

From "The Lost Book of Enki"
transcribed from Sumerian tablets by Zecheria Sitchin

Synopsis of the first tablet:

Lamentation over the desolation of Sumer
How the gods fled their cities as the nuclear cloud spread
The debates in the council of the gods.
The fateful decision to unleash the Weapons of Terror
The origin of the gods and the awesome weapons on Nibiru
Niburu's north-south wars, unification, and dynastic rules
Niburu's place in the solar system
A dwindling atmosphere cause climate changes
Efforts to obtain gold to shield the atmosphere fail
Alalu, a usurper, uses nuclear weapons to stir volcanic gases
(to heal the atmosphere, but it doesn't work)
Anu, a dynastic heir, deposes Alalu
Alalu steals a spacecraft and escapes from Niburu

Synopsis of the second tablet:

Alalu's flight is a nuclear armed spacecraft
He sets his course to Ki, the seventh planet (Earth)
Why he expects to find gold on Earth
The solar systems cosmogony; Tiamat's water and gold
The appearance (view) of Niburu from outer space
The Celestial Battle and Tiamat's breakup
Earth, half of Tiamat, inherits her waters and gold
Kingu, Tiamat's main satellite, becomes the moon of the Earth
Niburu is destined to forever orbit the Sun
Alalu's arrival and landing on Earth
Alalu, discovering gold, holds Niburu's fate in his hands

Synopsis of the third tablet :

Alalu beams the news to Niburu, reclaims the kingship
Anu, astounded, puts the issue before the royal council
Enlil, Anu's Foremost Son, suggests on-site verification
Ea, Anu's Firstborn and a son-in-law of Alalu, is chosen instead
Ea ingeniously equips the celestial boat for the journey
The spaceship piloted by Anzu, carries fifty heroes
Overcoming perils, the Nibiruans thrill by Earth's sight
Guided by Alalu, they splash down and wade ashore
Eridu, Home Away From Home, is established in seven days
Extraction of gold from the waters begins
Though the quantity is minuscule ,Niburu demands delivery
Abgal, a pilot, chooses Alalu's spaceship for the trip
Forbidden nuclear weapons are discovered in the spaceship
Ea and Abgal remove the Weapons of Terror and hide them

Synopsis of the fourth tablet

The Nibiruans hail even the small gold delivery
Tests of gold's use as an atmospheric shield succeed
Additional heroes and new equipment are sent to Earth
Gold extraction from the waters continue to disappoint
Ea discovers gold sources that need deep mining in the Abzu
Enlil, then Anu, come to Earth for crucial decisions
As the half-brothers quarrel, lots decide the tasks
Ea, renamed Enki (Earth's Master), goes to the Abzu
Enlil stays to develop permanent facilities in the Edin
As Anu prepares to leave, he is attacked by Alalu

The Seven Who Judge sentence Alalu to exile on Lahmu
Anu's daughter Ninmah, a medical officer, is sent to Earth
Stopping off at Lahmu (Mars) she finds Alalu dead
A rock, carved to resemble Alalu's face, serves as his tomb
Anzu is given command of a Way Station on Lahmu

Synopsis of the fifth tablet

Ninmah arrives on Earth with a group of female nurses
She delivers seeds to produce elixir-providing plants
She brings Enlil news of their out-of wedlock son Ninurta
In the Abzu Enki establishes an abode and mining facilities
Nibiruans on Earth ("Anunnaki") number six hundred
Three hundred "Igigi" operate the facilities on Lahmu (Mars)
Exiled for date-raping Sud, Enlil learns of the hidden weapons
Sud becomes Enlil's spouse Ninlil, bears a son (Nannar)
Ninmah joins Enki in the Abzu, bears him daughters
Ninki, Enki's spouse, arrives with their son Marduk
Clans form on Earth as Enki and Enlil beget more sons
Beset by hardships, the Igigi launch a coup against Enlil
Ninurta defeats their leader Anzu in aerie battles
The Anunnaki, driven too produce gold faster, mutiny
Enlil and Ninurta denounces the mutineers
Enki suggests to artificially fashion Primitive Workers

Synopsis of the sixth tablet

To the incredulous leadership, Enki reveals a secret:
In the Abzu there roams a wild Being akin to the Annunaki;
By augmenting its life essence with that of the Anunnaki,
It can be upgraded to be an intelligent Primitive Worker.
Creation belongs to the Father of All Beginning, Enlil shouted
We will give our image only to an existing being, Ninmah argued
Badly needing gold to survive, the leaders voted Yes
Enki, Ninmah, and Ningishzidda Enki's son begin experiments
After many failures the perfect-model Adamu is attained
Ninmah shouts triumphantly : My hands have made it!
She is renamed Ninti (" Lady of Life") for her achievement
Ninki, Enki's spouse, helps fashion Ti-Amat, a female Earthling
The Earthlings, being hybrids, mate but do not procreate
Ningishzidda adds two essence branches to their Life Tree
Discovering the unapproved ongoings, Enlil expels the Earthlings from
Edin

THE SIXTH TABLET

To create a Primitive Worker! by the mark of our essence to fashion
him!
So was Enki to the leaders saying.
Thus did Enki to them a secret of the Abzu reveal.
With astonishment did the other leaders Enki's words hear; by the
words they were fascinated.
Creatures in the Abzu there are, Enki was saying, that walk erect on
two legs,
Their forelegs they use as arms, with hands they are provided.
Among the animals of the steppe they live. They know not dressing in
garments,
They eat plants with their mouths, they drink water from lake and
ditch.
Shaggy with hair is their whole body, their head hair is like a
lion's;

With gazelles they jostle, with teeming creatures in the water they delight!

The leaders to Enki's words with amazement listened.

No creature like that has ever in the Edin been seen! Enlil, disbelieving, said.

Aeons ago, on Niburu, our predecessors like that might have been! Ninmah was saying.

It is a Being! not a creature! Ninmah was saying. To behold it must be a thrill!

To the House of Life Enki led them; in strong cages there were some of the beings.

At the sight of Enki and the others they jumped up, with fists on the cage bars they were beating.

They were grunting and snorting; no words were they speaking.

Male and Female they are! Enki was saying; malehoods and femalehoods they have,

Like us, from Nibiru coming, they are procreating.

Ningishzidda, my son, their Fashioning Essence has tested;

Akin to ours it is, like two serpents it is entwined;

When their with our life essence shall be combined, our mark upon them shall be,

A Primitive Worker shall be created! Our commands will he understand,

Our tools he will handle, the toil in the excavations he shall perform;

To the Anunnaki in the Abzu relief shall come!

So was Enki with enthusiasm saying, with excitement his words came forth.

Enlil at the words was hesitating: The matter is one of great importance!

On our planet, slavery has long ago been abolished, tools are the slaves, not other beings!

A new creature, beforehand nonexistent, you wish to bring into being;

Creation in the hands of the Father of All Beginning alone is held!

So was Enlil in opposing saying; stern were his words.

Enki to his brother responded: Not slaves, but helpers is my plan!

The Being already exists! Ninmah was saying. To give more ability is the plan!

Not a new creature, but one existing more in our image made!

Enki with persuasion said,

With little change it can be achieved, only a drop of our essence is needed!

A grave matter it is, it is not to my liking, Enlil was saying,

With wisdom and understanding has the Father of All Beginning us endowed,

To what purpose have we so been perfected, else it of utmost use to make?

With wisdom and understanding has the Creator of All our life essence filled,

To whatever using it we capable are, is it not that for which we have been destined?

So was Ninmah words to her brother Enlil directing.

With that which in our essence was granted, tools and chariots we have perfected,

Mountains with terror weapons we shattered, skies with gold we are healing!

So was Ninurta to his birth-giving mother saying.

Let us with wisdom new tools fashion, not new beings create,
Let us by new equipments, not by slave beings, the toil be relieved!

Whereto our understanding does us lead, to that we have been
destined!
So was Ningishzidda saying, with Enki and Ninmah he in agreement was.

What knowledge we possess, its use cannot be prevented!
Ningishzidda was saying.
Destiny indeed cannot be altered, from the Beginning to the End it
has been determined!

To them Enlil was thus saying. Destiny it is, or Fate it is,
That to this planet us has brought, to gold from the waters foil,
To put Anunnaki heroes to excavating toil, to a Primitive Worker
create to be planning?

That, my kinfolk, is the question! Thus with graveness, Enlil was
saying.

Is it Destiny or Fate? That is what deciding requires,
Is it from the Beginning ordained, or by us for choosing?
To put the matter before Anu they decided; Anu before the council the
matter presented.

The elders, the savants, the commanders were consulted.
Long and bitter discussions were, of Life and Death, Fate and Destiny
words were spoken.

Can there be another way the gold to obtain? Survival is in danger!
If gold must be obtained, let the being be fashioned! the council
decided.

Let Anu forsake the rules of planetary journeys, let Nibiru be saved!

From Anu's palace the decision to Earth was beamed; it Enki
delighted.

Let Ninmah my helper be, of such matters understanding she has!

Thus was Enki saying. At Ninmah with a longing he was gazing.

Let it be so! Ninmah was saying. Let it be so! Enlil did say.

By Ennugi was the decision to the Anunnaki in the Abzu announced:
Until the being is achieved, to the toil willingly you must return!
he said.

There was disappointment; rebellion there was not; to the toil the
Anunnaki returned.

In the House of Life, in the Abzu, how to fashion the being Enki to
Ninmah was explaining.

To a place among the trees Ninmah he directed, a place of cages it
was.

In the cages there were odd creatures, their likes in the wild no one
had seen:

Foreparts of one kind they had, hindparts of another creature they
possessed;

Creatures of two kinds by their essences combined to Ninmah Enki was
showing!

To the House of Life they returned, to a clean place with brightness
shining they led her.

In the clean place Ningishzidda to Ninmah the life-essence secrets
was explaining,

How the essence from two kinds combined can be, he to her was
showing.

The creatures in the tree cages are too odd, monstrous they are!

Ninmah was saying.

Indeed so! Enki responded. To attain perfection, for that you are

needed!

How the essences to combine, how much of this, how much of that to put together,
In which womb conception to begin, in which womb should the birth be given?

For that your succor and healing are needed;
The understanding of one who gave birth, who a mother is, is required!

A smile on the face of Ninmah was; the two daughters that by Enki she mothered she well remembered.
With Ningishzidda she surveyed the sacred formulas that on the ME's were secreted,

How this and that were done of this she inquired.
The creatures in the tree-cages she examined, the two-legged creatures she contemplated.

By a male inseminating a female are the essences transmitted,
The two entwined strands separate and combine an offspring to fashion.

Let a male Anunnaki, a two-legged female impregnate, let a combination offspring be born! Thus did Ninmah say.
That we have tried, with failures it resulted! to her Enki responded.

There was no conceiving, there was no birth!

=====

Now this is the account of how the Primitive Worker was created,
How Enki and Ninmah, with Ningishzidda assisting, the Being fashioned.

Another way the admixture of essences to attain must be tried, Ninmah was saying.
How the two strands of essence to combine another way must be found,

That which from the Earth is the portion must not be harmed.
To receive our essence in graduations it must be shaped,
From the ME formulas of Nibiru's essence only bit by bit could be attempted!

In a crystal vessel Ninmah an admixture was preparing, the oval of a female two-legged she gently placed,

With ME Anunnaki seed containing, she the oval impregnated;
That oval back into the womb of the two-legged female she inserted.
This time there was conceiving, a birth indeed was forth coming!
The allotted time for birth-giving the leaders awaited, with anxious hearts they results were seeking.

The allotted time arrived, there was not birth-giving!
In desperation Ninmah a cutting made, that which was conceived with tongs she drew out.

A living being it was!

With glee Enki shouted. We attained! Ningishzidda with joy cried out.

In her hands Ninmah the newborn held, with joy she was not filled:
Shaggy with hair all over was the newborn, his foreparts like the Earth creatures were,

His hindparts to those of the Anunnaki more akin they were.
They let the two-legged female the newborn nurse, with her milk him to suckle.

Fast was the newborn growing, what on Nibiru a day was, a month in the Abzu was.

Taller the Earth child grew, in the image of the Anunnaki he was not;

His hands for tools were not suited, his speech only grunting sounds was!

We must try once more! Ninmah was saying. The admixture needs adjusting;

Let the ME's assay, with this or that ME make the endeavor!

With Enki and Ningishzidda assisting, they repeated the procedures,

The essence in the ME's Ninmah carefully considered,

One bit she took from one, one bit she took out from another,

Then in the crystal bowl the oval of an Earth female she inseminated.

There was conception, at the appropriate time there was birth-giving!

This one more in the likeness of the Anunnaki was;

They let his birth mother him suckle, they let the newborn to a child grow.

Appealing he was by his looks, his hands to hold tools were shapen;

His senses they testes, they found them deficient:

The Earth child could not hear, his eyesight was faltered.

Again and again Ninmah rearranged the admixtures, of the ME formulas she took bits and pieces:

One Being had paralyzed feet, another his semen was dripping,

One had trembling hands, a malfunctioning liver had another;

One had hands too short to reach their mouth, one had lungs for breathing unsuited.

Enki by the results was disappointed. A Primitive Worker is not attained! To Ninmah he was saying.

What is good or bad in this Being I am by trials discovering!

Ninmah to Enki responded. To continue for success my heart prompts me!

Once more an admixture she made, once more the newborn was deficient.

Perchance the shortfall is not the admixture! Enki to her was saying.

Perchance neither the female's oval nor in the essences is the hindrance?

Of what the Earth itself is fashioned, perchance that is what is missing?

Not of Nibiru's crystal use the vessel, of the clay of Earth make it!

So was Enki, with great wisdom possessed, to Ninmah was saying.

Perchance what is Earth's own admixture, of gold and copper, is required!

Thus was Enki, he who knows things, prompting her to use clay of the Abzu.

In the House of Life Ninmah made a vessel, of the Abzu's clay she made it.

As a purifying bath she shaped the vessel, within it to make the admixture.

Gently into the clay vessel the oval of an Earth female, the two-legged, she put,

The life essence from an Anunnaki's blood extracted she in the vessel placed,

By the ME formulas was the essence directed, bit correct bit was it in the vessel added,

Then the oval thus fertilized into the womb of the Earth female she inserted.

There is conception! Ninmah with joy announced. The allotted birth-giving time they awaited.

At the allotted time the Earth female began to travail,
A child, a newborn, was forthcoming!
With her hands Ninmah the newborn extracted; a male it was!
In her hands she held the child, his image she examined; it was the
image of perfection.
In her hands she held up the newborn; Enki and Ningishzidda were
present.
With joyful laughter the three leaders were seized,
Enki and Ningishzidda were backslapping, Ninmah Enki embraced and
kissed.
Your hands have made it! Enki, with a gleaming eye, to her was
saying.
They let the birth-giving mother the newborn suckle; quicker than a
child on Nibiru grows he was growing.
From month to month the newborn progressed, from a baby to a child he
was becoming.
His limbs for the task were not suited, speech he knew not,
Of speaking he had no understanding, grunts and snorts were his
utterings!
Enki the matter was pondering, what was done each step and admixture
he considered.
Of all that we have tried and changed, one thing was never altered!
to Ninmah he was saying:
Into the womb of the Earth female the fertilized egg was always
inserted;
Perchance this is the remaining obstruction! Thus was Enki saying.
Ninmah at Enki gazed, with bewilderment she him beheld.
What, in truth, are you saying? Of him an answer she required.
Of the birth-giving womb I am speaking! to her Enki was responding.
Of who the fertilized oval nurtures, to birth-giving carries;
In our image and after our likeness to be, perchance an Anunnaki womb
is required!
In the House of Life there was silence; words never heard before Enki
was uttering!
They gazed at each other, about what in each other's mind they were
thinking.
Wise are your words my brother! Ninmah at long last was saying.
Perchance the right admixture in the wrong womb was inserted;
Now where is the female among the Anunnaki her womb to offer,
Perchance the perfect Primitive Worker to create, perchance a monster
in her belly to carry?
So was Ninmah with a trembling voice saying.
Let me of Ninki, my spouse ,of that inquire! Enki was saying.
Let us her to the House of Life summon, the matter before her to lay
out.
He was turning to depart when Ninmah put her hand on his shoulder:
No! No! to Enki she was saying.
The admixtures by me were made, reward and endangerment should me
mine!
I shall be the one the Anunnaki womb to provide, for good or evil
fate to face!
Enki bowed his head, gently he embraced her. So be it! to her he
said.
In the clay vessel the admixture they made,
The oval of an Earth female with Anunnaki male essence they put
together;
The fertilized egg into the womb of Ninmah by Enki was inserted;
there was conception!

The pregnancy, by an admixture conceived, how long will it last? to each other they wondered.
Will it be nine months of Nibiru, will it be nine months of Earth? Longer than on Earth, quicker than on Nibiru, travail came; to a male child Ninmah birth was giving!
Enki the boy child held in his hands; the image of perfection he was.

He slapped the newborn on his hindparts; the newborn uttered proper sounds!
He handed the newborn to Ninmah; she held him up in her hands.
My hands have made it! victoriously she shouted.

=====

Now this is the account of how Adamu by name was called,
And how Ti-amat as a counterpart female for him was fashioned.
The newborn's visage and limbs the leaders carefully examined:
Of good shape were his ears, his eyes were not clogged,
His limbs were proper, hindparts like legs, foreparts like hands were shaped.
Shaggy like the wild one he was not, dark black his head hair was,
Smooth was his skin, smooth as the Anunnaki skin it was,
Like dark red blood was its color, like the clay of the Abzu was its hue.
They looked at his malehood: Odd was its shape, a skin from its forepart was hanging!
Let the Earthling from us Anunnaki by this foreskin be distinguished!
So was Enki saying.
The newborn to cry was beginning; to her chest Ninmah closely drew him;
Her breast to him she gave; the breast he began to suckle.
Perfection we did attain! Ningishzidda with elation was saying.
Enki at his sister was gazing; a mother and son, not Ninmah and a Being, he was seeing.
A name will you give him? Enki inquired. A Being he is, not a creature!
Ninmah cast her hand upon the newborn's body, with her fingers his dark red skin she caressed.
Adamu I shall call him! Ninmah was saying. One Who Like Earth's Clay Is, that will be his name!
For the newborn Adamu a crib they fashioned, in a corner of the House of Life they placed him.
A model for Primitive Workers we have indeed attained! Enki was saying. Now a host of Workers like him are needed! Ningishzidda his elders reminded.
A model indeed he shall be; as for himself, like a Firstling he shall be treated,
From toil he himself will be protected, his essence alone as a mold shall be!
So was Enki saying; by his decree Ninmah was greatly pleased.
Whode wombs henceforth the fertilized eggs shall carry? Ningishzidda was asking.
The leaders the matter pondered; Ninmah a solution offered.
From her city Shurubak Ninmah female healers summoned, the task required to them she explained,
To the crib of Adamu she led them, the newborn Earthling to perceive.
To perform the task is not a commandment! Ninmah to them was saying;
your own wish is the decision!

Of the female Anunnaki assembled, seven stepped forward, seven the task accepted.

Let their names for all time be remembered! Ninmah to Enki was saying.

Their task is heroic, by them a race of Primitive Workers shall come into being!

The seven stepped forward, each one her name was announcing; the names Ningishzidda recorded:

Ninimma, Shuzianna, Ninmada, Ninbara, Ninmug, Musardu, and Ningunna,

These were the names of the seven who by their own wish birth mothers were to be,

Earthlings in their wombs to conceive and bear, Primitive Workers to create.

In seven vessels of the clay of Abzu made, Ninmah ovals of the two-legged females placed,

The life essence of Adamu she extracted, bit by bit in the vessels she it inserted.

Then in the malepart of Adamu an incision she made, a drop of blood to let out:

Let this be a Sign of Life be; that Flesh and Soul have combined let it forever proclaim!

She squeezed the malepart for blood, one drop of blood in each vessel to the admixture she added.

In this clay's admixture, Earthling with the Anunnaki shall be bound!

Thus was Ninmah saying, an incantation she was pronouncing:

To a unity shall the two essences, one of Heaven, one of Earth, together be brought,

That which is of Earth and that which is from Nibiru by a blood kinship shall be bonded!

So was Ninmah pronouncing; her words Ningishzidda also recorded.

In the wombs of the birth-giving heroines the fertilized ovals were inserted.

There was conception; with anticipation was the allotted time counted.

At the allotted time birth-givings were occurring!

At the allotted time, seven male Earthlings were born,

Their features were proper, good sounds they were uttering; by the heroines they were suckled.

Seven Primitive Workers had been created! Ningishzidda was saying.

Let the procedure be repeated, seven more the toil to undertake!

My son! to him Enki was saying. Not even seven by seven sufficient shall be,

Of heroine healers too much is required, forever their task this way shall be!

Indeed, the task is too demanding, slow beyond enduring it is! Ninmah to them said.

Female ones we have to fashion! Enki was saying, for male counterparts to be.

Let them know each other, as one flesh the two to become,

Let them by themselves procreate, on their own the childbirthing make,

To Primitive Workers by themselves give birth, Anunnaki females to relieve!

The ME formula you must change, from male to female adjustment make!

So did Enki to Ningishzidda say.

For a counterpart to Adamu to be fashioned, in the womb of an

Anunnaki female conception is needed!
So did Ningishzidda to his father Enki in responding say.
Enki at Ninmah his gaze directed; before she could speak, he raised his hand.
Let me this time Ninki my spouse summon! With strong voice he said,
If she is willing, let her the mold for the female Earthling create!

They to Abzu, to the House of Life, Ninki summoned,
They showed her Adamu, all the matters to her they explained,
Of the task that is required they gave explanations, of success and danger to her an account gave.

By the task Ninki was fascinated. Let it be done! she to them said.
By the ME formulas Ningishzidda adjusting made, by the admixture was an oval fertilized,
Into the womb of his spouse Enki it inserted; with much care he did it.

There was conception; in the allotted time Ninki was in travail; a birth there was not.

Ninki the months counted, Ninmah the months counted;
The tenth month, a month of evil fates, they began to call.
Ninmah, the lady whose hand wombs has opened, with a cutter an incision made.

Her head was covered, on her hands protection she wore;
With dexterity the opening she made, her face at once brightened:
That which in the womb was from the womb came forth.
A female! A female birth was given! to Ninki with joy she shouted.
The newborn's visage and limbs they carefully examined,
Of good shape were her ears, he eyes were not clogged;
Her limbs were proper, hindparts like legs, foreparts like hands were shaped;

Shaggy she was not, like beach sands was the hue of her hair,
Her skin smooth it was, as that of the Anunnaki in smoothness and color it was.

Ninmah the girl child held in her hands. She slapped her hindparts;
Proper sounds the newborn uttered!

To Ninki, the spouse of Enki, she the newborn handed, to be suckled, nourished, and raised.

A name will you give her? Enki of his spouse inquired. a Being she is, not a creature.

In your image she is and after your likeness,
Perfectly she is fashioned, a model for female workers you have attained!

Ninki cast her hand upon the newborn's body, with he fingers her skin she caressed.

Ti-Amat let her name be, the Mother of Life! Ninki was saying,
Like the planet of old of which the Earth and the Moon were fashioned, let her be called,

From her womb's life essences other birth-givers shall be molded,
To a multitude of Primitive Workers she thereby life will be giving!

Thus was Ninki saying; the others words of concurring uttered.

=====

Now this is the account of Adamu and Ti-Amat in the Edin,
And how they Knowing of procreation were given and to the Abzu expelled.

After Ti-Amat in the womb of Ninki was fashioned,

In seven vessels of the clay of Abzu made Ninmah ovals of the two-legged females placed.
The life-essence of Ti-Amat she extracted, bit by bit in the vessels she it inserted.
In the vessels of the clay of the Abzu made, Ninmah the admixture formed;
Incantations as the procedure befits she was uttering.
In the wombs of the birth-giving heroines the fertilized ovals were inserted;
There was conception, at the allotted time birth-givings were occurring,
At the allotted time, seven female Earthlings were born.
Their features were proper, good sounds they were uttering.
Thus were seven female counterparts for the Primitive Workers created;
seven male and seven female did the four leaders create them.
After the Earthlings were thus created,
Let the males the females inseminate, let the Primitive Workers by themselves offspring beget!
So was Enki to the others saying. After the allotted time, offsprings other offsprings will beget,
Plentiful will be the Primitive Workers' numbers, the toil of the Anunnaki they shall bear!
Enki and NInki, Ninmah, and Ningishzidda were joyful, the fruit's elixir they were drinking.
For the seven and seven cages they made, among the trees they placed them;
Let them together grow up, malehoods and femalehoods attain,
Let the males then females inseminate, let them by themselves offspring beget!
So were they to each other saying.
As for Adamu and Ti-Amat, from the toil of the excavations they shall be protected,
Let us them to the Edin bring over, to the Anunnaki therein our handiwork display!
So was Enki to the others saying; with that the others did concur.
To Eridu, in the Edin the city of Enki, Adamu and Ti-Amat were taken,

An abode in an enclosure for them was built, to roam therein they could.
The Anunnaki of the Edin came to see them, from the Landing Place they came.
Enlil came to see them; by the sight his displeasure diminished.
Ninurta came to see them; Ninlil did as well.
From the way station on Lahmu Marduk the son of Enki also came down to see.
It was a sight most astounding, a wonder of wonders it was to behold!

Your hands have made it, the Anunnaki to the fashioners were saying.

The Igigi who between Earth and Lahmu shuttled were also all agog.
Primitive Workers have been fashioned, our days of toil to end! So were they all saying.
In the Abzu the newborns were growing, for their maturing the Anunnaki were anticipating.
Enki was the supervisor, Ninmah and Ningishzidda also came.
In the excavations the Anunnaki were grumbling, patience to impatience gave way.

Ennugi, their overseer, of Enki often was inquiring; for Primitive Workers the outcry he conveyed.
The circuits of Earth grew in number, maturity of the Earthlings was overdue;
No conceiving among the females was observed, there was no birth-giving!
By the cages among the trees Ningishzidda a couch of grass for himself made;
Day and night the Earthlings he was watching, their doings to ascertain.
Indeed he saw the mating, the males the females were inseminating!
Conceiving there was not, birth-giving there was not.
Enki the matter deeply pondered, the creatures once combined he contemplated;
None, not one of them, had offspring begotten!
By two kinds combined, a curse has been created! Enki to the others said.
Let us the essence of Adamu and Ti-Amat afresh examine! Ningishzidda was saying.
Their ME's bit by bit to be studied, what is wrong to ascertain!
In Shurubak, in the House of Healing, the essences of Adamu and Ti-Amat were contemplated,
With the life essence of the Anunnaki males and females they compared.
Like two entwined serpents Ningishzidda the essences separated,
Arranged like twenty-two branches on a Tree of Life were the essences,
Their bits were comparable, the images and likenesses they properly determined.
Twenty-two they were in number; the ability to procreate they did not include!
Another two bits of the essence in the Anunnaki present Ningishzidda to the others showed.
One male, one female; without them there was no procreating! So was he to them explaining.
In the molds of Adamu and Ti-Amat, in the combining they were not included!
Ninmah heard this and was distraught; with frustration was Enki seized.
The clamor in Abzu is great, mutiny is again in the making! So was Enki to them saying.
Primitive Workers must be procured lest the gold extracting shall be ceasing!
Ningishzidda, in these matters learned, a solution was proposing;
To his elders, Enki and Ninmah, in the House of Healing he whispered.

They all the heroines who Ninmah were assisting sent away,
They locked the doors behind them, the three with the two Earthlings alone remaining.
Upon the four others Ningishzidda a deep sleep caused to descend, the four he made unfeeling.
From the rib of Enki the life essence he extracted,
Into the rib of Adamu the life essence of Enki he inserted;
From the rib of Ninmah the life essence he extracted,
Into the rib of Ti-Amat the life essence he inserted.
Where the incisions were made, the flesh thereon he closed up.
The the four of them by Ningishzidda were awakened. It is done! he proudly declared.

To their Tree of Life two branches have been added,
With procreating powers their life essences are now entwined!
Let them freely roam, as one flesh let them know each other! Ninmah
was saying.
In the Edin's orchards, to freely roam Adamu and Ti-Amat were placed.

Of their nakedness they became aware, of malehood and femalehood they
were knowing.

Ti-Amat of leaves aprons made, from the wild beats to be
distinguished.

In the heat of the day Enlil in the orchard was strolling, the shade
he was enjoying.

Without expectation Adamu and Ti-Amat he encountered, the aprons on
their loins he noticed.

What is the meaning of this? Enlil wondered; Enki for explaining he
summoned.

The matter of procreation Enki to Enlil explained:

The seven and seven had failed, to Enlil he admitted;

NInkishzidda the life essences examined, an additional combining was
needed!

Great was Enlil's anger, furious his words were:

The whole thing was not to my liking, for acting as Creators I had
opposed.

The Being that we need, it already exists! So were you, Enki, saying,

All we need is to put our mark on it, thereby Primitive Workers to
fashion!

Healing Heroines put themselves at risk, Ninmah and NInki were
endangered,

To no avail it was all, your handiwork was a failure!

Now the last bits of our life essence to these creatures you have
given,

To be like us in procreation knowing, perchance our life cycles on
them to bestow!

Thus did Enlil with angry words speak.

Enki Ninmah and NInkishzidda summoned, with words to Enlil pacify.

My lord Enlil! NInkishzidda was saying. Knowing for procreation they
were given,

The branch of Long Living, to their essence tree was not!

NInmah then spoke up, to her brother Enlil she was saying:

What was the choice, my brother? To end it all in failure, Nibiru in
doom to face its fate,

Or to try and try and try, and by procreation let the Earthlings the
toil undertake?

Then let them be where they are needed! Enlil with anger said.

To the Abzu, away from Edin, let them be expelled!

Synopsis of the seventh tablet

Returned to the Abzu, Adama and Ti-Amat bear children

Earthlings proliferate, working in the mines as servants

Enlil's grandchildren, the twins Utu and Inanna, are born

Anunnaki couples bear other offspring on Earth

Climate changes cause hardship on Earth and on Lahmu

Nibiru's orbital nearing is accompanied by upheavals

Enki and Marduk explore the Moon, find it inhospitable

Enki determines the constellations and Celestial Time

Bitter about his own fate, Enki promises supremacy to Marduk

Anu gives command of a new spaceport to Utu, not to Marduk

Enki encounters and mates with two Earthling females
One bears a son, Adapa, the other a daughter, Titi
Keeping his parenting a secret, Enki raises them as foundlings
Adapa, highly intelligent, becomes the first Civilized Man
Adapa and Titi mate, have two sons: Ka-in and Abael

Synopsis of the eighth tablet

Adapa's wide understanding amazes Nibiru's savants
On Anu's orders Adapa is brought to Nibiru
An Earthling's first-ever space journey
Enki reveals Adapa's parenting truth to Anu
Enki justifies his deed by the need for more food
Adapa is sent back to start farming and shepherding
Enlil and Enki create crop seeds and sheep lines
Ninurta teaches Ka-in crop cultivation
Marduk teaches Abael shepherding and woolmaking
Fighting over water, Ka-in strikes and kills Abael
Ka-in is tried of murder, sentenced to exile
Adapa and Titi have other offspring who intermarry
On his deathbed Adapa blesses his son Sati as his heir
A descendant Enkime, is taken by Marduk to Lahmu

Synopsis of the ninth tablet

Mankind proliferates; Adapa's line serves as royalty
Defying Enlil, Marduk espouses an Earthling female
Celestial disturbances and climate changes affect Lahmu
The Igigi (Nibiruan stationed on Lahmu) descend to Earth, seize
Earthling females as wives
The promiscuous Enki begets a human son Ziusudra
Droughts and pestilences cause suffering on Earth
Enlil sees it as fated retribution, wants to return home
Ninmah, aged by Earth cycles, also wants to return
A mystery emissary warns them not to defy their destiny
Signs increase of a coming calamitous Deluge
Most Anunnaki begin to depart back to Nibiru
Enlil enforces a plan to let Mankind perish
Enki and Ninmah start to preserve Earth's Seeds of Life
The remaining Anunnaki prepare for the Day of the Deluge
Nergal, Lord of the Lower World, is to issue the warning

Synopsis of the tenth tablet

The mystery emissary appears to Enki in a dream-vision
Enki is told to save Mankind through his son Ziusudra
By subterfuge Enki directs Ziusudra to build a submarine
A navigator comes aboard, bringing Earth's with water
The remaining Anunnaki bewail the calamity from Earth orbit
The waters recede; Ziusudra's boat rests on Mount Salvation
Descending in a Whirlwind, Enlil discovers Enki's duplicity
Enki convinces Enlil it was destined by the Creator of All
They use the surviving Landing Platform as a temporary base
In a Creation Chamber there, crops and cattle are fashioned
Abundant gold is discovered in the Land Beyond the Seas
New space facilities are established in the olden lands
they include two artificial mounds and lion-shaped carving
Ninmah offers a peace plan to resolve erupting rivalries

janesse

Ophiacus

<http://www.home.earthlink.net/~ophiacus/index.html>