

Thank goodness God created women! - a jeweler's sentiment

If it were not for the ladies, all the jewelers on earth would be out of business. In fact the idea of taking a chunk of yellow metal and fashioning it into something that you could hang around your neck, put through your ears, attach to your garment, or put on your wrist or finger, would probably never have dawned on the male of the species. He would have probably used the stuff to make horse shoes or belt buckles, if indeed the wearing of pants ever became necessary.

We are talking of course, about gold, that majestic rare metal which can easily be fashioned into any shape, limited only by the creativity and imagination of the artist. Gold is the most malleable and ductile of all metals. It can be beaten to a thickness of four millionths of an inch [**0.1 micrometer**]. An ounce [**28g**] of gold can be hammered out to cover an area of about 190 square feet [**about 17 sq m**]. One ounce of gold can be drawn to a length of 43 miles [**70 km**]. Because pure gold is so soft, it is usually alloyed with other metals to increase its hardness for use in making jewelry and other gold items. The content of gold alloys is expressed in 24ths, called karats; thus, a 12-karat gold alloy is 50 percent gold, 18-karat gold is 75 percent gold, and 24-karat gold is pure. The leading gold-producing nations are South Africa and the United States

My research shows that the first mention of gold in history is found in the bible at Genesis 2:10,11. to quote:

*** **Rbi8 Genesis 2:10-14** ***

" Now there was a river issuing out of E'den to water the garden, and from there it began to be parted and it became, as it were, four heads. **11** The first one's name is Pi'shon; it is the one encircling the entire land of Hav'i-lah, where there is gold. **12** And the gold of that land is good. There also are the bdellium gum and the onyx stone. **13** And the name of the second river is Gi'hon; it is the one encircling the entire land of Cush. **14** And the name of the third river is Hid'de-kel; it is the one going to the east of As-syr'i-a. And the fourth river is the Eu-phra'tes."

It would seem by the description that Eden could have been in a mountainous region, somewhere in northern *Iraq, Turkey* or Armenia. This area today is in an earthquake belt. Note that it said that "a" river issued out of Eden and split into four rivers, at least two of which (the Euphrates and the Tigris or Hiddekel), are still with us today. The amount of information about this land, considered by some scholars to be the oldest evidence of human civilization in history, available in the British and other famous museums is astounding. The discovery of the library of Ashurbanipul with it's thousands of clay tablets was so significant that it fills in large gaps of ancient history rendered forgotten because of the destruction of other renown libraries such as the Alexandrian. Evidently we know more about these ancient lands than we do about some recent history.

Almost in the same breath, when it mentions gold, it names some gemstones. *Onyx* (usually a black stone) is still with us to this day. *Bdellium gum* is defined as: [

*** it-1 264-5 **Bdellium Gum** ***

BDELLIUM GUM

[Heb., *bedho'lach*].

A fragrant resinous gum resembling myrrh in appearance and sometimes used to adulterate it. (See also MYRRH.) It is obtained from a tree (*Commiphora africana*) found in NW Africa and Arabia and also from a related type in NW India. This is a genus of small trees or bushes with a scrubby, spiny appearance and little foliage, growing in hot sunny places. When the bark is cut, a fragrant, resinous juice, or gum, oozes out. After the gum is removed from the tree it soon hardens, becomes waxlike and transparent, and is similar to a pearl in appearance.

In describing the land of Havilah encircled by the river Pishon (one of the four rivers branching off from the river issuing out of Eden), mention is made of its valuable things: gold, bdellium gum, and onyx stone. (Ge 2:11, 12) At Numbers 11:7 the manna that the Israelites gathered during the wilderness trek is said to have had "the look of bdellium gum." Manna had previously been likened to "hoarfrost upon the earth." (Ex 16:14) This corresponds with the near-white color of bdellium gum. Josephus, in discussing the provision of the manna, refers to bdellium as a "spicy herb."—*Jewish Antiquities*, III, 28 (i, 6).

*** it-2 74-5 **Jewels and Precious Stones** ***

JEWELS AND PRECIOUS STONES

The first Biblical reference to any precious stone is at Genesis 2:11, 12, where Havilah is identified as a land containing good gold, "bdellium gum and the onyx stone."

Wealth was partially measured by one's possession of precious stones; such kings as Solomon and Hezekiah apparently had them in great quantity. (1Ki 10:11; 2Ch 9:10; 32:27) Precious stones were given as gifts (1Ki 10:2, 10; 2Ch 9:1, 9), might constitute part of war booty (2Sa 12:29, 30; 1Ch 20:2), and, as among the ancient Tyrians, were used as articles of trade (Eze 27:16, 22). In an inspired dirge concerning "the king of Tyre," Ezekiel stated: "Every precious stone was your covering, ruby, topaz and jasper; chrysolite, onyx and jade; sapphire, turquoise and emerald; and of gold was the workmanship of your settings and your sockets in you." (Eze 28:12, 13) Symbolic Babylon the Great is represented as being richly adorned with precious stones.—Re 17:3-5; 18:11-17.

While the ancients rounded and polished precious stones, generally they do not seem to have angled, or faceted, them, as do craftsmen of modern times. The emery stone (corundum) or emery powder was employed by the Hebrews and Egyptians to polish precious stones. Often these were sculptured and engraved. The Hebrews apparently knew how to engrave precious stones long before their bondage in Egypt, where engraving was also an art. Judah's seal ring had evidently been engraved. (Ge 38:18) For further discussions of ancient jewelry and ornaments, see ANKLET; BEADS; BRACELET; BROOCH; EARRING; NECKLACE; NOSE RING; ORNAMENTS; RING.

Uses Associated With Worship. The Israelites, in the wilderness, were privileged to contribute various valuable things for the tabernacle and the high priest's ephod and breastpiece, no doubt contributing articles that the Egyptians had given to them when urging them to depart. (Ex 12:35, 36) These included "onyx stones and setting stones for the ephod and for the breastpiece." (Ex 25:1-7; 35:5, 9, 27) The high priest's ephod had two onyx stones on the shoulder pieces, with the names of 6 of the 12 tribes of Israel inscribed on each stone. "The breastpiece of judgment" was embellished with four rows of precious stones, the account stating: "A row of ruby, topaz and emerald was the first row. And the second row was turquoise, sapphire and jasper. And the third row was *lesh'em* stone, agate and amethyst. And the fourth row was chrysolite and onyx and jade. They were set with settings of gold in their fillings." The name of one of Israel's 12 tribes was inscribed on each of these stones.—Ex 39:6-14; 28:9-21; see BREASTPIECE.

Though Jehovah would not permit David to build the temple in Jerusalem (1Ch 22:6-10), the aged king joyfully prepared valuable materials for its construction, including “onyx stones, and stones to be set with hard mortar, and mosaic pebbles, and every precious stone, and alabaster stones in great quantity.” He made substantial contributions of materials, and the people in general also contributed. (1Ch 29:2-9) When Solomon built the temple, he “overlaid the house with precious stone for beauty,” or studded it with precious stones.—2Ch 3:6.

If you have a bible, read this account carefully. Whether you believe it or not, it gives a fascinating report about the origins of the human race, that has often been vindicated in part by archaeological discoveries. At least two of the rivers, The *Euphrates* and the *Hidekel* (Tigris) mentioned in this chapter are still with us today, albeit, much differently shaped from what they were 4000 BC. The *Gihon* and the *Pishon* have disappeared, the whole area being in an earthquake belt [as recently as 1988 in Armenia, 25,000 lost their lives in earthquakes] and also no doubt having been effected by a large flood, evidence of which was discovered deep in the diggings at *Ur*. (see ‘*The Bible as History* by Werner Keller) Modern *Baghdad* is built on the *Tigris*. Ancient *Babylon* (ruins discovered in 19? By ?) was built on the *Euphrates*. You can visit those ruins today if you wish, along with a number of other ancient cities all named in the Genesis account. Most of us have heard of *Mesopotamia*, which means ‘*the land between the rivers*’ Somewhere in or near this ancient land, the first discovery of Gold was made and it must have been at the beginning of our history that the idea of creating jewelry by combining gold and gemstones, was conceived. Ladies! Keep reading chapter 2 of Genesis and you will notice that gold and gemstones were on the agenda before Eve came on the scene. How appropriate!! Perhaps Adam already had his workbench, jeweler’s pliers, files and tools in production, ready to please his lady. Maybe that’s a bit far fetched, but one thing is for sure. He had the gold and the gems.. If you have any comments to make about this, why not post your ideas in the chat forum of www.opalmine.com?

For anyone interested in more details of ancient Turkey and Mesopotamia, as well as archaeological writings about the Garden of Eden in Babylonia, Assyria, Sumar, Egypt, Phoenicia, Syria, Persia, Greece, Sicilia, Mayan, Mexico (Aztec), Java, Japan, China and the natives of India as recorded in such institutions as the British Museum, and the University Museum in Philadelphia, Pennsylvania, please check the encyclopedia in Microsoft Encarta under *Mesopotamia* and additional information from the March 22 edition of *Awake* magazine.

***** g70 3/22 16-20 Memories of Eden *** (in the ancient world)** The author of *Halley’s Bible Handbook* writes: “These old records, carved on stone and clay, at the very dawn of history, in the original home of man . . . are evidence that the main features of the Biblical story of Adam became deeply fixed in the thought of primitive man.”

Sir Charles Marston in his book *The Bible Comes Alive*: “As one goes over the ancient cuneiform writings, some before Abraham, and the engraved seals and stone carvings from Babylonia, Assyria, and other early civilizations, a remarkable trend of evidence is revealed to us. Even from the comparatively

small proportion of these relics of a remote past that come to our notice, we derive the impression that the stories of the Creation, the Temptation and Fall of Man . . . as described in Genesis, were then matters of current knowledge. And that perhaps under a polytheistic setting, they were taught in the schools of Ur of the Chaldees.” Quoted from: *Reflections in Babylonia and Assyria*.

What exactly were these matters that were perhaps taught under a polytheistic setting? Note, for example, the belief expressed in certain Babylonian inscriptions. Halley reports that these ancient religious writings claim that “near Eridu was a garden, in which was a mysterious Sacred Tree, a Tree of Life, planted by the gods, whose roots were deep, while its branches reached to heaven, protected by guardian spirits, and no man enters.” It is seen from this that some memorable features of Eden’s events apparently still lingered in Babylonian minds.

The foregoing belief seems to indicate that the tree of life was something that the ancients could not quite forget about Eden. John Elder in his book *Prophets, Idols and Diggers* observes: “In old Babylonian literature there are frequent references to a Tree of Life, such as is mentioned in Genesis 2:9. Representations of the tree are frequent in alabaster reliefs and seals. Its fruits were supposed to confer eternal life on those who ate of them. One cylinder seal impression among those found seems to be a depiction of the temptation and Tree of Life.”

The cylinder seal to which Mr. Elder refers is evidently the one housed in the British Museum, in London, England. It is sometimes referred to as the “Temptation Seal.” The impression or picture it leaves when it is rolled on soft clay reflects Edenic happenings. A tree is shown in the center with a man seated on the right and a woman seated on the left. Behind the woman a serpent is seen standing erect as if it is speaking to her. Though the full meaning behind the symbolisms of this Babylonian seal is not known, the resemblances in it justify mention.

Assyrian memories of Eden were not unlike those of Babylon. This is because Assyria’s religious ideas were almost the same as those held by the Babylonians. In fact, generally speaking, the Assyrian gods and goddesses are identical with the Babylonian deities except for one named Asshur.

Prominent among the Assyrian memories of Eden is their sacred tree or “tree of life.” The motif of a sacred tree being guarded by two winged creatures appears often in the sculpture found in their palaces. In some cases the winged creatures are half animal and half human. These distorted mythical representations are perhaps recollections of the posting of cherubs “to guard the way to the tree of life.”—Gen. 3:24.

In 1932 a stone seal was found twelve miles north of Nineveh. This seal, now located in the University Museum in Philadelphia, Pennsylvania, appears to reflect another ancient memory of Eden. It shows a man and a woman naked and walking bent down as if brokenhearted and downcast. Also a serpent is shown following them. Dr. E. A. Speiser, who found the seal, said it was “strongly suggestive of the Adam and Eve story.”

Edenic Memories in Sumer and Egypt

Another people who had memories of Eden were the Sumerians. Their clay-tablet literature shows that they believed in a paradise that was located in the land of Dilmun, probably in southwest Persia. Utu, the sun-god, it is said, was ordered to water Dilmun with fresh water brought up from the earth, which water turned it into a luxuriant garden. This suggests the fact, expressed at Genesis 2:6, that the ground was watered by a mist that came up from the earth. When Enki, the water-god, ate of the precious plants in this garden, the Sumerian literature says, the curse of death came upon him. This seems to hearken back to Adam and Eve's eating the forbidden fruit.—Gen. 3:6.

The ancient Egyptians, too, had Edenic recollections, as evident in their religious thinking. One of them was their belief that, after their Pharaoh died, there was a tree of life of which he must eat to be sustained in the realm of his heavenly father, Re. This was a most unusual idea for the Egyptians to hold. Why? Because their country is one the landscape of which is relatively treeless, trees not being a prominent feature of it. Yet in spite of this the memory of that tree of life in Eden of which man never partook seemingly persisted.—Gen. 2:9.

Another echo of Edenic history in Egyptian religious beliefs involves the serpent. To be sure, their view of it was corrupted by demon influence. The Egyptians regarded the serpent as a symbol of wisdom, and they worshiped it. Artistic representations of it were part of the headdress of the Pharaohs and adorned monuments, temples, tombs and statues of gods. How such worship ties in with Eden becomes clear to us when we recall that Satan the Devil presented his lies to Eve through a serpent. In so doing, he made himself appear as a source of higher wisdom from whom she could gain greater knowledge.—Gen. 3:1-5.

Other Peoples with Recollections of Eden

There are many other races whose beliefs and mythologies are mingled with memorable features of Eden. The book *The Migration of Symbols* by G. d'Alviella has a chapter of more than fifty pages devoted to the symbolisms and mythology associated with sacred trees. Its text and numerous illustrations give indications of reflections of the tree of life and the tree of the knowledge of good and bad in the beliefs of the Phoenicians, Syrians, Persians, Greeks, Sicilians, Mayans, Mexicans (Aztecs), Javanese, Japanese, Chinese and the natives of India.

For example, we note in this chapter "that the Persians possessed the tradition of a Tree of Life, the *haoma*, whose sap conferred immortality." Also "that the belief in a Tree of Life existed amongst the Chinese. Traditions mention seven wonderful trees . . . One of them, which was of jade, conferred immortality by its fruit."

Furthermore, this same chapter tells us that Scandinavian mythology contains a distorted memory of this feature of Eden. It mentions a sacred tree called Yggdrasill, under one of the roots of which was said to spring a well in which all knowledge and wisdom dwell. Another legend speaks of a goddess who kept in a box the Apples of Immortality, of which the gods would partake in order to renew their youth.

Turning to A.S. Murray's *Manual of Mythology*, we read on page 173 that "the Gardens of the Hesperides with the golden apples were believed to exist in some island in the ocean . . . They were far-famed in antiquity; for it was there that

springs of nectar flowed by the couch of Zeus, and there that the earth displayed the rarest blessings of the gods: it was another Eden.” The tree that produced the golden apples was entrusted to the care of the Hesperides, the daughters of Atlas. However, they could not resist the temptation to pluck and eat its fruit. So the serpent Ladon was placed to keep watch over it. And who held to this idea? The ancient Greeks.

Many of the natives of Papua in the Pacific believe in an invisible tree in and around which all those who have led good lives before they died live eternally, happy and free from care. Harold Bailey in his book *The Lost Language of Symbolism* reports what a visitor there observed about this belief. He noted that “it is not hard to understand that [the Papuan] still possesses dim memories of faiths learnt from lost peoples of higher development when the world was younger and perhaps nearer its Creator than it is to-day.”

As for what appear to be memories of Eden in the Americas, Harold Bailey writes:

“There is a Mexican manuscript in the British Museum wherein two figures are represented plucking the fruits of the so-called ‘Tree of Our Life.’ The Mayas and other peoples of CENTRAL AMERICA always represented their sacred trees with two branches shooting horizontally from the top of the trunk, thus presenting the appearance of a cross . . . and the first Spanish missionaries in MEXICO found to their great astonishment that the cross was already in use there ‘as symbolising a Tree of Life.’”

As for the serpent, many North American Indian tribes hold it in veneration as did the ancient Egyptians. In fact, serpent worship has infected peoples in every corner of the globe. Each group worships a particular snake indigenous to their land.

And there are many distorted views held by various peoples about a paradise garden that they hope to attain someday after they die.

Coming in the next newsletter:

Where was actual jewelry first discovered in human history?

Again, maybe someone knows something that I don’t know, but my research has lead me to the ancient city of Ur, not too far [miles km’s?] south east of the Biblical Garden of Eden. If you want to do your own research on the subject, just look up ‘Ur’ of Chaldea. The words of Wooley accentuate the excitement that must have pervaded these pioneer archaeologists of the 20th century: “ In the largest of all the stone-built royal tombs, which had been entered by robbers and most thoroughly plundered, there remained only one corner of the last chamber to be cleared, and we had given up expectation of any ‘finds’ when suddenly a loose bit of shell inlay turned up, and the next minute the foreman’s hand, carefully brushing away the earth, laid bare the corner of a mosaic in lapis lazuli and shell.” . He uncovered some 600 burials, including a particularly rich

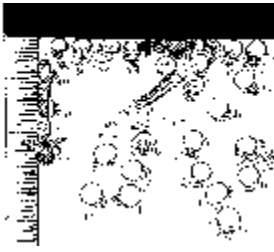
tomb that yielded a gold reticule (similar to a woman's handbag) containing gold toilet implements and a dagger with a blade made of a gold-and-silver alloy called electrum, a handle of lapis lazuli, and an elaborate gold sheath. The queen's tomb included 23 sacrificed servants, a lyre with golden ornaments, and a fortune in vessels and jewelry made of gold, silver, and gems: gold, lapis lazuli, carnelian, and white paste. A gold band was wound several times around the queen's head and over it was placed a frontlet of lapis lazuli and carnelian beads supporting gold ring pendants. This in turn was overlaid by a band of lapis lazuli cylindrical beads and pendant leaves fashioned from sheet gold, each with a carnelian bead at its tip. Another band of pendant leaves, different in form, comprised the next layer. These leaves were separated by gold rosettes with petals inlaid with lapis and white paste. At the back of her head, Puabi wore a gold comb surmounted by rosettes. A pair of large double-lunate earrings were given added support by four spiral twists of gold wire set in locks of hair somewhere close to the ears. Her upper body was covered by [strands of beads](#) made of precious metals and semiprecious stones that stretched from her shoulders to her belt. Ten rings decorated her fingers. A diadem or fillet made up of thousands of small lapis lazuli beads with gold pendants depicting plants and animals was apparently on a table near her head. Two attendants were in the chamber with Puabi, one crouched near her head, the other at her feet. Various metal, stone and pottery vessels lay around the walls of the chamber.

Puabi's burial included numerous vessels of gold, electrum, and silver with elaborate chased decoration as well as an elegant gold drinking straw. Cosmetic containers, some made of precious metal and some of shell, still contained the pigment that would have beautified the queen. Stone vessels occurred in a variety of forms. Dozens of these sumptuous vessels are featured in *Treasures from the Royal Tombs of Ur*.

, the expedition excavated intact burials that eventually totaled well over 1,850.

Of the 660 graves that date to the Early Dynastic IIIA period (ca. 2600-2500 bc), the majority were simple inhumations in which a single body, wrapped in reed matting or placed in a coffin, rested at the bottom of a small rectangular pit. In these burials, the deceased was accompanied by a few personal possessions, such as jewelry or weapons, as well as vessels, presumably to hold food and drink.

Sixteen burials, however, were distinguished from the others by their wealth and by the evidence they contained indicating that the deceased had been accompanied to his or her grave by a number of other



individuals. Woolley assumed that these interments contained the deceased kings and queens of Early Dynastic Ur and dubbed them "royal tombs." The discovery in the cemetery of cylinder seals whose inscriptions refer to "Meskalamdug, the king," "Akalamdug, king of Ur," and "Puabi, the queen" supported Woolley's suggestion.

Each royal tomb (see, for example, [fig. 1](#) and [fig. 2](#)) had a stone-built chamber with a vaulted or domed ceiling that lay at the bottom of a deep pit, approached from above by a ramp. A body, presumed to be the main burial, lay in the chamber, accompanied by an immense wealth of goods. In some cases, what appear to have been attendants, both male and female, lay in the chamber and/or in the pit adjacent to it, often accompanied by vehicles pulled by oxen or equids. Woolley referred to these pits as "death pits" because of the large numbers of animals and humans contained within.

Many of the most spectacular items exhibited in *Treasures from the Royal Tombs of Ur* come from two of these royal tombs: PG 789, which is considered to have been the burial of a king ([fig. 1](#)), and PG 800, which was the final resting place of a queen named Puabi ([fig. 2](#)). Although it is possible that PG 789 and 800 actually comprise parts of three royal tombs, they are generally treated as two interments, as Woolley saw them.

The chamber of PG 789 had been robbed in antiquity and was nearly empty, containing only two model boats (one made of silver and one of a copper alloy) and an elaborately inlaid gaming board. However, the death pit remained intact. Six soldiers wearing copper helmets and carrying spears "guarded" the pit at the base of the ramp. Within were two wagons, each drawn by three oxen and each fitted with a silver rein ring, one of which appears in the exhibition. Each wagon was accompanied by the bodies of what might have been a groom and two drivers. The bodies of fifty-four other retainers littered the floor of the pit. Some were men who appeared to have been carrying weapons; others were richly adorned women accompanied, in two cases, by elaborate lyres.



The great lyre from PG 789 is one of the masterpieces of the exhibition ([fig. 3](#) and [fig. 4](#)). Most of the lyre was made of plain wood, but the front bore a magnificent bull's head above a series of shell

plaques decorated with figures of heroes, animals, and composite creatures. The bull's head ([fig. 3](#)) was made of precious materials fashioned over a wooden core. A gold sheet had been used to form most of the head and horns. The curls of hair on the forelock, the tips of the horns, and the magnificent curls of the beard were fashioned of lapis lazuli, which, in the case of the beard, was set in a silver backing. The eyes were made of shell set in lapis with lapis pupils.

The tomb of a royal woman name Pu-abi was intact and its contents typical of the wealth found throughout the cemetery. Like the other royal tombs, it consisted of a chamber set at the bottom of a deep pit accessed by a ramp. (Woolley dramatically dubbed these "death pits" because of the human "victims" they contained.) The vaulted chamber, made of limestone rubble, lay at the northeast side of the pit. It measured about 9 feet by 14 feet, with the ceiling 5 feet above the floor. Pu-abi's body—identified by an inscribed cylinder seal found at her breast—lay on a wooden bier in the chamber. She wore an elaborate [headdress](#) consisting of gold leaves, gold ribbons, strands of lapis lazuli and carnelian beads and a tall comb, along with chokers, necklaces, and large lunate-shaped earrings. Her upper body was covered by [strands of beads](#) made of precious metals and semiprecious stones that stretched from her shoulders to her belt. Ten rings decorated her fingers. A diadem or fillet made up of thousands of small lapis lazuli beads with gold pendants depicting plants and animals was apparently on a table near her head. Two attendants were in the chamber with Pu-abi, one crouched near her head, the other at her feet. Various metal, stone and pottery vessels lay around the walls of the chamber.

In the burial pit above her, five men, each of whom wore a dagger, stood on the ramp near the entrance to the pit itself. A wooden sled, drawn by a pair of oxen, stood in the middle of the pit. Four men, probably grooms, were with the oxen. One wore an inscribed cylinder seal that identified him as Lugal-sha-pa-da. A fifth man lay nearby. A wooden chest or wardrobe, which Woolley probably correctly assumed held textiles, stood between the sled and the tomb chamber. Three figures crouched near the wardrobe, around which were gold, silver, copper, stone and pottery vessels; silver heads of lionesses from a piece of furniture; gold drinking tubes, saw and chisels; and, an inlaid gaming board. As Sumerian literary compositions suggest, some of the artifacts may have been included because the royal personage would have needed them for his or her palace in the Underworld, but other might have been included as gifts to various Underworld deities. At the opposite end of the pit were twelve female attendants, all wearing a less elaborate version of Pu-abi's headdress. One, according to Woolley, was found with her fingers in place on the strings of a large harp or lyre.

The soil of Mesopotamia yielded the civilization's major building material—mud brick. This clay also was used by the Mesopotamians for their pottery, terracotta sculpture, and writing tablets. Few wooden artifacts have been preserved.

Stone was rare, and certain types had to be imported; basalt, sandstone, diorite, and alabaster were used for sculpture. Metals such as bronze, copper, gold, and silver, as well as shells and precious stones, were used for the finest sculpture and inlays. Stones of all kinds—including lapis lazuli, jasper, carnelian, alabaster, hematite, serpentine, and steatite—were used for cylinder seals.

Take a look at the amazing site: [< >](#) and you will find a computerized simulation of what this ancient city, discovered by Sir Leonard Wooley [1922-1934] may have looked like. Just briefly though, this was the city where the ancestor of all the Jewish and Arabian tribes, that is Abraham, and his wife Sarah, were believed to have lived, although an alternate view as to the homeland of Abraham is given in the book *Back to "Ron Wyatt's Biblical Treasures"* where quite convincing evidence is offered that there was a more ancient city of Ur that existed further West than Wooley's Ur, nearer the remains of the city of Haran (named after Abraham's father, who was an idol worshiper, as were many of the inhabitants of ancient Turkey and from whence the name 'Chaldees' was derived)

This city was no tumbled down slum. Apparently the first brick city built after the biblical flood of Noah, it boasted mansions with thirteen rooms, tiled bathrooms and kitchens, running water, and even flush toilets. (check these details) All the details can be found in *Ur 'of the Chaldees,'* by P. R. S. Moorey, 1982

Ruins of what appear to be private houses excavated at Ur (suggested by some as belonging to the period between the 20th and 16th centuries B.C.E.) show that they were constructed of brick, were plastered and whitewashed, and had 13 or 14 rooms surrounding a paved courtyard. Among clay tablets found at the site were some used to teach cuneiform writing. Other tablets indicate that students there had multiplication and division tables and worked at square and cube roots. Many of the tablets are business documents.

In the process of excavating this amazing ancient city, the local graveyard was discovered and exhumed. To quote 'Insight to the scriptures' *** it-2 1142 Ur *** In royal tombs at Ur, excavators have found many objects of gold, silver, lapis lazuli, (a royal blue semi precious stone, still popular today) and other costly materials, as well as indications that early Sumerian kings and queens of the city were buried with their retinue of male and female servants. These included *headdress* of interwoven gold beech leaves. Large gold *lunate earrings* once hung from pierced Chaldean ears. Shells containing *eye shadow*.

necklaces, bangles, headpieces made of and gemstones] It would be fascinating to visit an ancient jewelry workshop. My lapidary (stone cutting) workshop today has all the modern gadgets, including dental flexidrive equipment, carborundum and diamond wheels and pastes. Wet and dry sandpaper, Cerium oxides and various stone sanding and polishing mediums. Even with all this equipment, it can be a real challenge to get that final scratch out of an opal, or polish the valley in an opal carving. The ancients did this with primitive tools! Just how they did it boggles the mind! If anyone has any knowledge about ancient jewelry tools, or the city of Ur, why not pass your knowledge on to others in the chat forum of www.opalmine.com.

Around 2000 BC in the Iranian area to the east of Mesopotamia, Luxurious works of decorative art were produced during the Achaemenian period, including ornaments and vessels of gold and silver, stone vases, and engraved gems. A collection of these objects, called the Treasure of the Oxus, is exhibited at the British Museum, London. Sassanian metalwork was highly developed, the most usual objects being shallow silver cups and large bronze ewers, engraved and worked in repoussé. The commonest themes were court scenes, hunters, animals, birds, and stylized plants. The largest collection of these vessels is in the Hermitage Museum, Saint Petersburg; other examples are in museums in Paris, London, and New York City. . Fine bronze, brass, and copper wares inlaid with silver and engraved were made in Mosul and other centers. From *'Iranian Art and Architecture* by Robert H. Dyson, Jr.

Recent archaeological finds show that thousands of years ago, people used a simple treadle machine to operate a grindstone for polishing rocks. So our present-day hobby of rock collecting is not something new

THE Incas and their civilization have long engendered wonderment among explorers, historians, and readers of history alike. The fabulous Inca riches in gold and silver that were plundered by Spanish conquistadores altered the whole European economic system

At the close of the 15th century, two commodities were in great demand in Europe: gold and spices. Gold was needed to buy luxury goods from the Orient, and spices from the East made monotonous meals palatable during the long winter months. European traders wanted direct access to lands where such merchandise could be obtained.

The Winds of Trade

Columbus was right. The gold was there, although he personally found very little. Before long, galleons began transporting to Spain enormous quantities of plundered American gold and silver. The wealth, however, was fleeting. The influx of vast amounts of precious metals brought in its wake disastrous inflation, and the surplus of easy money sabotaged Spanish industry. On the other hand, the bullion from the Americas greased the wheels of a growing international

economy. Money was available to buy exotic goods, which ships transported to and from the four corners of the world.

By the close of the 17th century, one could find Peruvian silver in Manila, Chinese silk in Mexico City, African gold in Lisbon, and North American furs in London. Once luxury items had paved the way, staples such as sugar, tea, coffee, and cotton began to flow across the Atlantic and Indian oceans in ever greater quantities. And eating habits began to change.

Gold Facts

| Since 1886, 40 percent of all the gold ever found, about 70 million pounds, has come from the Witwatersrand Reef in South Africa. The total gold that man has found “would fit quite easily as a cube inside a baseball diamond,” says a *Wall Street Journal* report. An ironic result of the recent steep rise in gold prices has been lower production. Lower grade ore from existing mines yields less gold, but is now very profitable, so “nobody is rushing to open new mines.”