

## PREFACE to Vol. 2: *Adam Genisiš*

Have you ever dreamed of being an awareness embedded in another person while that person pursues his or her own experience?

This can be quite terrifying. One experiences, intimately, everything the dreamed person does, while knowing one is not that person, and while being unable to influence the situation.

This may be the way in which Anton Parks experienced “Sa'am,” the central personage of the *Chronicles* series, whose more familiar identities are revealed in the present volume. At least his description of the experience resembles it. But Parks was not dreaming or sleeping. His transferences from life as Anton Parks to this silent rider in the life of Sa'am would take place unexpectedly and obtrusively in the full waking state.

These episodes began in 1981, when Parks was 14 years old, with a series of “flashes” that would occur spontaneously at any hour of the day. They eventually evolved into “visions” that occurred from once to three times each day.

The visions were unwanted, and interfered with the normal life of the growing young man. Eventually, after some ten years, Parks succeeded in choking them off. But before they ended, Parks found that he had experienced, intimately through his association with Sa'am, a panorama of history that seemed connected with our Earth, spanning some 300,000 years, through times of unknown human civilizations, and terminating at the dawn of the Christian era.<sup>1</sup>

The question for Parks, and for us now, has been how to treat this information. How would he, and we, ever know if this is valid historical data or a rich fantasy suitable for a genre of science fiction?

Of course if we had prior understanding of the mechanisms that underlay the experience, we might be able to pre-assess any information that comes via that process. But as we know, human knowledge in that area is quite limited. We do not even have a name for the phenomenon that Parks underwent. It is clearly not *lucid dreaming*, as it occurred in the waking state, and for many other reasons.

In fact, the type of experience that Parks had has probably never been studied by scientists of any kind – psychologists, parapsychologists, dream researchers... We would be hard pressed even to identify the proper field of research for it.

Given this situation, Parks realized that the only way to understand the significance of his data was through a study of the data itself, checking its internal consistency, and checking its degree of external consistency with any traces that may remain with us from the exceedingly ancient periods that it represents.

The question of internal consistency seems to have taken care of itself. As any reader of the first volume, *Le Secret des Etoiles Sombres*, will have seen, Parks' narrative is superbly self-consistent; this is really not an issue. Doubtless readers will find the present volume equally so. But as to external consistency, there are two major problems to be faced:

First, the context for the entire scenario involves off-planet and other-dimensional races and events that

<sup>1</sup> *Anton Parks et le Secret des Etoiles Sombres*: Interview with Alain Gossens.  
([http://www.karmapolis.be/pipeline/anton\\_parks.htm](http://www.karmapolis.be/pipeline/anton_parks.htm))

are officially unknown and denied in our modern society. It brings us to the question: should our society's "knowledge authorities" be allowed to pass judgment on the validity of this part of Parks' story?

Well of course, as authorities, they would claim the right to do so. And we would expect them to judge that there is no basis for validity here, either because the proposition that Parks' information could be valid does not conform to their models of reality, or because we don't understand the process at this time. And, since they are the authorities, we would have to wait until they might learn enough about it at some future time, when they would so inform us.

That is what they would say, because it is their job as authorities to say so.

It is for us to decide whether or not to listen to them.

The second problem is presented by those parts of the story that take place on our planet, in our dimension, and that would have left traces, increasingly so as the sequences began to overlap periods of recorded human history.

Here we have the opposite situation: there are "authorities" of every description who are ready to give us their interpretations of the physical, psychological, and historical traces, often insisting on their correctness even when other authorities disagree.

In this case it was possible for Parks to do something, and that was to become his own scholar in at least two disciplines that might help to untangle the issues and find the most likely truth about our past and present situation. These were linguistics and mythology.

He needed knowledge of linguistics because initially, while he found himself able to understand and use the spoken and written forms of language used by the beings with whom Sa'am interacted, he did not know what language that might be. As carefully explained in his first volume, his studies revealed the language to be a sort of proto-Sumerian. In the process he also discovered that all early human languages took their phonetic roots from this foundation language and the particular ways in which the phonetics were adapted told a great deal about the concept structures of the civilizations that used them.<sup>2</sup>

And that led directly to a deep investigation into world mythologies.

Where academic mythologists find it sufficient to equate myths to beliefs, thus learning about the belief structures of the various early civilizations, Parks is able to compare the myths with what he actually "remembers," leading to what is often support for his memories.

Yet that support comes at a cost to conventional world views. The correlations are clear, yet surprising. They provide us with a picture of our past and present situation that challenges virtually all our ideas as

2 The present volume complements the study of ancient languages in an astonishing way: Parks "remembers" how Enki and his associates accomplished the construction of many ancient languages and describes their reason for having done it: to hinder the central administration of the human races by the Anunnaki. This of course is a complete departure from linguistics, which treats language development as a purely natural and accidental process. It is another example of the power of Parks' work to provide us with information that we never expected to have, and that very nicely explains the archaeological and historical residues that we do have. In this case it also provides a reason for the presence of the "Tower of Babel" story in scriptures: the ruling and scripture-writing authority claimed to have done it to punish the bad humans, leaving us with a guilt complex that persists to this day.

to who we are. And that is because our myths are often traces of astonishing events.



To end this discussion, I think it is important to return to where it began.

How are we to relate to Parks' “paranormal” experience, as we would call it?

Readers will recall the key role of the *Girkù* in Volume 1, *Le Secret des Étoiles Sombres*. A magical object (or so it would appear to us) of deeply mysterious origin, ancient even when given to Sa'am 300,000 years before our time, the *Girkù* possessed a personal identity. It had a name: *Ugur*, and was the faithful companion of Sa'am/Enki (as we shall see in this volume) and likely others to follow.

*Ugur* as a personality had highly virtuous characteristics, among them fidelity to its owner, and seemingly to truth itself. *Ugur* was the eternal repository of all history that had been recorded in it. In the course of Parks' books we see Sa'am/Enki recording in *Ugur* the chronicles of many millennia. We learn that Sa'am's “mother” Mamitu-Nammu had done this before him, and others followed. Now in our own time, Parks indicates (in private communication if not perfectly clearly in his books) that everything in his narratives has come back to us from *Ugur*.

How this happened we can only imagine. But because it did, we need not stumble blindly into our future without even our identity to empower us. We find that we have a tragic, yet noble past, that we have challenged the most ruthless enemies, who have come and continue to come very close to stealing from us our heritage and our destiny.

But not quite.

Gerry Zeitlin  
New York, March 2007