Zecharia Sitchin on the Anunnaki

As detailed in my books, beginning with The 12th Planet (1976) and even more so in Genesis Revisited and The Cosmic Code, the Anunnaki came to Earth some 450,000 years ago from the planet Nibiru – a member of our own solar system whose great orbit brings it to our part of the heavens once every 3,600 years. They came here in need of gold, with which to protect their dwindling atmosphere. Exhausted and in need of help in mining the gold, their chief scientist Enki suggested that they use their genetic knowledge to create the needed Primitive Workers. When the other leaders of the Anunnaki asked: How can you create a new being? He answered:

"The being that we need already exists; all that we have to do is put our mark on it."

The time was some 300,000 years ago.

What he had in mind was to upgrade genetically the existing hominids, who were already on Earth through Evolution, by adding some of the genes of the more advanced Anunnaki. That the Anunnaki, who could already travel in space 450,000 years ago, possessed the genomic science (whose threshold we have now reached) is clear not only from the actual texts but also from numerous depictions in which the double-helix of the DNA is rendered as Entwined Serpents (a symbol still used for medicine and healing) -- see illustration ‘A’ below.

When the leaders of the Anunnaki approved the project (as echoed in the biblical "Let us fashion the Adam"), Enki with the help of Ninharsag, the Chief Medical Officer of the Anunnaki, embarked on a process of genetic engineering, by adding and combining genes of the Anunnaki with those of the already-existing hominids.

When, after much trial and error breathtakingly described and recorded in antiquity, a “perfect model” was attained, Ninharsag held him up and shouted: “My hands have made it!” An ancient artist depicted the scene on a cylinder seal (illustration ‘B’).

http://www.sitchin.com/adam.htm
Zecharia Sitchin

Zecharia Sitchin (July 11, 1920 – October 9, 2010[1]) was an Azerbaijani-born American author of books proposing an explanation for human origins involving ancient astronauts. Sitchin attributes the creation of the ancient Sumerian culture to the Anunnaki, which he states was a race of extra-terrestrials from a planet beyond Neptune called Nibiru. He believed this hypothetical planet of Nibiru to be in an elongated, elliptical orbit in the Earth's own Solar System, asserting that Sumerian mythology reflects this view. Sitchin's books have sold millions of copies worldwide and have been translated into more than 25 languages.

Sitchin's ideas were rejected by scientists and academics, who dismiss his work as pseudoscience and pseudohistory. Sitchin's work has been criticized for flawed methodology and mistranslations of ancient texts as well as for incorrect astronomical and scientific claims.[2]
Early life
Sitchin was born in the then Azerbaijan SSR of the Soviet Union, but was raised in Palestine. He received a degree in economics from the University of London, and was an editor and journalist in Israel, before moving to New York in 1952. While working as an executive for a shipping company, he taught himself Sumerian cuneiform and visited several archaeological sites.[3][4]

Ideas and works
Similarly to earlier authors such as Immanuel Velikovsky and Erich von Däniken, Sitchin advocated hypotheses in which extraterrestrial events supposedly played a significant role in ancient human history.

According to Sitchin's interpretation of Mesopotamian iconography and symbology, outlined in his 1976 book The 12th Planet and its sequels, there is an undiscovered planet beyond Neptune that follows a long, elliptical orbit, reaching the inner solar system roughly every 3,600 years. This planet is called Nibiru (although Jupiter was the planet associated with the god Marduk in Babylonian cosmology).[5] According to Sitchin, Nibiru (whose name was replaced with MARDUK in original legends by the Babylonian ruler of the same name in an attempt to co-opt the creation for himself, leading to some confusion among readers) collided catastrophically with Tiamat (a goddess in the Babylonian creation myth the Enûma Eliš), which he considers to be another planet once located between Mars and Jupiter. This collision supposedly formed the planet Earth, the asteroid belt, and the comets. Sitchin states that when struck by one of planet Nibiru's moons, Tiamat split in two, and then on a second pass Nibiru itself struck the broken fragments and one half of Tiamat became the asteroid belt. The second half, struck again by one of Nibiru's moons, was pushed into a new orbit and became today's planet Earth.

According to Sitchin, Nibiru (called "the twelfth planet" because, Sitchin claimed, the Sumerians' gods-given conception of the Solar System counted all eight planets, plus Pluto, the Sun and the Moon) was the home of a technologically advanced human-like extraterrestrial race called the Anunnaki in Sumerian myth, who Sitchin states are called the Nephilim in Genesis. He wrote that they evolved after Nibiru entered the solar system and first arrived on Earth probably 450,000 years ago, looking for minerals, especially gold, which they found and mined in Africa. Sitchin states that these "gods" were the rank-and-file workers of the colonial expedition to Earth from planet Nibiru.

Sitchin wrote that Enki suggested that to relieve the Anunnaki, who had mutinied over their dissatisfaction with their working conditions, that primitive workers (Homo sapiens) be created by genetic engineering as slaves to replace them in the gold mines by crossing extraterrestrial genes with those of Homo erectus.[6][7] According to Sitchin, ancient inscriptions report that the human civilization in Sumer, Mesopotamia, was set up under the guidance of these "gods", and human kingship was inaugurated to provide intermediaries between mankind and the Anunnaki (creating the "divine right of kings" doctrine). Sitchin believes that fallout from nuclear weapons, used during a war between factions of the extraterrestrials, is the "evil wind" described in the Lament for Ur that destroyed Ur around 2000 BC. Sitchin states the exact year is 2024 BC.[8] Sitchin says that his research coincides with many biblical texts, and that biblical texts come originally from Sumerian writings.

Popularity
Since the release of his first book The 12th Planet in 1976, now in its 45th printing, Zecharia Sitchin has written seven other books as part of his Earth Chronicles series, as well as six other companion books, all of which are still in print as of 2010. Sitchin's books have sold millions of copies worldwide and been published in more than 25 languages, as well as in braille.[9] New York Times reporter Corey Kilgannon noted that despite academic dismissal of his work, Sitchin has “a devoted following of readers”.[3]

Critic Michael Heiser called Sitchin "arguably the most important proponent of the ancient astronaut hypothesis over the last several decades".[10] Sitchin was a frequent guest on the Coast to Coast AM radio show, which in 2010 presented Sitchin with a lifetime achievement award.[11] Gods of the New Millennium author Alan F. Alford admits
he initially became “infatuated” with Sitchin’s hypotheses but later became a critic of Sitchin’s interpretations of myth.\[12\]

According to some writers, Sitchin’s ideas along with those of Erich von Däniken may have influenced the beliefs of the religious sect of Raëlism,\[13\][14] and writer Mark Pilkington sees the mythology of Japan’s Pana Wave religious group as rooted in Sitchins The 12th Planet and its sequels.\[15\]

The 1994 movie Stargate, directed by Roland Emmerich, and the 2009 video game The Conduit drew some conceptual inspiration from Sitchin's ideas,\[16\][17] while screenwriter Roberto Orci says the villains of the film Cowboys & Aliens were inspired by Sitchin's conceptualization of the Anunnaki as gold-mining aliens.\[18\]

**Criticisms**

Criticism of Sitchin's work falls primarily into three categories: translations and interpretations of ancient texts; astronomical and scientific observations; and literalism of myth.

**Translations and interpretations**

When Sitchin wrote his books, only specialists could read the Sumerian language. However, sources such as the 2006 book Sumerian Lexicon\[19\] have made the language more accessible to non-experts. Ancient language scholar Michael S. Heiser\[20\] states he has found many inaccuracies in Sitchin's translations and challenges interested parties to use this book to check their validity.\[15\][21] Prof. Ronald H. Fritze,\[22\] author of the book Invented Knowledge: False History, Fake Science and Pseudo-religions,\[22\] mentions the example of Sitchin's claim that the Sumerian sign Din-Gir means "pure ones of the blazing rockets", adding that "Sitchin's assignment of meanings to ancient words is tendentious and frequently strained."\[23\] Fritze also commented on Sitchin's methodology, writing that "When critics have checked Sitchin's references, they have found that he frequently quotes out of context or truncates his quotes in a way that distorts evidence in order to prove his contentions. Evidence is presented selectively and contradictory evidence is ignored."\[23\]

Sitchin bases his arguments on his personal interpretations of pre-Nubian and Sumerian texts, and the seal VA 243. Sitchin wrote that these ancient civilizations knew of a twelfth planet, when in fact they only knew five.\[24\] Hundreds of Sumerian astronomical seals and calendars have been decoded and recorded, and the total count of planets on each seal has been five. Seal VA 243 has 12 dots that Sitchin identifies as planets. When translated, seal VA 243 reads "You're his Servant" which is now thought to be a message from a nobleman to a servant. According to semitologist Michael S. Heiser, the so-called sun on Seal VA 243 is not the Sumerian symbol for the sun but is a star, and the dots are also stars.\[24\][25] The symbol on seal VA 243 has no resemblance to the hundreds of documented Sumerian sun symbols.

In a 1979 review of The Twelfth Planet, Roger W. Wescott,\[26\] Prof. of Anthropology and Linguistics at Drew University, Madison, New Jersey, noted Sitchin's amateurishness with respect to the primacy of the Sumerian language:

Sitchin's linguistics seems at least as amateurish as his anthropology, biology, and astronomy. On p. 370, for example, he maintains that "all the ancient languages . . . including early Chinese . . . stemmed from one primeval source -- Sumerian". Sumerian, of course, is the virtual archetype of what linguistic taxonomists call a language-isolate, meaning a language that does not fall into any of the well-known language-families or exhibit clear cognation with any known language. Even if Sitchin is referring to written rather than to spoken language, it is unlikely that his contention can be persuasively defended, since Sumerian ideograms were preceded by the Azilian and Tartarian signaries of Europe as well as by a variety of script-like notational systems between the Nile and Indus rivers.\[27\]
Astronomical and scientific observations

Sitchin's "planetary collision" view does superficially resemble a theory by modern astronomers—the giant impact theory of the Moon's formation about 4.5 billion years ago by a body impacting with the newly-formed Earth. However, Sitchin's proposed series of rogue planetary collisions differ in both details and timing. As with Immanuel Velikovsky's earlier Worlds in Collision thesis, Sitchin states that he has found evidence of ancient human knowledge of rogue celestial motions in a variety of mythological accounts. In Velikovsky's case, these interplanetary collisions were supposed to have taken place within the span of human existence, whereas for Sitchin these occurred during the early stages of planetary formation, but entered the mythological account passed down via the alien race which purportedly evolved on Nibiru after these encounters.

While Sitchin's scenario for the creation of the Solar System is hard to reconcile with the Earth's current small orbital eccentricity of only 0.0167, Sitchin's supporters maintain that it would explain much of Earth's peculiar early geography due to cleaving from the celestial collision, i.e., solid continents on one side and a giant ocean on the other.

According to former Immanuel Velikovsky assistant turned prolific critic, C. Leroy Ellenberger, "[Sitchin states that] from an equal start, the Nefilim evolved on Nibiru 45 million years ahead of comparable development on Earth with its decidedly more favorable environment. Such an outcome is unlikely, to say the least, since Nibiru would spend over 99% of its time beyond Pluto. Sitchin's explanation that heat from radioactive decay and a thick atmosphere keep Nibiru warm is absurd and does not address the problem of darkness in deep space. Also unexplained is how the Nefilim, who evolved long after Nibiru arrived, knew what happened when Nibiru first entered the solar system."

The scenario outlined by Sitchin, with Nibiru returning to the inner solar system regularly every 3,600 years, implies an orbit with a semi-major axis of 235 astronomical units, extending from the asteroid belt to twelve times farther beyond the sun than Pluto. Elementary perturbation theory indicates that, under the most favorable circumstances of avoiding close encounters with other planets, no body with such an eccentric orbit would keep the same period for two consecutive passages. Within twelve orbits the object would be either ejected or converted to a short period object. Thus, the failed search for a trans-Plutonian planet by T.C. Van Flandern, of the U.S. Naval Observatory, which Sitchin uses to bolster his thesis, is no support at all.

Sitchin in "the case of Adam's alien genes" states that 223 unique genes found by the Human Genome Sequencing Consortium are without the required predecessors on the genomic evolutionary tree. Later researchers have argued that the conclusion from the Human Genome Sequencing Consortium cannot be drawn due to a lack of a comprehensive gene database for comparison. An analysis by Salzberg identified 40 potential genes laterally transferred into the genome from prokaryotic organisms. Salzberg also argues that gene loss combined with sample size effects and evolutionary rate variation provide an alternative, more biologically plausible explanation.

Literalism of myth

Peter James, co-author of the controversial book Centuries of Darkness, has criticized Sitchin both for ignoring the world outside of Mesopotamia and more specifically for misunderstanding Babylonian literature:

He uses the Epic of Creation Enuma Elish as the foundation for his cosmogony, identifying the young god Marduk, who overthrows the older regime of gods and creates the Earth, as the unknown "Twelfth Planet". In order to do as he interprets the Babylonian theogony as a factual account of the birth of the other "eleven" planets. The Babylonian names for the planets are established beyond a shadow of a doubt—Ishtar was the deity of Venus, Nergal of Mars, and Marduk of Jupiter—and confirmed by hundreds of astronomical/astrological tables and treatises on clay tablets and papyri from the Hellenistic period. Sitchin merrily ignores all this and assigns unwarranted planetary identities to the gods mentioned in the theogony.
For example, Apsu, attested as god of the primeval waters, becomes, of all things, the Sun! Ea, as it suits Sitchin, is sometimes planet Neptune and sometimes a spaceman. And the identity of Ishtar as the planet Venus, a central feature of Mesopotamian religion, is nowhere mentioned in the book—instead Sitchin arbitrarily assigns to Venus another deity from Enuma Elish, and reserves Ishtar for a role as a female astronaut.\[33\]

William Irwin Thompson comments on what he calls Sitchin’s ‘literalism’:

What Sitchin sees is what he needs for his hypothesis. So figure 15 on page 40 is radiation therapy, and figure 71 on page 136 is a god inside a rocket-shaped chamber. If these are gods, why are they stuck with our cheap B movie technology of rockets, microphones, space-suits, and radiation therapy? If they are gods, then why can’t they have some really divine technology such as intradimensional worm-hole travel, antigravity, starlight propulsion, or black hole bounce rematerializations? Sitchin has constructed what appears to be a convincing argument, but when he gets close to single images on ancient tablets, he falls back into the literalism of “Here is an image of the gods in rockets.” Suddenly, ancient Sumer is made to look like the movie set for Destination Moon. Erich Von Däniken’s potboiler Chariots of the Gods? has the same problem. The plain of Nazca in Peru is turned into a World War II landing strip. The gods can cross galactic distances, but by the time they get to Peru, their spaceships are imagined as World War II prop jobs that need an enormous landing strip. This literalization of the imagination doesn’t make any sense, but every time it doesn’t, you hear Sitchin say "There can be no doubt, but..."\[34\]

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DVDs

• *Are We Alone in the Universe?* (based on *Genesis Revisited*), documentary, 1978 (2003 DVD release)[35]
• *An Evening with Zecharia Sitchin*, lecture and slide presentation, 1997
• *A Talk From The Heart!*, lecture and slide presentation, 2006
• *Signs of the Return*, lecture and slide presentation, 2009
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• *Zecharia at 90 - Farewell Address*, lecture, 2010

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[35] Are We Alone in the Universe? (http://www.imdb.com/title/tt0179649/) at the Internet Movie Database

External links
- Official Website (http://www.sitchin.com/)
- Zecharia Sitchin Audio Tribute on Coast to Coast AM (http://www.coasttocoastam.com/article/zecharia-sitchin-audio-tribute)

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- Ian Lawton's Mesopotamia Papers (http://www.ianlawton.com/mesindex.htm)
- An Astronomer's View of the Akkadian Seal by Tom van Flandern (http://www.lauralee.com/vanflan.htm)
- SitchinIsWrong.com: A Polemical Website against the Theories of Zechariah Sitchin (http://www.sitchiniswrong.com)
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Early life

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Influence

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In 2000, Lorin Morgan-Richards' theatrical performance of ENKI, based on the writings of Zecharia Sitchin, premiered in Cleveland, Ohio under the choreography of Michael Medcalf.

In 2016, Kazem Finjan, the Iraqi Minister of Transport, claimed at a press conference that Sumerians had built and used an airport in the Dhi Qar Governorate to launch spaceships from 5000 years ago. He cited the work of Sitchin and others to support his assertion.

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Transliterations and interpretations

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and treatises on clay tablets and papyri from the Hellenistic period. Sitchin merrily ignores all this and assigns unwarranted planetary identities to the gods mentioned in the theogony. For example, Apsu, attested as god of the primeval waters, becomes, of all things, the Sun! Ea, as it suits Sitchin, is sometimes planet Neptune and sometimes a spaceman. And the identity of Ishtar as the planet Venus, a central feature of Mesopotamian religion, is nowhere mentioned in the book—instead Sitchin arbitrarily assigns to Venus another deity from Enuma Elish, and reserves Ishtar for a role as a female astronaut.[34]

William Irwin Thompson comments on what he calls Sitchin's 'literalism':

What Sitchin sees is what he needs for his hypothesis. So figure 15 on page 40 is radiation therapy, and figure 71 on page 136 is a god inside a rocket-shaped chamber. If these are gods, why are they stuck with our cheap B movie technology of rockets, microphones, space-suits, and radiation therapy? If they are gods, then why can't they have some really divine technology such as intradimensional worm-hole travel, antigravity, starlight propulsion, or black hole bounce rematerializations? Sitchin has constructed what appears to be a convincing argument, but when he gets close to single images on ancient tablets, he falls back into the literalism of "Here is an image of the gods in rockets." Suddenly, ancient Sumer is made to look like the movie set for Destination Moon. Erich Von Däniken's potboiler Chariots of the Gods? has the same problem. Nazca plains in Peru is turned into a World War II landing strip. The gods can cross galactic distances, but by the time they get to Peru, their spaceships are imagined as World War II prop jobs that need an enormous landing strip. This literalization of the imagination doesn't make any sense, but every time it doesn't, you hear Sitchin say "There can be no doubt, but ..."[35]

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See also

- Erich von Däniken
- Extraterrestrial hypothesis
- Giorgio A. Tsoukalos
- Mesopotamian mythology
- Murry Hope
- Robert K. G. Temple
- Sumerian literature

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External links

- Official Website (http://www.sitchin.com/)

Criticisms

- SitchinisWrong (http://www.sitchiniswrong.com/), Michael S. Heiser's web site devoted to debunking Sitchin's claims


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The **Anunnaki** (also transcribed as Anunaki, Anunna, Ananaki, and other variations) are a group of deities that appear in the mythological traditions of the ancient Sumerians, Akkadians, Assyrians, and Babylonians.\[^4\] Descriptions of how many Anunnaki there were and what role they fulfilled are inconsistent and often contradictory. In the earliest Sumerian writings about them, which come from the Post-Akkadian period, the Anunnaki are the most powerful deities in the pantheon, descendants of An and Ki, the god of the heavens and the goddess of earth, and their primary function is to decree the fates of humanity.

In *Inanna's Descent into the Netherworld*, the Anunnaki are portrayed as seven judges who sit before the throne of Ereshkigal in the Underworld. Later Akkadian texts, such as the *Epic of Gilgamesh*, follow this portrayal. During the Old Babylonian period, the Anunnaki were believed to be the chthonic deities of the Underworld, while the gods of the heavens were known as the Igigi. The ancient Hittites identified the Anunnaki as the oldest generation of gods, who had been overthrown and banished to the Underworld by the younger gods. The Anunnaki have featured prominently in works of modern pseudohistory, such as the books of Zecharia Sitchin, and in conspiracy theories, such as those of David Icke.

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### Etymology

The name *Anunnaki* is derived from *An*,\[^5\] the Sumerian god of the sky.\[^5\] The name is variously written “*d’a-nuna*”, “*d’a-nuna-ke₄-ne*”, or “*d’a-nun-na*”, meaning “princely offspring” or “offspring of An”.\[^4\]
The Anunnaki were believed to be the offspring of An and his consort, the earth goddess Ki.[14] Samuel Noah Kramer identifies Ki with the Sumerian mother goddess Ninhursag, stating that they were originally the same figure.[6][7] The oldest of the Anunnaki was Enlil, the god of air[8] and chief god of the Sumerian pantheon.[9] The Sumerians believed that, until Enlil was born, heaven and earth were inseparable.[10] Then, Enlil cleaved heaven and earth in two[10] and carried away the earth[11] while his father An carried away the sky.[11]

Worship and iconography

The Anunnaki are chiefly mentioned in literary texts[12] and very little evidence to support the existence of any cult of them has yet been unearthed.[13][12] This is likely due to the fact that each member of the Anunnaki had his or her own individual cult, separate from the others.[14] Similarly, no representations of the Anunnaki as a group have yet been discovered,[14] although a few depictions of its individual members have been identified.[14] Deities in ancient Mesopotamia were almost exclusively anthropomorphic.[15] They were thought to possess extraordinary powers,[15] and were often envisioned as being of tremendous physical size.[15] The deities typically wore melam, an ambiguous substance which "covered them in terrifying splendor".[16] Melam could also be worn by heroes, kings, giants, and even demons.[17] The effect that seeing a deity's melam has on a human is described as ni, a word for the physical tingling of the flesh.[18] Deities were almost always depicted wearing horned caps,[19][3] consisting of up to seven superimposed pairs of ox-horns.[19] They were also sometimes depicted wearing clothes with elaborate decorative gold and silver ornaments sewn into them.[3]

The ancient Mesopotamians believed that their deities lived in Heaven,[20] but that a god's statue was a physical embodiment of the god himself.[20][21] As such, cult statues were given constant care and attention[22][20] and a set of priests were assigned to tend to them.[23] These priests would clothe the statues[21] and place feasts before them so they could "eat".[22][20] A deity's temple was believed to be that deity's literal place of residence.[24] The gods had boats, full-sized barges which were normally stored inside their temples[25] and were used to transport their cult statues along waterways during various religious festivals.[25] The gods also had chariots, which were used for transporting their cult statues by land.[26] Sometimes a deity's cult statue would be transported to the location of a battle so that the deity could watch the battle unfold.[26] The major deities of the Mesopotamian pantheon, which included the Anunnaki, were believed to participate in the "assembly of the gods",[2] through which the gods made all of their decisions.[2] This assembly was seen as a divine counterpart to the semi-democratic legislative system that existed during the Third Dynasty of Ur (c. 2112 BC — c. 2004 BC).[2]

Mythology

Sumerian

The earliest known usages of the term Anunnaki come from inscriptions written during the reign of Gudea (c. 2144 — 2124 BC) and the Third Dynasty of Ur.[14][12] In the earliest texts, the term is applied to the most powerful and important deities in the Sumerian pantheon: the descendants of the sky-god An.[28][12] This group of deities probably included the "seven gods who decree":[29] An, Enlil, Enki, Ninhursag, Nanna, Utu, and Inanna.[30]

Although certain deities are described as members of the Anunnaki, no complete list of the names of all the Anunnaki has survived[14] and they are usually only referred to as a cohesive group in literary texts.[14][12] Furthermore, Sumerian texts describe the Anunnaki inconsistently[14] and do not agree on how many Anunnaki there were, or what their divine function was.[14][12] Originally, the Anunnaki appear to have been heavenly deities with immense powers.[14] In the poem Enki and the
World Order, the Anunnaki “do homage” to Enki, sing hymns of praise in his honor, and “take up their dwellings” among the people of Sumer.[12][31] The same composition repeatedly states that the Anunnaki “decree the fates of mankind”.[12]

Virtually every major deity in the Sumerian pantheon was regarded as the patron of a specific city,[32] and was expected to protect that city's interests.[32] The deity was believed to permanently reside within that city's temple.[33] One text mentions as many as fifty Anunnaki associated with the city of Eridu.[34][4] In Inanna's Descent into the Netherworld, there are only seven Anunnaki, who reside within the Underworld and serve as judges.[35][12] Inanna stands trial before them for her attempt to take over the Underworld;[35][12] they deem her guilty of hubris and condemn her to death.[35]

Major deities in Sumerian mythology were associated with specific celestial bodies.[36] Inanna was believed to be the planet Venus.[37][38] Utu was believed to be the sun.[39][38] Nanna was the moon.[40][38] An was identified with all the stars of the equatorial sky, Enlil with those of the northern sky, and Enki with those of the southern sky.[41] The path of Enlil’s celestial orbit was a continuous, symmetrical circle around the north celestial pole,[42] but those of An and Enki were believed to intersect at various points.[43]

Akkadian, Babylonian, and Assyrian

Akkadian texts of the second millennium BC follow similar portrayals of the Anunnaki from Inanna's Descent into the Netherworld, depicting them as chthonic Underworld deities. In an abbreviated Akkadian version of Inanna's Descent written in the early second millennium, Ereshkigal, the queen of the Underworld, comments that she "drink[s] water with the Anunnaki".[47] Later in the same poem, Ereshkigal orders her servant Namtar to fetch the Anunnaki from Egalgina,[48] to "decorate the threshold steps with coral",[48] and to "seat them on golden thrones".[48]

During the Old Babylonian Period (c. 1830 BC — c. 1531 BC), a new set of deities known as the Igigi are introduced.[49] The relationship between the Anunnaki and the Igigi is unclear.[14] On some occasions, the categories appear to be used synonymously,[14][12] but in other writings, such as The Poem of Erra, there is a clear distinction between the two.[14][12] In the late Akkadian Atra-Hasis epic, the Igigi are the sixth generation of the gods who are forced to perform labor for the Anunnaki.[50][51] After forty days, the Igigi rebel and the god Enki, one of the Anunnaki, creates humans to replace them.[50][51]

From the Middle Babylonian Period (c. 1592 — 1155 BC) onward, the name Anunnaki was applied generally to the deities of the underworld,[4] whereas the name Igigi was applied to the heavenly deities.[4] During this period, the underworld deities Damkina, Nergal, and Madānu are listed as the most powerful among the Anunnaki,[4] alongside Marduk, the national god of ancient Babylon.[4]

In the standard Akkadian Epic of Gilgamesh (c. 1200 BC) Utnapishtim, the immortal survivor of the Great Flood, describes the Anunnaki as seven judges of the Underworld, who set the land afame as the storm approaches.[52] Later, when the flood comes, Ishtar (the East Semitic equivalent to Inanna) and the Anunnaki mourn over the destruction of humanity.[53][12]
In the Babylonian *Enûma Eliš*, Marduk assigns the Anunnaki their positions.\[54\]

A late Babylonian version of the epic mentions 600 Anunnaki of the underworld,\[4\] but only 300 Anunnaki of heaven,\[41\] indicating the existence of a complex underworld cosmology.\[4\] In gratitude, the Anunnaki, the "Great Gods", build Esagila, a "splendid" temple dedicated to Marduk, Ea, and Ellil.\[55\]

In the eighth-century BC *Poem of Erra*, the Anunnaki are described as the brothers of the god Nergal\[12\] and are depicted as antagonistic towards humanity.\[12\]

A badly damaged text from the Neo-Assyrian Period (911 — 612 BC) describes Marduk leading his army of Anunnaki into the sacred city of Nippur and causing a disturbance.\[56\] The disturbance causes a flood,\[56\] which forces the resident gods of Nippur to take shelter in the Eshumesha temple to Ninurta.\[56\] Enlil is enraged at Marduk's transgression and orders the gods of Eshumesha to take Marduk and the other Anunnaki as prisoners.\[56\] The Anunnaki are captured,\[56\] but Marduk appoints his front-runner Mushteshirhablim to lead a revolt against the gods of Eshumesha\[46\] and sends his messenger Neretagmil to alert Nabu, the god of literacy.\[46\] When the Eshumesha gods hear Nabu speak, they come out of their temple to search for him.\[57\] Marduk defeats the Eshumesha gods and takes 360 of them as prisoners of war, including Enlil himself.\[57\] Enlil protests that the Eshumesha gods are innocent,\[57\] so Marduk puts them on trial before the Anunnaki.\[57\] The text ends with a warning from Damkianna (another name for Ninhursag) to the gods and to humanity, pleading them not to repeat the war between the Anunnaki and the gods of Eshumesha.\[57\]

### Hurrian and Hittite

In the mythologies of the Hurrians and Hittites (which flourished in the mid to late second millennium BC), the oldest generation of gods was believed to have been banished by the younger gods to the Underworld,\[59\][61\] where they were ruled by the goddess Lelwani.\[61\] Hittite scribes identified these deities with the Anunnaki.\[59\][60\] In ancient Hurrian, the Anunnaki are referred to as *karuileš šiuneš*, which means "former ancient gods",\[62\] or *kattereš šiuneš*, which means "gods of the earth".\[62\] Hittite and Hurrian treaties were often sworn by the old gods in order to ensure that the oaths would be kept.\[59\][62\] In one myth, the gods are threatened by the stone giant Ullikummi,\[63\] so Ea (the later name for Enki) commands the Former Gods to find the weapon that was used to separate the heavens from the earth.\[59\][64\] They find it and use it to cut off Ullikummi's feet.\[64\]

Although the names of the Anunnaki in Hurrian and Hittite texts frequently vary,\[60\] they are always eight in number.\[60\] In one Hittite ritual, the names of the old gods are listed as: "Aduntarri the diviner, Zulki the dream interpress, Iripita Lord of the Earth, Narā, Namšarā, Minki, Amunki, and Āpi."\[60\] The old gods had no identifiable cult in the Hurrian-Hittite religion;\[60\] instead, the
Hurrians and Hittites sought to communicate with the old gods through the ritual sacrifice of a piglet in a pit dug in the ground. The old gods were often invoked to perform ritual purifications.

The Hittite account of the old gods' banishment to the Underworld ultimately became the source for the Greek poet Hesiod's narrative of the overthrow of the Titans by the Olympians in his *Theogony*. The Greek sky-god Ouranos (whose name means "Heaven") is the father of the Titans and is derived from the Hittite version of Anu. In Hesiod's account, Ouranos is castrated by his son Kronos, just as Anu was castrated by his son Kumarbi in the Hittite story.

### Modern pseudohistory

In his 1976 book *The Twelfth Planet*, Russian-American author Zecharia Sitchin claimed that the Anunnaki were actually a race of extraterrestrial beings from the undiscovered planet Nibiru, who came to Earth around 500,000 years ago in order to mine gold. According to Sitchin, the Anunnaki genetically engineered *homo erectus* to create modern humans to work as their slaves. Sitchin claimed that the Anunnaki were forced to leave Earth when Antarctic glaciers melted, causing the Flood of Noah, which also destroyed the Anunnaki's bases on Earth. These had to be rebuilt and the Nephilim, needing more humans to help in this massive effort, taught them agriculture. Ronald H. Fritze writes that, according to Sitchin, "the Anunnaki built the pyramids and all the other monumental structures from around the world that ancient astronaut theorists consider so impossible to build without highly advanced technologies." Sitchin also claimed that the Anunnaki had left behind human-alien hybrids, some of whom may still be alive today, unaware of their alien ancestry. Sitchin expanded on this mythology in later works, including *The Stairway to Heaven* (1980) and *The Wars of Gods and Men* (1985). In *The End of Days: Armageddon and the Prophecy of the Return* (2007), Sitchin predicted that the Anunnaki would return to earth, possibly as soon as 2012, corresponding to the end of the Mesoamerican Long Count calendar.

Sitchin's writings have been universally rejected by mainstream historians, who have labelled his books as pseudohistory, pointing out that Sitchin seemingly deliberately misrepresents Sumerian texts by quoting them out of context, truncating quotations, and mistranslating Sumerian words to give them radically different meanings from their accepted definitions. Nonetheless, because Sitchin worked in the shadow of Erich von Däniken's more widely publicized *Chariots of the Gods?*, he managed to escape the notice of debunkers, allowing his theories to become more influential. Although Sitchin himself described the Anunnaki as humanoids in a book published in 1994, the conspiracy theorist Arthur Horn proposed that they were actually reptilians. British conspiracy theorist David Icke further expanded on this thesis by claiming that the surviving alien bloodlines mentioned by Sitchin were the "Brotherhood of Babylon", a race of shape-shifting, reptilian aliens who secretly control all the governments of the world and keep humans enslaved using the Illuminati as one of their figurative chess pieces.

### See also

- Ancient Mesopotamian religion
- Hutena
- Titan (mythology)

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Anunnaki

The Anunnaki are mythical beings mentioned in Middle Eastern and Mesopotamian mythology, notably that of the Sumerians, Assyrians, and Babylonians. They are involved in the Babylonian creation myth. Altogether uninteresting for years until...

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Appeal to cranks [edit]

The Bible code people feel that the Anunnaki are the Nephilim.[1] But wait, the madness doesn't stop there! Apparently the Anunnaki tie into Zecharia Sitchin and the Planet X/Nibiru silliness and of course earth changes.[2] The home planet of the Anunnaki is the tenth planet and is called Nibiru Anu. The Anunnaki built the Egyptian pyramids at Giza, nuked Mesopotamia, could bring the dead back to life, the weirdness just goes on.[3]
The Anunnaki will return in 2022 or the world will end then, yet again or something.[4]

Stolen fantasy  [edit]

Few know that Mr Zecharia Sitchin wasn't the first to reintroduce the Anunnaki to 20th-century culture. In Robert E. Howard's short story "The Shadow Kingdom" from the August 1929 issue of Weird Tales, Kull of Atlantis (a precursor to Howard's better known hero Conan the Barbarian) battles and defeats the "lizard people" who enslaved humanity in a Pangaea like world.[5][6] Kull would influence many of Robert E. Howard's later works. Notably and on the subject, the main villain (Thulsa Doom) and the serpent cult in the 1982 Conan the Barbarian movie, were from the Kull series. Howard was an amateur mythologist and was well aware of Babylonian myths and deities which he used as inspiration in his fantasy and shared/exchanged information with H.P. Lovecraft to create a common mythos. Zacharia Sitchin's Anunnaki seem to have more similarities with Robert E. Howard's lizard people than with the Sumerian Anunnaki deities mentioned in Gilgamesh.

Regardless the Anunnaki and their later correlation with Nibiru are an interesting case of 'modern syncretism' offering parallels to how Utanapistim became Noah and suggesting that myths are mastodon-tic cannibal beasts that eat everything in their path. Consequently, we can safely deduce that, eventually, we will have one, big, tidy, all-encompassing conspiracy theory that ties together Anunnaki, crop circles, ancient giants, the Illuminati and every other conspiracy theory. AMAZING!

First reference of Anunnaki the first and longest case of Intellectual property infringement in history!  [edit]

The Anunnaki were 7 gods mentioned by Utanapistim (later Noah) to Gilgamesh as the old gods that sent the flood on earth. They are first mentioned in the Epic of Gilgamesh table 10. While these 7 deities later had Sumerian and Babylonian counterparts it is important to note that in the text these are presented as the gods of Utanapistim and not Gilgamesh. We can thus deduce that they were not Sumerian deities but rather were the gods of more ancient peoples (Utanapistim's). While Ea delivers the message to Utanapistim (and can thus be identified with later impersonifications in Christian and Hebrew mythology), An is the leader of this Pantheon and the people of Surrupak worshiped Enlil.
Anunnaki in Ancient Greece  [edit]

An, cruel father/ruler of these gods, was killed and substituted by his son Marduk and were later adopted by Hellenic cultures as Chronos and Zeus respectively.

Anunnaki in Hebrew mythology  [edit]

The problem presented by the plurality of Annunaki deities for a monotheistic religion was resolved with the invention of archangels under a single divinity (inspired by the Annunaki figure of Ea). This also presented the opportunity to transfer 'defects' or inconsistencies of the main divinity to its subjects.

Anunnaki in Christian culture  [edit]

The next step came as a result of the reduction of Archangels from 6-7 to 3, resulting in the main divinity (God) absorbing all the powers of the original 7 Anunaki. During the medieval ages and the redefinition of Satan, the undesirable traits of the 7 original deities were transferred to the devil.

Conclusion  [edit]

The Anunnaki are much less boring than Noah's Ark which has lost its appeal amongst conspiracy theories as it has no magic wielding, high tech, space-faring lizard people. Moreover, it is an opportunity to educate people against their will, by teaching them about syncretism and the hows of dynamic culture while they think you are telling them a story about aliens.

See also  [edit]

- David Icke
- Amitakh Stanford
- Giorgio A. Tsoukalos

External links  [edit]

- Even more madness
- The Anunnaki This site refutes unreasonable claims.
- Michael Heiser's "Sitchin is Wrong" website

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