lost tablets. A paper titled "[Foreign Professionals in Babylon](#)" even cites Phoenician house-builders. The Judean prince [Jeconiah](#) is listed among Babylonian palace officials receiving rations, [titled a king and prince](#). And like Sennacherib, Nebuchadnezzar employed lots of **foreign soldiers** in his palace, a smart move for a king who had just conquered enemy nations! A contingent of [800 soldiers from Elam guarded the governor residence in Babylon](#), listed together with Elamite house-builders. According to "Foreign Professionals in Babylon", there were also 216 guards from Caria, plus 2000 other Carians. Eight soldiers from Egypt guarded the governor residence, five others the ship's house. The paper also cites Nebuchadnezzar's many journeys to Hatti, Ashkelon and Egypt.

Now, the big question is: Where were these 190 Tyrians and other Phoenicians at Babylon before, during, or after the siege of Tyre? That's difficult to tell, because there are no Babylonian records about that siege. Josephus states that it started in "[seventh year of the reign of Nebuchadnezzar](#)". But the part of the [Babylonian Chronicles about Nebuchadnezzar](#) tells of no such siege. The tablet is broken off after his 11th year, so the siege of Tyre is usually nudged into those off-record years, often the 20th.

[Miles: so another possibility is that the siege never happened. It was made up like much of the rest of history.]

The rationing tablets about "Foreign Professionals in Babylon" come mostly from earlier years:

The clay tablets date to the [year 10-28](#) during the reign of Nebuchadnezzar II; one exception is a text from his 34th year. In detail, most texts are from years 10-12 and years 19-20.

Ten very long lists of sesame oil distribution, the paper dates as follows:

As far as preserved datings on these tablets show, they are all from [year 13](#) (592/3 BC) of the reign of Nebuchadnezzar II.

So, if not all of the 100s of Tyrians are on the one tablet from year 34, then they were working for Nebuchadnezzar before or during the siege of Tyre, when he prepared attacking their cities!

In an inscription about Nebuchadnezzar's 7th year, [Tyre is even listed next to Gaza, Sidon, Arwad, Ashdod](#) as having contributed to building Nebuchadnezzar's South Palace in Babylon. They built him a "Palace Without Rival", just like they did for Sennacherib, and then he attacked them?

Just like Sennacherib [used Phoenician ships](#) for his conquests [against Elam](#), trade seems to have gone well between Babylon and Tyre after the alleged siege. "Business tablets" have been found, detailing the [sale of agriculture products like sesame, cattle and dates from Babylon to Tyre](#), from the 35th, 40th, 41st, 42nd year of Nebuchadnezzar's reign. Tyre was exporting high-end luxury products like purple cloth, glass and silverware. If you compare today's nations exporting agriculture products vs. those exporting luxury products, you'll know who likely got the better deal here.

If you don't think that's enough evidence, remember that both the Bible and mainstream historians say that [Nebuchadnezzar II attacked Egypt](#). That was [in his 37th year](#), according to a clay tablet [on display in the British Museum](#). Remember those eight Egyptian soldiers from the rationing tablets, guarding the governor's house? No matter which tablet they're on, they were there before the war. Would a Babylonian king have his house guarded by Egyptians and then attack that nation?

It's stated that the presence of this many Tyrians "[could corroborate the assumption of a military campaign against the Phoenician cities, especially Tyre](#)". Well, I say it more likely corroborates that Tyrian elites were in cahoots with Babylonian ones! They may have been preparing these campaigns together. Remember the house-builders from Elam and Phoenicia? They built palaces for the Assyrians, but perhaps also for their own elites, so they'd feel right at home, like Hezekiah's daughters with their personal ivory-inlaid beds. The authors of "Foreign Professionals in Babylon" admit that it's "[not easy to explain why all these foreigners were in Babylon and received oil in the royal palace](#)". I say there's a very easy explanation. Just not the sort you're allowed to publish!

Solomon's Temple and Palace

Are there more Phoenician nuggets in the Bible? Most interesting to me is the friendship between the Phoenician king Hiram and Israel's king Solomon. I consider both to be historical persons, but don't think that the accounts are entirely historical. Let's just analyze what the authors want to say. They describe how Solomon builds an insanely expensive temple and palace out of nowhere, and in the process enters into many exchanges with the Phoenician king. It could be a parable on how new rulers and their nations were indebted to the merchants right upon entering office. The Phoenicians enter the stage with the establishment of monarchy, with David and Solomon. As soon as David is king, the Phoenicians build a palace for him, supplying materials and craftsmen.

David became greater and greater, for the LORD God of hosts was with him. [2 SAM 5:10](#)
Then Hiram king of Tyre sent messengers to David with cedar trees and carpenters and stonemasons; and they built a house for David. [2 SAM 5:11](#)

Nothing is said about the costs for building that palace, and there's no such thing as a free palace. Did David pay for it? With what? Did he otherwise become indebted to the Phoenicians? Or was the palace only a preparation for the next king? Remember, David also wanted to build a house for the LORD, which could mean either a temple or a dynasty, but the LORD didn't want him to build that house. He wanted David's successor to build it, or alternatively the "servant". That successor was Solomon, and two literal houses were again built by the Phoenicians. Why did they do this? Was the figurative house, the dynasty, also built by them?

As the Book of Solomon was lost, Solomon's remaining story is split between the Book of Kings and Book of Chronicles. In the Kings version, the Phoenicians get active by themselves. King Hiram of Tyre had been a friend of David, which KJV even translates as lover, from Hebrew [ahab](#) (אהב). The project is at first a house for the "name" of God, but a house for Solomon himself creeps in later.

Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram had always been a friend of David. [1 KING 5:1](#) Then Solomon sent word to Hiram, saying, [1 KING 5:2](#) "Behold, I intend to build a house for the name of the LORD my God, as the LORD spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, he will build the house for My name.' [1 KING 5:3](#)

Chapters 5 and 6 are long and detailed lists of Phoenician timber from Lebanon, other expensive imported materials, the tens of thousands of workers employed and their provisioning, shipping logistics, and the artwork created by Phoenician craftsmen. In chapter 7, it's revealed that while a house was built for the LORD, another house was built for Solomon himself. With many verses it's unclear which house they pertain to, since the words *bayith* (בית) and *hekal* (היכל) can refer to both temples and palaces. Temples were opened to the public on occasions, but were mainly administrative centers built for lower elites, much like palaces.

The Chronicles version is more straightforward: Both houses are planned from the start:

Now Solomon decided to build a house for the name of the LORD and a royal palace for himself. [2 CHRON 2:1](#)

Then Hiram continued, "Blessed be the LORD, the God of Israel, who has made heaven and earth, who has given King David a wise son, endowed with discretion and understanding, who will build a house for the LORD and a royal palace for himself. [2 CHRON 2:12](#)

In any case, two houses are built, both described as insanely expensive. Who bankrolls these? Since the Ancient Israel in the Bible produced mainly agricultural goods, Solomon provides flour, wheat, wine and oil for the woodcutters in Chronicles ([2 CHRON 2:10](#)). In Kings, Solomon enters an obligation to send wheat and oil to Tyre *every year* ([1 KING 5:11](#)). In Kings, Solomon also pays the wages for the woodcutters ([1 KING 5:6](#)), and provides forced laborers from among Israel's population ([1 KING 5:13](#)), either foreigners in Israel ([2 CHRON 2:17](#)), or conquered people ([1 KING 9:21](#)).

But all this accounts for the smaller part of the expenses. The larger part is the cost for high-level craftsmen, shipping of material, but mostly the material itself, as so much gold was built into temple and palace. Solomon ruled over a region which produced mainly agricultural goods, so you'd have to ask how he pays for all this. David already conquered a vast region, and his palace was apparently cheaper, not good enough for Solomon.

There's a passage in Kings, where Solomon sells 20 cities to Hiram for 120 talents of gold.

(Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold according to all his desire), then King Solomon gave Hiram twenty cities in the land of Galilee. [1 KING 9:12](#) So Hiram came out from Tyre to see the cities which Solomon had given him, and they did not please him. [1 KING 9:13](#) He said, "What are these cities which you have given me, my brother?" So they were called the land of Cabul to this day. And Hiram sent to the king 120 talents of gold. [1 KING 9:14](#)

In Chronicles, Hiram gives cities to Solomon instead.

that he built the cities which Hiram had given to him, and settled the sons of Israel there. [2-CHRON 8:2](#)

Several things to note: First, 600 talents of gold were used in the inner temple ([2 CHRON 3:8](#)). It was thus worth something like 100 cities. Second, Hiram supplied Solomon with gold "according to all

his desire”. This isn’t mentioned anywhere else. They retrieve gold from a joint expedition to Ophir, but this happens *after* the sale of those 20 cities, in [1 KING 9](#). Third, a part of Galilee, central to Christianity, was sold by an Israeli king to a Phoenician king. How many other transactions like this took place? Lastly, the Phoenician king Hiram calls Solomon “my brother” ([1 KING 9:13](#)), with the word [ach](#) (חא), used for literal brothers, kinsmen and countrymen, but usually not for mere friends.

Were Hiram and Solomon related? There are no extant contemporary records. Only later historians fleshed out their relationship, citing now lost sources. Josephus names Hiram’s father as [Abibalus](#) (Ἀβιβάλου), which would be the Phoenician name [Abibaal](#) (אביבעל). If we were to switch one letter in the Greek or 2 in Hebrew, we’d get [Abdhaal](#) (עבדבעל), another Phoenician name, “Servant of the Lord”, which could be the “servant” allowed to build David’s dynasty. Another “servant” is given as [Abdehon](#) (Ἀβδήμονον), a smart “man of Tyre” employed by Hiram to cheat Solomon in a game of riddles, probably all of them about puns! A [Phoenician king Abdehon](#) later ruled on Cyprus.

Could it be kinship via marriage? There’s no way to tell. While David has eight named wives ([1 SAM 25:42](#), [2 SAM 11:27](#), [1 CHRON 3:1](#)), Solomon is said to have had 700 wives, and 300 concubines ([1 KING 11:3](#)).

[Miles: that's a big step up in wifage in one generation, which no one ever comments on, including Gerry. Solomon is supposed to be the son of David, both kings, but lives nothing like him? It is as if the entire set of customs changed at this point. Also extremely curious is Bathsheba, Solomon's mother, previously married to a Hittite. Which would imply she was also a Hittite. Which of course goes against everything we are taught about Jewish lines being matrilineal. Solomon is sold to us as the son of David, not as the son of Bathsheba. At Wiki, Bathsheba's father is given as a Gilonite, but no mother is given. So Solomon's own matrilineal line is scrubbed immediately in the Bible itself—basically, the biggest red flag possible.]

Eusebius quotes lost sources saying Hiram built a [statue of his daughter with Solomon’s leftover gold](#), while Tatian quotes sources saying that Solomon [married Hiram’s daughter](#). The Bible has him marry the pharaoh’s daughter instead ([1 KING 3:1](#)). Except for one wife Naamah and one son Rehoboam ([1 KING 14:21](#)), no names are given for Solomon’s family in the Bible. For such a major king, that’s a little less than what you’d expect. In fact, it is about 999 wives/concubines short.

Solomon the Merchant Prince

Officially, all Phoenician records were lost, so we do not know how the merchant princes set up and ran their enterprises. But I think this is not true. One account survived: That of Solomon!

If you pluck a certain range of passages from Kings and Chronicles, then Solomon’s activities can only be described as that of a merchant prince setting up his trading empire: He conquers key cities on trade routes, sets up supply lines, rebuilds new ports, and sends expeditions to tap new resources, all in collaboration with Phoenician city-states. There’s nothing wrong with this, and I think the accounts are not entirely historical, so if Solomon is your personal hero, you can keep it that way. But if we want to know how rich merchants and financiers conquered the world, and what they like about the Levant, then this might be the one piece of official extant scripture that explains it.

The Phoenician merchant princes were said to be insanely wealthy, and incredible wealth right from the start is one central theme of Solomon’s story. While the Kings version has the Phoenicians supply Solomon with cedar and gold “according to all his desire” ([1 KING 9:12](#)), the Chronicles version has God bestow wealth upon Solomon, as a reward for not asking for it ([2 CHRON 1:12](#)). After that, silver, gold and cedar start piling up in Jerusalem immediately ([2 CHRON 1:15](#)), before the Phoenicians appear, with the equivalent Kings section ([1 KING 10:27](#)) shifted forward.

However, the next verses in BOTH accounts mention trade, specifying how Solomon’s steeds were imported ([2 CHRON 1:16](#)). The message that wealth is connected to trade was hidden in a pun-word: *miqwe*, which can mean both “linen” and “from Kue”. It’s not either one here, but both. It’s a pun.

Solomon’s horses were imported from Egypt and from Kue [mi-Qwe]; the king’s traders procured them from Kue [mi-Qwe] for a price. [2 CHRON 1:16 NAS](#)
 And Solomon had horses brought out of Egypt, and linen yarn [miqwe]: the king’s merchants received the linen yarn [miqwe] at a price. [2 CHRON 1:16 KJV](#)
 ומוצא הסוסים אשר לשלמה ממצרים ומקוא סחרי המלך מקוא יקחו במחיר

KJV translates *miqwe* as “linen” traded from Egypt with the horses. Linen was indeed traded from Egypt, but by Phoenicians ([EZE 27:7](#)). In later versions like NAS, *miqwe* is interpreted as *mi-Qwe*, “from-Kue”, a place on the [coast of Cicilia](#). The next verse states that the same horses were *re-exported* ([2 CHRON 1:17](#)), to the Neo-Hittite and Aramean kingdoms, *next to Kue!* Who traded horses there? Also the Phoenicians ([EZE 27:14](#))! This is [admitted by mainstream scholars](#). It’s also admitted that Cilicia looks like it was colonized by Phoenicians: The region formerly used Hittite cuneiform, but *Neo-Hittite* rulers introduced Phoenician script at [Karatepe](#), [Çineköy](#), [Zincirli](#), after the [Late Bronze Age Collapse](#) had [destroyed the Ancient Hittite Empire](#), but left Phoenicia unscathed.

From here onwards, in both Kings and Chronicles, Solomon’s activities can only be classified as establishing a merchant empire: He builds a new Red Sea port in conquered Edomite territory ([1 KING 9:26](#), [2 CHRON 8:17](#)), builds a merchant fleet with Phoenician help, staffed with naval experts from Tyre ([1 KING 9:27](#), [2 CHRON 8:18](#)), and sends joint Israeli-Phoenician expeditions to set up Red Sea trade routes ([1 KING 9:28](#), [2 CHRON 8:18](#)), and to acquire gold from **Ophir**. Ophir is of unknown location, but the name was found on an [inventory note on a pottery shard](#), so it seems to have been real. You can find an image [here](#) and a transcript [here](#). The shard says the gold is not destined for the capital, but for [Bet-Horon](#), another town Solomon had built up ([1 KING 9:17](#), [2 CHRON 8:5](#)). This means the gold was not accumulated at the capital, but traded around, like the horses.

gold	Ophir	to	Bet-Horon	Sh	=	[30	shekels]
zhh		‘pr	lbyt			hrrn	š=
= זהב אפר לבית חרן ש							

A last episode relating Solomon to trade is the [Queen of Sheba](#)’s visit, from [1 KING 10](#) and [2 CHRON 9](#). Again the entire story looks like the setup of trade and family relations between the empires of two clans: The queen arrives “with a very large retinue, with camels carrying spices and very much gold and precious stones” ([1 KING 10:2](#)), checks out Solomon’s wealth ([1 KING 10:5](#)), and finally they exchange trading goods and gold ([1 KING 10:10](#), [1 KING 10:13](#)). Solomon’s expeditions to Ophir are also mentioned in this context, but it’s not explained why ([1 KING 10:11](#)). If they were navigating down the Red Sea, they could have run into the territory of Sheba, where local authorities might

have blocked their journey to extract a toll, and that might have been the reason for the queen's visit.

A "[trade mission](#)" is even attested on Wikipedia. It's also hinted there that Sheba may have been rather large, as there are two "Sabeans" kingdoms in the Bible: likely Yemenite [Sheba](#) (שְׁבָא) and likely Ethiopian [Seba](#) (סְבָא). Both might have been [part of a single entity](#), separated only by the narrow Bab-el-Mandeb Strait. Medieval narratives recount that Sheba later possessed [ships and lots of purple cloth](#). It looks like Solomon and the queen came to an agreement, and Sheba was Phoenicianized. It was bound to be, since the narrow strait gave whoever held it a [natural monopoly on spice trade](#).

As with Hiram and Abdemon, the Queen of Sheba poses "riddles" to Solomon ([1 KING 10:1](#)), called [chidah](#) (חִידָה). Wikipedia [claims that's an Aramaic loanword](#), but it's the same word as Samson's riddle. Again, none of the riddles is given as an example. I'd say it's not a loanword, but what they call their **puns**. And they don't list any examples, because they'd give away their **pun camouflage**. Come to think of it, this infatuation with puns and riddles might be why the modern spooks have a grudging respect for a certain Texan/Taoseno truther, who usually solves all their riddles in no time.

Punny Merchant Cities

Some of the merchant cities that are related to Solomon's trading in the story contain even more puns and secrets of their own. Let's go explore some of them. The ancient port at the Gulf of Aqaba, from which the Israeli-Phoenician expeditions to Ophir start is called [Ezion-Geber](#) (עֶזְיוֹן גִּבְרָה), located near Eilat or part of it. Wikipedia touts a translation as "[city of the rooster](#)". GBR means rooster, true, but only because the rooster is male. The GBR root originally means [man, hero, warrior](#) or [strength](#), as in [Gabri-el](#). And if you drop the Ayin from Ezion, you get the exact spelling for Zion (צִיּוֹן). The port's name could be something like "Heroes of Zion", since fleets like that of Solomon regularly sailed from there into little-known territory.

Why is that word mistranslated, and possibly prefixed with that Ayin on purpose? Even if I'm wrong, why is this not discussed as a possibility? I think it might be because the name Zion has become a taboo, though it shouldn't be. We will soon see why.

The Cities of Palms

As a preparation for Part IV, we need to analyze one more word in depth, because it has become the Greek word "Phoenicia", and used for lots of punny symbolism. Before setting up the Ophir expeditions, Solomon had conquered and rebuilt several cities ([1 KING 9:17](#), [2 CHRON 8:3](#)), explained as storage and chariot garrisons ([1 KINGS 9:19](#), [2 CHRON 8:6](#)), but they also all lie on trade routes to the Mediterranean or into neighboring regions: Gezer and Beth-Horon between Jerusalem and coastal Jaffa (Tel-Aviv), and Tadmor on the [King's Highway](#) which connects Egypt to Mesopotamia and joins the routes from Phoenicia. A trade empire is being built.

Let's look closer at the city **Tadmor**, because we're in for some punning around. It's Tadmor in Chronicles, but the city was originally written **Tamar** in Kings, which has been Qere-Ketiv'ed into Tadmor ([1 KING 9:18](#)). Why don't they like the name Tamar? The city's Latin name was **Palmyra**, derived from palm trees. The Semitic name [Tadmor](#) is thus also linked to the Semitic term for palm,

[tamar](#) (תמר). In the Bible the city is literally called Tamar, palm. Is there anything wrong with palms? Not with the trees, but the very same word tamar also means [post](#), and the curious word [tamrur](#) (תמרור) means sign post or guiding post. One translation is missing: *trading post*. Why? First, because another vowelization of TMR literally means trade: [temurah](#) (תמורה). Likely not related, but punny nonetheless. Second, because the palm tree has in Greek become a term for a special group of traders: the Phoenicians! The Greek word *phoinix* (φοῖνιξ) stands for a bird, the color purple, date palms, [and the Phoenicians!](#) Officially it's because the Phoenicians traded wood, but it could also be trade posts at oases, or simply a pun. Look how Greek Wiki calls the City of Palms: [Phoinikia Poly](#) (φοινίκια πόλη), a Phoenician polis, hehe!

In the Greek Septuagint you could read every occurrence of palms as Phoenicians or traders. Take for example **Jericho**, another ancient merchant city which traded extensively with Syria, Anatolia and Egypt, as [evidenced by excavations](#). It's called "Poly Phoinikon" in the Septuagint:

and the Negev and the plain in the valley of [Jericho](#), the city of [palm trees \[or: of merchants\]](#), as far as [Zoar](#) . [DEUT 34:3](#)
 καὶ τὴν ἔρημον καὶ τὰ περίχωρα [Ιεριχώ](#), πόλιν [φοινίκων](#), ἕως [Σηγῶρ](#). [DEUT 34:3](#)
 ואת־הנגב ואת־הככר בקעת [ירחו](#) עיר [התמרים](#) עד־צער

Yet another such city is [Zoar](#), mentioned above with Jericho, and called "City of Palms" [in the Talmud](#). It is located [on an ancient trade route](#). And we got [Tayma](#) from Part II, which I suspect to be a variant of Tamar and Tadmor.

But this seems to be a general pun. There is even a verse which is toying with the fact that the Phoenicians were famous for selling cedar wood from Mount Lebanon.

The righteous will flourish like a [palm-tree \[or: a Phoenician\]](#), and grow like a cedar in Lebanon. [PSALM 92:12](#)
 δίκαιος ὡς [φοῖνιξ](#) ἀνθήσει, ὡσεὶ κέδρος ἢ ἐν τῷ Λιβάνῳ πληθυνθήσεται. [PSALM 92:12](#)
 צדיק כתמר יפרח כארז בלבנון ישגה

We will see in Part IV that Phoenician cities put palms on their coins, and that especially Palmyra's aristocracy had a Phoenician flavor to them. Even Carthaginians put palms on their votive steles:



Do the financiers still identify with the palm theme? Sure they do: TMR-names are widespread: Take Brazil's unelected spook-president Temer, who is [steeped in corruption](#), but still allowed to [replace the impeached elected president](#), receives [knighthood and awards of honor from the global aristocracy](#), works [for the CIA](#), and is member of a [Lebanese family](#) from [Phoenician Tripoli](#).

[Miles: this also reminds us of Beverly Hills, doesn't it, where palm trees almost define the place. Not a coincidence, as you now see. It is also worth mentioning that Palmyra's history goes back to Neolithic times. That is, about 4500BC or before, possibly taking the Phoenicians—and therefore the Jews—back that far. Also worth knowing that the other name for Palmyra, which Gerry just showed you was Tamar, was also the name of one of King David's daughters. So he might as well have named her Phoenicia. She was famously raped by her brother Amnon, who was then murdered by Absalom, which may be code for something else. Also, mainstream history takes the Phoenicians back to Dilmon in Arabia, and Dilmon is also written as **Telmun**. It also dates back before 3000BC, and it controlled the trading routes in the area. We aren't told what Telmun means, but it may be related somehow to Tadmor/Tamar. The Sumerians regarded Telmun as a sacred place, and the Garden of Eden story may derive from that. In the Saga of Enki, Telmun is a place where people don't grow old and there is no pain or disease.]

The Many Cities Tarshish

Solomon also invested in the ships of Tarshish, from Isaiah's and Ezekiel's Laments for Tyre. Chronicles says that Solomon and Hiram sent ships *of Tarshish to Tarshish* ([2 CHRON 9:21](#)), which then bring home gold, silver, ivory, apes and peacocks every three years. Kings only says that the ships were *of Tarshish* ([1 KING 10:22](#)). Later, king Jehoshaphat in Chronicles sends ships *to Tarshish* ([2 CHRON 20:36](#)), while Kings tells the story as ships *of Tarshish* going to Ophir from Ezion-Geber at the Gulf of Aqaba ([1 KING 22:48](#)). Jonah embarks *to Tarshish* from Mediterranean Jaffa ([JONAH 1:3](#)), so it can't be the same place. The Tarshish from Ezekiel's Lament for Tyre is then even translated as "Carthage" in the Greek Septuagint (Καρχηδόνοι, in [EZE 27:12](#), [EZE 27:25](#), [EZE 38:13](#)). So where is Tarshish, and why do they all confuse it? Obviously, the many Biblical occurrences of Tarshish [describe different locations](#), so there's a lot of speculation about the actual location: [Tarsus](#) in Cilicia, [Tarsos](#) and [Kato Tarsos](#) in [Ancient Corinth](#), [Tartessos](#) in Spain, and others. But we'll see later that the network of Phoenician colonies was quite extensive. And since colonists of all times recycled names of their ports of origin (York and New York), I'd say Tarshish might well be ALL of these locations together, and possibly more! All have links to Phoenicia: [Cilician Tarsus](#) traded with Phoenicia, and is in that pocket of Anatolia where Phoenician script popped up after The Collapse. Corinth owed [much of its culture to the Phoenicians](#), and also [traded extensively with the Phoenicians](#). And Tartessos was apparently a [larger region controlled by Phoenicia in Spain](#).

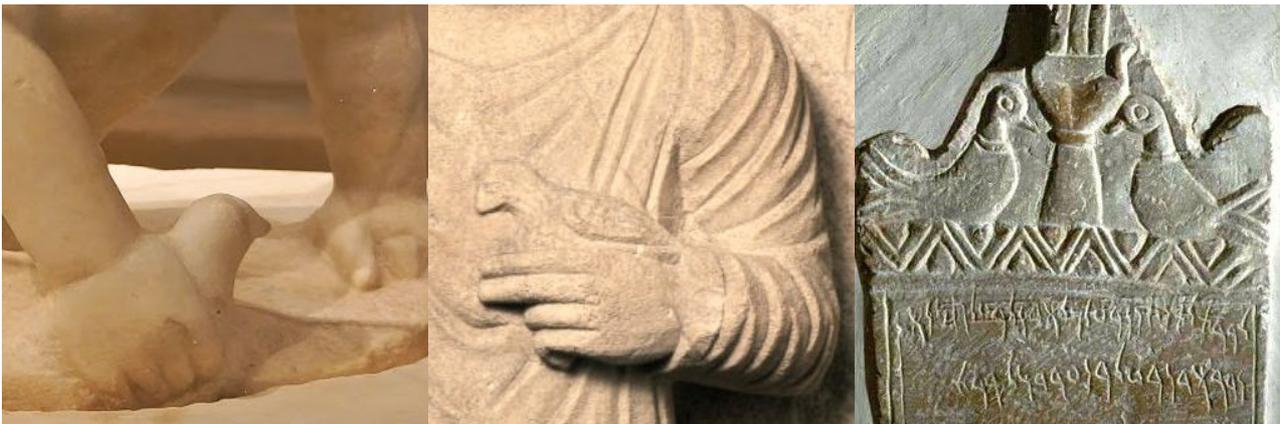
However, where was a mother city for all those Tarshish colonies? In Isaiah's lament, mighty Tyre is called a daughter of Tarshish ([ISA 23:10](#)), just like it's called a daughter of Sidon ([ISA 23:12](#)). So, the Mother-Tarshish would be one of the most powerful Phoenician city-states, located somewhere in the Phoenician heartland! English Wiki gives a clue: "[Tarshish \(Lebanon\) is the name of a village in Lebanon](#)". If the name still floats around there, Ancient Tarshish might have been close by. On a map you can see both **Tarchich** and neighboring **Maj Tarchich** [on hills overlooking Beirut](#), halfway on the path towards the trade hub Baalbek. This would be a prime location to log valuable cedar wood, and cut it into pieces from which to assemble the ships in their future ports. "Ships of Tarshish" would then have been a synonym for these high-quality vessels. Apparently, some ancient ship types were even [built for disassembly and reassembly](#), as evidenced by the Egyptian [Khufu Ship](#). Egyptians used cedar ships that could be assembled and disassembled for their Punt

expeditions [as early as the Old Kingdom period](#), roughly 2000BC. It's possible that Jehoshaphat's ships came from the Phoenician Mother-Tarshish in pieces, and were assembled at Ezion-Geber ([1 KING 22:48](#)).

If there was an ancient ship-building facility at today's humble Tarchich, it could yield fascinating insights. Lebanon is dotted with Tells where even archaic Neolithic settlements are excavated. But to my knowledge, no excavation has been conducted at Tarchich. Why?

You perhaps noticed that [Tarshish is also a family name](#), and a party founded by what appears to be an Israeli fake terrorist. The name seems connected to top spook aristocrats. What does it mean? Many terms are offered to misdirect, but there's a [straightforward](#) one: [tor shish](#) (תר שיש), a **white dove**! The spelling is identical to the last letter: [TRŠYŠ-TR ŠYŠ](#), תר שיש-תרשיש. Recall that Jonah embarked to Tarshish ([JONAH 1:3](#)). What does the name [Jonah](#) mean? [Dove](#). Another word, same bird. "Dove" embarked to "White Dove".

Would there be any Phoenician depictions of doves? Amazingly: Yes! And they even used it for something we rarely catch them at: spirituality. The [baby boy from Sidon's Eshmun temple](#) seems to hold a dove, though it's photographed from an angle where you can barely make it out. However, there's another baby boy from the same temple where the [dove in his hand is well visible](#). [Late Palmyra](#) used the same symbolism. There are also votive steles from Carthage [with doves on them](#).



In our collective memory, the white dove is associated with Noah's ship-building, with the Holy Spirit of Christianity, and with peace in general. Is there something wrong if pagans used the same symbol? I'd say no. The dove clearly doesn't stand for Tarshish in these depictions. The Phoenician artists only used it to express what they and their customers believed in. I think religions and cultures may share symbols, while differing in other aspects of their beliefs, so to me this is not a problem.

But we shouldn't forget that the Punic people were professional punners, and loved their symbols to have more than one meaning. The "white dove" might have been popular with them because it was *both*: A spiritual symbol, *and also* the name of a major city-state, whose ships enabled them to colonize of the entire known world. Homing pigeons might have helped with colonization, and were [already used in Ancient Mesopotamia](#). The Latin word for dove is "[columbus](#)". It may be dawning on us why many Tells in Lebanon are left unexcavated. More surprises may be slumbering there.

The ŠLM Family of Names

As Solomon and Hiram have almost no family members given, we cannot search there for a Phoenician-Israelite genealogy. The mightiest tool that remains to us are name similarities, because the aristocrats are so fond of their names, they insert them into all historical records, even religious ones, as we saw. When I looked for names similar to “Solomon”, I noticed something odd...

In Hebrew, Solomon is written [ŠLMH](#) (שלמה). The first similarity is that to Jerusalem, written [YRWŠLM](#) (ירושלם). The ancient name of Jerusalem is theorized to be [Salem](#), as a city from Abraham’s time [is called Salem](#). That would explain why so many [towns all over the world were named Salem](#), not the least of which is Miles’ [famous witch-hoax Salem](#). Jerusalem is ancient, settled around 4500 BC.

Solomon and Jerusalem share the [ŠLM](#) word root (שלם), meaning [peace](#), [prosperity](#), [completeness](#), [alliance](#), and related things. It’s also a [name of God](#), as those in my previous list! I counted 15 [ŠLM](#) names in the Bible, indexed by Strong from [8004 Salem](#) (שלמ) to [8022 Shalmaneser](#) (שלמנسر). The last two, [ŠLMN](#) (שלמן) and [ŠLMNSR](#) (שלמנسر), are interesting, as they are Assyrian kings.

There are five known [Assyrian kings called Shalmaneser](#). The Biblical king is thought to be [Shalmaneser V](#) who reigned 727–722 BC. The first Assyrian Shalmaneser was [Shalmaneser I](#) who lived 1274–1245 BC and [left inscriptions](#): Among his officials, another name with the [ŠLM](#) root appears: [Šulmanu-qarrad](#). What’s “Šulmanu”?

[Shulmanu](#) is explained as a god of “underworld, fertility, and war” – closely related concepts! And *all* Semitic peoples worshiped him. Then there’s the bold claim that he was found in 2000 BC. But there’s no real record of that god anywhere!

The earliest Mesopotamian [ŠLM](#) name I found is [Suhlamu](#), an Assyrian king from the list of “[kings who lived in tents](#)”, who lived before 2000 BC. That’s the number they cited, but it’s a king, not a god! Another is king [Shalim-ahum](#) who reigned ca. 1900 BC. So, my take is that it wasn’t really a god, just an aristocratic name.

Wikipedia says Shulmanu is [known from Phoenician Sidon](#). Is that *Phoenician* Shulmanu found somewhere? While [the ŠLM family](#) even has its own Wikipedia page, few members are listed. A mythology book provides a much better [summary of the ŠLM names](#) from all over the Fertile Crescent and beyond. But I found more: There’s a Canaanite deity [Shalim](#). And [Salman](#), a god worshiped in Arabia. The name frequently [appears in epigraphic texts](#) dedicated “[to Salman](#)”, varied as [masculine](#), [feminine](#), [singular](#), [dual](#), [plural](#), [diminutive](#) in [Sabean and Qatabanic](#) inscriptions. The heyday of Saba and Qataban came after Solomon opened these trade routes, so here the [ŠLM deity](#) appeared *after* the [ŠLM rulers](#). It’s therefore speculated that [Salman was perhaps a deified hero](#). In Part IV, we’ll find [ŠLM names in Greece](#).

Are there more links to Phoenicia? Shulmanu is “[known from Bronze Age inscriptions at Sidon](#)”. I tracked that down to Louvre exhibit AO 1759, the “[Abdmiskar Offering](#)” dated 200-150 BC, found [on the Louvre website](#), with a [larger image here](#), a [transcript here](#). The given translation is:

This is the offering which Abdmiskar made, acting chief of the assembly, second in command, son of Baalsaloh, to his lord **Shalman**. May he bless him!
hmnht aš ytn obdmskr rb obr lspt rb šny bn bolšlh ladny lšlmn ybrk
המנחת אש יתן עבדמסכר רב עבר לספת רב שני בן בעלצלח לאדני לשלמן יברך

Unlike Shulmanu, Solomon and the Assyrian kings were historical persons. Are there *historical Phoenicians* named ŠLM? Yes there are! Phoenician ŠLM name examples are [Shelamin and Baal-Shalem](#). The name [Baal-ŠLM](#) even appears in Ugarit texts. A “Collection of Phoenician inscriptions” cites more appearances of [Baal-ŠLM](#). The name [appears on ostraca](#). ŠLM-Baal appears [on Neo-Punic inscriptions](#) and [on amphorae](#). Are there even *Phoenician kings* named Baal-ŠLM? Yes there are! And it’s [two kings of Phoenician Sidon](#), where Shalmanu was worshiped as a god. They’re spelled Baal-ŠLM, which you could vowelize as Solom, Salem, Shalom. The official reading is Baal-Shillem, which looks like a purposeful fudge. The names were [found at the Eshmun temple in Sidon](#), on an inscription [dated roughly 400 BC](#), on the slab under the [baby boy with the dove](#). A transcript can be [found here](#).

This statue has been given by **Baal-Shillem** son of king Baana king of the Sidonians son of king Aber-Amun king of the Sidonians son of king **Baal-Shillem** king of the Sidonians to the Lord to Eshmun at fountain Ydil. May he be blessed!
hsml z ‘ š ytn b’ lšlm bn mlk b’ n ‘ mlk šdnm bn mlk ‘ br ‘ mn mlk šdnm bn mlk b’ lšlm mlk
šdnm l ‘ rny l ‘ šmn b’ n ydl ybrk
הסמל ז אש יתן בעלשלם בן מלך בענא מלך צדנם בן מלך עבראמן מלך צדנם בן מלך
בעלשלם מלך צדנם לארני לאשמן בען ידל יברך

I’m not claiming that the members of the ŠLM family are literally related. But they prove a wider connection between Ancient Israel and Ancient Phoenicia, and other regions beyond. And the different vowelizations of the very same letters ŠLM prove that the elites don’t want us to see that!

Answered Questions

Before we spread out too much, let’s stop for a moment, and think about what all this really means. Why Phoenicia? Why that region? Why the connection of spookery and trade? I will share here my grand theory, my attempt to explain it all. I haven’t had the time to fully research the pre-Biblical periods yet, so it’s just a working hypothesis.

It goes thus:

The ancestors of our modern spooks were the top ruling families of Ancient Phoenicia, and of the Ancient Fertile Crescent at large, who united into one single bloc through their economic and family ties, ruled via trade and resource monopolies, and then rolled out this system to the rest of the planet, in the first big step via naval colonization originating from Ancient Phoenicia.

Why this specific theory?

I don’t think it’s a coincidence that spookery can be traced back to the Fertile Crescent, and Phoenicia specifically. Their region was blessed with a hot climate, fertile soil, plus abundant water through seasonal flooding of Nile, Euphrates and Tigris. But to harness that, and overcome flood and drought seasons, the people had to build vast irrigation canal networks. And for that, they had to

work together in very large collectives, and so formed these collectives earlier than others, out of necessity. They thus had a head start on civilization as we define it: With large settlements came specialization, and tools, and complex administration, and writing. And steep hierarchies. And a more powerful aristocracy.

Miles found out that spookery didn't start with the CIA, but goes back unchanged for *centuries*. And if I was to single out the one piece of new information we got out of all the ancient punnery I found, then I'd say it's this: Spookery goes back almost unchanged for *millennia*! The spooks who rule our world reference Ancient Israel. It was surely a great country, but never looked overly advanced or powerful to me. I always wondered how all this weirdness could have evolved from there. Now I have replaced Ancient Israel with **Ancient Phoenicia**. Is that any better?

I think Yes! I think it makes a *huge* difference if we replace "Ancient Israel" with "Ancient Phoenicia" or the "Ancient Fertile Crescent" to include Mesopotamia and Egypt: These regions were indeed advanced and powerful, the **most advanced and powerful of their time**! The Ancient Spookians were not humble nomads, but **almighty kings and overlords**. Power simply begets more power!

If we would assume that the world was really conquered by top dogs from above, and not by underdogs from below, then we could answer some recurring questions which always puzzled me about those lazy, sloppy, silly spook aristocrats, who are mostly bumbling along, faking their deaths:

- How did these people get so insanely powerful? Answer: **They didn't!** They were ultra-powerful already in the Bronze Age, and have mostly inherited that.
- How did these people get so insanely wealthy? Answer: **They didn't!** They were ultra-wealthy already in the Bronze Age, and have mostly inherited that.
- How did these people erect a global empire? Answer: **They didn't!** They had a global empire already in the Bronze Age, thanks to the Phoenician monopoly on durable wood and ship-building technology, and have mostly inherited that.
- How did these people overcome all opposition? Answer: **They didn't!** There never was any meaningful opposition. Once the aristocracies of the *most advanced civilizations* made a pact and formed a bloc, the rest of humanity was toast.
- How did these people conquer all the world? Answer: **They didn't!** They were rich enough to *simply buy* under-developed regions from local rulers, and let these rulers join the gravy-train, by grafting them onto the global family tree.
- How did these people manage to avoid leaving incriminating written evidence? Answer: **They didn't!** They didn't have to! People outside the Fertile Crescent *hadn't even invented script*. All people who could read and write were either in-the-know aristocrats from the Fertile Crescent, or their clerks. A few puns would suffice to deter literate commoners. [And by the time of later history, as now, such a pile of confusing and tangled data had accumulated that no one could sort through it.]

- How did these people manage to achieve the power and wealth they had in the Bronze Age? Answer: **They didn't!** That's simply a "regular" aristocratic inheritance, that likely goes back into pre-history. The first ziggurats and pyramids were erected already under their cushioned royal behinds!

It seems these loafers never ever really achieved anything in the entirety of history. Aliens from outer space could check off this planet as "confirmed" for the power-begets-power hypothesis. I think the only three things the spook aristocracy ever "invented" were:

1. Global Trade.
2. How to scam their subjects.
3. After millennia of intra-aristocratic bickering and backstabbery, how to achieve some sort of truce among each other, while continuing to scam their subjects.

You'll notice that this requires very little technology. The only required ingredients are humans, available since the Apeman Age. So the aristocrats had, and likely needed, many millennia of prehistory to get their act together. **Script** was invented for inventory lists, because temple bureaucrats couldn't keep track any more of [all the stuff and people they controlled](#). "Regular" top-down corruption and scamming was thus likely already invented in prehistory.

Naturally, **this does not mean that all of history, or civilization, is false or fake.** The un-recorded history of us little people is genuine. We carried the civilization that archaeologists excavate. And only a tiny part of recorded history is false, namely the part that portrays rich and powerful people as independent, while they've really long since agglutinated into one global blob of hoaxdom.

I don't know when that inter-aristocratic pact formed, but I think it was in historic times. Writing letters may have helped with relations among aristocrats of different regions. But I think the institution that ultimately allowed these connections was likely another one: **Global Trade**. There's nothing bad about trade in general. But global trade, of things not easily substituted, turns quickly into a global monopoly, as it hands the key to entire nations to groups of rich and powerful people.

Remember that I claimed the Fertile Crescent was blessed with hot climate, abundant water and fertile soil? Well, those were the *only* things it had, plus clay. Mesopotamia was very resource-poor—even stone and wood had to be fetched from far away. I think that's why Fertile Crescent people traded very far, very early. As with their large settlements, this was a necessity.

It's amazing what distances were covered by trade even in archaic times. A famous example is [Ancient Egypt's import of lapis lazuli from Afghanistan](#), attested as early as [3000 BC during the reign of 1st dynasty pharaoh Djer!](#) Mediterranean Bronze Age bronze artifacts [may have been traded from Great Britain](#). Later classical Greek and Roman elites clothed themselves in [silk from China](#). Global trade like this would have started as a chain of many intermediaries, but if wares could travel along these chains, informations, people and aristocratic spookery could as well.

How was this trade organized? **Trade "agreements"** are among the first attested international contracts. Local rulers had to give merchants of the great city-states free passage, extraterritorial rights, and [compensation if they were robbed](#), because the roads hadn't been made safe enough! The lopsidedness of this "free" trade is seen clearly in [Kanesh](#), an early [Assyrian merchant colony](#)

(karum) in Hittite Anatolia: Local rulers had to recompense Assyrian merchants for any robbery, but if Assyrian merchants themselves were caught with crimes, they could always be bailed out. The local ruler also had to vouch for his peoples' debt and turn them over as debt-slaves, while indebted Assyrians enjoyed special protection. Then as now, grand merchants and investors carried virtually no risk, while pocketing the same "risk" premium as smaller competitors!

It was a global trend: Other "Free" Trade Zones swallowed up the cities around them and became the actual government. Why does the Code of Hammurabi hang in the US Congress? Because like many laws and contracts from the time, it contained just such "Free" Trade provisions shielding financiers and owners from risk, burdening governors instead, who then tax it from "the people":

§23. If the highwayman has not been caught, the man that has been robbed shall state on oath what he has lost and the city or district governor in whose territory or district the robbery took place shall restore to him what he has lost.

Not saying Hammurabi was as bad a ruler as today's congressmen. In theory his laws would also benefit small merchants. But his allegiances were clearly with the rich and ultra-rich folks, his peers. I haven't yet decided if he was part of the global "spook" system, but signs are there: Just like the Bible narrative concentrates on Hebrew nomads, Hammurabi's family is cast as Amorites, another nomadic people from the Levant, who had conquered mighty Babylon, but allegedly "waged war on each other for control of fertile agricultural land", as if they were still shepherds. Judging from his laws, they were anything but. The name Hammurabi also occurs with rulers of neighboring merchant empires, most notably Ugarit, just North of later Phoenicia. Coincidentally, roughly at the time of the Babylonian and Ugarit Hammurabis, Egypt had been conquered by so-called Hyksos, also from the Levant and traditionally styled as violent axe-swinging "shepherd kings". Archeology is increasingly deconstructing that made-up image, showing they were really merchants and traders. And as usual, destruction layers are missing for alleged destructions.

If I were to give a date at which some global pact between top aristocrats was made, I'd say it was somewhere around 1600 BC, when apparently **aristocrats from the Levant had achieved, or been given, reign over both Mesopotamia and Egypt**. I still don't know what exactly happened there. I suppose Levantine merchant princes were the initiators, but it was likely not a drive-by takeover as later with the illiterate Europeans. I hypothesize it to be some merger, with all aristocratic parties bringing some tradition to the table: Egyptian and Mesopotamian templars their bureaucracies, and Levantine operators their global reach.

These **links to Mesopotamia and Egypt** may be today downplayed even towards lesser spooklings, judging from Hammurabi's controversial "rediscovery", and from the way Gardiner's harmless transcriptions are buried. But there might be a wealth of archaic scamming practices inherited from those advanced empires: Did you know that Mesopotamian elites early on invented the custom to switch their king for an actor double, called "substitute king" (šar pūḫi), who wouldn't rule but merely enact the king to the public? As with the Nazir, that actor was serving a fixed term. He was officially of low birth and would later be killed (or fake-killed: deported). Talk about actors who fake their own death. We don't even need to mention Egyptian rulers, who regularly impersonated gods.

So, I think aristocrats all over the world had invented their own ways of scamming their subjects, and may have combined them. Ultimately though, spookdom chose as its dominant mode of governing the “merchant prince” scam: **global trade monopolies, monetized through wars and crises**, manufactured or created by willful negligence. Why? I think we already know: The traditional temple bureaucracies were deceptive and unfair, but stable. If they taxed away the loafer premium for the aristocrats directly, commoners would passively resist, and over time figure out ways to hide their stuff. But with periodic wars and crises, people were caught off-guard. And with a global monopoly, they would then have no choice but to actively go to the economic overlords and voluntarily hand over everything they had, for food. We read it in Part I.

That was my personal explanation. You don't have to like it or believe it. If you have another good explanation, all the better. To confirm or refute it, I'll have to dig deeper into the archaic times. But whatever the real explanation, I think it has something to do with aristocrats acting as merchants and financiers, and with them somehow working together, as these are the central discoveries of Miles.

The Unanswered Question

So I developed this theory of spookery coming from Ancient Phoenicia, and not Ancient Israel. I think it answers some questions, as outlined above. However, it opens up a new question: If Ancient Israel was not the actual, ultimate identity of the Ancient Spooks, if the Ancient Hebrews were spooked just like the rest of us, then why do we have all these references to Israel?

This is not about if the spooks would lie to us, or assume fake identities, or falsify their own history. Yes, yes, yes, they'd do all these things, and they've done them innumerable times. However, the Bible verses I cited that contain puns or references to Phoenicia, were obviously cherry-picked. For the most part, the Bible seems to be what it says on the tin. But aristocrats are self-absorbed, and want every little tidbit of history to be about themselves. Why would they use a Biblical nation as a mask, and promote Biblical scripture to be the central pivot point of history, if it wasn't about themselves?

I have to admit that for a while I thought the crypto-“Jewish” shtick was a deep-state internal scam, played on half-in-the-know lesser spooks. When I first saw the cheerful dopeyness of fake event crisis actors on video, I thought that in addition to extra pay, they had been brainwashed into believing it was for a non-corrupt cause. Like they're humanity's secret shepherds who bring about a holy kingdom, even though their “kings” really conquered the planet millennia ago. Well, I don't think that any more. You can't employ people to scam humanity and prevent them from realizing they're scammed themselves. You're not that gullible, are you, spooklings? You know you're working for corrupt descendants of self-proclaimed merchant princes and god kings, right?

So my central explanation is still that the Bible has simply been heavily edited and censored before it was frozen into its current form. I hope you can at least consider that possibility, after all I've shown you. Ancient Israel and Ancient Phoenicia were neighbors and shared most of their culture and language. Virtually all Hebrew names are also Phoenician names, and the few “Baal” names that aren't have been censored. Stories that were too “Phoenician” may also have been censored,

like the Book of Solomon. The original version of the Bible may thus have been a very “Phoenician” one.

Other than that, I don’t know. I won’t say “I have no idea”, because I have tons of ideas. Only not much evidence, with most records “lost”. I have, however, still found some links between Israel and Phoenicia. I’ll share these here with you, since there’s nothing bad about good relations between two neighboring countries. The bad thing is what the spooks have made out of it.

The Link across the Fertile Crescent

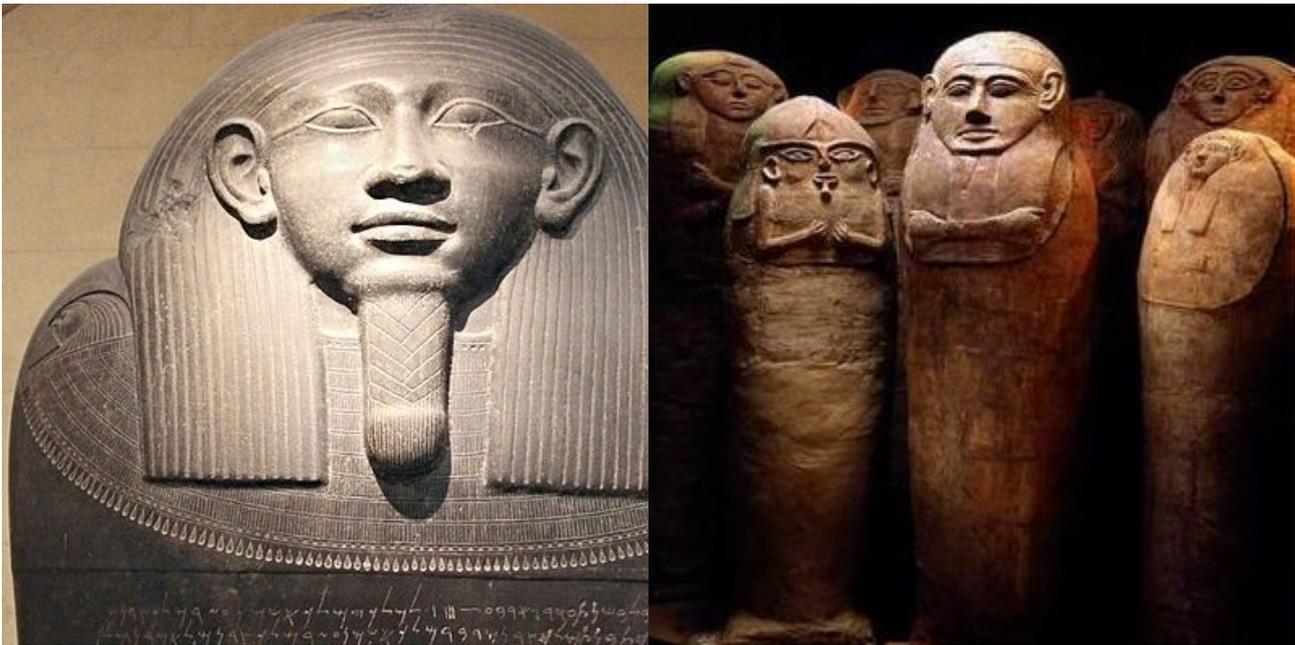
One clue is that both Phoenicia and Israel use symbolisms of neighboring Mesopotamia and Egypt. For many historians, partnership and trade are mostly unmentioned non-events, sadly. But it seems both Phoenicia and Israel were highly integrated economically and culturally with the entire Fertile Crescent, and with each other. If Israel was a lot “like” Phoenicia, it might have become an acceptable substitute identity for the spooks.

In today’s world, only the Phoenician-“Jewish” part is left. But especially Egyptian symbols were there in the early days. It may be copying for commercial purposes, but it also shows that the Phoenicians had not obliterated their mighty neighbors. Rather, they were all linked. Egyptian elites mounted their own [trade expeditions](#) and [colonization ventures](#), before classical Phoenicia.

Here’s the [Medallion of Trayamar](#), dated 600 BC, from Phoenician Spain: The birds might be Egyptian [falcons with flails](#). And the two cobras below are likely two Egyptian [Uraeus Serpents](#). The [Winged Sun Disc](#) above appeared in both Egypt and Mesopotamia. The same symbols, plus a sphinx, are on the so-called “Jezebel seal”, of [unknown origin](#), and [dated 800 BC](#). All symbols but the birds are on Phoenician seals found on [Ibiza, Sardinia, and Byblos](#).



Another great example is the Sidonian [Eshmunazar sarcophagus](#) from about 500 BC. The script is Phoenician, but note the goatee, headdress and the falcon on the shoulder. Similar sarcophagi were [found in Gaza](#), Israel, dated 1300 BC. Can you guess which nation’s style the sarcophagi exhibit?



Sarcophagi from Ancient Phoenicia and Ancient Israel. Have you seen this style anywhere before?

My answer would be: Egypt! And I don't think this was shallow copying. The aristocrats likely understood many of the puns. There's a [4th century BC woman](#) on a sarcophagus from Carthage, in Greek style, but with a falcon on her head. I'd say it's a pun: The Egyptian word for [Horus](#) is ḥr, but the same word ḥr also means [face](#). The spelling is even [interchangeable](#). That's not a coincidence: This type of falcon has a very distinctive white face. As you can see [from the examples](#), "face" in ancient Egyptian had the meaning of English "head": highest, topmost, the head guy who's heading something. ḥr also means "appearance", so it might pun with fakery. I haven't figured out many Egyptian puns, but many Fertile Crescent aristocrats seem to have used them.

Two artifacts are of special importance for Israel: **Hezekiah's seals**. There are so many exaggerated expectations heaped onto Ancient Israel that every excavated artifact is immediately [alleged to be a forgery](#). I honestly can't tell, so let's just analyze what the artists, whoever they were, wanted to say.

While Hezekiah's father Ahaz has his [seal on Wikipedia](#), Hezekiah's own seal has no entry. There is one misleading photograph of an [older find without imagery](#). You can imagine why they'd want to hide the imagery of the newer finds: The symbols are Egyptian again!

The first seal impression features the Winged Sun Disc, plus Egyptian Ankh symbols left and right. The second one has an Egyptian-style Winged Scarab which is even holding up its little ball. More [impressions of the same seal](#) have been found. Naturally, [Phoenician seals](#) are also full of Egyptian iconography. I found one [dated 600 BC](#) inscribed L-BLTH, "of Baal-Tah".

The winged scarab is not an outlier: Many [LMLK jar handles](#) from Ancient Israel use [scarabs as well](#). They made [modern stamps only from the motif](#) where you can't discern what the 2-winged "scroll" is (some [look like Winged Suns](#)). But the [4-winged ones](#) of them are clearly [identifiable as scarabs](#). There are many more such amulets from the time when the Levant was an Egyptian colony.



Hebron LMLK jar handle (left), Hezekiah's 2 seals (middle), Phoenician seal (left)

I think that these seals are either genuine, or at least convey a genuine truth: The entire Levant, including Israel and Phoenicia, had deep cultural and economic ties to both Mesopotamia and Egypt. Judging from what Miles has found out, there were also deep family ties among the aristocracy.

Is there more? While old papyrus records were burned with the palaces, cuneiform tablets *hardened in fire*, so incriminating internal records might have been preserved in ancient merchant cities like Palmyra, Ugarit, Mari, Ebla. We are sure to find more buried links as we dig deeper into archaic history. As will the [spooks themselves](#), who [seem to be](#) in [a hurry](#).

The City Zion

Ancient Phoenicia and Ancient Israel were also closely linked through a city. I am going to show you that one major city of Israel very likely had a twin city in Phoenicia. They even shared a common name, which meant “Phoenicia”. I am talking about **Zion**. This doesn't concern the religious meaning of Zion. The Zion that people believe in is simply just that. This is about the aristocrats, and about explaining why they like the term so much. Zion is said to be a [synonym for Jerusalem](#), and thus for Israel. The first oddity is that this is nowhere stated explicitly. Zion is first introduced when David conquers a fortress with that name:

Then David and all Israel went to [Jerusalem \(that is, Jebus\)](#); and the Jebusites, the inhabitants of the land, were there. [1 CHRON 11:4](#)

The inhabitants of Jebus said to David, “You shall not enter here.” Nevertheless David captured the stronghold of [Zion \(that is, the city of David\)](#). [1 CHRON 11:5](#)

These two verses say that Jerusalem is Jebus, and that Zion is the city of David. That Jerusalem is also Zion isn't said here or anywhere else. Jerusalem and Jebus are brought up together numerous times in the books Joshua, Judges, Samuel, but Zion is mentioned for the first time here. It's also mentioned for the last time as a physical location: one verse is copied in [2 SAM 5:7](#), and there's one mention in [1 KING 8:1](#) of the ark being carried out of Zion. But from then on, Zion ceases to be a concrete location in actual events, and becomes an abstract poetic allegory for Jerusalem and the holy land.

There's nothing wrong with using this poetic name. But the fact that it's unspecific and its origin not well explained would also be a chance for the aristocrats to interpret their own ideas into it. One set of people whom I suspect of misusing the term Zion is the so-called Zionists. Don't get me wrong: I am thankful for the founding of modern Israel which I think was a blessing for many regular Jews. But I don't think the Zionist leaders were regular Jews. They were elitists! Just look at how Theodor Herzl describes the people who would later labor so hard to build his envisioned Jewish state: He views common-folk workers as people who should be [milked by a Company truck system](#), supervised by [Company military to quell their mutinies](#), and clothed neatly in [mandatory suits which can be paid off by working overtime for The Company](#).

Most of all, the Zionists weren't known as religious: They thought in terms of concrete plans, profitability, and feasibility. From all the names of the ancient Jewish lands, why did they chose for their movement the most abstract, most poetic, most religious: Zion? Why is the city and nation called **Zion** so loved by ultra-rich aristocratic merchants, financiers and colonists who rule much of the world? Here's my theory: They secretly read it as **Zidon**, which was a city of ultra-rich aristocratic merchants, financiers and colonists who ruled much of the world.

[Zidon, or Sidon](#), stood for a [global commercial empire](#), and is often understood to mean [Phoenicia](#) in the Bible, just like Canaan. Zidon was spelled $\text{\$DN}$ in early Phoenician inscriptions, but was later vowelized to [SYDWN](#). If you drop the D, then it becomes Zion, spelled [SYWN](#). If you drop the same D from the **Zidonians** (צִידוֹנִים), i.e. the Phoenicians, they become the **Zionists** (צִיוֹנִים)! The omission of the D works in Hebrew, Greek and Latin: צִיוֹן-צִידוֹן, Σιδών-Σιών, Zidon-Zion. I use the Z-spelling to demonstrate this. The modern Hebrew pronunciation of Tsade is "ts".

Would they do that? Drop a central consonant? There's a verse hinting they might've done just that.

the LORD loves the [gates](#) of Zion more than all the [dwelling places](#) of Jacob. [PSALM 87:2](#)
אהב יהוה יהוה שערֵי צִיוֹן מכל משכנות יעקב

Sounds unfair to those other places. But there's more to this verse: Another word for "gates" is "doors": [dalet](#) (דלה). Another word for "dwelling place" is "house": [bayit](#) (בית). Coincidentally, [Dalet](#) and [Bet](#) are also the Semitic letters D and B, derived from the very words and glyphs for "door" and "house". If we were to substitute those words, the sentence would read "...loves the D of Zion more than the B of Jacob". Only Zion didn't have a D. Or did it, as Zidon?

Mt. Hermon, Mt. Zion and Mt. Zidon

The one piece of information about the fortress Zion is that it was invaded through some waterway ([2 SAM 5:8](#)), called [zinur](#) (צנור). There is only one other occurrence of this word in the Bible, where it's translated as waterfalls, specifically those of **Mount Hermon**.

But the main oddity is **Mount Zion**. That famous mountain, speculated to be [named after the fortress Zion](#), is officially [affixed to at least three different hills](#). Why did a hill which is not described, with a fortification which is not described, become the symbol for a city, a nation, and a religion?

Even though Mount Zion is officially a hill at Jerusalem in the South, it is in one verse described as being *very high, and in the North*.

Beautiful in elevation, the joy of the whole earth, Is Mount Zion in the far north, The city of the great King. [PSALM 48:2](#)

There's a puzzling verse about **Mount Hermon's** dew coming down on the "mountains of Zion":

It is like the dew of Hermon coming down upon the mountains of Zion; For there the LORD commanded the blessing— life forever. [PSALM 133:3](#)

Mount Hermon is high indeed, in the North, and close to Phoenician Zidon, but not to Jerusalem. The verse is sometimes explained as dew evaporating in the North, and raining down in the South. A second given explanation is that Zion here is a wrong spelling, or another name for Hermon, in the Bible also named [Senir](#), [Sirion](#), [Shion](#), all somewhat similar but not quite close to Zion and Zidon. The most straightforward explanation is never given: That the **mountains of Zion** here are really the **mountains of Zidon**, since that is where Hermon is actually located. Naturally dew from Hermon would rain down on the lower mountains of Zidon.

If there are "mountains of Zidon", is there also a **Mount Zidon**? Apparently, the answer is yes. It's mentioned in some texts, though it's very few. Zidon still stands today, but with the Arabic name **Zaida**, so the similarity is gone. Do local Lebanese folk perhaps call some peak **Mount Zaida**? Hard to tell, because the Zidon municipality started to pile trash into a heap on the shore, [dubbed "Mount Zaida" by the media](#), so all search engine hits to actual mountains are now literally buried under tons of rubbish. Smart move.

Arabic histories of the crusades do mention a **Mount Zaida** though. One [history of Lebanon](#) places a Mount Zaida (جبل صيدا) in the Chouf (الشوف) district bordering Zidon. If I translate the Arabic text correctly, another history citing the "[Hanbali](#)" scholar [Ibn al-Jawzi](#) relates how 500 Franks [descended from Mount Zaida](#) to attack **Jezzine**, which lies between Mount Hermon and Zidon.

The nephew of the Hungarian descended from Mount Zaida with 500 Franks to Jezzine
وأما ابن أخت الهنكر فقصد جبل صيدا في خمسمائة من الفرنج إلى جزين

There's English versions, but they don't dare to say [from where exactly the 500 Franks descended](#).



Zidon and Jezzine. Mount Hermon is close to both, but not to Jerusalem.

What about ancient Hebrew texts? There's a passage about the First Jewish-Roman War, found in a chapter "[Kings of the Second Temple](#)" (דברי מלכי בית שני) inside a compendium, in some versions of "[De Bello Judaico](#)" by Josephus, and in "[Tredecim articuli fidei iudaeorum](#)" citing Josephus. Text and spelling vary, so I translate the best I can. The context seems to be about Jerusalem's elders fleeing from cruel Roman retribution after Eleazar son of Ananias has started the hostilities.

They fled from Jerusalem when they saw the savagery of Nero's Romans, escaped to Mount Zidon and stayed there.

ברחו מירושלם כי יראו מנירון ומאכזריו רומיי ויבסו אל הר צידון וישבו שם

Quod cum uidissent seniores Israel et alii sapientes atos pii, fugerunt ab Hierusalem, timentes Nerone and seuitiam Romanorum. Fugerunt autem at monte Zidon and manserunt ibi.

But Eleazar and all the bandits accompanying him heard about the assembled elders and leaders, and that they were on Mount Zidon, and they went there, fought them, and destroyed of them a great multitude.

וישמעו אלעזר וכל הפריצים הנלוי אינו כי נסו זקני העם וראשיהם וכי הם בהר צידון וילכו אליהם וילחמו בהם וישחיתו מהם עם רב מאד

Porro cum audissent Eleazar and complices ei adhaerantes, quod fugissent seniores populi and capita eorum, and quod essent in monte Zidon, abierunt ad eos, and pugnates contra eos, interemer ut multum populum ex eis.

The one English version I found, in "[Generations of the Ages](#)", also names it "Mount Sidon".

Seeing this, the leaders of Israel, the sages, and the pious fled Jerusalem, because they feared Nero and the cruelty of the Romans. They fled to Mount Sidon and settled there. When Eleazar and his rebels heard that the leaders and the heads of the people had fled to Mount Sidon, they followed them there, fought them, and killed many of them.

What is that Mount Zidon they're fleeing to? We'd expect a Mount Zidon to be close to Zidon and Jezzine, somewhere around Mount Hermon. From Jerusalem, that's three days travel. Does it make sense for elders to flee from Jerusalem to the region of Zidon, and for their pursuers to immediately find them there in the mountains?

Zidon Rabah and Zidon Haaretz

We can also locate that Mount Zidon in Hebrew texts: The book "[Borders of Israel](#)" (גבולות ארץ) by [Ibn Daud](#) who lived 1110 BC equates a **Mount Zidon Rabah** (הר צידון רבה), meaning "Great Zidon", with a **Mount Dshizin** (הר דשיזין).

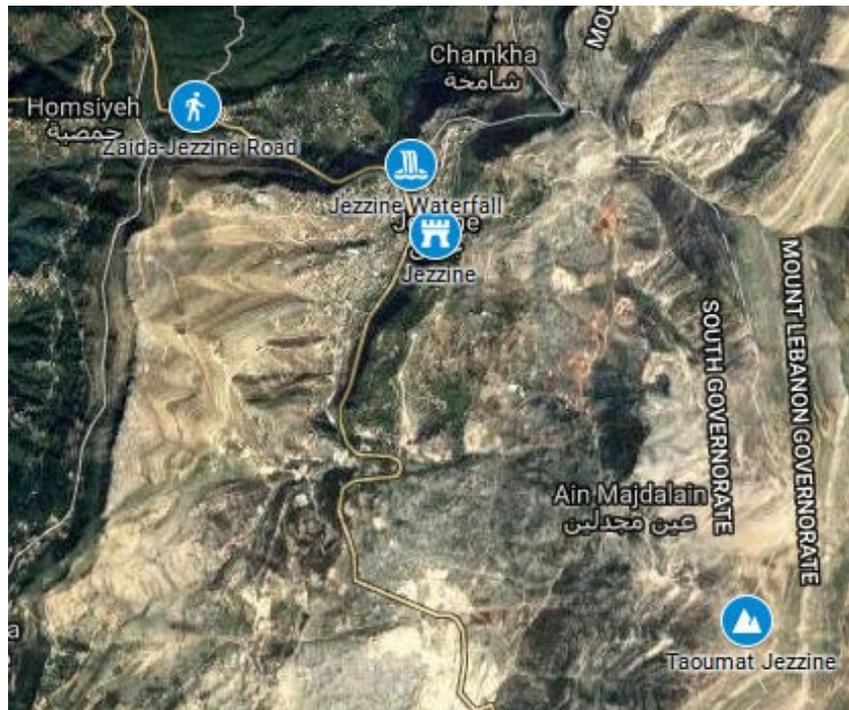
...to the west of **Mount Zidon Rabah** (G) which is **Mount Dshizin**
למערב ממנו הר צידון רבה)ג(הוא הר דשיזין

The name **Great Zidon** also occurs in Joshua's Biblical conquests ([JOSH 11:8](#), [JOSH 19:28](#)). Why was Zidon great? It was probably 2 places: Sennacherib mentions on his prism that he conquered both **Great Zidon and Little Zidon** (Ṣi-du-un-nu *rabû*, Ṣi-du-un-nu *ṣiḥru*). It's often explained by saying that Zidon had a [second settlement a little further inland](#), as with Tyre. But if the 2 Zidon settlements were next to each other as those of Tyre, would it make sense then to mention them separately, while there is no mentioning anywhere of a Great Tyre or Little Tyre?

Dshizin in that text is probably an old spelling for **Jezzine**. Mount Zidon would then be at Jezzine, an ancient merchant stronghold connecting Zidon to trade routes in the mountains. It's the [hometown of the humble storeowner father of Carlos Slim](#) (ŠLM family?), likely the world's wealthiest rags-to-riches biography faker. And curiously, Jezzine is [famous for its impressive waterfalls](#). These would seamlessly connect to the dew of Mount Hermon coming down on the mountains of Zion, and to the fortress of Zion being attacked through waterways or waterfalls. It would also be a fitting location for "Little" Zidon, being smaller than coastal Zidon. But the book *Borders of Israel* explicitly [equates Dshizin with the "Great" Zidon](#), not the "Little" one.

From the city **Zidon Rabah** (Dshizin), which is at its northern end, returning southwards to Ramah and the fortress of Tyre
מעיר צידון רבה)דשיזין(שהיא בקצהו הצפוני שב הנגבה לרמה ואל מבצר צור

So was Jezzin secretly "greater" than famous coastal Zidon? It's possible, but I think not. Hebrew *rab* can also mean "great space". And Akkadian *ṣiḥru*, translated as small, is close to *siḥḥāru* which denotes flat things such as a plate. My personal guess would thus be that *rabû* and *ṣiḥru* refer to heights here: **Upper Zidon and Lower Zidon**, which would be Jezzine in the mountains, and Zidon at the coast. It would be the right distance to share one name, and far enough to be mentioned separately. The Phoenician names would be **Zidon Rabah and Zidon Haaretz** (צידון ארץ, צידון רבה), as the latter occurs [in the Eshmunazar inscription](#).



Jezzine, with Jezzine Waterfall, Zaida-Jezzine Road, and the mountain Taoumat Jezzine

If you look at Jezzine on a map, you'll see that it sits on top of a mountain looking towards coastal Zidon. Since those 500 Franks descended onto Jezzine from **Mount Zidon**, that would be the mountain further up. It's today called **Taoumat Jezzine** (تومات جزين), logged clean, and could be the ancient Mount Zidon. The Zaida-Jezzine road would have been a Zidon-Zidon road.

Note that all these medieval texts say nothing about Zion, only that a Mount Zidon existed, and that Jezzine was called Zidon Rabah. Why then are these texts buried, and this straightforward solution for the puzzle of Sennacherib's two Zidons hidden away? I say the spooks likely wanted to hide **Zidon Rabah and Mount Zidon**, because people would notice a similarity with **Zion and Mount Zidon**.

I'm wary of theories alleging that Biblical cities were all located someplace else, since so far I found the geographies pretty consistent. But I'll make an exception here: If Zion was really identical to Jezzine or a settlement close to it, most of the oddities surrounding Zion would evaporate: The dew of Hermon would fall on Mount Zidon. David would have conquered Jezzine through its waterways and built his palace there, that's why Solomon needed a new one for Jerusalem.

Zion and Jerusalem

All the "[synonymous parallelism](#)" verses listing Zion and Jerusalem could be explained as well: They would not be poetic parallels about one city, but about North and South of Israel. This would mean that Ancient Israel extended a bit further to the north than is usually thought. Would that be so terrible?

But there remains the question why the *elders of Jerusalem* would flee to *Mount Zidon*. Was it perhaps really the *elders of Zion*, at Mount Zidon? I'm not yet ready to believe that Jerusalem was

someplace else, but maybe it's a partial censoring? Except for David's conquest, there are no verses about Zion as a physical location. But maybe there were, in earlier versions. Maybe both cities were important, with some stories taking place at Jerusalem, and some at Zion. Perhaps later editors copied Jerusalem over all *physical* instances of Zion, just like they likely copied YHWH over divine names that were too close to theophoric names. This doesn't invalidate the stories, but it would be serious censoring. Why would they do that? What is so terrible about Zion being found out to be Zidon Rabah?

Obviously, the problem is that name and location of Zidon Rabah would put **Ancient Israel** very close to **Ancient Zidon**. And why would that be so terrible? Is it because the Zidonians were Baal-worshippers? No: The same deities were worshiped in Tyre, portrayed in the Bible as a friendly neighbor to Israel. Zidonians and Tyrians are even often mentioned together, in the same verse. The difference is that "**Zidonians**" was a general term for "**Phoenicians**". If Zion was Zidon, then one major city of Ancient Israel would be named "Phoenicia"! Even if this similarity was a coincidence, as soon as it was known to the public, the following "terrible" thing would happen: Whenever we detected scams of ultra-rich aristocratic merchants and financiers from the Levant, they could call themselves "Jews" all they want – but these "Jews" couldn't hide any more behind their common-folk namesakes. No one would see humble Jews in these merchant princes. All their political correctness protective screens would fizzle out, and their rags-to-riches camouflage with it. We would look instead to Ancient Phoenicia, officially home region to ultra-rich aristocratic merchants and financiers. And we'd find *official* colonization trails from there, into all of Europe and beyond. I invite you all to see them for yourselves, in Part IV.

The Punny Rule of Spook Law

As a little preview to classical Roman times, I'll offer one more explanation why the spooks would hide behind Judaism specifically. I have concentrated on the conveniently indexed Bible so far, but perhaps it is a mere sideshow. There's the possibility is that the crypto-"Jewish" culture hijacking by the spooks is not centered around the Biblical narrative, but around special crypto-"Jewish" laws, which might really be written by and for spook aristocrats.

Since we've never found any trace of serious, deadly infighting among the spooks, I think there is some institution that upholds the uneasy truce between these greedy, malevolent people. One clue is that all so-called "Free" Trade "Agreements" call for special [Investor-State Dispute Settlement](#) panels, where wealthy lawyers can decide that ultra-rich investors are right, and any law representing common people is wrong. The Investor-State-Disputes are then settled by having money flow from the latter to the former. Why all the trouble for that? I think it's because they're secretly relying on such panels for *intra-aristocratic disputes*. Conflicts may arise if spook clan A wants to fleece a country's budget through some scam, while spook clan B is running another scam against the same country. They both have their moles all over the government, so who's to tell which clan ultimately owns the country? A settlement court with laws custom-tailored for ultra-rich spooks could help them to peacefully decide who gets our money, without anybody getting hurt!

Jewish Law and “Jewish” Law

What if special laws like these have always existed, and were disguised by powerful aristocratic spooks as “Jewish”, even though they are not helpful to ordinary Jews? I am not talking about the 7 Laws of Noah, or the 10 Commandments, or the 613 Mitzvot. I am talking about the immeasurably vast body of legal expertise, commentaries and case studies that is preserved in both regular Jewish and crypto-“Jewish” [Halakhic tradition](#). Only a tiny part of it is compiled in Mishnah, Tosefta and other written works, which are already running 1000s of pages. Yet even they are mostly commentary, on things that are themselves not defined in public texts.

In a 2012 survey, 71% of Israelis stated that it’s “important” to study the Talmud, [but only 16% did so](#). I think nobody can blame them. This immense yet cryptic body of laws [is often criticized](#), for being “[confusing and unintelligible](#)”. But perhaps unfairly. Perhaps it was, just like the Code of Hammurabi, primarily written for a very special target group: the super-rich and ultra-rich.

As the vocabulary is not defined, and even the commentaries are very condensed, it is hard to discern what each paragraph is about. Some meanings might be hidden behind pun-words, but I think it’s mostly just coded language, like modern legalese, without any word similarities.

Here’s one sample rule from [Nedarim](#) (Vows), which includes the pun-word for **date palms**. I give a word-for-word translation, so you can appreciate the condensed style.

[vow] [from] [dates] [permitted] [honey] [dates] [from late-grapes] [permitted] [vinegar] [late-grapes] [Rabbi Yehuda Ben Beteira] [says] [all] [where] [outcome] [named] [on him] [and vow] [his name] [forbidden] [output] [but sages] [allow] [NEDARIM 53A:1](#)
הנודר מן התמרים מותר בדבש תמרים מסתובות מותר בחומץ סתובות רבי יהודה בן בתירא
אומר כל ששם תולדתו קרויה עליו ונודר הימנו אסור ביוצא הימנו וחכמים מתירים

You can see it’s compacted to the point where you can hardly guess what they meant. Here’s the official interpretation, in non-bold text, with only direct translations in bold:

One who vows that dates are forbidden to him is permitted to eat date honey. One who vows that **late grapes** are forbidden to him **is permitted to eat vinegar of late grapes.** **Rabbi Yehuda ben Beteira says:** In the case of **any food that the name of its derivative is called after its name**, i.e., the liquid that emerges from it bears its name, e.g., date honey or vinegar of late grapes, **and one vows** that the item itself, e.g., the grape, is forbidden to him, he is also **prohibited from** consuming the liquid **that emerges from it.** **But the Rabbis permit this.**

It’s a totally harmless abstinence law, and I think the opinions of both the Rabbi and the sages are acceptable. But we’d all agree that this rule is not overly useful or applicable, as very few people would vow to *abstain from dates or late grapes specifically*, and unless they produced the honey or vinegar themselves, they wouldn’t even know whether it came from dates or late grapes. They seem to be citing a precedent case, but I cannot imagine anyone settling something like this in a court. If it’s just a hypothetical case, I’d say they picked an unrealistic one. So the question is: Could the same law be *very useful and applicable to ultra-rich folks*, if interpreted differently?

I chose this one as an example, because we know the aristocrats used the word tamar for dates and palms as a pun, referring instead to merchants and trade.

Are the “late grapes”, *sethav-nivot*, also a pun? I have not found the second part *nivot* as grapes anywhere. Rather, [naveh and navot](#) (נוֹת) means “habitation” in the Bible, and it’s also the name of

a [housing project in Jerusalem](#). It could stand for housing. The first part *sethav* (סתו) indeed means autumn or winter. But the full word is in its 1st occurrence written M-STW-NYWT, like “from winter housing”, and if you interpret the same letters differently, it could even be MST-W-NYWT, “tribute and housing”, from *missat* (תסת) meaning tributes.

Either way, since *tamarim* as “trades” is a type of income, the grapes might be another type of income. I found no pun for honey or vinegar, but we could interpret the liquids as revenue flows. If we believe that the Nedarim are really about some kind of abstinence, and make a wild guess, the unofficial meaning could perhaps be something like this:

If one party agreed to refrain from conducting **trade**, it is still permitted to receive **trade** profits. If it agreed to refrain from conducting **housing** business, it is still permitted to receive **rental** income. The attorney argued that if the revenue is booked in that party’s name, and the agreement to refrain was also made in that party’s name, this should be forbidden, but the judges allowed it.

Say you wanted to arbitrate among ultra-rich clans who have carved up the entire planet among themselves and have a hard time refraining from trampling on each other’s turf. Such a law might then be useful to settle borderline cases, where one clan derives profit indirectly from another clan’s property. Of course, my Hebrew reading is poor, this is just a guess, and the Nedarim could really be about another sort of contract, or just about dates and honey.

Phoenician Law

But my grand theory was about the **Phoenicians**, right? How does this tie in with the Phoenicians? Phoenicia didn’t mint coins until very late. How did they store their vast riches? I think they invested it mostly in all the chunks of our planet. Tablets from Ancient Mesopotamia already contain detailed ownership certificates, exchange contracts and [debt obligations](#). But to make this work, you need a court to enforce them. Since the main economic center in ancient times was the *temple*, this could’ve been done in the many temples the Phoenicians set up.

A Punic sacrificial tariff was excavated from the harbor in Marseille. It likely stood in a temple, as the text begins with “Temple of the Lord” (בת בעל). Overall, it’s relatively long for a Phoenician text that is suffered to exist. French Wikipedia has a [very short entry](#) with a [photo](#). A transcript is [here](#).

First the two governors are listed: **Hilles-Baal ben Bod**-Tanit and **Hilles-Baal ben Bod**-Eshmun, not officially related, haha. After that, the tariff specifies payments and animal parts to be given to priests who carry out ritual slaughter of sacrificial animals for the owner. They are listed according to size: *oxen, bullocks, stags, sheep, goats, lambs, goatlings, fawns, birds, oil, cakes, milk, fat*. These are again sub-categorized for *whole offering* (כלל), *thank offering* (צועת), *peace offering* (שלם כלל).

You can find translations [here](#) and [here](#). Note that both scream “CHILD SACRIFICE!!!” immediately, to divert from the really important points, which I think are these:

The tariff is **similar to Jewish laws** for sacrifice from the Book of Leviticus. This is [admitted in literature](#), and I see no problem with it. The two regions were neighbors, and it was simply a custom.

More importantly: The list appears **very detailed and bureaucratic**. If the Phoenician rules for sacrifices were this fine-grained, we can imagine they had similar rules for anything and everything.

MOST importantly: Line 17 and 18 specify that **for highborn aristocrats, the public rules do not apply**. Instead, there's a non-public set of rules written down somewhere else:

16. Anyone of high [birth], or any servant [thereof], or any [who arranges a] banquet for the gods, or any men which sacrifice [...?]
17. these men shall pay for sacrifice [as per] other specifications set down in document [s ...?]
18. Any payments which are not set down in this piece, are given according to the documents which [... Hilles-Baal son of Bod-Tani]
19. t and Hilles-Baal son of Abd-Eshmun and associates.

kl mʒrḥ wkl špḥ wkl mrzḥ 'lm wkl 'dmm 'š yzbḥ [...?]
h 'dmm hmt mš 't 'l zbh 'ḥd kmdt št bktb[t ...?]
kl mš 't 'š 'ybl št bps z wntn lpy hktbt 'š [... ḥlšb 'l bn bdtm]
t wḥlšb 'l bn bd 'šmn wḥbrnm

כל מזרח וכל שפח וכל מרזח אלם וכל אדם אש יזבח
[...האדם המת משאת על זבח אחד כמדת שת בכתב]ת
[כל משאת אש איבל שת בפס ז ונתן לפי הכתבת אש]...חלצבעל בן בדנת
ת וחלצבעל בן בדאשמן וחברנם

It looks like the Hilles-Baal twins wrote a second set of rules for their peers, and didn't want to publish it. Does that invoke a great deal of trust in ancient or modern elites? This sacrificial tariff is harmless, and I suppose they all did pay. But I personally suspect them of having a second set of laws for *many* things, up to the present day.

Lawyers for Phoenician Emperors

Miles has found that many rich and powerful people are related to influential “Rabbis”, like the [mother and father of Karl Marx](#). That wouldn't be a problem if they were devout and pious, but they usually look more like corrupt spooks, who run grand-scale scams. Obviously, these “Rabbis” aren't real Rabbis who'd teach about Judaism. I suspect them to be law experts instead, for spook law. We will likely find many more such “friendships” as we go back in history. I'll give one example here.

In Part IV, we will meet the [Severan dynasty](#) of Roman emperors. They were officially Phoenician. Some came from Carthage, some from merchant cities along the Syrian trade route Byblos-Emesa-Palmyra. They had set up a cult around a god named “[Lord Byblos](#)” ([El-Gebal](#)), and one of their emperors was named “[Lord Byblos](#)” himself. Interestingly, the man who [compiled the Mishnah](#), officially the earliest written form of the immense body of laws we just discussed, was [friends with just this Phoenician dynasty](#) which ruled Rome.

His name was [Judah I “the Prince”](#), explained with his Davidic bloodline, but probably really because he was [president-prince of the Sanhedrin in 165–1220 AD](#), the rabbinical supreme court, which was for some reason [relocated to his hometown Usha](#) between Haifa and Nazareth, with his father [Simeon ben Gamliel II becoming the first president there](#). Neither that info nor the name of his father are linked from his Wiki page, though it says his [father started the Mishnah project](#). If you look at all the other [Judahs, Simeons and Gamliels in the presidents list](#), it would seem that these titles were either inheritable, or reserved for the most powerful clans, as today.

antiquity on a silver plate, including the heads of some head spooks. I promise there will be no more difficult Bible analysis, just a good old Wikipedia walkthrough, Miles-style.

Thanks a lot for joining me, and hope to see you again!

[Miles here: I said I would save most of my comments for the end of Part IV, and that still holds. I want to let Gerry have his say. However, some of what he says here can be misread, and will be misread, I think, so I will tell you my reading before we go any further. Some will think Gerry is trying to say the Jews are really Phoenicians, to deflect blame or otherwise misdirect. I don't think that is what he is doing, or saying. In my mind, you could just as easily say the Phoenicians were really Jews, and that might be a better way of putting it in our context. What he has shown is evidence the Israelites and Phoenicians were two arms of the same beast, with the Phoenician arm later suppressed because it was known to be a rich arm. The modern Jews prefer to sell themselves as victims and underdogs, as Gerry says. We see that every time I do the genealogy of a Hollywood star, where they want you to believe they are the sons and daughters of truck drivers and waitresses, instead of the children of the elite that they are. So it isn't that the Jews aren't really Jews or Zionists or Israelites or Hebrews. They are. But they are *also* Phoenicians, Egyptians, Canaanites, Assyrians, and Sumerians. What we now call the Jews were behind *all* those civilizations, comprising the elite class hiding in the dark beneath them all. . . just like now. Modern elite Jews are cosmopolitans, being American, Canadian, French, English, Dutch, Russian, Polish, and every other designation. In exactly the same way, the ancient Jews were everywhere there was money to be made and things to be traded. After a certain point, which even Gerry can't specify, we may assume they were deeply lodged in all the famous old civilizations, running all or most of them from behind the scenes. Israel and Phoenicia stand out in this list, the former for obvious reasons and the latter for the reasons Gerry has laid out for you. Phoenicia was so obviously Jewish its records had to be permanently hidden. And Solomon's links to Phoenicia were so obvious they had to likewise be hidden or tweaked.

But Gerry's greater point here is that the Phoenicians are a better tag for the modern Jews in some ways since the Phoenicians were *admitted* to be rich traders, with their paws in all civilizations in Europe and the Near East going back to 2500 BC and before. Also because the *admitted* history of the Phoenicians helps us understand the current Jews. As when Herodotus tells us the Persian historians claimed the "Phoenicians began the quarrel". Substitute Jews there and you have it. Also because it helps us understand the East India Company, a later Jewish construct. By realizing Jew=Phoenician, we can understand that the East India Company didn't begin in 1600. It has existed in unbroken line back to 2500BC and before, just changing names and expanding routes. The important characteristics of the Jews as I have been uncovering them is not the funny hats, sidecurls, and beards, it is the international trade, hidden power structures, hidden relationships, and worldwide propaganda machine. For this reason, linking them to the Phoenicians is useful in understanding who they really are, what is important to them, and how they see themselves. Although Gerry may overstress some things and understress others for my taste here, I think he has put a lot of good data on the table. Some may stand and some may fall, but I thought it was worth putting in front of you. Even if you or I decide his answer is not right, what we learned here may help us see a better answer.