

## 5. Sitchin's contention that "Adam was the first test-tube baby"

Sitchin articulates his understanding of the creation of humankind on pages 336-357 of *The 12th Planet*, and on pages 158-162 of his book *Genesis Revisited* (see reproductions).

### Summary of Sitchin's contentions / position:

A. The rebellious gods wanted an "Adamu" made to relieve their workload. "Adamu" (according to Sitchin) means "Primitive Worker" (p. 160, top). According to Sitchin, "Adamu" was the inspiration for the biblical name "Adam."

### Comments:

1. According to the leading Akkadian/Sumerian dictionary (in English), *adammu* (the correct spelling - not *adamu*) does NOT mean "man." Rather, *adammu* refers to blood, the color red, a red garment (which apparently denoted royalty, since the word also became used for "important person").

*ābuttum* → *apputtum* II

*abutu* → *awātum*

**abūtu(m)**; pl. *abātum* (a fish) O/jB; > *abūtānū*

*ad* → *adi*

**adaburtu** (a bird) jB lex.

*ad(')a(d)du* → *ad'attu*

**adadu** (a loincloth or kilt ?) jB lex.

**adagu(r)ru**, *adakurru* (a vessel for libations) M/NB, Nuzi [DUG.A.DA.GUR<sub>5</sub>; DUG.A.DA.GUR<sub>4</sub>; DUG.A.DA.KUR]; < Sum.

**adaḥa** (a garment) Am.; < Eg.

*adakanni* → *akanni*

*adakurru* → *adagurru*

**adallu** ~ “strong” jB lex.; < Hurr.?

**adamatu** I, *adanatu* ‘(red blood)’ (a dark-coloured bodily discharge) jB lex., med. [ADAMA]; < *adammu*

**adamatu(m)** II, *adamutu*, *adulimatu* O/jB 1. (a plant (with red blossoms ?)) 2. pl. (dark red earth used as dye); < *adammu* ?

**adamdunū** “Adamdun vessel”; < PIN

**ada(m)mu**, *adumu* “red” OAKk, M/jB; Bogh. “red (blood)”; “red (garment)”; lex., syn. for “important person”; > *adamatu* I, II?, *adantu*

**adammu** “conflict, battle” M/jB lex., lit.; mag., desig. of mythical being; < Sum.

**adammūmu**, *admūmu*; NA pl. f. “wasp” jB, NA **adamtu** mng. unkn. jB lex.

*adamu* → *adammu*

**adānum**, Mari *edēnum* “to be engaged in” OA, Mari G stat., activity, business matter D ~ G ?; > *admūtum*

*adamukku* → *edamukku*

*adamutu* → *adamatu* II

*adanatu* → *adamatu* I

**adanniš**, *addanniš* “very much, greatly” NA; < *ana* I + *danniš*

*adannu* → *adānum*

**adantu** “(reddish? species of) shrew” jB; < *adammu*

**adānum**, *ḥadānum* (OB often wr. *ḥa/a4-da-num* etc.), *adannu*, *adiānu*; pl. f. “fixed date, time limit” Bab. (Ass. → *edānu*) [UD.DUG<sub>4</sub>.GA; U<sub>4</sub>.SUR] *ūm a.* “fixed day”; jB *ina lā a.* “at the wrong time”; astr. “period”; *eqel a.* “objective”

**adappu**, *dappu* “horizontal crossbeam” j/NB in buildings, of timber; for door, of metal; also “board”?

**adapu** II; pl. f. (a type of bandage) jB lex.; → *edappātu*

**adapu** III “wise” jB lex.

*adāqu* → *edēqu*

**adārānu** (a plant) jB lex.

*adartu* → *atartu*

**adaru** I (a vessel) NB of silver

**adaru** II (an animal or insect) jB lex.

**adāru(m)** I, *ḥadāru* “to be dark, gloomy” G (*a/u*) j/NB [KA×GI<sub>6</sub>]; of day; of gods, people; of heavenly bodies “become obscured”; of plants ? D O/jB “darken”, esp. stat. with *pānūlī* “look gloomy” Dt jB, NA “become gloomy” Š “darken” j/NB, NA N “become dark”; astr. “become eclipsed” [KA×GI<sub>6</sub>] OB, j/NB Ntn iter. of N jB; > *adru* I, *adriš*, *adirtu* I; *addiru*; *na'duru*; *tādiru*; *udduru*

**adāru(m)** II “to be afraid (of), fear” G (*a/u*) NB *ēnē a.* ‘fear the eyes’ = “with an eye to, in consideration of” D “frighten” OA, jB Štn iter. of Š O/jB Št pass. of Š N “become restless, worry about” OA, OB, jB Ntn iter. of N OA, OB, jB; > *adirtu* II, *idirtu*; *adīru*, *adīriš*; *ādiru*; *mušādiru*

**adāru(m)** III (or *aṭāru(m)*?), *atāru* (a tree) Bab., MA [GIŠ.ÍLDAG (→ also *ildakku*)]

**adašḫu** mng. unkn. jB lex.

*ada(š)šu* → *aduššu*

**adattu** “succulent part of reed” jB [GI.ÚR]; → *adnātu*

**ad(')a(t)tu** (or *at(')a(t)tu*, *ad(')a(d)du*) (an ornament) Qatna of gold, precious stone

*adharu* → *atharu*

*add...* also = *ana d...*

**addā** “daddy”? OB

*addaḥšum* → *andaḥšu*

*addanniš* → *adanniš*

*addār* → *dāru* I

**A(d)daru** (12th Bab. month) [ITI.ŠE(.KIN.TAR)]; A. *maḥrū* “first A.”; *arḫu atru ša* A. [ITI.DIRIG.ŠE(.KIN.TAR)] “intercalary A.”, NB also A. *arkū*

*addāt* → *dāt*

**addatum** (a wooden tool) OB

**adda'u** (a dwelling) jB lex.

**addiru** “very dark” jB; < *adāru* I

**addu** ~ “throwstick” M/jB

*addū* → *adū* III

*addunānum* → *andunānu*

*addurārum* → *andurāru*

"board"?

*adappu* → also *atappu*

**adapu** I 1. jB lex. (a musical instrument) 2. jB (a kind of Sum. hymn accompanied by that instrument); < Sum.

*addunānum* → *andunānu*

*addurārum* → *andurāru*

**adi**, OAkk, OA also *adum*, NA often *adu*, also *ad* "until, as far as" [EN] 1. prep. of time "till", "within", "during, in the course of", also *adi/u*

## 2. The word for "man" in Sumerian is not "Adamu" (as Sitchin himself notes elsewhere). The Akkadian word for "man" is *awilu(m)*

**awiltum**, later *amī/ēltu* "woman" OA, O/MB, Am., Nuzi, Bogh. [MUNUS]; jB lex. only; NB "dependent woman, slave?"; < *awīlu*

**awīlu(m)**, later *amī/ēlu*, OAkk *abilum*, MA *a'īlu* "man" [LÚ; jB om., med. also NA; Bogh. om. ZA] "human being" (also coll.); MA "husband"; "person, one"; jB, Nuzi *a. ana a.* "one another"; O/jB *a. ... a.* "one ... the other"; OA, OB "free citizen", also *mār/mārū a.*; "citizen" of PIN; as term of respect, OA, NA *lā a.* "no gentleman"; OB *a. Ešnunna* "man (i.e. ruler) of Ešnunna"; Nuzi, NB also "slave"; *a. nāri* (an aquatic animal) jB [LÚ.ÍD]; > *awīliš*, *awīlūtum*, *awiltum*; *amīlānu*, *Awīlātum*; → *šaḫamēlu*

**awīlūtum**, later *amī/ēlūtu*, OA *awīluttum*, MA *a'īluttu* "humanity" [(NAM.)LÚ.U<sub>18/19</sub>.LU; LÚ- ] 1. "mankind"; O/MB "anyone" 2. M/NB freq. as coll. pl. of *awīlu* "servants, slaves, personnel" [Nuzi NAM.LÚ.LÚ.MEŠ]; NB also "(single) slave" 3. MB "status of a retainer"

## 3. The texts Sitchin quotes that appear to be using "Adamu" as the primeval man either have "LU" (Sumerian) or *awīlu* (Akkadian), not "Adamu" (cf. the examples from Millard and Lambert, *Atrahasis: The Babylonian Story fo the Flood*, pp. 54ff., whom Sitchin refers to as "the leading experts" on the relevant Akkadian texts).

**B. As noted above, elsewhere on page 161 of *Genesis Revisited*, Sitchin (correctly) notes that the word for "man" is not "Adamu," but LU (Sumerian) and *awilu* (Akkadian). *Awilu* can mean "slave" or "laborer," and so Sitchin's translation "primitive worker" (when rendering *awilu*, not *adammu*) is legitimate. Nevertheless, it is obvious Sitchin wants to connect "Adamu" (and so, Adam) with "primitive worker."**

**Comments:**

**The goal of this false equation is to lead the reader to the idea that the biblical word "Adam" also has the meaning "primitive worker" or "slave" of the gods, and so convince the reader that the Hebrew Bible actually has Adam being created for the same reasons as the Sumero-Akkadian story. This in turn shows literary dependence (as opposed to a common core religious belief in the ANE) in the minds of Sitchin's readers. Neither idea is accurate. The Hebrew Bible has no indication that humans were designed to be slaves for the gods (in fact, before the Fall in Genesis 3, their work was without hardship of any kind). The Hebrew Bible's independent articulation of the common ANE idea that humanity was supernaturally created is shown by (1) the ABSENCE of the slave motif; (2) the incorporation of other ANE ideas (cf. Egyptian and Ugaritic) not found in the Sumero-Akkadian versions; (3) completely innovative and unique elements in the story.**

**C. Sitchin's "Adamu" was allegedly made from an already existing hominid, upon whom was placed the divine "image" (cf. p. 160, *Genesis Revisited*). Sitchin further states that, "the term 'image' in the Sumerian text is repeated intact in the biblical text."**

**Comments:**

**1. There is no reference to the divine "image" in the Sumerian and Akkadian texts. This is a totally contrived and agenda-driven "translation."**

**2. Even if the word "image" WAS in these texts, the interpretation of humanity being derived from a genetically "upgraded" hominid depends on Sitchin's translations of key terms in the description of the creation of humanity.**



**The following summary comes from *The 12th Planet*, pp. 356-357).**

As Sitchin notes repeatedly, humankind (in the Sumerian and Akkadian stories) was created from the mixture of clay and the blood of a god. Sitchin notes that some sort of "life principle" was in the blood. He therefore interprets the reference to "blood" in the Babylonian texts as "genes." He also notes that this divine substance was known as *kis̄u* in Akkadian, and contends it also refers to "genes." These terms, in Sitchin's mind, refer to the divine genetic material which was inserted into the egg of a female ape-woman. Sitchin sees a reference to the female egg in the Akkadian word *t̄t* ("clay"), which he says comes from the Sumerian *TI.IT* ("that which is with life" - recall there are no relative pronouns in Sumerian, so this derivation is doomed from the beginning). Akkadian *t̄t* has a synonym, *boš*, which in turn comes from *biš* ("marsh"), which is consonantly similar to *beš* ("egg").

**It is a cardinal rule of linguistics and etymology that one doesn't derive word meanings from either roots or synonyms.** Meaning is determined by CONTEXT. Roots give birth to new words which can be completely different in meaning. If Sitchin's derivational chain is correct, then the reverse should also be true - that female eggs have something to do with marshes, which in turn have something to do with mud or clay. This is simply a string of non-sequiturs that ignores diachronic and synchronic word study and the importance of context for word usage.

**Sitchin's logic is akin to saying something like** the English word "extraterrestrial" has a synonym, "alien," which is consonantly similar to the Canaanite word "aliyan," a title for the Canaanite god Baal. Therefore we can conclude that extraterrestrials are descendants of the Canaanites, or of Baal, or were Baal worshippers. Baal's titles in the ancient semitic language of Ugarit or Phoenician have no relationship to modern ENGLISH spellings and words.

**This silliness aside, Sitchin's interpretation is overturned by how the BABYLONIANS used the above terms in their own literature. We refer again to the Akkadian**

# dictionary:

*ṭidu* → also *ṭuru*

*ṭiddiš* → *ṭīdiš*

*ṭiddu* → *ṭīdu*

*ṭīdiš*, *ṭidd/ṭtiš* “into clay” O/jB with *ew/mû(m)*, *târu* “to become clay”; < *ṭīdu*

*ṭīdu(m)*, *ṭītu*, *ṭidd/ṭtu(m)* “clay, mud” [IM] for bricks, mortar, plaster; figur(in)es; for creation of humans; underworld food; med. substance in body; NA *šikār ṭ*. (a kind of beer); > *ṭīdiš*

*ṭigīmu*, *ṭihme(n)nu* → *ṭikmēnu*

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kīšam

→ field; “ground plan” of building; “territory”; < Sum.

*kišallu(m)*, *kis/šillu*, *kisallu* f. “ankle” O/jB [ZL.IN.GI] of human; left, right; of animal; “astragalus, knucklebone” as “jacks, fivestones”

of *kišaru* → *kišru*

ie; *kišillu* → *kišallu*

*kišiptu* “calculation” jB, NA; < *kašāpu*

jB *kiširtu(m)* 1. jB med. ~ “thickening, constriction”, also NA *kaširtu* 2. O/jB ext. (a feature on liver) 3. OB “rental payment” 4. jB (a kind of construction) 5. M/NA (a kind of document, phps.) “envelope, case-tablet”; < *kišru*

f. of *kišru(m)*, occas. *kišaru*; pl. usu. m. “knot; concentration, group; rental” [KA.KEŠDA; KÉŠ(.DA); Ì.KEŠDA] 1. “knot, bonding” of reed-stem, string; “joint” of arm, finger; “clasp” etc. of shoe, container; of mountains *k. šadī*, pl. f. *kišrāt š.* “natural rock, bedrock” 2. “concentration, conglomeration” of tangled reed; “lump” of material; “accumulated wealth”; “group, band” of men, esp. military, OB *k. (šarrim)*, NA *k. (šarrūti)* “(royal) contingent”, pl. also f.; *rab k.* “centurion”; astr. “group” of stars; “crossing” of path with ecliptic ? 3. transf. *k. libbi* “anger” of deity, person; *k. zikrūti* “concentrated manliness”; *k. DN* “strengthened by DN”, esp. in PNs 4. O/Akk, Bab. “rental (payment)”; NB (a collection of dues); < *kašāru*

*kiššatu*, *giššatu* “hair loss, shedding of skin”

kišṣatu, gišṣatu "hair loss, shedding of skin"

M/jB med.; < *kasāsu*

kissu(m) "shrine" [ITIMA] as residence of deity;

## **So is there any relationship between the Hebrew "Adam" and the Sumerian adammu (red)?**

**Scholars are divided on this issue, mainly because the evidence is only circumstantial, and it is unclear whether (in Hebrew or Akkadian) these words are related to *dam* (Hebrew) or *damamum* (Akkadian) - the words for "blood." My guess is that there is a relationship, and that relationship has nothing to do with blood (or genetics). As Hebrew "adam" was taken from the earth ("adamah"), so in Akkadian the earth is referred to as "adamatu" (and is RED earth - see dictionary above). "Earth" is of course conceptually related to clay (clay = watery earth), and, in the Akkadian stories, when humankind was made of mixed clay and blood, the resulting mixture could be conceived of as RED clay (adamatu).**

**The point to recognize, though, is that the Hebrew Bible deletes any reference to blood - the life principle being "the breath of God" (Gen. 2:7) - as is the case in Egyptian creation stories.**