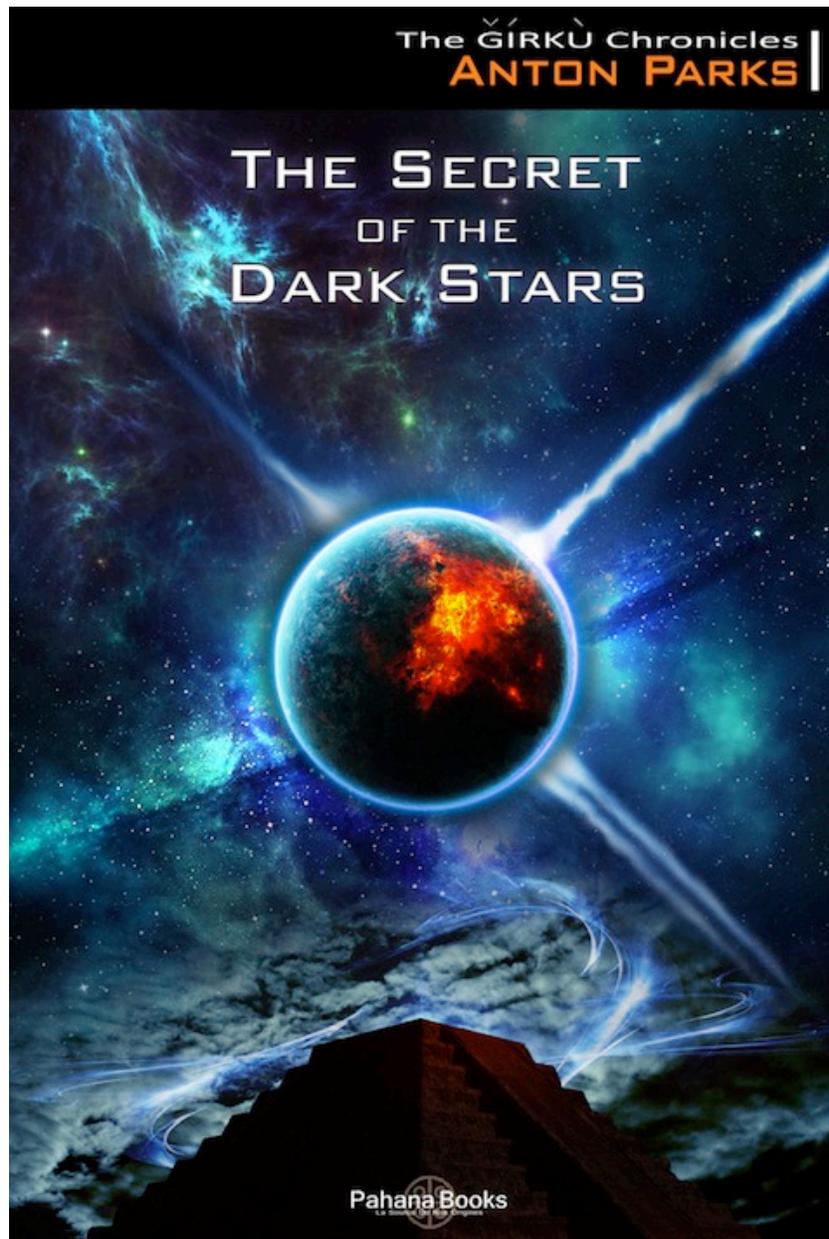


First interview with Anton Parks
for the website Karmapolis.be (2005)

and

Nexus Magazine France, n° 43, 44 & 45 (2006)



First English edition by Pahana Books (2013)

<http://www.pahanabooks.com>

When Anton Parks' first book came into my hands shortly after its publication in 2005, I have to admit that I was more than a little skeptical and biased. In order to retrace the presumed history of extraterrestrial beings involved in the genesis of humanity, Anton Parks based himself on bizarre states of consciousness that had given him access to an amazingly strange and remote world. These were personal, and so necessarily subjective experiences. Because part of me is basically conservative, or—to put it more elegantly and disingenuously—due to my professional conscience as a journalist, I have always been wary of stories about channeling, remote viewing and astral travel. Unless... unless the author happens to have his feet on the ground and can establish a solid connection between his personal experiences and the facts of Science, whether "hard" or "soft." In reading his first and second volumes, I saw that this was the case with Anton Parks.

I had already read several books on "Gods" from outer space and their intervention in the creation of our planet and humanity. There were, for example, the books of Zecharia Sitchin on the Anunnaki, and those of Erich von Daniken and Robert Charroux on "ancient gods" of extraterrestrial origin, but they seemed too abstract, unreal and disembodied. I was also familiar with David Icke's—in my opinion, somewhat crazy—idea that a race of extraterrestrial reptilians played an important part in past and present events on our planet. I had also read R.A. Boulay's remarkable book on the abundant traces left by reptilian beings among most ancient civilizations. And so I was very curious to see how Anton Parks would deal with the topic of a reptilian presence in the history of the human race. What I discovered in the course of my reading was fascinating. All the more so as the author had undertaken a parallel task of linguistic decoding that emphasized the importance of Sumerian and of an even more ancient source language in the etymology of words and concepts among ancient or so-called primitive peoples, like the Hopi or the Dogon of Mali. I learned that the source language from which Sumerian was derived had also been the basis for words describing major phenomena and divinities in these traditional cultures. Moreover, Parks describes these ancient Sumerian "Gods" in a much richer and more realistic way than Zecharia Sitchin. Indeed, where Sitchin presents the Anunnaki as a thoroughly centralized and hierarchic society, Anton Parks reveals an infinitely more complex reality. In fact, the Anunnaki were just one caste of warrior-colonists of the reptilian type among a host of reptilian "races" of diverse origins: races with a male, female or double polarity, races of extraterrestrial planners and creators of life—and therefore consciousness... When I finally put the book down, my mind was abuzz with thoughts and questions, and I knew that I would have to reconsider and reorganize my personal cosmogony more critically. This book had unleashed

a minor earthquake inside me, and I wanted to contact the author immediately. I called him the next day and was quite relieved to find myself talking to a reasonable, calm and introverted person who was willing to deal with my barrage of questions. This discussion provided the content for the interview below. Later, I conducted more interviews and had many occasions to meet him personally. These encounters strengthened my impression that I was dealing with a fully sane, somewhat withdrawn young man with moments of brilliance and weakness. In other words, a well-balanced person who was striving—passionately and dispassionately—to understand how this crazy world works and what makes it turn. In this respect, Anton Parks differs from the rest of us. It is important to know this, I think, because it helped me to understand his intentions better and to see if we had a common frame of references; that is, if we shared our way of seeing others and the world around us.

At the time, I was very interested in issues of mental conditioning and control exercised by religions and sects in the history of civilizations. In his books, Anton Parks shows quite clearly how a caste of reptilian extraterrestrials and warlords of male polarity was able to play a key role in the genesis of the Judeo-Christian religions, which are predominantly patriarchal, messianic and apocalyptic. Parks shows that the figure of an angry male God punishing a disobedient humanity and saving the righteous was no innocent occurrence in the history of our world.

The other highly fascinating and atypical aspect of his book was precisely its subjective side. I mean the way the author relates events from a past so remote that it constantly eludes our understanding, and he does so according to a twofold point of view that we can clearly sense. There is the "human" point of view of Anton Parks, the writer, with the emotions that he probably could not ignore when he went into the details of his characters, the countless races of extra-terrestrial gods, the extraordinary places they inhabit, the planets and hearts of planets in distant solar systems, etc. Then there is the point of view of his non-human, and even inhuman "hero," who is both familiar and alien to our understanding, and whose complex motivations and personality we discover as the story unfolds. Similarly, we gradually discover the leading position that he will occupy in the pantheon of the "Gods" of *Homo sapiens sapiens*. His avatars include the Sumerian Enki of many names, the Egyptian Osiris and his son Horus, Lucifer, the bearer of light damned by the scriptural religions, and Prometheus, who defied the power of the patriarchal gods in order to bring knowledge to that amazing creature known as Man. In the eyes of some of the "Gods," Man is a pitiful wretch of limited intelligence, and a dangerous scoundrel and knave as well. Meanwhile, there are other "Gods" who know full well that the human project was deviated and that it held the seeds of a miraculous program for life and consciousness. This is

the mystery that we are invited to discover in human terms that describe extraterrestrial realities and perspectives, something that our present cognitive faculties are very hard pressed to grasp.

The most astonishing thing of all is that the existence of the Anunnaki was confirmed by witnesses interrogated in the "Whistleblower" investigations, which involved military and scientific eyewitnesses of extraterrestrials and UFOs. I was stunned to find out, for example, that an officer like Bob Dean could conclude, after 40 years' experience with military personnel who had had such contacts, that the Anunnaki mentioned in Sumerian documents *"existed, were involved in our genesis... and are surely still present among us today."* These eyewitness reports (still relatively ignored by the French media and UFO experts) are interesting because they show that some members of the military-industrial complex are striving to shed light on what this very complex is trying to conceal from the public. Some people believe that there is a campaign of disinformation, and if that is true, then it is a widespread, premeditated, concerted and highly organized manipulation (for there are a great many witnesses). It means that this disinformation effort hides an even more unspeakable or bizarre reality than the one that is being suppressed. One way or the other, these shadow witnesses cannot be ignored. It is entirely possible that Anton Parks' contribution will ultimately be confirmed by UFO-logical events.

The following interview is the first one that I conducted with the author and it met with a very positive—often highly emotional—reaction from the readers of the Karmapolis website. I suggest that you read it twice: once before and again after reading the book. Reading the interview beforehand may be cheating, but it will prepare you for your leap into the unknown. You will be more attentive to the thousand-and-one details of how these "advanced beings" live and act—for better or worse—and also of the source language. Most of all, you will better appreciate how thoroughly this past has impregnated and conditioned our own world, starting with practically all the primitive peoples from which we descend, some of which still exist in one form or another (the Dogon of Mali, some Zulu tribes in South Africa, and the Amerindians). After reading it, you will surely have a different perspective on the many issues discussed in this book.

Of course, you may object that there is always be the problem of proof with this kind of experience. My reply would be that the only acceptable proof will have to be an extraterrestrial vessel landing on the White House lawn, on the Place de La Concorde in Paris, or at NATO Headquarters in Brussels. Alien beings will have to emerge and confirm that extraterrestrials did indeed massively intervene in the genesis of life on Earth, that our planet is a vast zoo of sorts, a sublime natural park, a great ecological reserve of which we are only a part—and which we are now in a position to destroy. The history of the Sumerians, along with that of other civilizations,

contains the distant echoes of these interventions. But does it really have to come to that? If aliens did land, I think it would be a very bad sign, and Anton Parks' books would be moot. You will surely prefer reading the story that Anton has to tell, and hope that he will be able to continue it in many more volumes. I hope the same and am eager to find out more about our Genesis.

Alain Gossens (Karmaone), October 2007
Karmapolis / Nexus magazine, French ed.

Alain Gossens: Please tell us about where you come from. Your first book, "The Secret of the Dark Stars" (French editions : Nunki in 2004, reprinted by Nouvelle Terre in 2007, now available in English from the editor Pahana Books since the end of 2013), provides a great deal of new information about the Sumerian civilization, as well as the Anunnaki reptilians and other interdimensional beings. You describe a very dense and detailed universe. Where did you get such precise information?

Anton Parks: As far as I can remember, I was a rather quiet child. I have always been sensitive, and this made it difficult for me to relate to the outside world, especially as a child. I was raised in a Christian family, learned my catechism and made my communion.

It all began in 1981, when I was fourteen. In May of that year, for whatever reason, I started getting "flashes." How to explain in simple words...? For one thing, they always came spontaneously, at any hour of the day. I was never able to control this phenomenon, and so I don't consider it a form of channeling. As far as I know, a channeler can decide when to receive; he can even choose the moment when he will be receptive and make contact. That never happened in my case. I can imagine that it isn't easy to rely blindly on channeling. I have my own problems with this practice, because there are as many amazing people in this area as there are charlatans. But there are also sincere people who sometimes misinterpret what they receive.

At the beginning, the flashes appeared tentatively, and in the weeks that followed the "visions" functioned wonderfully without my having to do a thing. After about five or six months, the frequency increased to between one and three times a day... I would add that the process seemed to be triggered by light. Every time I had a flash, it was always in tuned with the ambient light. This means that when a "vision" appeared, it always had the same quality as the light where I happened to be. There was a subtle connection between the two that I still don't

completely understand. These flashes were like beams of light that came from "above," penetrating the top of my head, at the level of the seventh chakra. This phenomenon immediately disconnected me from ordinary reality and filled me with a vivid sound and light show. Complete scenes would appear, often with familiar figures around the "being" in which I happened to find myself. Like I said, this could happen at any time, however much light there happened to be. The phenomenon often came when I was with friends or co-workers. Time seemed to stand still and I felt like I was experiencing scenes two, five or even ten minutes long! No one ever noticed...! For my friends, it must have seemed like I was absent for a just few seconds.

Alain Gossens: How did you react at the time?

Anton Parks: The first year was very difficult. I thought I was going insane. The images I was receiving were like pure science fiction. Was I sending this to myself? Where could all this knowledge have come from? I usually read very little, and no science fiction at all. The characters spoke a completely unknown language; I could make it out, but it had nothing to do with French... It was only much later, in the late 90s, and after quite a few adventures, that I finally realized that it was Sumerian, or a language from which Sumerian was derived...

It took a few months for me to tell my mother about it. Getting images like this at the age of fourteen can lead to serious personality disorders, you know. Fortunately, my mother was very understanding and supportive, and that was probably no coincidence... you're never born into a family by chance. No doubt there are people who don't like to hear that, but it's a fact. I'm a great believer in reincarnation. Before going back to Earth, and depending on what we still need to experience, we pack our "bags" and choose the broad outlines of our fates. No one else does it for us; so don't bother looking for responsible parties hiding in the astral realm! Our guides may urge us to go one way rather than another, but we've always got a choice—unless there's an exception. When we're "up there," in between lives, our guides advise us and don't mind pointing out if we've been too "greedy" in our choices. The problem is that we're terribly stubborn and very energetic before going back down... We often tell ourselves: no problem, it'll work out, something important will happen to me, I'll meet some famous person (whom we sometimes already know). In other words, everything's possible and—at that moment, in between lives—we're in contact with our deepest selves. The veil is partly lifted; material life and death are one and inspire no fear. Sounds idyllic, doesn't it? Yet the way back down and life on Earth are trying, and that's something we often forget...

In my case, I feel I've kept in touch with someone or something, and that's another thing that helped me go through it all. Those who were kind enough to read my first book will have noticed that there is some really rough stuff. The life I describe is quite ruthless. I don't know if I have a direct connection with this story and if I actually was the Sa'am whose story I tell. Anyway, every time I had these flashes, I found myself inside his body!

This is the story that I have to tell. It is a transcription of some of the annals contained in the crystal (Gírkù) that was in Sa'am's possession. Did I have direct contact to the contents of the crystal? Since Sa'am was often in contact with this crystal and since he consigned most of the chronicles in it, what should I conclude? I asked myself a lot of questions at the time, and it almost drove me crazy. My egotistical side would like to answer, YES, I was this being, but my more modest side would say that I was just in contact with the beings who owned the crystal. But these two possibilities are not mutually exclusive.

Anyway, it doesn't much matter if I was this character with webbed hands called Sa'am or not. The whole thing disrupted my life enough for me to think that it was not just mere "chance." When I finally decided to put this story into writing in 2001-2002, my social and emotional life fell apart! I was like some "accident victim" on the roadside... I was lucky enough to have the support of some of my family and some really good friends, and now a publisher who really believes in this project. You know, when you set out on this kind of path, you're very much alone, but you just have to go through with it.

I am obviously the bearer of a message. I do it both for those who will read it and of course for myself, because it relieves me of a tremendous burden. I probably chose to receive this information and transmit it to whomever would be receptive to it. Without wanting to influence anyone unduly, it is my sincere conviction that the whole story is true. I have my conscience and I know what it can cost to mystify others: there's no harsher judge than one's higher self! The story set down in this series is the exact transcription of what I received for ten long years.

Alain Gossens: Why don't these "flashes" come to you today anymore? What happened?

Anton Parks: Simply because this phenomenon took up too much of my life. I lived for nearly eighteen years with a wonderful woman... She was rather Cartesian, and living my everyday life with these flashes was a really acrobatic. Ten years after the first visions, I felt I couldn't live a "normal" life if I let these flashes keep upsetting it. It was time for me to enjoy life. Like I said, I had no control over this phenomenon, I was its prisoner. Finally I'd had enough. I forced myself not to receive anymore and did all I could to block the process. But the mechanism

was so well established that it didn't go away overnight. It faded over the course of weeks and months, the images becoming less and less clear, but the sounds were a lot more difficult to tune out. It was like a radio when you turn the dial around looking a station. After about four or five months, the phenomenon was completely gone. That was in early 1991, right in the middle of the First Gulf War.

After that I tried to lead a normal life, taking the time to digest all this information, but without really knowing what to do with it. Little by little, I ran across books that dealt with similar subjects. This brought me ultimately to the Sumerian clay tablets. It came as a real shock to me, and to the people around me, to discover these documents and realize that they told practically the same story as the one I'd received. That's why I became interested in Sumerian and how I finally discovered the linguistic code of the "gods." Without these flashes, I would never have found or deciphered it so quickly...

Alain Gossens: Have you been able to check the quality of your information against the research that has been done on the huge corpus of Sumerian texts? What were the most amazing correspondences between your flashes, your discoveries in the texts and the work of other authors (like Sitchin)? Have you found authors who were more helpful than others?

Anton Parks: Yes and no. Of course, as soon as I was able to detect the affinities between what I had received and the Sumerian tablets, I tried to get my hands on as many reference books as I could. I was able to study the translations of scholars like Samuel Kramer, Jean Bottéro, Marie-Joseph Seux, Thorkild Jacobsen, René Labat and André Caquot... I immediately noticed that there were differences in the transcriptions. Since the basic subject stayed the same, my close friends and I couldn't help seeing the incredible similarity between my "flashes" and the history written on these clay tablets, some of which were five to six thousand years old! On the other hand, I tried not to lose myself in these translations so as to keep the story that I'd received intact, for it had many new elements that did not come up in the tablets at all.

One of the most startling similarities were the frequent references to cloning, which are rather detailed on the tablets, as has been noted by contemporary writers like Zecharia Sitchin, R. Boulay and David Icke. But most of all there is everything around the main figure, whose name is Sa'am in the first volume, but who will have other names on Earth. I can't say any more about this because I don't want to reveal certain important details in the second volume, which has not yet been published.

Alain Gossens: In the book, you work a great deal on language, on the decomposition of Sumerian words, in order to analyze the deeper meanings and the relationships with words in modern languages. Did you use your intuition and documentary research for this, or are certain elements of this language deeply "imprinted" in your mind?

Anton Parks: As I said, when I received the information, I knew that the language used had nothing to do with French, even if I understood it then as if it had been my own native tongue. The issue of the coding of language was very present and had to do with the castes among the Gina'abul ("lizard/s" in Sumerian). For a number of years, I thought that it had to do with Hebrew, but my "heroic" forays into this language didn't put me on the track of a coding with its syllabary [NOTE: a syllabary is a set of signs or symbols that represent sounds: a writing system, or even a reading manual, that represents words separated into syllables. The division of "words" into "syllables" makes it possible to work on the meaning of concepts by looking at combinations of smaller semantic units]. It was only much later, around the late 90s, that I finally came on the Sumerian track. So I had come full circle. I had managed to give a beginning and an end to all the "archives" that I had received in random order over the years. But the "mother tongue" was still missing, and so there were things that I didn't understand. When I finally got my hands on a Sumerian syllabary, I immediately decomposed some biblical terms, and it worked. To make a successful decomposition, you have to know the context that led to the composition of such and such a term. Take the Sumerian word Gina'abul 𒀭𒀭𒀭𒀭 (lizard/s), for example; it can be decomposed into GINA-AB-UL, which means "true ancestor of splendor." If you know the huge vanity of the beings I describe, then this name comes as no surprise. The name "Adam" is another simple example. Contrary to what some would have us believe, it has nothing whatsoever to do with the Hebrew words "adama" (clump of earth) or "adôm" (red)... Still today I'm surprised that no author has pointed out that the word Á-DAM exists in Sumerian and means "beasts, animals, herds" or "taking, establishing, installing or colonizing." The verb form means "to inflict"! If Á-DAM was used to designate beings, then it meant just that: "the beasts, the animals, the taken, the established, the settled, or the colonized, the inflicted..." The idea of a slave who is completely subject to the "gods" is reinforced by the Akkadian equivalent, Nammaššû, which can be transliterated into Sumerian as nam-maš-šû, which literally means "the half-portion in tow..." I doubt that matters could be more clearly put!

Alain Gossens: Paul Von Ward, an American writer specialized in the study of ancient civilizations and the hypothesis of extraterrestrial influence, thinks that ancient languages like Sanskrit, Akkadian and Sumerian were the remains or developments of languages that were taught to us by these visitors and "colonists" from Outer Space. These languages are supposed to have had a great power: creative power, magical power, power of evocation. But all of this has been lost. What do you think?

Anton Parks: The real power that I can identify is primarily a coding power, as I explain exhaustively in my first book. The Sumerian and Akkadian syllables permit the main words of ancestral languages like Chinese, Hebrew, Ancient Greek, Latin, Germanic and Amerindian languages to be decomposed. This will probably make linguists holler, but I think I was precise enough in the first volume. As a matter of fact, my publisher and I decided to include all of the numbers and accents of the syllables that I decompose, so that anyone can double-check.

I would point out to those who have not read "The Secret of the Dark Stars" that the Sumerian syllabary (Emenita=male language) was used only by the male Gina'abul, while the females, who created the Gina'abul syllabary, were past masters at juggling the particles used in Sumerian and Akkadian. The whole formed a complete version that was called Emešà (the womb language). Of course none of this is written on the tablets; the Gina'abul were very attached to their coding! As for the question why the Akkadian language (and syllabary)—which appeared fully formed overnight—seems at first glance to be later than Sumerian, you will find the answer in a forthcoming book.

Alain Gossens: Zecharia Sitchin presented the "Anunnaki" as a single race, a monolithic group composed of several warring clans of the same family: Enki vs. Enlil, etc. But when we read your book, we see that the story is much more complex and that these beings who came to Earth, or were interested in it, in fact belonged to different races, some of which even came from other dimensions. There was the reptilian race grouped under the name of Gina'abul, the race of the Sutum, the Amašutum, the Kingu, the Mušgir, etc.

Could you describe these clans and races, and briefly explain whether these beings had different physical characteristics and originated in different dimensions? What is the exact status of the Anunnaki? Why did these Sumerian tablets mention this name and these creatures in particular?

Anton Parks: I have some respect for Zecharia Sitchin, who was a forerunner in this field. Thanks to him, many people became acquainted with the Mesopotamian world. His deductive

talent and his interpretations often resulted in some very interesting conclusions. But did they look into the origins of the Nungal [NOTE: race of male reptilian planners], of the Enki ["Igigi" in Akkadian]? Did they ask themselves about the Kingú, Imdugud (Anzu) and Mušgir lines? Had they done so, they would have understood very quickly that these were separate elements belonging to the same lineage as the Anunna, although usually in conflict with them. Other terms like Amašutum, Mimínu, etc., have not been found on the tablets, but I give a clear definition of them in my book.

Yes, all of these lines related to the Gina'abul often had different physical characteristics. The Mušgir (lit. "furious reptile"), for example, were winged dragons. They also appear under the Assyrian name "Pazuzu." They can easily pass from the first to the third dimension. The Mimínu are extraterrestrials known by the name of "Grays," a term that means "ant" and that can be found among the Dogon of Mali. The Kingú, which have been identified with the Akkadian Quingu, are the royal lineage of the Gina'abul, as their name indicates. In Sumerian, it decomposes to KIN-GÚ, "bring order to the land (or regions)." The Kingú are at war with the creators of the Anunna, the Ušumgal (lit. "Great Dragons," a term later taken up by the Sumerians for their gods and kings). There are three different types of Kingú: white (the great royals), the reds (warrior-cleaners) and the green (the people; also warriors). The Akkadians tablets, by the way, mention a certain Quingu as having been an accomplice of Queen Tiamat(a), who was also at war with the Anunna.

It was the various wars comprising the world of the Gina'abul that separated all of these lines from each other. War is what brought the Annuna to Earth. This is why these forced exiles were later called Anunnaki ("the Anunna of the Earth"). Most of the Sumerian tablets tell the adventures of the Annuna on the blue planet. It is a sort of long-winded ode to the Anunna warriors. These are more or less detailed chronicles that tell about their establishment and their domination of humanity, which they genetically transformed into beasts of burden for their own purposes, since the Anunnaki are quite lazy! And this is why they are regarded as "gods" (if not God himself) by humans. But the real "God" is elsewhere, and his "angelic emissaries" are not far off.

People interested in angels and higher frequencies shouldn't lose sight of the fact that oppositions in the universe always merge to recreate unity. In a divided world such as ours, believing only in angels is like sticking one's head in the sand, and believing only in secret societies and reptilians just gives them that much more power...

Alain Gossens: Exactly, in your book you mention the existence of a sort of "planner" caste, the *Kadištu*. Did it become a race over time or is it a community of extraterrestrial races of various origins? In what way are they close to the original source? What is their function?

For that matter, when you talk about "original source," are you talking about the ultimate and primeval source of all the dimensions of all the universes?

Anton Parks: The *Kadištu* are the emissaries of the Original Source ("God"), from which we all come. This term can be found again in the Akkadian "Qadištu," which refers to a high-ranking priestess equivalent to the Sumerian NU-GIG, the "unsick," but also "the image of evil." In the eyes of the Mesopotamians, the Qadištu was a sacred prostitute. I insisted enough on the role of sexuality and its relationship to the divine in my first book, so I won't take it up here again. On the other hand, I would remind you that females among the Gina'abul (the priestesses of Amašutum) are emissaries of the Source and associated with the *Kadištu*. And so it is not surprising to see these priestesses being referred to as "the image of evil" (like Eve, who represents the sin of the Flesh because she was initiated into the principle of "good and evil") and as the "unsick" because they knew the power of sacred sexuality to overcome illness... Decomposed in Emešà (the womb language), the Akkadian term Qadištu becomes KAD₄-IŠ₇-TU, which literally means "ancient assembler/s of life." This word is comparable to the Latin "caduceus" [NOTE: image of two intertwined serpents, today a symbol of the healing arts in the medical professions and pharmaceuticals]. Both the high Qadištu priestesses of the Akkadian tradition and the *Kadištu* (planners) possess the secret of the chakras symbolized by the caduceus. The mastery of all the chakras permits consciousness to be raised, which is precisely what the male Gina'abul who have been manipulating this world behind the scenes for millennia do not want!

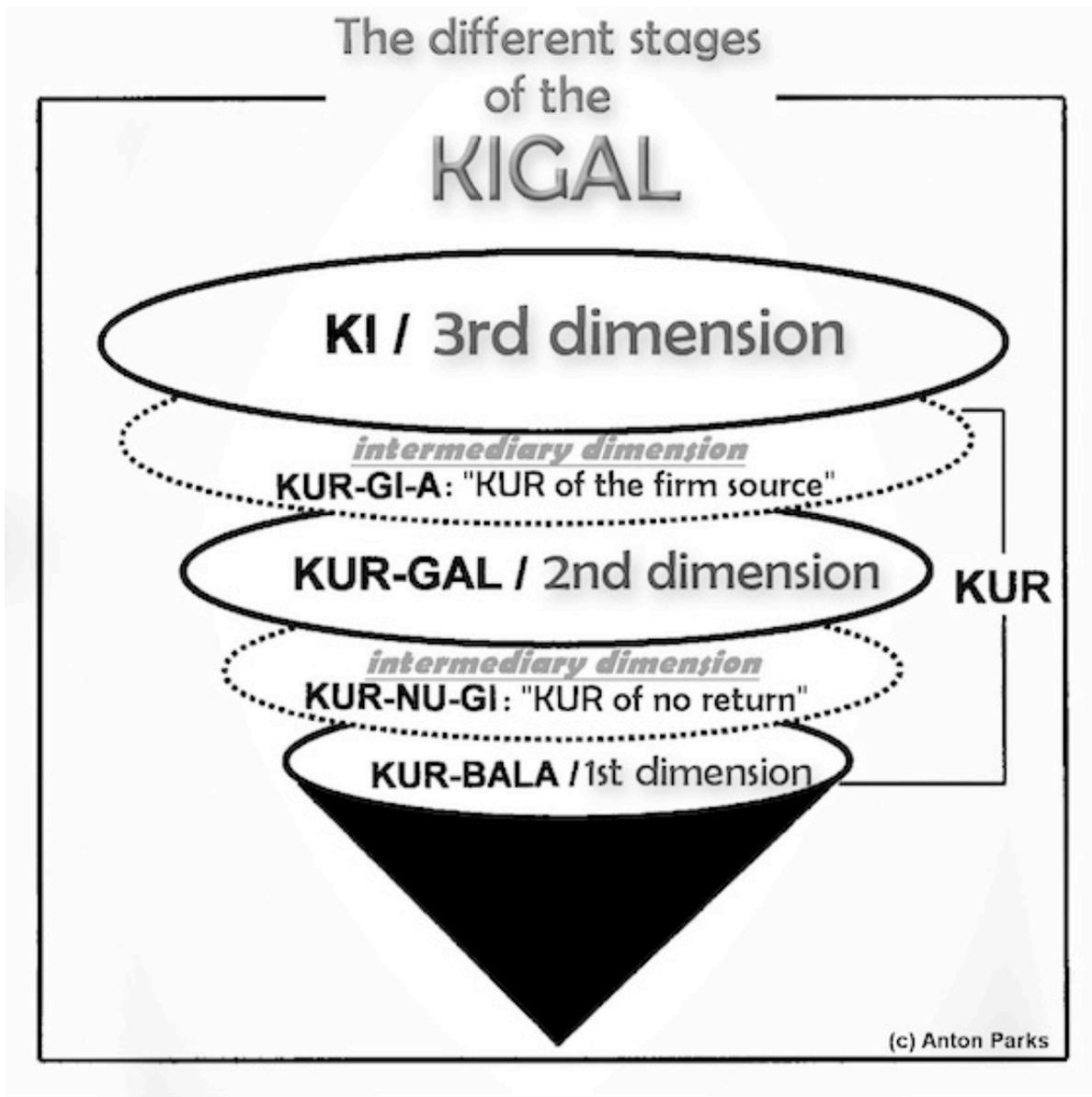
The *Kadištu* clan is quite present in the story I tell because it is in conflict with most of the Gina'abul. It is like a community of different extraterrestrial races. Its role is to unify the species of our universe in the name of the Source of all things which, on Earth, is associated with God. To be sure, the *Kadištu* are very powerful, but they have a basic principle that involves not overly interfering with the affairs of lower-frequency beings who are still in the process of evolving. Terrestrial humanity today belongs to this type of being because of the millennia-long manipulations of the Anunna. Unfortunately for those who are secretly directing human affairs, humanity is mutating and will soon be making the leap into another dimension. It's a historic moment for humanity and has been awaited for a long time. The *Kadištu* are observing us more than ever and transmitting messages through people they contact directly (by abduction) or indirectly (via telepathic contact). But we have to be vigilant, because while most of the people

who have been contacted in this way are in good faith, they can misinterpret what they have received. As far as abductions are concerned, the "Grays" also practice them, although they are usually in the service of the Gina'abul.

The Kadištu are like the Elohim of the Bible, that is to say the Angels of "God" (of the Original Source). They live in the higher dimensions and very few of them can act in the third dimension, which hampers direct contact and explains why they use indirect means to approach us. In Sumerian, the word "Angal" refers to all of these higher dimensions, and it means "Great Heavens"; note the similarity between this term and the English word "angel"!

Alain Gossens: You mention the existence of many dimensions, not the three dimensions that characterize our space, but dimensions belonging to universes superimposed on our own, like a layer cake. Could you tell us how this vision of the world works, from which levels these reptilian races come and where we stand in relation to them?

Anton Parks: Yes, to answer your question, let me reproduce an illustration from the second volume of the series, Ádam Geniš. It describes the KUR together with its two intermediate dimensions:



This is a diagram of the KIGAL ("the Great Earth"), which is composed of the KI (third dimension) and the KUR, which encompasses the lowest dimensions. The KI corresponds to the kind of dimension in which humanity is living on Earth today. The KUR is invisible to the beings living in the KI because it is beyond three-dimensional perception. The KUR represents the nucleus of a whole system derived directly from the secret ideology of the Gina'abul. The confirmation and hidden meaning of this term appear when you decompose the word KUR into KU-ÛR, which means "the girdled foundation," or into KU-ÛR, "the base of the foundation."

To understand the KUR, we'll start at the top. There's a median dimension called KUR-GI-A ("the KUR of the firm source"). A close translation of this term tells us that it is a transitional

dimension in which souls abide before returning to the Source ("firm") or the ANGAL (which is above the KI and the KUR).

Then comes the KUR-GAL (the second dimension), or "the great KUR," a parallel world in which some Gina'abul established their home on the planet Earth.

Just below that is another intermediary dimension, the KUR-NU-GI₄ ("the KUR of no return"). Decomposing this word tells us beyond the shadow of a doubt that this is a state of frequency in which souls have lost themselves. It's the place for beings that have stayed blocked and that we call ghosts today. The Sumerians considered the KUR-GI-A and KUR-NU-GI as two representations of hell.

Lastly comes the KUR-BALA (the first and lowest dimension). The Sumerians and the experts on the tablets associate this place with the "Beyond," but its exact meaning is "the KUR of the reign or dynasty." On Earth, the KUR-BALA dimension led to much conflict among the Gina'abul, for whoever holds the KUR-BALA necessarily becomes the master of the other dimensions, the KUR-GAL and the KI. The master of the KUR-BALA is literally called "the eye who sees everything, atop the [inverted] pyramid," for he has a direct view of the KUR-GAL and the KI! This is why KUR (or KUR-BALLA) on the tablets is often translated as "in the enemy world," the place where chaos seems perpetually to prevail. The first three dimensions form a sort of inverted pyramid in which the KI dimension symbolizes the base and the KUR-BALA the summit. From this vantage point you can look at the higher dimensions—all the way up to the KI—as if through a telescope.

As far as the higher dimensions (the ANGAL) are concerned, they work in somewhat the same way, but opposite. The higher you go, the more you have a detailed (global) view of all the dimensions. This is where we get the idea that God (the Source) knows and sees all.

Alain Gossens: You use the Sumerian language to explain and give meaning to many events, objects and beings in your book, all of which are related to the history of human civilization. Are you the only author making these interpretations, or have you been able to verify them in the works of other writers and Sumerian specialists?

Anton Parks: I don't use the Sumerian language to validate my statements, but I do note and closely check each translatable term in relation to my story. Too bad if the translations work out every time! There's no end to them. In the first volume, I can count on the fingers of one hand the words that I wasn't able to decompose with the help of the Sumerian-Akkadian syllabary. I'm not inventing anything. The code is there and was only waiting to be discovered!

As far as I know, I'm the first to have decoded these more or less ancient terms using the Sumerian-Akkadian syllabary. So I haven't been able to compare, much less verify, my decompositions in the work of other authors.

Alain Gossens: In your book, you mention the "Tree of Life" and at the same time refer to the tree in the Garden of Eden and to the serpent, or so-called "seducer." What is the real meaning of this strange story that is presented so enigmatically in Genesis?

Anton Parks: I can't give you a full answer now because it will be dealt with clearly in the second volume, "Ádam Geniš." But I can make a few revelations about the serpent and his colleague Satan, which are often mistakenly confused!

After all sorts of adventures, the High Council of the Anunna sees itself obliged to genetically manufacture a human being to do the everyday chores for the "gods." These humans are not directly referred to as Á-DAM (animals), but as Lùlù, which means "mixed" beings. Enki, the son of An and Mamitu-Nammu, who was forced into managing the operations of the ruling caste, the Anunna, hates seeing his genetic creation being used as common Á-DAM (animals). He began modifying his slave specimens to make them more independent. Since the first prototype specially designed for labor was originally androgynous, Enki "cut" it in two to create a man and a woman. This scene is approximately depicted on the following clay tablet:



What do we see? Enki stands on the left. Around him we see serpents (symbols of fertility and creation) depicted in rhythmic motion. We are obliged to conclude beyond the shadow of a doubt that the serpent of the Bible was none other than the geneticist Enki, also known as Nudimmud the cloner. Then, in front of him we see a star connected to an arrow pointing downward. The star is a symbol for the word DINGIR (god/s) and the arrow for "below," "the abyss," which confirms the identity of Enki as a "god," since he is the divinity of the Abzu, the underworld.

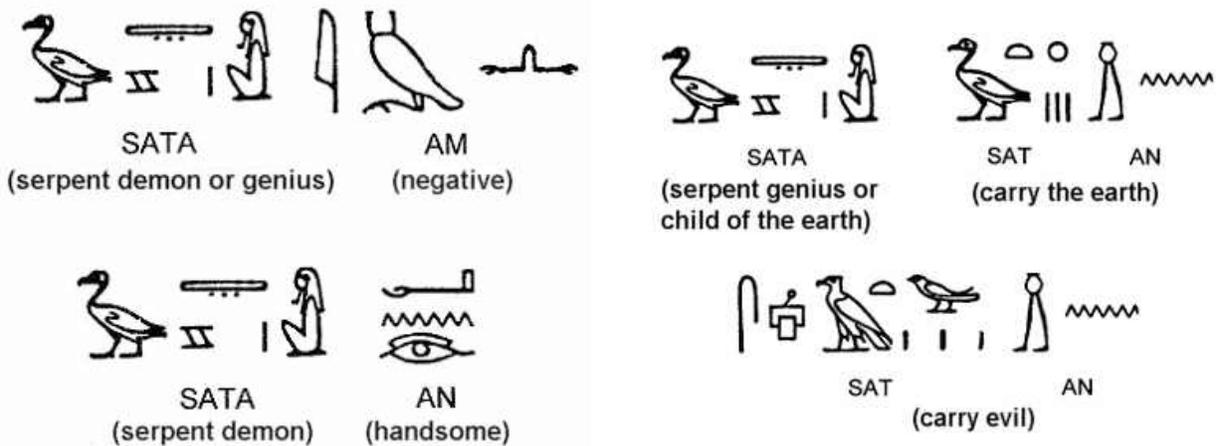
In the middle "awakens" a woman who seems to come out not from Adam's side but from a sort of kettle that could easily be called an artificial womb. Strangely enough, this kettle is very similar to the old Sumerian sign that stands for the female demon Lilû (Lilith), who represents sickness and evil, as I said... Remember the old rabbinical legends that say that Adam's first companion was Lilith? Next to her, a male figure holds out a branch at the end of which is a female pubis... the symbolism is obvious. But the most savory part is on the right, where we see a rather irritated king holding two forks. For the Sumerians, the fork represented a "chief" in relation to the earth (soil). This figure is easily identifiable as a Šàtam; that is, a "territorial administrator" or "district chief." And who was the great Šàtam of the Anunna? Enki's adversary, Enlil!

The Slavic manuscript of Adam and Eve (National Library of Sofia, No. 433) states that Satan claimed from Adam the possession of the Earth: "Mine is the earth, divine are Heaven and Paradise. If you become a man who is mine, you will labor the earth..." Other passages in the Bible, like Matt. 4:8 or Luke 4:6, mention the same thing. The funny thing is that, in the Bible, it is "God" who catches the Serpent "teaching" Adam and Eve in his garden, and not Satan! The Sumerians were very fond of symbols, and so next to the Šàtam we see a Gullum (cat). Cats have often been considered baleful animals. This idea was reinforced by the Sumerians, for if we decompose the word Gullum we get GUL (destroy, annihilate) and LUM (fertility, abundance, bear fruit), which means that the Šàtam (Enlil) had only one intention: to "destroy the fertility" of his labor force, which had become too abundant and emancipated to his taste! What better animal to represent this idea than a cat? Besides, this episode is confirmed at the end of the Babylonian tables of Atrahasis, in which we see Enlil ordering Enki to shorten the lifespan of humanity and to make certain women infertile...

You will also note that Enki's hands and feet are shackled. This alludes to the fact that Enki was not as free as he wished to be, for he was under Enlil's command.

Don't ask me why no other writers have noted the similarity between the Sumerian Šàtam, Ádam and their virtual homophones in the Bible, or realized that the Sumerian "god" Enlil clearly

played the role of Šätam ("territorial administrator" or "district chief") on the clay tablets. The nebulous Enlil who symbolizes the "God" of the Bible (or the leader of the Anunna) is none other than Satan! Besides which, his name, EN-LÍL ("the lord of the breath," or speech) can also be translated as "the lord of infection"! This is no coincidence either. Enlil, the supreme ruler of the terrestrial Gina'abul next to An, was not liked by the Sumerians, who had not forgotten that he was a bloodthirsty despot. This is in keeping with the Gnostic view, which compares the great Archonte to Satan.



The word SATA exists in Egyptian and can be translated as "serpent genius" and "child (or son) of the earth" (left). When the word Satan is written in Egyptian syllables, the word means both "carry the earth" and "carry evil." This is interesting because the verbal form occurs in the second position, as in the Gina'abul and Sumerian languages. The imagery that results fits in well with the Mesopotamian and Christian ideologies, which represent Šätam (territorial administrator) and Satan (territorial chief) in similar ways... or do you think that this is only a coincidence?

On the right (bottom), we see SATA-AN "the handsome demon serpent," which alludes to the seductive serpent of Eden. In volume 2 (Ádam Genisiš) we will see that this could refer to the Šandan priestesses (herbalists, horticulturists) or Santana (heads of plantations) who worked in Edin (the Mesopotamian plain). In "Ádam Genisiš," we will see how the Egyptian language was as important as Mesopotamian in the formation of certain biblical terms.

Alain Gossens: You mention the terms "Santana" or "Šandan" in connection with an extraterrestrial creature who held the functions of agricultural engineer, horticulturist and plant specialist. Does this name also have something to do with the "Satan" who was traditionally regarded as a rebellious angel? Is it connected with the trees of Life and Knowledge?

Anton Parks: You are right in saying "also." The word "Satan" is indeed a combination of Šàtam ("territorial administrator") and Šandan (herbalist, horticulturist), or Santana (head of the plantations). But there is an important difference between the Šàtam and the Šandan; namely, that the latter is under the former's command. The Šàtam has all the power, he rules over entire regions or territories. This is the case with Enlil, who rules the land of Kalam (Sumer). Thus, he administrates his territories through the Šandan (herbalists, horticulturists) and the Santana (plantation operators), without whom he would be incapable of doing anything at all. For in the world of the Anunna (the ruling caste), the only thing that mattered was survival thanks to the agricultural plantations! Now, among the Gina'abul, the Šandan and Santana are all female. Long before the Sumerians, the Šandan and Santana were women who worked in the vast Mesopotamian plain called Edin or Eden... In "The Secret of the Dark Stars," I go into sufficient detail about the intimate connection to be found throughout the world between women and the trees in the Garden of Eden—and that should answer your last question.

Alain Gossens: The reptilian civilizations that you describe seem very strange: they are based on segregation and separation. Segregation of the sexes: a male race, a female race, an asexual race, a race of robots (represented by the "Grays"). Was this the result of a degeneration involving primarily technology and genetic engineering? Do these "castes" and "races" have the same origin?

Anton Parks: Once again, war is to blame. The Anunna brought war to Earth. There was no segregation of the sexes among the Gina'abul originally. When the males, the notorious Ušumgal and Mušgir, discovered the sexual power of the females, they realized that they could increase their own power if they got control of it. Some of them wanted to imprison the female Gina'abul and subject them to abominations. The priestesses closed ranks and kept to themselves, devising secrets and hermetic rituals to protect themselves from the males. By the way, it was also then that they created the extra linguistic particles that make up Emešà (the womb language), which no males are supposed to use. This enabled them to communicate safely among each other.

The ancestral Gina'abul have the same origin, but the many conflicts that cropped up in their history explain why only a few of them stayed at Ušu (the constellation of Draco), which was the cradle of their race. This is why the Gina'abul spread out in our universe. For example, the Ušumgal and most of the Amašutum are to be found in Nalulkára (Ursa Major), the Kingú in

Te (Aquila), the Mušgir and the Mimínu (the "Grays") in Urbar'ra (Lyra), some Amašutum in Mulmul (the Pleiades), which is where the Anunna were created, etc.

Alain Gossens: You talk about an all-out war between males and females, male and female reptilians. The males are cold, power-hungry, technologically oriented, and the females are better balanced, able to feel empathy and compassion. Was this a result of the planner's or reptilian males' wanting to push the development of this highly specialized society, or was it caused by a decadence beyond their control?

Anton Parks: At the risk of generalizing, I'd say that it isn't the women who start the wars on our planet! I'll get back to your question shortly. Doesn't history, and especially current events worldwide, show us that the men in power are very often cold, power-hungry and technologically oriented, whereas the women seem more moderate, generally speaking? As I already said, the female Gina'abul (the Amašutum) protected themselves from the males by keeping their distance. This created tensions that eventually led to murderous conflicts. Since sexuality had long been abolished, the Gina'abul took to procreating by means of genetics, which brought many specimens and hybrids into existence, such as the Mimínu (the "Grays"), who are only the slaves of the male Gina'abul. It was by mutually separating that the reptilian females and certain males became specialized in cloning. This can indeed be seen as an ineluctable decadence.

Somewhat later, the Amašutum joined forces with the Kadištu (planners) of our universe. They had always been wiser than their male brothers and this was probably the best way for them to make up for their mistakes of the past. The chronicles I transmit concern the period following these events. I think that Barbara Marciniak was contacted by Amašutum from Mulmul (the Pleiades). I read her first three books and would say that the messages that she received complete my own account, since our sources seem to have been the same. The difference is that Marciniak concentrates on events that have yet to come, while I relate events from the distant past... even if they don't seem to have lost any of their relevance.

Alain Gossens: Ancient religions and many shamanic cults throughout the world are devoted to Nature and the idea of a "sacred femininity." The Gnostics (Nag Hammadi) and Mystery cults were also devoted to sacred femininity and Sophia (wisdom), the source being of all things in the world. However, today's monotheistic religions (the

scriptural religions, Christianity, Judaism and Islam) are paternalistic and worship a strict, dominating male God (YHWH, Yahweh, Jehovah). They are also messianic and redemptive religions that promise to save the souls of the faithful who submit to and obey very strict rules. As far as Christianity is concerned, love of one's neighbor and the cult of the Virgin seem to have been later additions that actually came from much earlier pagan traditions. The texts of the Gnostic authors decry these warlike and militant "masculine" religions as a sort of virus, an infection from the extraterrestrial Archontes. Would it be reasonable to think that the Gnostics were in fact referring to the male reptilians when they were talking about the Archontes?

Anton Parks: Yes, that's what I think. Unfortunately, I'm not telling you anything new when I say that all of this was done to hide the truth about the origin and appearance of the "gods" who transformed the human genetic code in order to alienate their slaves, which they considered no better than animals (Á-DAM).

I can't resist the temptation to compare two translations of a passage from the Dead Sea Scrolls. The excerpt in question comes from scroll 4Q544, in which we meet two very singular characters who appear to Moses' father, Amram. I deliberately left the brackets indicating lost or damaged passages. The adulteration is eloquent, but see for yourself:

Translation from Robert Eisenman and Michael Wise, The Dead Sea Scrolls Uncovered, Element Books, Shaftesbury, Dorset, 1992:

"[I saw vigils] in my vision, a dream vision. Two (men) were fighting over me, saying... and having a mighty struggle over me. I asked them: "Who are you, you who have po[wer over me?" They answered: "We] [have been given] power and rule over the whole of humanity." They told me: "Which of us do you [choose] [to rule over you?" I raised my eyes and looked]. [One] of them was terr[i]fying to look at, [like unto a s]erpent, [his] many-colored, but very dark m[antle]e... [And I looked again] and... in his appearance, his face like a viper, and [carrying...]... and I saw the other who was pleasant in appearance..."

Edward Cook's translation from Michael Wise, Martin Abegg and Edward Cook's, Les Manuscrits de la Mer Morte, éditions Plon, 2001:

"In my vision, the vision in the dream, two figures were engaged in a quarrel over me, saying... and vehemently arguing about me. And so I asked them: 'How comes it [that you have power over me?]' They answered: 'We] are the lords of humanity and we have power over humanity.' And they told me: 'Which of us... [I raised my eyes and saw] one of them, whose appearance

was horrib[ly] fright[ful]; [his garment was] multicolored and very dark [... and I saw the other, who was pleasing of looks...]."

As you may have noticed, the translation from 2001 completely omits the two passages in the 1992 translation that clearly mention the reptilian aspect of the first "angel." The breaks are not at fault because in the 1992 version only the "s" of "serpent" had to be reconstituted and the word "viper" is clearly legible... If that isn't a deliberate manipulation, what is it?

Alain Gossens: Again according to Paul Von Ward, the American author who devoted a book to extraterrestrial influence on the formation of our civilizations, the power system we are in the grips of today is the result of the system imposed by the Anunnaki and Sumerians: a centralized, hierarchic and patriarchal system with hereditary monarchies of divine right. What do you think?

Anton Parks: Unfortunately I can only confirm this. It is even set down in the Sumerian tablets. Royalty was transmitted from the "divinity" to humans by way of the "pompous sacrament." However, there were two types of sacrament: one by blood, which we all know, transmitted from father to son, and so hereditary. But there's a second, more hermetic, transmission described in Egyptian manuscripts and Mesopotamian documents. The goddesses of Antiquity, also called "Celestial Cows," chose a lover to whom they transmitted their divinity and powers by having sexual relations with them. In the nuptial bed, the lover was invited to share the vital energy of the goddess (or of one of her acolytes acting as a sacred prostitute) in order to gain immortality and become a "Bull of the Heavens." After the ritual, the man became the goddess' husband and invested with royal functions. These rituals were practiced in Sumeria and Egypt, as well as in classical Greece.

We know the story of Romulus and Remus (the founders of Rome), who were adopted by a she-wolf who nursed them with her milk and saved them from certain death. The symbolism of this story is blatant, since the Latin word for wolf, "Luma," also means prostitute. In Antiquity, priestesses were assimilated with prostitutes because they transmitted the sacred energy and royalty of the Mother-Goddess to the future princes and kings. The she-wolf was in fact a human priestess who served the cult of the Mother-Goddess and transmitted her power, although not through sex in this case, but through her milk. Romulus and Remus were not nursed by a she-wolf, but by a woman worshipper of the Great Goddess.

And so there are two types of sacraments reflecting different ideologies. The first is purely patriarchal, for it is the father (king) who is believed to possess the hereditary powers, while the second is matriarchal, with the "queen" transmitting her qualities. As we have seen, there's a war between the male and the female among the Gina'abul. This opposition is clearly manifested here, and it somewhat recalls the secret initiation of Adam and Eve. The latter were taught by Enki, who supported the cult of the Mother-Goddess in the form of his mother, Nammu. The gap between Enki (the geneticist and "healing" serpent) and Enlil, the Šàtam ("territorial administrator) of Edin, already existed, since we know that Enlil defended the patriarchal doctrine of the fallen "gods" who had come to Earth.

Credo Mutwa, a famous Zulu shaman, tells us that the Tutsi and Hutu of Rwanda call the gods "Imanujela," which means reptiles and can be translated as "the Lords who came." This word can also be translated into Emešà (the Sumero-Akkadian womb language). Knowing that the letters "o" and "j" do not exist in the language of the "gods," the Rwandan IMANUJELA (reptiles) can be read as IM (wind, storm, clouds) AN (sky) ÚH (venom, poison) EL or ÍL (to transport, elevated, high) Á (strength, power, pledges), or IM-AN-ÚH-EL-Á, literally "those from the clouds of the sky with venom who bear power."

Alain Gossens: According to the texts from Nag Hammadi, our world is the product of a mistake in the process of creation initiated by an entity called Sophia (wisdom), which you mention in Chapter 7. Does Sophia have a name or equivalence in the memory of the Gina'abul?

Anton Parks: In Gnostic cosmology, Sophia is an Aeon, a cosmic and therefore extraterrestrial divinity who belongs to the great body of divinities called the Pleroma. These galactic divinities work in the open and can easily be identified with the Kadištu (planners). These same Kadištu can also be identified with the Elohim of the Bible. The Hebrew term Elohim was used in Antiquity to refer to the first divinities who created the Earth and the original human being of Genesis (Gen. 1:26). Adam, the slave-animal, appears only in the second creation (Gen. 2:7) through the will of Yahweh, who is a combination of the male Sumerian "gods" An, Enlil and Enki.

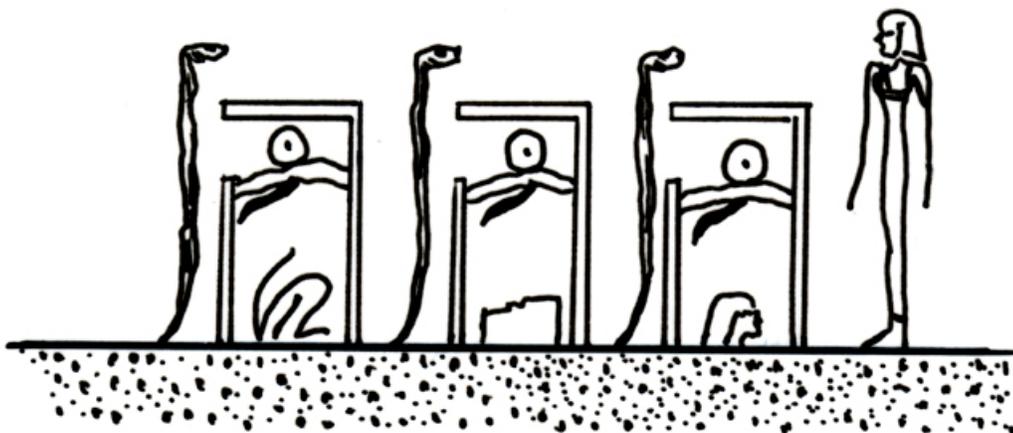
Although Elohim is a feminine plural word that means "divinities," it is still being translated as "God." Decomposing it into Sumero-Akkadian, we get, EL or ÍL (elevated, very high) Ú (powerful, strong) HI (mix, combine) IM (clay, mud), or EL-Ú-HI-IM (the second "i" was left out in

Hebrew). Thus the hidden meaning of Elohim (EL-Ú-HI-IM) is "the powerful on high who mixed clay (or the clayey, that is, Man!).

Who among the Kadištu (EL-Ú-HI-IM) had close relations with the patriarchal order called Yahweh (An, Enlil and Enki)? There were two entities, Tiamata and her daughter Nammu; for the Gnostics, respectively Sophia and her daughter Zoe. The latter name can be decomposed into ZU-È ("who came out of Wisdom") in Sumerian.

Karmaone: Where do the souls who incarnate into the bodies of the Gina'abul come from? according to your account, the technology of these reptilians allows them to determine not only the form and physical appearance of these beings at conception but also to control, or program the soul that is going to incarnate in it.

Anton Parks: Yes, we can say that the Gina'abul are much more "advanced" in this respect than humans, although I personally doubt that one can speak of progress when it comes to genetically programming humanoids... The Gina'abul have known about cloning for thousands of years. Indications of this knowledge can be found in clay figures from Mesopotamia, the Mayan codices and in certain Egyptian figures such as here, in the tomb of Thutmose III in the Valley of the Kings. It is difficult not to see a priestess standing in front of three artificial wombs (or SI-EN-SI-ŠÁR in Sumerian, "who assembles the many dignitaries in order"). On top of each of the wombs is an egg fertilized by a spermatozoid, and inside them are bodies in the process of gestation...



The Gina'abul know how to program the genes of an individual in order to endow him with a particular character or physiognomy. They can determine in advance, and even index, as it were, all the knowledge that this fabricated specimen will have. They use crystals for this, especially different kinds of quartz. I won't say more than that because I'm against these kinds of procedures, which are completely immoral. The story I tell is full of such genetic manipulations and I know only too well where it led the Gina'abul, not to mention the human species.

Now, to answer your original question, the Gina'abul are incarnated beings just like humans. Some humans can incarnate among them and vice versa. There is no particular rule other than the evolution of the species according to karmic laws—which most of the male Gina'abul do not seem to have learned yet.

Alain Gossens: Along the same lines, where did the human souls who were incarnated on the Earth at the time of the Anunnaki colonization come from and why would they have created us?

Anton Parks: Uraš (the Earth) is a place of duality in which the ideas of "good" and "evil" can be experienced in the extreme. This is not to be judged. Before the Gina'abul and Anunna took control of the Earth, Uraš was a sort of zoo into which the Kadištu (planners) had brought all of their knowledge, which explains the great diversity there. The KI (third dimension) had a much higher frequency before all the reptilian wars.

As Marciniak put it so well, the Earth is a living library. Our Solar System is at the juncture of major pathways that the planners have been using since the beginning of time. When the Gina'abul came, this place became something like a Free Will Zone. Many consider it a great fortune to be able to incarnate on Earth today because the learning is intensive and of a very unusual kind. What would have taken thousands of terrestrial years to learn elsewhere in our galaxy can be learned here in two or three lives! But the situation is going to change and the rule of the Gina'abul will soon be at an end... This is in the order of things and the souls who have been incarnating on the Earth for thousands of years know this well. I believe this is why more and more souls are incarnating on the Earth. They want to take full advantage of the situation!

As you will have realized, the past and present deeds of the Gina'abul, however subtly concealed, is what permits this state of affairs... The Gina'abul truncated the human genetic code to turn Man into a beast of burden (Á-DAM). This is an ongoing situation, especially when we look with some detachment at the abnormal and often inhuman conduct of some world

leaders in the service of the galactic gravediggers that the Kadištu (planners) call Gílimanna (Celestial Bestiary).

At the risk of repeating myself, the souls who incarnate on the Earth know exactly what they're getting into! The fact that most of the Gina'abul have become galactic outlaws and that they're at odds with the planning community of our universe is not incompatible with the karmic tasks to be accomplished here. It all depends on how you look at it. The soul that will have experienced negativity in all its forms on Earth will mete out its own "justice" to itself when it is back above. It will end up recognizing the universal law of the Golden Rule, put itself in the service of its neighbor and then of the Source ("God") from which it comes and to which it will return in any case. The rocky roads it may have to take to reach that goal—and that are sure to generate more suffering—concern only itself...

Alain Gossens: In one passage in your book the male reptilians are described as literally feeding on fears, terrors and all the negative energy given off by the "females" in captivity. The sacrificial religions and cults are supposed to have provided venerated entities with energy released by fear and terror during the sacrifice. Did these practices come into being because these reptilian beings were greedy for energy? Some writers on the subject of reptilians mention similar practices with human beings.

Anton Parks: You're probably referring to authors like David Icke. I have a lot of respect for him, even if he does have alarmist views about reptilians as a whole. In spite of this—in my opinion—debatable position, which comes from his rigorous way of thinking, I have to admit that Icke is right about a lot of things.

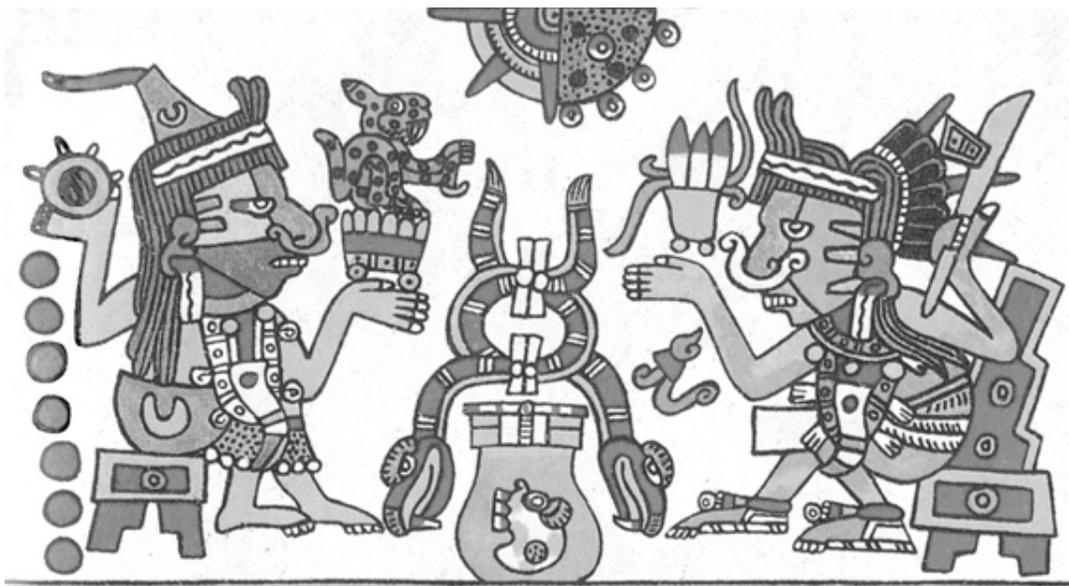
"Terrestrial" reptilians like the Anunnaki or their direct descendants need to absorb the low-frequency energy that human beings release when they're afraid for the simple reason that the terrestrial frequency (K1=3rd dimension) is higher on the Earth than in the other worlds that they occupy in the galaxy. Don't forget that the Anunna came to Earth by chance and that they had a hard time adapting. Since their arrival on Earth, the Anunna and their blood-related cronies have never stopped manipulating things to lower the frequency. The ruling caste of male Gina'abul do not know the Love that some humans have already integrated. Thus human beings, even in their present diminished condition, still represent a threat to this community.

In "The Secret of the Dark Stars" I explained in detail the role of women, or more exactly, of the Gina'abul priestesses at the heart of the reptilian community and their association with the planners, of which they are a part. I detailed the power of femininity that we on Earth call "power

of the Goddess." Various male Gina'abul, like the Mušgir and some Ušumgal, really did imprison females to rob them of their power by using coercion and torture. This led to a radical split among the Gina'abul that was repaired only when the female Gina'abul joined the Kadištu (planners).

However, when some of these priestesses were shipwrecked with the Anunna on Earth, they did not systematically ally themselves with the latter. Couldn't this be the episode in the garden of Genesis in which Enki (the Serpent), serving the patriarchal Gina'abul order, finds himself secretly initiating the Á-DAM, the "colonized herd" (see the definitions of Adam above), with the help of strange females called Lilith? Lilith is indeed allied with the Source (the true God) and this is why she was demonized by the sects that embody the various patriarchal religions on our planet. Note that the Gnostic ideology confirms this state of affairs, because it maintains that the principles of good and evil are reversed on Earth.

The episode of the (hidden) initiation of Man is not mentioned in the biblical Genesis, but can be found in many images throughout the world, like in the Borgia Codex, plate 57:



A priestess of the "Dark Star" is initiating a man into the knowledge of the sacred tree. The idea of Dark Star is expressed twice on the figure: once above, where we see a star with a dark side, and then again in each of the priestess' hands, where we see a star and a jaguar (symbol of Night). Notice the lunar symbols on the priestess that are associated with the menstrual fluid sanctified in the tantric rituals of India. In between the figures are two serpents that stand for Idâ and Pingalâ, the two subtle channels of Kundalinî that allow the energy to rise in the spine. As

we see in the drawing, the ascent of these subtle currents permits the world of the stars to be reached, while the movement in the opposite direction (descending) leads to the "little death" represented by the skull in the pot or cup that symbolizes the first chakra, called Muladhara in Sanskrit ("the place of the root"). Decomposed into Sumerian MUL-ÁD-HARA₅ can be translated as the "brilliance that spreads in the cup..."

Alain Gossens: Nigel Kerner, the British author of a book about the Grays, describes them as being robots, explorer-drones given the initial mission of restoring the deficient genetic heritage of their creators. These organic robots, subject to a genetic degeneration of their own, are supposed to have become independent, losing contact over the centuries with the beings who created them. What do you think of this description? Don't you call the Grays "Mimínu"?

Anton Parks: Yes, that's the term I received at the time. Imagine my surprise when I found out that this word also exists among the Dogon of Mali and that it means "ant." Decomposed into Sumerian it becomes MÌ-MÍ-NU, or "those responsible for the hostile (or negative) charges." This translation is all the more interesting as the shaman Credo Mutwa calls the Grays "Mantindane," a Zulu word that means "executioners." This word can also be decomposed into Sumero-Akkadian as MAN (partner, associate, equal) TIN (live, dwell) DAN (calamity), which makes MAN-TIN-DAN: "associate(s) in which calamity dwells" or "partner(s) who live from calamity."

From what I know, the "Grays" come originally from Lyra, where there are many Gina'abul colonies. They work in groups and function like ants. It is a line of workers that serve their reptilian creators. The various Gina'abul lineages fabricated the Mimínu in the past. There are many different kinds, depending on the regions. Those associated with the Solar System, and so created by the Kingú (royal Gina'abul), are bigger and have hair.

There is ample evidence for the presence of the "Grays" in the Solar System, if only through the many cases of abduction reported every year around the globe. I honestly don't know what has become of the Mimínu today. Their fate appears to have changed somewhat, for they seem to have an independence that they didn't have several millennia ago. My tale, the one I received, ends about 1,500-2,000 years ago. My knowledge stops there.

Alain Gossens: Some authors, like Credo Mutwa ("Reptilian Agenda"), Robert Boulay ("Flying Serpents and Dragon"), Zecharia Sitchin, Mark Amaru Pinkham, William Bramley, etc., say that we were fabricated in part by the Anunnaki. On the other hand, **John Lash (like the Gnostics) asserts that the reptilians want to make us believe that they were our creators, and we their creatures. What's the story?**

Anton Parks: One of the most amazing manipulations of the Gina'abul is to have alienated human beings and turned them into animals to serve them. In order to do so, the Gina'abul started out with the original humanoid and then mixed in their own genes and those of the monkey. The original human being was assembled by the Kadištu (planners). His function was to keep the animal farm of the planetary garden. As Genesis (1:26) points out, he was the last specimen to have been included in the planner's live reservation, the purpose of which was to compile the genetic knowledge of the emissaries of the Source. The original human being was highly respected, for he combined in himself the genetic heritage of several planner species.

The special mix conceived by the Gina'abul to produce their Á-DAM called for a composition that would be impossible for human scientists to reproduce today. It came from the same kind of procedure that the Kadištu had used to assemble the original human being. Enki, the son of An and Nammu, was entrusted with this sorry task under constraints that will be explained in the second volume. I call this genetic combination "mixed blood" in my first book. I will never give any more information about this subject for the reasons already mentioned above. Humanity has an amazing destiny. The aim of humanity is not to make the same mistakes as the thieving reptilians who kept passing themselves off as its creators!

The dismaying aspect of the Á-DAM-animal happens to be attested by many traditions, especially in the apocryphal texts, which were written during the same period as the biblical texts, but not approved by the Church. Why not? Because these writings seriously upset the official version of things:

Apocryphal "Book of Adam," excerpts from chapters 13 and 15, (translated from "Le Livre d'Adam", éditions Robert Laffont, 1980):

"Who plunged me into the infinite sadness of the evil angels of foetid stench, of abominable shape? Who cast me in the midst of these of evil genies? Must I grow and increase in an environment that I despise, among beings whose works I abhor? Must I adopt their shape, live in their homes...? Why has my former shape been altered? Ah, if only I could return to the peaceful sojourn to which my heart aspires! If only I could again have the celestial gatherings and talks and effusive prayers of the peaceful ones; May I be illuminated by the light from above and may I finally be rid of these wrappings of opprobrium. How long will I be tied to this body of mud?"

**Apocryphal "Apocalypse of Adam", Gnostic texts from Nag Hammadi, N-H Codex 5,
Translated by George W. MacRae:**

"When God had created me out of the earth, along with Eve, your mother, I went about with her in a glory which she had seen in the aeon from which we had come forth. She taught me a word of knowledge of the eternal God. And we resembled the great eternal angels, for we were higher than the god who had created us and the powers with him, whom we did not know. Then God, the ruler of the aeons and the powers, divided us in wrath... Since that time, we learned about dead things, like men. Then we recognized the God who had created us. For we were not strangers to his powers. And we served him in fear and slavery. And after these things, we became darkened in our heart(s)."

Credo Mutwa, again, calls the reptilians who rule this world the "Chitauli," which means "dictators" in Zulu. Decomposed into Sumerian, we get ŠITA₄ (group) UL (splendor, ancient) I (dominate, master), which together makes ŠITA₄-UL-I, "the group of the splendor that dominates" or "the group of ancient(s) who dominate." This translation recalls the meaning of the Sumerian word for lizard(s), GINA-AB-UL, "true ancestor(s) of the splendor."

Alain Gossens: According to the same authors, the reptilians are still supposed to be on the Earth. Some "lines" or "races" are thought to live underground. Others are supposed to control our leaders, having taken over and created the hereditary lineages of the ruling class. What do you think? Can we really talk about a "Reptilian Agenda" or "reptilian plan" to manipulate the world and our souls, and to what end?

Anton Parks: The reptilians have been in conflict with each other for a very long time and this war is still raging on our planet. Humanity as a whole is paying a very high price! The Earth is an important issue for the caste of male Gina'abul. I am no expert on today's geopolitical events, but the information that I gathered over ten long years permits me to make the following conclusions:

Now that they are no longer in direct contact with their re-creators, human beings want to give themselves the impression of mastering their own history and destiny. They fall back on the

official version fabricated by the powers-that-be, which are themselves manipulated behind the scenes by the male Gina'abul.

The Anunna and their terrestrial descendants are at war with the royal Gina'abul called Kingú, who claim to be the owners of the Earth. This very ancient war should not affect present humanity in any way. Nevertheless, the male Gina'abul use humans as cannon fodder... In their eyes, humans are nothing but Á-DAM (animals) and they fight each other for the two clans through subtly interposed conflicts.

Simply put, I believe that the Anglo-American forces are working for the Anunna faction and their direct descendants, while the royal Gina'abul use the northern countries to fight against their blood-related enemies. Those who consider themselves to be at the top of the social pyramid of the Gina'abul are the royals called Kingú-Babbar, which means the albino Kingú! These are very fearsome reptilians with white skin. They despise the Ušumgal, their Anunna and their descendants, which does not keep them from joining forces with them when it suits their purposes. This is where the incredible story of the "pure race" (Aryan) comes from.



King Šulgi of Ur (2094-2047 BC), ruler of Sumeria and Akkad. He was deified in order to highlight his divine origins. On this clay seal, we see him facing a dragon who transmits his divine powers. One hymn mentions that "*Šulgi has a fierce gaze and was born of an Ušumgal (Great Dragon)*" (BM 116719, Uruk).

There are many different sources that maintain that the United States are still at war with Germany today. Consider the simple fact that no peace treaty was signed between the Allies and Germany at the close of the Second World War. Was this really an oversight? The Anunna and the Kingú (royals) use human beings as pawns and the Earth as a huge game board. They have been settling their scores in this sordid way for thousands of years. Each thinks they are the most powerful and so have the most rights over Uraš (Earth).

The Ušumgal-Anunna and their descendants hole up in caves and other hollow subterranean spaces. The "purest," or least "altered," of them do not (or no longer) tolerate the third dimension (KI), which keeps on (re)increasing in frequency over the course of time. Some

of them prefer to dwell in the second dimension which, due to its density on Earth, could very well correspond to the third dimension on another planet. As far as I know, the albino royals do not have this problem with the frequencies. Those who live on the Earth are located more at the poles or the fringes of the Abzu (subterranean world). To my knowledge, they do not actually inhabit the Abzu itself. The royals also control areas under certain mountains and bases throughout the Solar System, including the Moon... The Gina'abul group to which my main character belonged was in between these two opposed blood-related communities. This "rebellious" group, which was composed primarily of Amašutum (female planners), Ama'argi (terrestrial female Gina'abul) and Nungal (clone planners), spent its time compromising with these opposed communities, creating political complications on Earth. Humans of whatever skin color have always served their re-creators. This is alluded to in the African term "Wazungu," which means "the people of the whirlwind demons," a plural term used by many African tribes to describe extraterrestrials of the "northern" type. Its decomposition into Sumero-Akkadian reveals its deeper meaning: WA (understanding) ZU (wisdom, knowledge) UN (people, population) GU₇ (bring food offerings, food, nourishment), WA-ZU-UN-GU: "those with understanding and knowledge to whom the people bring food offerings (or nourishment)"!

The explosion of the original language into thousands of different idioms (which can be decomposed into Sumero-Akkadian) is a consequence of the conflict between the rebel Gina'abul (serving the Kadištu-planners) and the other two clans who fight over their claims to the Earth. The progressive disappearance of the language of the heavens from humanity was orchestrated, not in order to rule better, but to disorganize the subjection of humans by the Kingús (royals) and the Anunna.

Isn't that a source of much hope? Those who watched over the Garden and granted humans a modicum of independence knew perfectly well what they were doing. Religious traditions turned them into enemies of God, but the truth is exactly the opposite! These beings—for the most part servants of the planners—never stopped codifying the languages of the Earth in order to avoid a globalization, the only purpose of which would have been to centralize power (in the hands of you-know-who) and robotize humanity. Now do you understand what is happening today? The world conflicts, the terrorist attacks, the increasing instability, all of this only serves the flesh-eaters! And so they pursue their little wars, they try to reduce the frequency of the KI (third dimension) that is supposed to act as a springboard to higher levels and they weaken humanity...

The time has finally come to decode what has been encoded. As I demonstrated in "The Secret of the Dark Stars" and in more general terms here, the decomposition of many words from the four corners of the world is possible thanks to the coded language of the rebel

Gina'abul. This is valuable information, for it reveals the origins of humanity as well as the path to be followed... This path is none other than the path of the spirit and the light that connects us all to a universal consciousness that points beyond this planet. The word spirituality comes from the Latin SPIRITUALIS, which comes from SPIRITUS ("spirit"). In the language of the "gods," this decomposes to SI (light), PIRIG (bright) and the verbal form ÚS (to be close to, follow, reach), or SI-PIRIG-ÚS: "to follow the bright light". This is the light that we will all reach someday, whether we are human or Gina'abul...

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