

THE SEVENTH DAY / HOLOCENE

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PREFACE ·

From Cosmos to History

What the Seventh Day Holds

There is a question that Genesis does not answer directly, yet its very structure raises it with striking precision: when does creation end, and when does history begin?

The first book sought to answer the first part of this question. It proposed that the six days of *Bereshit* are not literal solar days or vague metaphors, but stages of a cosmic process we call today by other names: the Big Bang, the nebular hypothesis, the Precambrian, Paleozoic, Mesozoic and Cenozoic eras. That the first day speaks not of the sun appearing, but of the very coming into being of light and time. That the fourth day does not create light —already brought forth on the first day— but establishes the rhythms: the luminaries as markers, as clocks, as the mythic echo of a nebula contracting and organizing itself. That the second and third days describe, compressed into ancient imagery, the billions of years during which the surface of the Earth stabilized. That the fifth day introduces the *tanninim gedolim*, those primordial monsters geology names dinosaurs. And that the sixth day culminates in the human being: that strange creature, the hominid who does not only think, but knows that he thinks.

The biblical account does not stand against science. It precedes it, in the form of memory.

Yet the text does not end with the sixth day. After the coming of the thinking being, the poem falls silent. There is no "and there was evening and there was morning" for the seventh day. No new act of creation. Only rest, silence, and a sanctification no one fully understands.

That silence is the starting point of this book. The seventh day opens a different order: historical time, in which change is brought about by human choices. That time has a name. We call it the Holocene.

The Holocene is no minor geological epoch. It is the age where everything we call "history" unfolds: the Neolithic, the first cities, writing, empires, organized religions, trade, systematic warfare. Eleven thousand years of humanity shaping the Earth — sometimes with care, sometimes without it.

WHAT YOU WILL FIND IN THESE PAGES

This book follows the trail of an idea the first volume could only outline: that the story of Eden, the expulsion, the primordial ancestors and the Royal List of pre-flood kings are not fantasies without ground, but encoded memories of real processes.

Africa is not the margin of this story: it is its origin. The Green Sahara of the early Holocene is the first ecological Eden. Ethiopia and the Blue Nile hold the memory of a second Eden. And Mesopotamia builds, with clay, canals and writing, the third garden: the most artificial, the most powerful, and the most fragile one.

Adam is not a single man. He is a people: *Atamti*, the highlands of Elam. The serpent is not merely a reptile. It is Sumer, the civilization that had already eaten from the tree before anyone else. The kings who lived for thousands of years stand for cultures: long periods of stability condensed into a single reign.

The six-day calendar is not only liturgy. It is the trace of an ancient way of measuring time that existed before the Sabbath.

This work is not academic history. It is an interpretation: the proposal that myth and history are not two separate worlds, but two different ways of remembering the same reality. The seventh day has no evening and no morning. It never ends. We are still living within it.

PART I

TIME THAT RESTS

CHAPTER I · PART I

The Seventh Day

The Day That Never Ends

There is something strange about the close of Genesis —not the end of the whole book, but the end of its very first poem: the creation account, which kept a perfect rhythm for six days, suddenly breaks that pattern. And it does so so deliberately that it cannot be an accident. For six days, the text follows the same unchanging structure: a command is spoken. Something comes to be. The work is deemed good. Evening falls. Morning arrives. The day is completed. The repetition is so precise it feels musical: a careful reader could anticipate every phrase before reading it. But the seventh day does not follow that rhythm. There is no command spoken. No new work is created. No evening, no morning. The day finds no close. The poem simply... comes to a halt.

“And by the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.”

— Genesis 2:2–3

Three verses. No narrative sequence. No closing formula. The seventh day does not belong to the same genre as the six before it —a fact that has led many scholars to conclude it was added later. The original poem had six days. The seventh was included afterwards, with a distinct purpose.

THE NUMBER THAT ONCE STRUCK FEAR

To understand this, we must step beyond the biblical text and into the world that surrounded it: Mesopotamia, home to the oldest known civilization, which had been recording its fears on clay tablets for thousands of years before Genesis was written.

In that ancient world, the number seven was not a number of celebration. It was a number calling for caution. Mesopotamian texts record in detail the days of the month that were to be approached with care: the 7th, 14th, 21st and 28th. They were called *umu limnu*: “days of ill omen”. On these days the king must not issue decrees. The healer must not tend to the sick. The diviner must not consult the oracles. This was not rest by choice: it was the suspension of action as a way of protection.

The seventh day was not born as a gift. It was born as a precaution.

THE SEVENTH TABLET AND THE SEALING OF CHAOS

The *Enuma Elish*, the Babylonian epic of creation, also unfolds across seven tablets. And the seventh tells no new story: it is a list of the fifty names of Marduk. It adds nothing to the narrative; it seals it. It works like a closing spell: up to this point order is secured.

The seventh day in Genesis fulfills a similar purpose. God does not rest out of weariness: he rests to bring the process to a halt before it goes too far. Scholars call this an “apotropaic function”: a ritual act meant to ward off harm and hold disorder at bay.

TURNING FEAR INTO REST

Genesis takes a day that was feared in Mesopotamian tradition and transforms it into something entirely different. The Mesopotamian seventh day warned: be watchful, something may go wrong. The biblical seventh day proclaims: rest, for all has been made well. The same number, the same pause in daily work —but with a meaning completely renewed.

Genesis does not invent the seventh day. It inherits it, purifies it, and delivers it changed forever.
THE DAY WITH NO MORNING

The seventh day does not end because it is the very time we live in. The six days of creation are cosmic history: past, accomplished, complete. The seventh day is the present. It is the Holocene. All that we call history unfolds within the seventh day. Seen this way, the seventh day is not the end of Genesis. It is the beginning of everything else.

Note: The Mesopotamian texts describing days of ill omen (umu limnu) come mostly from Neo-Assyrian tablets (9th–7th centuries BCE). The structural comparison between the Enuma Elish and Genesis has been developed by Alexander Heidel (The Babylonian Genesis, 1951) and John Walton (The Lost World of Genesis One, 2009).

CHAPTER II • PART I

The Sabbath Was Made for Man

And Not Man for the Sabbath

There is a phrase in the Gospel of Mark often read as a declaration of religious freedom. Jesus speaks it in answer to the Pharisees: "The Sabbath was made for man, and not man for the Sabbath." But read with historical eyes, these words reveal something deeper: the acknowledgment that the Sabbath has an origin, that there was a time when it did not exist, and that it was created to serve humanity—not the divine.

BEFORE THE SABBATH, THERE WAS NO WEEK

Hunter-gatherers have no need for the Sabbath. In their societies, the separation between work and rest does not exist as a defined concept. Anthropologist Marshall Sahlins calculated that the !Kung people of the Kalahari devoted only three to five hours a day to gathering food and hunting. He called this "the original affluent society": not because they possessed great wealth, but because their needs were modest, and the land met them without endless toil. In such a world, the Sabbath has no meaning. Rest does not need to be enforced—for it had not yet been threatened.

THE REVOLUTION THAT CHANGED EVERYTHING

What threatens rest is agriculture. The Neolithic transition is likely the most radical shift in the history of our species. Farmers cannot simply move on when the land grows poor. Time ceases to flow in spontaneous cycles and becomes linear, planned, controlled.

Agriculture did not free human beings from labor. It bound them to it in ways no hunter-gatherer would have recognized as a worthy life.

Archaeology confirms this. Skeletons from the Neolithic show higher rates of joint disease, bone deformities caused by repetitive labor, and nutritional deficiencies. Diet became less varied.

Average stature decreased. Humanity paid a great price for civilization.

THE TEMPLE AS A CLOCK

The first monumental buildings were not palaces or fortresses: they were temples. Göbekli Tepe, in modern-day Turkey, is over eleven thousand years old. The Mesopotamian temple was not only the house of the god: it was the guardian of time. There the priests determined when to sow, when to offer sacrifices, when to rest and when to labor. The priest was the community's steward of time.

THE PARADOX OF THE SABBATH

"Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. In it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor the foreigner residing in your towns."

— Exodus 20:9–10

This verse is remarkable for how inclusive it is. Rest is not only for the master: it extends to child, servant, laborer, working animal and stranger living within the gates. The Sabbath is not optional for the powerful and mandatory for the weak: it is universal, or it is nothing.

The Sabbath stands as the earliest known attempt to establish rest as a universal right, not a privilege reserved for a few.

Note: Marshall Sahlins' essay "The Original Affluent Society" was published in 1966 and collected in Stone Age Economics (1972). Archaeological findings on health decline during the Neolithic are compiled by Clark Spencer Larsen in Bioarchaeology (1997). Research and excavations at Göbekli Tepe were led by Klaus Schmidt between 1995 and 2014.

CHAPTER III · PART I

The Lost Calendar

Time Before the Sabbath

There is a number that appears so often across ancient cultures it cannot be mere coincidence. It is found in the Mesopotamian sexagesimal system, the ritual calendars of Egypt, the structure of the Chinese *I Ching*, the Hebrew lunisolar calendar, and the oldest recorded timekeeping systems of West Africa. That number is six.

THE OLDEST TRACE: WEST AFRICA

The most surprising starting point lies neither in Mesopotamia nor Egypt —but in Ghana. The Akan people have long used a cycle called *Adaduanan* ("forty days"). Closer examination reveals the cycle spans forty-two days, formed by combining two different weeks. One week of seven days arrived from the north. The older one, of six days, is called *nnanson*. This six-day week is older than the seven-day cycle, and studies trace it back to the Guan people, considered the original Neolithic population of the region.

Within the forty-two-day cycle fall four *dabɔne*: days when field work is suspended, burials are delayed, and ordinary activities are set aside. The parallel with the Mesopotamian *umu limnu* is immediate. The names differ —the structure is identical.

The ritual day of caution was not born in Mesopotamia. Its roots stretch back to Africa, long before cuneiform writing existed.

THE 360-DAY YEAR AND ITS SOLUTIONS

If the week has six days and the counting base is sixty, the ritual year naturally counts 360 days — the same number that divides the circle into degrees. Yet the true solar year lasts roughly 365 days, and the lunar year 354. Each civilization solved this mismatch in its own way.

Egypt chose an elegant solution: the five extra days were declared "outside time" —the *epagomenal days*, sacred to the birth of the gods. They belonged to no month and no week.

The *I Ching* followed a different logic: its sixty-four hexagrams of six lines each give a total of 384 lines. If sixty hexagrams represent the ritual year of 360 days, the remaining four hexagrams provide twenty-four intercalary days to align the calendar with the solar year.

The Hebrew lunisolar calendar offers the most mathematically refined solution. It follows lunar months but anchors itself to the solar year through the Metonic cycle: nineteen years with seven extra intercalary months added. The Hebrew embolismic year totals exactly 384 days —the very same number reached by the *I Ching*.

The Hebrew embolismic year of 384 days and the *I Ching* arrive at the same figure by entirely separate paths —the same lunar arithmetic solved using the same base of six.

THE SIX DAYS OF CREATION AS A FOSSILIZED CALENDAR

Genesis never states God created the world in seven days. It says creation unfolded in six days — and the seventh was set apart. Six is the number of order, work, creation. Seven is the threshold.

The six days of creation echo an ancient way of counting time: the memory of a calendar when the week lasted six days —traced among the Guan of Ghana, in Mesopotamia, in the Egyptian epagomenal days, in the extended Hebrew year, and in the Chinese *I Ching*.

Note: The Akan calendar and the six-day week of the Guan are documented in the work of D.M. Warren and calendar research archives. The Metonic cycle applied to the Hebrew calendar is explained by Reingold and Dershowitz in Calendrical Calculations (2018). The Green Sahara of the early Holocene is documented in research led by Stefan Kröpelin and Nick Drake. The hypothesis of a hidden calendar in the I Ching —sixty hexagrams as six-day weeks, four as intercalary markers, and the parallel with the extended Hebrew year— is an original proposal by the author, developed within the Pro Rebus System.

CHAPTER IV · PART I

The I Ching and Time That Changes

A Hidden Calendar in the Book of Changes

There is an ancient Chinese book that speaks not of gods, kings or battles —but of change. Its name, *Yi Jing*, translates literally as "The Book of Changes". Its structure appears simple, yet holds profound implications: sixty-four hexagrams, each made up of six lines. Within this elegant framework may lie one of the most sophisticated timekeeping systems ever conceived by humanity.

The hypothesis developed in this chapter was formulated before learning of the traditional Chinese calendar theory mentioned later. It does not start from the *Gua Qi* doctrine or established sinology —it begins with the numbers themselves and one simple question: what if each hexagram represents one week?

FIRST INTERPRETATION: 59 HEXAGRAMS AND ONE INTERCALARY MONTH

$59 \text{ hexagrams} \times 6 \text{ days} = 354 \text{ days}$ —exactly the length of the simple lunar year of twelve months, known also in Hebrew tradition. In this version, fifty-nine hexagrams mark ordinary weeks, while five remain in reserve. Every two or three years, those five are activated together, forming an extra intercalary month of roughly thirty days. Resulting extended year: $354 + 30 = 384 \text{ days}$ —matching the Hebrew embolismic year perfectly.

SECOND INTERPRETATION: 60 HEXAGRAMS AND 24 EXTRA DAYS

$60 \text{ hexagrams} \times 6 \text{ days} = 360 \text{ days}$ —the symbolic ritual year common across Mesopotamia. Here, the remaining four hexagrams are not counted as regular weeks: their total of $4 \times 6 = 24 \text{ days}$ are distributed across several years as intercalary adjustments to bring the ritual year closer to the true solar year.

THIRD INTERPRETATION: 4 CARDINAL HEXAGRAMS WORTH ONE OR SIX DAYS

$60 \text{ ordinary hexagrams} \times 6 \text{ days} = 360 \text{ days}$, plus $4 \text{ cardinal hexagrams} \times 1 \text{ day each} = 4 \text{ extra days}$. Normal year total: 364 days. This number divides evenly by seven (52 weeks), by four (four seasons of 91 days), and by thirteen (thirteen months of 28 days). It is also the solar year found in the Book of Enoch and the community texts of Qumran.

Every sixteen years, in the extended year, the four cardinal hexagrams shift value: from one day each to six days each: $360 + 24 = 384 \text{ days}$. The difference between the extended year (384 days) and the standard year (364 days) equals exactly twenty days —matching the cumulative solar lag of 1.25 days per year over sixteen years. The accumulated error vanishes completely after sixteen years.

A correction mechanism as elegant as the Hebrew Metonic cycle, built on a completely different structure, arriving at the same perfect result.

INDEPENDENT CONVERGENCE

Long before this hypothesis was formed, traditional Chinese thought already held a theory called Gua Qi ("The Energy of the Hexagrams"), documented as early as the Han Dynasty, which proposes the exact same division: four cardinal hexagrams assigned to solstices and equinoxes, and sixty ordinary hexagrams governing the seasons and months. The cardinal hexagrams identified in *Gua Qi* are numbered 29, 30, 51 and 58 —different from the ones proposed here. Yet this striking convergence suggests that the 60 + 4 structure is no forced reading imposed from outside —it is inherent to the system itself.

Note: The Gua Qi theory is recorded in Han Dynasty texts; accessible explanations are found in Benebell Wen's I Ching, The Oracle (2023). The 364-day solar calendar described in the Book of Enoch appears in 1 Enoch chapters 72–82. The three calendar variations and the sixteen-year zero-error cycle are original hypotheses by the author, formulated independently before learning of the Gua Qi doctrine, within the Pro Rebus System.

PART II • THE EDENS

CHAPTER V • PART II

The Garden and Its Rivers

What the Text Says, What It Hides, What It Cannot Resolve

"A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates."

— Genesis 2:10–14

Four rivers. Four names. And within this uneven description lies the central mystery of Eden.

THE FOUR RIVERS: WHAT WE KNOW, WHAT WE DO NOT

The Tigris (*Hidekel*) and Euphrates (*Perat*) are identified without doubt: the two great rivers of Mesopotamia, familiar to every reader of the ancient world. The Pishon surrounds the land of Havilah —no certain geographical match survives. The Gihon winds through the land of Cush —and in biblical geography, Cush consistently refers to Nubia and Ethiopia, lands south of Egypt, mentioned more than fifty times in the Hebrew text to point to northeast Africa.

THE PUZZLE OF THE GIHON

If the Gihon encircles the land of Cush, the Gihon lies in Africa —not Mesopotamia. And if one river of Eden is African, the garden from which they all flow cannot be located solely in the Persian Gulf.

A single garden giving rise at once to the Tigris, the Euphrates and a river circling Ethiopia cannot be found on any modern map. This impossibility is the key to the text —not its flaw.

THREE INTERPRETATIONS, THREE EDENS

The geographical impossibility of Eden is no error —it is layered memory. The text preserves different accounts rooted in different lands:

- First layer: the Mesopotamian Eden —centered on Tigris and Euphrates, the version shaped by exiled scribes.
 - Second layer: the Ethiopian Eden —rooted in the Gihon flowing around Cush, an older memory.
 - Third layer: the Saharan Eden —a memory older than writing itself, older than any river name.
- The Bible does not say four rivers enter Eden. It says one river flows out of Eden and divides into four. Eden is not the destination of the waters —it is their source. A high inland land, giving birth

to waters that flow toward distant civilizations —exactly what the Green Sahara was during the early Holocene.

Note: Geographic analysis of Eden's rivers draws on E.A. Speiser's "The Rivers of Paradise" (1959) and Umberto Cassuto's A Commentary on the Book of Genesis (1961). The identification of Cush as Ethiopia and Nubia follows standard biblical lexicography (Brown-Driver-Briggs). The documentary source theory of the Pentateuch was systematized by Julius Wellhausen in Prolegomena zur Geschichte Israels (1878).

CHAPTER VI · PART II

The Mesopotamian Eden

Dilmun, the Rivers and the Built Garden

The most natural reading of the biblical Eden points toward Mesopotamia. Two of its rivers —the Tigris and Euphrates— are unmistakable. Mesopotamia, literally "the land between rivers", gave birth to the first urban civilization known to history.

Yet Mesopotamia is a land of arrival —not of origin. The Tigris and Euphrates do not spring from the flat plains: their sources lie in the mountains of Anatolia and Kurdistan. The text says the river flows *out* of the garden. Mesopotamia cannot be that garden source.

DILMUN: THE EDEN REMEMBERED BY THE SUMERIANS

The Sumerians had their own Eden: Dilmun, described as a pure, bright land free of sickness and death. In Dilmun the crow does not caw, the lion does not hunt, the sick man does not cry out in pain. Many scholars place Dilmun in the Persian Gulf —especially modern-day Bahrain, where fresh water springs rise even from the seabed.

TWO TREES, TWO CIVILIZATIONS

Seen from above, the Tigris and Euphrates together form the shape of a tree: two great branches meeting in one trunk —the Persian Gulf— while cities grow like leaves along their banks. The Nile traces the same shape in reverse: rising deep within Africa and spreading into a wide delta of many branches.

In Hebrew, the word for fruit is *pari*. In Sumerian, *pa* means branch and *ri* means to support or lay down. Pa-ri literally means "laying down the branch" —exactly the act of writing on soft clay tablets: pressing a reed stylus to leave a mark. The fruit of the tree of knowledge in Mesopotamia is writing.

Egypt developed writing with a different purpose entirely. The *Per-Ankh*, "Houses of Life", were sacred centers where texts were copied and preserved to uphold the cosmic order. The Nile and its tributaries form a living tree, and the *Per-Ankh* are its fruits —not knowledge to change the world, but knowledge to preserve it.

Mesopotamia used writing to make history. Egypt used writing to keep the world from ending. One brought change; the other sought permanence.

Note: This symbolic reading through sound resemblance between Pa-ri and Per-Ankh is not a proven linguistic etymology —it is offered as a symbolic parallel within the Pro Rebus System. The ancient Sumerian description of Dilmun comes from the myth Enki and Ninhursag, translated by Samuel Noah Kramer (1944). The symbolic reading of Mesopotamia as the tree of knowledge and Egypt as the tree of life is an original proposal by the author.

CHAPTER VII · PART II

The Ethiopian Eden

The Blue Nile and the Land of Cush

The Gihon "winds through the entire land of Cush". Since Cush is Nubia and Ethiopia, one of Eden's rivers points clearly to East Africa.

THE RIVER WITHOUT WHICH EGYPT COULD NOT EXIST

The Blue Nile rises from Lake Tana high in the Ethiopian Highlands, more than 1,800 meters above sea level. It flows down toward Sudan, where it joins the White Nile to form the great river known to history. Roughly 85% of the fertile water and nutrient-rich silt that sustained Egyptian agriculture for millennia comes from the Blue Nile. Without it, the civilization of Egypt would never have existed.

Egypt received the gift of life. Ethiopia was its source. The garden is not where the water arrives—it is where the water begins.

THE LAND OF AFAR AND THE ORIGIN OF MANKIND

In northeastern Ethiopia, in the region called Afar, the famous fossil AL 288-1 "Lucy" was discovered in 1974—an *Australopithecus afarensis* roughly 3.2 million years old. Genetic research further supports the mitochondrial Eve hypothesis, tracing the common ancestor of all modern humans back to East Africa.

The biblical phrase "man was formed from the dust of the earth" uses the Hebrew word *afar* for dust—which sounds like the region's name. This is a striking symbolic resonance, not a proven linguistic link.

"Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. The Lord God took the man and put him in the Garden of Eden to work it and take care of it."

— Genesis 2:7, 2:15

Man is formed in one place, then brought to another. Eden is not humanity's biological origin—it is its cultural destiny. Africa is the land of formation; Mesopotamia, the land of transformation.

Note: Hydrological data on the Blue Nile's contribution comes from R. Said's The River Nile (1993). The discovery of Lucy was published by Donald Johanson and Maurice Taieb in the journal Nature (1976). The mitochondrial Eve hypothesis was proposed by Cann, Stoneking and Wilson, also in Nature (1987). The reading of the Ethiopian Eden as an earlier memory preceding the Mesopotamian version is an original hypothesis by the author within the Pro Rebus System.

CHAPTER VIII · PART II

The Saharan Eden

The Nameless Garden and the Sword of Fire That Closed It

There is an Eden no text names directly—for it existed before writing itself. It has no recorded river names, no royal lists. Yet it is the oldest garden of all: a place where life simply flourished, for thousands of years.

That place is the Sahara. Not the endless desert we know today—but what it once was: a vast mosaic of savannas, lakes and seasonal rivers covering much of North Africa during the early Holocene. Hippos swam where sand now stretches to the horizon. Rock paintings at Tassili n'Ajjer depict giraffes roaming grasslands the burning sun would later turn to dust. This African Humid Period began roughly eleven thousand years ago and lasted until about five thousand years ago. The Green Sahara was no minor footnote in prehistory. It was humanity's main stage for longer than the entire span from the founding of Sumer to our own time.

THE HEIRS TO THE GARDEN: THE PROTO-GUAN

The Guan people are recognized as the oldest inhabitants of modern-day Ghana. Some researchers identify them as the original Neolithic population of the region —meaning their ancestors once lived in the Green Sahara. They preserve, in their ancient six-day week, the oldest surviving memory of that lost world.

THE SERPENT OF THE AFRICAN GARDEN

In West African tradition, the serpent is not a symbol of evil. It means the opposite: life, water, renewal, ancient wisdom. In the lands of modern Benin, people honored Danh-gbi, a benevolent serpent-god of wisdom linked to trees and the ocean. Further west appears Ayida-Weddo, the rainbow serpent who helped shape creation and holds heaven and earth together. This constellation of symbols —serpent, tree, water, wisdom— existed long before written texts.

A CULTURAL HERITAGE TRAVELING TWO WAYS

The peoples of the Green Sahara carried a complete cultural legacy: the six-day week, the sacred bond between serpent and tree, the memory of the garden home. This heritage traveled south and west with the ancestors of the Guan —and northeast with ancestors who would shape the first civilizations of Mesopotamia. Two branches growing from the same tree whose roots lie buried beneath the desert sands.

"After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life."

— Genesis 3:24

The drying of the Sahara was no sudden catastrophe. It unfolded slowly over centuries. The flaming sword was no angel —it was the relentless sun turning grassland to desert. No one could return, for the land itself had changed forever. The expulsion was final —and the memory of the lost garden traveled with the displaced, until millennia later it became the myth preserved in Genesis.

Note: The African Humid Period is documented in research led by Stefan Kröpelin (University of Cologne) and Nick Drake (Aberystwyth University). Rock art at Tassili n'Ajjer was studied and published by Henri Lhote in the 1950s. Worship of Danh-gbi and Ayida-Weddo is recorded in ethnographic studies of West African Vodun traditions. The identification of the Green Sahara as the oldest Eden is an original hypothesis by the author within the Pro Rebus System.

CHAPTER IX · PART II

The True Tree and the Ancient Serpent

One Image, Remembered Three Times

In the story of Eden, the serpent does not appear by chance —it is always found beside the tree of knowledge. This constant pairing is no accident: tree and serpent form one symbolic unity that predates the biblical text, reappearing across cultures with variations.

The tree of Eden is no ordinary plant. The text describes its form, height and species with deliberate vagueness —in sharp contrast to the precise detail given to the rivers. This tells us the tree stands as a structural image: an axis of life upon which entire worlds depend. And the serpent belongs to the tree because it embodies knowledge of cycles: rising from the earth, shedding its skin, vanishing and returning.

The serpent does not bring knowledge —it guards it. It dwells where the axis of life stands, not as tempter, but as witness.

THREE GARDENS, ONE SINGLE SERPENT

- West Africa: Danh-gbi and Ayida-Weddo —serpents of wisdom that sustain the cosmos.

- Mesopotamia: Ningishzida, "Lord of the True Tree", the serpent-god of deep hidden knowledge; Nirah, protective serpent deity. In the myth of the sacred *huluppu* tree of the goddess Inanna, a serpent dwells within the trunk —not evil, but ancient, enduring, bound to the life of the tree.
- Genesis: Nahash, the serpent of Eden —retaining the same core symbolism, yet redefined as adversary.

THE SAME KNOWLEDGE, TWO OPPOSITE SIGNS

Genesis preserves this ancient core —yet shifts its meaning. In Africa and Mesopotamia, the serpent guards the tree through sacred initiation. In Genesis, access to knowledge becomes an act of disobedience. The opening of eyes —"they realized they were naked"— is not moral corruption, but a new, irreversible way of seeing: necessary, dangerous, permanent. Genesis could not erase what was too ancient to replace —it re-told it.

Note: The myth of Inanna and the huluppu tree appears in translations by Samuel Noah Kramer and Diane Wolkstein (Inanna, Queen of Heaven and Earth, 1983). The title and attributes of Ningishzida are recorded in Gods, Demons and Symbols of Ancient Mesopotamia by Black, Green and Rickards (1992). This tracing of the tree-serpent symbol from the Green Sahara to Genesis is an original synthesis by the author within the Pro Rebus System.

PART III · THE EXPULSION

CHAPTER X · PART III

The Expulsion from Eden

Three Departures, One Shared Pattern

Genesis condenses one single dramatic scene —yet in truth, human displacement unfolded as a series of migrations driven by different causes, over thousands of years. The myth speaks of a garden gate guarded by cherubim and flaming sword; history reveals paths forced open by climate, geography and power.

It was not one expulsion —it was three.

Eden is not lost once, through one single fault. It is lost three times —and with each loss, the cause becomes less the force of nature, more the will of human beings.

FIRST EXPULSION: WHEN THE GARDEN TURNED TO FIRE

Unrecorded in writing, for it happened before letters existed. The climate shifted, and slowly, generation after generation, the land could no longer sustain what it once had. There was no single day the Sahara turned dry —only years when water receded further each season. If there was a flaming sword here, it was the sun itself, growing harsher over a drying land.

SECOND EXPULSION: THE MIGRATION FROM ETHIOPIA

The text says man was not born in the garden —he was placed there. Those who left the Ethiopian highlands did not flee total desolation —they moved toward promise: the fertile crescent where water, though demanding labor, was abundant and predictable. This Eden was not destroyed —it was left behind for something new.

THIRD EXPULSION: FORCED DEPORTATIONS IN MESOPOTAMIA

This last loss unfolds within the rebuilt garden —and is fundamentally different. It is no longer ecological —it is political. The Assyrian and Babylonian empires practiced mass deportation as deliberate state policy. Sargon II exiled the people of Samaria in 722 BCE. Nebuchadnezzar II carried the people of Judah into exile in 597 and 586 BCE. It was in this exile that the final version of Genesis took shape. The scribes writing the story of the lost garden were describing, in sacred words, what had happened to them.

The cherubim no longer carried a flaming sword —they carried administrative records, royal seals and organized armies.

THE SHIFTING SOURCE OF LOSS

First expulsion: climate drives humanity away —no one chooses it.

Second expulsion: need moves humanity onward —a search for survival.

Third expulsion: power casts humanity out —one human decides who may dwell in the garden and who must leave.

This progression is the entire story of the Holocene condensed into three movements: the age when the world changed by forces beyond our control slowly gives way to the age when the world changes by what human beings choose to do to one another.

Note: Historical records of the deportation of Samaria under Sargon II are analyzed by Buxenay Oded in Mass Deportations and Deportees in the Neo-Assyrian Empire (1979). The exile of Judah is recorded in the Books of Kings and the Babylonian Chronicle. This reading of three successive expulsions as a shift from natural to human power is an original interpretive framework by the author within the Pro Rebus System.

PART IV · THE FIRST MEN

CHAPTER XI · PART IV

When Kings Are Cultures and Years Are Cycles

Reconstructing the Pre-Flood King List

There is no single, fixed Pre-Flood King List. Surviving versions differ across cities and centuries —no two match perfectly in names, number of kings or length of reign.

TWO TRADITIONS, TWO NUMBERS

The best-known record is the Weld-Blundell Prism (WB-444), a clay tablet dating to roughly 1800 BCE, listing eight antediluvian kings whose total reign equals 66 *sars* and 6 *ners*. The list ends with Ubara-Tutu, just before the Great Flood. A later tradition recorded by Berossus, priest of the temple of Esagila in Babylon around 290 BCE, names ten kings. The most logical reconstruction assumes the original list held eight kings —and two were added later to explain who survived the Flood and how royal lineage continued.

THE PUZZLE OF THE LONG REIGNS AND ITS SOLUTION

Taken literally, lifespans of hundreds of years are impossible for individual humans. But the smallest unit in the Mesopotamian sexagesimal system may represent cycles of six-day weeks rather than single years.

- 1 week = 6 days
- 60 weeks = 360 ritual days = 1 real year
- Therefore: 1 *soos* = 1 year; 1 *ner* = 10 years; 1 *sar* = 60 years —roughly the length of a full human lifetime.

Placing the Great Flood around 2900 BCE and counting backward:

- Alulim: 8 *sars* = 480 years (8120–7640 BCE)
- Alalngar: 10 *sars* = 600 years (7640–7040 BCE)
- Enmenluana: 12 *sars* = 720 years (7040–6320 BCE)
- Enmengalana: 8 *sars* = 480 years (6320–5840 BCE)
- Dumuzid: 10 *sars* = 600 years (5840–5240 BCE)
- Ensipadzidana: 8 *sars* = 480 years (5240–4760 BCE)
- Enmenduranna: 5 *sars* 5 *ners* ≈ 350 years (4760–4410 BCE)
- Ubara-Tutu: 5 *sars* 1 *ner* ≈ 310 years (4410–4100 BCE)
- Sukurlam/Berossus: 10 *sars* = 600 years (4100–3500 BCE)
- Ziusudra/Berossus: 10 *sars* = 600 years (3500–2900 BCE)

The dates fall neatly within accepted archaeological periods without forcing the timeline. The numbers are not wrong —they are simply measured in a scale we had forgotten. Translating them is not correcting a mistake —it is recovering the original way of counting.

Note: The Weld-Blundell Prism is studied in Thorkild Jacobsen's foundational work The Sumerian King List (1939). The surviving fragments of Berossus' Babyloniaca are collected and translated by Stanley Mayer Burstein (1978). This comparative reconstruction and the conversion of reign lengths using the ancient six-day week are original proposals by the author within the Pro Rebus System.

CHAPTER XII · PART IV

A2-Lu-Lim, the First King

What a Sumerian Name Can Preserve

When looking closely at the name of the very first pre-flood king, written in cuneiform as  and transliterated *A2-Lu-Lim*, it feels hard to believe it is merely a personal name. Like many archaic Sumerian names, it condenses a complete sacred meaning in just three syllables.

A2-LU2-LIM: THE FIRST MAN OF POWER

A2 means strength, authority; *LU2* means man; *LIM/IGI* means first, foremost, before all others. Together: "the first man invested with authority". Alulim is not only chronologically first —he inaugurates kingship as an institution. His power is not military: it is foundational —the power to organize, to sow, to establish order.

AL-UL-IM: PLOWING THE EARTH, SHAPING THE CLAY

AL is the plow, the farming tool; *IM* is clay, earth; *UL* speaks of antiquity, the beginning of things. Together: to till the land, shape the clay, give form to what is unformed. This symbolic reading fits perfectly: Alulim stands for the Neolithic revolution, the moment humanity began to shape the land deliberately. The "first king" is, in truth, the first farmer.

FROM ALULIM TO ADAM: PARALLEL LISTS THAT SPEAK TO EACH OTHER

The Mesopotamian lists count ten kings before the Flood. Genesis lists ten generations from Adam to Noah. In both, lifespans stretch symbolically long. A great flood marks a sharp turning point. Afterward, lifespans shorten and become truly human. Alulim and Adam need not be the same single person —they are the same collective memory: the marker of the beginning of ordered human community.

Note: Cuneiform sign values follow the Sumerian Lexicon compiled by John Halloran. The symbolic interpretations of the name Alulim are interpretive readings proposed by the author, not proven linguistic etymologies, developed within the Pro Rebus System. Structural parallels between the Sumerian King List and the ten generations from Adam to Noah were noted already by Alexander Heidel.

CHAPTER XIII · PART IV

Adam, the People of Atamti

From the First Man to the First Lands

The Hebrew word *ha-adam* —"the man"— carries a unique ambiguity: it can mean a single individual, or stand collectively for all humanity. When we place this in the historical context often calculated by Archbishop Ussher —roughly six thousand years ago— we find a world already inhabited by distinct peoples: Sumer in the south, Akkad in the center, Subartu in the north, and Elam in the east.

ELAM AND ATAMTI: THE NAME BEHIND ADAM

In later Elamite language, their land was known to its own people as *Atamti* —a word often translated as "highlands". The sound resemblance between *Atamti* and *Adam* is striking. This is not a claim of strict linguistic kinship —Hebrew is a Semitic language while Elamite remains an isolated language. Rather, in an age of oral tradition, the name of the land *Atamti* could be heard, remembered and retold as the story of the primal ancestor *Adam*.

TI: BOTH RIB AND LIFE

In Sumerian, the sign TI carries two meanings: "life" and "rib". This double meaning illuminates the biblical story of Eve being formed from Adam's rib: it is not a literal surgical account, but a symbolic etymology. From Adam comes life; humanity gives birth to humanity; one people multiplies into many.

AWAN: DAUGHTER, CITY AND DYNASTY

The Book of Jubilees names Awan as one of Adam's daughters. Awan is also the name of an ancient Elamite city and the first recorded royal dynasty of Elam. Adam's "daughters" are not literal women —they are cities, territories and ruling lineages.

Adam does not mark the biological beginning of our species —he marks the beginning of organized human society: the moment when peoples recognize themselves, name themselves and find their own identity. Genesis does not begin with biology —it begins with geopolitics transformed into myth.

Note: The translation of Atamti as "highlands" follows Daniel T. Potts' The Archaeology of Elam (1999). The double meaning of the sign TI is recorded in the Pennsylvania Sumerian Dictionary. The mention of Awan as Adam's daughter appears in Book of Jubilees 4:1. The identification of Adam with the people of Atamti is an original interpretive hypothesis by the author within the Pro Rebus System.

PART V · THE SERPENT AND ITS OFFSPRING

CHAPTER XIV · PART V

Nahash, the Serpent

The Enmity Between Sumer and Atamti

If Adam stands for the people of Atamti —the highlands of Elam— then the serpent of Eden ceases to be a reptile or a mere moral symbol and recovers its true historical weight. Nahash is not an animal. Nahash is Sumer.

NAHASH: SERPENT, KNOWLEDGE AND CRAFT

In Hebrew, the word *nahash* means serpent —yet its meaning extends further: cunning, hidden wisdom, the power to understand signs before anyone else. This is exactly what Sumer represented to its neighbors: the oldest civilization with writing, the inventor of cuneiform script, the first to codify laws, calendars and royal lists. From the perspective of the highland people of Atamti, Sumer was the people who had already eaten from the tree of knowledge long before them.

ISHTARAN, SAHAR-AN AND THE REVERSAL OF NAHASH

Ishtaran was not a form of Inanna or Ishtar —he was a distinct deity, patron god of the city of Der, located precisely on the eastern bank of the Tigris, right on the border between Mesopotamia and Elam. He was a divine judge, closely linked to serpents —especially his messenger god Nirah. In cuneiform, his name was written with signs read *Ka-Di*. When read with alternative phonetic values, the same signs can be pronounced Sahar-An —and when reversed, sound very close to Nahash.

This is a symbolic reading, not strict linguistic proof —yet it is deeply fitting that the god who watched over the border between the two peoples should carry a name that mirrors the adversary in the story of Eden.

"I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

— Genesis 3:15

These words do not speak of personal hatred. They speak of civilizational conflict. The offspring of Atamti are the peoples of the highlands, inheritors of ancient wisdom. The offspring of Nahash are the masters of knowledge who first mastered writing and law. The enmity is real: the original guardians of knowledge against those who later learned to wield it as power.

Note: Semantic analysis of the Hebrew nahash follows the Brown-Driver-Briggs Hebrew Lexicon. The divine attributes of Ningishzida and Nirah are recorded in Gods, Demons and Symbols of Ancient Mesopotamia. The identification of Nahash as Sumer and the symbolic reversal of the divine name Ishtaran are original interpretive readings by the author within the Pro Rebus System.

CHAPTER XV · PART V

The Offspring of the Serpent

Empires of Knowledge and Subjugated Peoples

If Nahash represents Sumer, then its offspring are the civilizations that inherited its knowledge and turned it into an instrument of domination. Historically, that lineage stretches clearly: Sumer → Babylon → Assyria.

- Babylonians and Assyrians adapted and reorganized Sumerian myths, reshaping the *Enuma Elish* around their chief god Marduk. They developed astronomy into a science of state. They codified laws, standardized calendars and built administrative systems of unprecedented precision.
- They created powerful war machines and professional armies. They ruled, counted, taxed and deported entire populations with bureaucratic efficiency.

This lineage reaches its height with the Neo-Babylonian Empire under Nebuchadnezzar II —the empire that destroyed the Temple of Jerusalem and carried the people of Judah into exile, where the final text of Genesis was written.

The "offspring of the serpent" are not evil by nature —they are hegemons. To conquered peoples —the Arameans, Israelites, Judahites— this advanced knowledge was not neutral wisdom. It felt oppressive, inseparable from forced labor, tribute and the loss of freedom.

The serpent does not strike with fangs —it strikes with written laws, administrative records and organized armies built upon the very knowledge that once belonged to the garden.

Note: The transmission and adaptation of Sumerian myths in the Enuma Elish is documented by W.G. Lambert in Babylonian Creation Myths (2013). The rise of Babylonian astronomy is detailed by Francesca Rochberg in The Heavenly Writing (2004). This three-stage historical lineage of the "serpent's offspring" is an original synthesis by the author within the Pro Rebus System.

CHAPTER XVI · PART V

Hawa, Ahwaz and Persia

Two Peoples Becoming One Flesh

Opposite the offspring of the serpent stands Hawa —Eve. She is not merely one woman —she stands for another people: the people of life, continuity and alliance against the rising power of the Mesopotamian empires.

THE NAME THAT SURVIVED CONQUEST

When the Medes and Persians rose up to overthrow Assyria and Babylon —culminating in Cyrus the Great's capture of Babylon in 539 BCE— they fought not only for land, but for a different model of power. After the fall of Babylon, the Persians settled in Susa, ancient capital of Elam. The region became known as Ahwaz —"the land of the Huzi", the Elamites. Elamites and Persians merged into one political and cultural whole.

This gives new depth to the biblical phrase "and they will become one flesh": it is not only the union of man and woman —it describes the political and cultural fusion of two allied peoples: Atamti united with the Persians.

THE RIB AS THE NEIGHBORING PEOPLE

We recall the Sumerian sign TI meaning both "rib" and "life". In Indo-European tradition, echoes appear in Kurdish *parsu* —meaning rib, side, neighbor. The ancient Persian language shares the same linguistic roots: names like Pars, Parsa, Fars, Persia spring from this same sound.

Seen this way, Persia is "the people of the side" —rising beside Atamti as its ally, its complement, its partner in life.

THE COMPLETE PICTURE

- Adam = Atamti: the highland people of Elam.
- Hawa = Persia: the ally that unites with them.
- Nahash = Sumer: the first civilization of knowledge and writing.
- Serpent's offspring = Babylon and Assyria: imperial power using knowledge to rule.
- The enmity = the struggle between empire and the peoples who finally overcame it.

The story of Eden is no abstract tale of original sin. It is the compressed memory of real history: the rise of civilizations, the struggle for knowledge, the abuse of power —and the hope of freedom.

Note: The historical fusion of Elam and Persia is documented by Daniel T. Potts (The Archaeology of Elam, 1999) and Pierre Briant (From Cyrus to Alexander, 2002). The symbolic reading linking the Sumerian TI, Kurdish parsu and Persian Pars is a proposed parallel by the author, not a proven linguistic etymology, developed within the Pro Rebus System.

EPILOGUE

The Work of Adam

The Garden That Can Return

This book began with the question Genesis leaves open: when does creation end, and when does history begin?

We have walked a long path to answer it. We saw that the six days are not twenty-four hours, but the great stages that shaped the universe, the Earth, and life itself. We understood that the seventh day is not a pause of a single afternoon —it is the Holocene: eleven thousand years where God creates no new worlds, because now we are the ones who must tend to them.

The story of Eden, the expulsion, the ancient kings, Adam and the serpent —none of it is mere fantasy. It is memory: encoded, layered, sometimes transformed by time and exile, but always rooted in real lands, real migrations, real struggles between wisdom turned to service or turned to domination.

The "curse" of labor was never meant to be endless suffering. To work the garden and guard it —that was the first command given to the human being placed in Eden. Work is not punishment: it

is stewardship. It is the privilege and the duty to care for what is alive, to keep the waters flowing, to make the land bloom again.

The flaming sword that shut the gate did not appear to close it forever. It was the warning that comes with freedom: if we destroy the balance, the garden fades; if we choose care over greed, community over domination, knowledge over control —the garden can grow again.

We are still in the seventh day. It has no evening, no morning, no end. We are the ones who decide what it will become.

To remember the Green Sahara, the rivers of Ethiopia, the highlands of Elam, the wisdom of ancient calendars —it is not just to look back with nostalgia. It is to recover the truth: we belong to this Earth, and this Earth belongs to all who dwell in it.

The "work of Adam" is not to rule, conquer or exhaust. It is to restore. To plant where there is desert, to share where there is scarcity, to remember that rest is a universal right, not a privilege for the few.

The garden was never lost forever. It waits for us to build it again —not as a myth of the past, but as a promise for the future.

Monterrey, 2026

Anonymous Chronicler — DARC

Pro Rebus System

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