

CHAPTER TWO

A Living Record

Evidence for cultural history through language. An introduction.

God kept a living record of ancient planetary transactions through the mechanism of cultural continuity from generation to generation. Men preserve social memory through their cultural habits. One path was through folk tales and myth stories. Another path was through language. By names on the lands, social honorifics and titles, family names, and through social habits, we retained remarkable memory from the past. But most of this knowledge was lost on recent generations because of their contempt for the old days.

Scattered across the face of this globe are innumerable place names. Sometimes the names commemorate outstanding personalities and works of men: Kennedy expressways or Roosevelt dams. Sometimes they denote regions that cannot be identified visually but which define administrative districts: Jefferson counties and Washington states. Other times migrating people carry memory of familiar places into unfamiliar regions: New Jersey and New York. In olden times names were used to denote the centers of important social transactions. Kingston-on-the-Thames was a location on the river Thames in England where the ancient Anglo-Saxon kings were crowned while sitting on a holy stone. Olden people also used names religiously to denote memorable events or important locales: Bethlehem for *House of Bread* or Bethel for *House of God*. Some names are very old, dating many centuries before Jesus: Babel is the old Semitic name for Babylon and the traditional site of the infamous tower. Still other names are even older and predate thousands of years before Abraham: Athens, Greece is the modern form of the very ancient Atana.

As time passes, as people migrate, and as one culture replaces another, many older names disappear to be replaced by new ones. However, some names are venerated far more than others and may cling to the lands and in the minds of the on flowing generations for thousands of years. A natural filtering preserves some of the old names that predate human history and all human memory.

Study of these name-patterns leads to discovery that those with the greatest antiquity are found universally across the face of this planet. These linguistic fossils do not appear to be associated with any one group of people, any particular culture, or any specific geographical region. Furthermore, they show a unique feature of containing certain common phonetic elements, or syllables, which show repeatedly in various combinations. Even more, the phonetic elements can

be identified by literal meaning in a group of languages which modern scholars refer to as Northwest Semitic, including Phoenician, Aramaic, Chaldean, and Hebrew.

A person from China might claim that these very ancient names came from his remote ancestors. But a similar name in the Western Hemisphere might be assigned to the ancestors of the Maya Indians. People of Europe and the Near East would believe that similar names belonged to their ancestors also.

I first became aware of this phenomenon when I was studying Latin in High School. Near my boyhood home in eastern Pennsylvania was the village of Aquashicola, named after a small creek that flowed through the village. I was intrigued by the similarity of the initial syllables to *aqua*, the Latin word for water. I wondered who had chosen the name, and what the other syllables might mean. When I inquired my elders told me the name was of American Indian origin and did not come from Latin. No one seemed impressed with the fact that the Latin word for water was contained in this Indian name for a stream of water.

This curiosity did not find explanation for many years until I discovered a book in the public library in Hagerstown, Maryland early in 1971 called *The Key*, written by an Irishman named John Philip Cohane^{TK}. It was a preliminary study of worldwide geographical and myth names which showed not only that many of the names were related to Semitic languages, but that they were connected also with the gods and folk heroes of the ancient past. Cohane did not pretend to a deep study; he covered a wide variety of names to show the universal nature of the phenomenon and left more detailed investigation to later workers.

THE SAR NAMES

The following list shows how certain names correspond to a biblical name familiar to all of us: Sarah, Abraham's wife^{TWIG}.

Sara, East Pakistan
 Sara River, Arabia
 Sara, Washington
 Sara and Sara Tribe, West Africa
 Sarra, Libya
 Sarrah, Jordan
 Sera, Iran
 Sera and Sera Islands, Indonesia
 Serra, Brazil
 Sarrai in India, Russia, Afghanistan, and Greece

Cohane speculated that later Hebrew tribes migrated to these regions and used the names out of respect for their ancestral mother. The names in Jordan, Libya and perhaps Iran and Afghanistan might have seen her influence, yet the names were spread over the entire globe, from the Americas to Europe, to the depths of Africa, across Asia, and into the southwest Pacific. If named after Sarah

it would imply the Hebrew name was used alike in those widespread regions. (Sarai was Sarah's original name, Gen 17:15.) While white man may have carried the names to Washington State and to Brazil, the names were obviously scattered far beyond any recognized historical migrations. Furthermore, why would Sarah receive such attention and not Abraham? If anything, their prominence should be reversed. Few Abrahamic names are known except as carried by white man in recent historical times. The curiosity increases when we list other *sara* names.

Saratok, Sarawak
 Sarawa River, Burma
 Sarasota, Florida
 Saratoga, New York
 Saranac, New York
 Saregossa, Spain
 Saraya Island, Singapore
 Sarajevo, Bosnia
 Seregove, Russia
 Sarala, Russia

This list contains syllables appended to the Sara name. Numerous other examples could be illustrated.

The latter names are more uncertain. If one is not expert in all languages, in the traditions of the natives, and in their histories, one cannot be certain of the origins. We cannot verify because the meanings may have shifted and because there are no written records.

In attempt to understand we should keep in mind that names are not arbitrary sounds, or mere grunts. People use names which carry meaning — from outstanding personalities, memorable events, or other significance, if only Blue mountains and Red rivers.

It is possible to draw out the meaning of many of the old names and to determine the origins of this exceptional phenomenon through means other than historic linguistics, although we may not be able to determine their true antiquity.

Consider significance of the Sara name in Hebrew. It comes from the root verb *sarar*, to *have dominion*. The female form is *sara* while the male form is *sar*, denoting human mortals who have dominion through rulership — kings, queens, princes, and princesses. Sarah received this name because of her prominent position in the parenthood of the Hebrew people. As a place name *sarar* would suggest dominion or prominence, a literal significance attached to a place, not necessarily associated with a human personality.

Examples of *sar* names are also found:

Sar Pass, Palua Island
 Sar Dasht, Iran
 Sar Planina, Yugoslavia
 Sar Ney, Iran

Sarr River, Arabia
 Sar, Bahrain
 Sar-i-kia, Afghanistan
 Sar-Kul, Russia

Application of the names for their literal Semitic meaning could be possible only if the original people who applied the names recognized such meaning. If the names were used for memory of some outstanding personality, or event, those people must have used a Semitic language with sounds and meaning similar to those now recognized in Northwest Semitic. Otherwise, the names were mere random sounds, a proposal hardly possible in light of practical name assignments used everywhere across our globe.

As further illustration of why the origins were Semitic consider the name *sar* as it was used for titles of nobility in the past.

The Babylonian king Nebuchadnezzar carried this title in his name. The terminal *zar*, pronounced *tsar*, meant king or ruler^{AHCL}. This designation was used by the supreme ruler of Russia, in his title of *Czar*, well remembered into the twentieth century. The form is also found in the Roman title *Caesar*, pronounced *Kaisar*, again used by Teutonic kings down into this century. Here the form is a combination of *Kai* with *sar*. *Kai* is found in Hebrew as a preposition or conjunction, meaning *as, like*, and so on^{BDB}. The Roman *Kaesar* was a title which, literally in Hebrew, could be understood to mean *As a King, or Like a King*. Thus we see that Semitic designations were used by non-Semitic Indo-European people, and suggests an influence in the ancient past that is lost to memory.

Other examples of the *sar* title may be found in Akkadian myths. *Ansar* and *Kisar*, (the *sar* is pronounced *tsar*) were children of Lahmu and Lahamu, the first gods to come into being^{HT}. Note the similarity of the Akkadian *Kisar* to the Roman *Kaesar*. (The prefix *An* is found in Sumerian and Egyptian myths as the Father god.)

Obviously, some cultural force, at work from remote times, left its imprint many places, but is not now recognized by man.

THE AQUANAMES

Illustration of the *sar-sara* names is only one of innumerable examples that can be drawn from across the world. Consider how *aqua* is found many places^{RHDEL, TK, TWIG}.

Achwa, Uganda
 Akwa Point, Nigeria
 Okwa River, Nigeria
 Akhoua, Turkey
 Okwa, Buchanaland
 Okkwa, South Korea
 Ocu, Mozambique

Acuaca, Mexico
 Akawa tribe in Africa, now the Kaw
 Akawa river in Kansas, now also the Kaw.

I now had a good clue as to the origin of the name Aquashicola near my boyhood home.

There are hundreds of *aqua* prefixes and suffixes scattered in North America and elsewhere. Gonanoque, Ontario, Canadaigua finger lake in New York, Catasauqua and Hokendaqua, Pennsylvania, and many others. In my catalog I stayed away from names in Iberia and the Americas which obviously come from Spanish or Portuguese sources, such as Aqua Blanca, Aqua Caliente, and so on.

In North America the *aqua* forms universally mean water, or have some relationship to rivers, lakes, streams, and other bodies of water. The Narragansett Indians used *queque* as their word for water, pronounced as *quaqua*, a doublet omitting the initial "a." Obviously *aqua* is not limited to the Roman word. Elsewhere people dropped the "k" sound, or modified it to an "h". *Ahue* is the old Mexican word for *all water*. Arabians use *wah* for oasis, where *owah-sis*, with the typical "s" ending, is the Greek word borrowed from the Arabs. The Polynesians of the South Seas used *wai* as their word for water, similar to the Hawaiian *ua*. And, of course, English still retains this ancient memory with the initial *wa* in its word for water^{RHDEL, TK, AE}. An early Indo-European root word for water was *ua*^{OED}.

Again we find *aqua* related to Semitic, and to Hebrew. Eve is the anglicized form of the Hebrew *khawa* (or *khava*). The root word means *to live*. The causative form means *to give life*. Eve was the *life-giver*. The singular future tense of *khawa* is *akwa*, or *aqua*, meaning *I shall live*^{BDB, SEC, AHCL, HV}. Application to water is evident; anyone who partakes of water shall continue to live. It would be natural to name water *aqua* = *I shall live* if its imbibers were devout people, speaking a Semitic tongue closely related to Hebrew, and if they were appreciative of the miracle of water created by God.

THE WORD "HELLO"

Another outstanding word, not used as a place name, nor as a name for a common necessity of life, but as a greeting, is found from separate regions of the planet. The modern *hello* (earlier *halloa*) used widely in English speaking and other European countries comes from an old Teutonic word. Linguists believe it derives from *holon*, meaning *to fetch*, as to hail a ferryman^{OED}. However, other evidence speaks contrary to this origin. It may be that the proposed old Teutonic *holon* derives from *halloa*.

Hello was pronounced *alloa* by the Anglo-Saxons. Curiously, the same greeting is found on the other side of the planet in the friendly *aloha* of the Hawaiian Islands. There it denotes love, honor, and respect^{RHDEL}.

The Hawaiian greeting is native to those islands; English traders did not carry it there. How, then, did the English *alloa* and the Hawaiian *aloha* have such similar sounds in identical application as greetings? We could postulate that Teu-

tonic traders traveled the world more than a thousand years before their English descendants, but that hypothesis does not seem reasonable. We have no evidence for such history.

This problem is further encumbered by the North American Indian Choctaw name for the Thunderbird. It is *Heloha*^{NAM}. The Thunderbird was a common Indian designation for the Creator. This also is not accidental when we consider that the Hebrew name for God is *Eloha*, (or *Eloah*). (The plural form *Elohim* is found most often in the Bible.) An inflected form of this word is also found in Arabic *Allah*.

We could claim that the *alloa-aloa* greetings were a linguistic coincidence. But when we add the *Heloha-Eloha* god names the problem becomes profound. Remnants of social practices show everywhere, related in some unexplained way to religious attitudes about existence and creation.

We can postulate a history that would explain the evidence. At one time the entire planet knew this Semitic name for God. It was used everywhere. Furthermore, it was used commonly as a means of designating religious loyalty. When one person greeted another with *Eloah* (or *Eloha*, *Alloa*, *Aloha* and *Hello*) he was indicating allegiance to a Creator God in his daily passing. He would show his loyalty to this God by giving this name to others. The others would respond in like manner. But those persons were not expressing fear; they were expressing gratefulness for a God who held concern for his created children. There was a daily, living demonstration of awareness of a God who cared for them. The human mortal expressed that care in his greeting. It was a friendly greeting of love, honor and respect. It is so used yet today in the Hawaiian Islands.

The other important feature of this intriguing phenomenon is the linguistic memory in Hebrew. Somehow, God preserved a language that clearly reveals those old cultural habits and social customs. To us, in these latter days, it becomes a source of revelation. Our eyes are being opened to a power and control from heaven not perceived by former generations. The evidence is sufficient to bring serious pause, and reflective thought.

How truly unfortunate we lost sense of the meaning of this greeting and direct connection to a living, loving God.

MANAFROMHEAVEN

I shall now consider another, more involved, and far more pervasive example of this ancient Semitic influence.

Through the heart of Frederick County, Maryland flows a river called the *Monocacy*, commonly pronounced *mon-oc-asee*. The name is native American Indian but contains three phonetic elements that can be identified in Hebrew: *mana*, *oc*, and *ochi*. As I shall show, this name is made up of three words, *mana* = *Spirit*, *oc* = *brother*, and *ochi* = *my brother*. *Mana-oc-ochi*, coalesced into the modern *Monocacy*, literally, in Hebrew, means "Spirit brother, my brother." Coa-

lescings of word elements is common in Hebrew, and is illustrated by such names as Daniel from *Don + El*, Judged by God, Bethel from *Beth + El*, House of God, or Melchizedek from *Malach + Zedek*, King of Righteousness.

I shall first examine the *mana* component of this name, and later go on to the *oc* components.

Mana is a common word used by the Bedouin in the Sinai Peninsula for a sweet, sticky, honey-like substance exuding from the tarfa tree, the *tamarix gallica mannifera* in late May and June^{BDB}. The Egyptian word *mannu* was used for, and local residents still regard this substance as, a dew falling from the sky. On the far side of the globe Australian natives use the word *manna* for a secretion of certain species of Eucalyptus, while in France the Briancon name *manna* is used for a secretion of the common larch. In the Calabria region of southern Italy and in Sicily a similar substance is obtained from incisions in the bark of the *manna-ash*, the *fraxinus ornus*^{AE}.

The question is how this word came to be used across the face of the planet in common application to substances exuding from trees, plants, and shrubs, by different people speaking different languages. Certainly, there must have been a common influence somewhere in the distant past that would provide a foundation for such identical word applications.

But this is not the only evidence for a strange substance called *manna*. When the wandering Israelites tribes were short on food they went to Moses for help, Exod 16. He appealed to God, who then supplied *manna*, 16:31, which came down from the sky at night and lay on the ground. In 16:14 it is described as a fine, flake-like substance which lay as hoarfrost on the ground. In 16:31 it is described as coriander seed, white, and with a taste like wafers made with honey.

According to Exodus 16:15 the people went to Moses with the question *Man hua?*, thus asking in Hebrew "What is it?" Cognates of the Hebrew *man* are found in Arabic *man* = "Who?," Ethiopic *manu* = "What?," and late Aramaic *man* = "What?" From the similarity of the words some persons assume the *manna* from the sky derived from the *man* of the Semitic *what* or *who*.

The similarity of *manna* to *man* has confused the phonetic and semantic connection between these two different applications, one as the name for the strange substance, and the other as the word used for the interrogative. Are they perhaps related in some way linguistically?

Olden people, accustomed to living close to their sources of food, intimate with nature, and feeding off the land, would not confuse the exudation of a sticky substance from a shrub plant with flakes of a fine white substance lying around on the ground. Only academic scholars, divorced from reality, would make such suggestions. If the *manna* from heaven were exudation from shrubs the Exodus account would have described it that way. Therefore, use of the word *manna* must carry a meaning which goes beyond the common application of exudations from shrubs or plants. It carries a general significance not previously recognized.

Research into this word produces highly curious results. The path of etymology is not clear by any means^{BDB,SEC,AHCL}. The central concept behind these varied inflections, and their applications, is that of *a part* or a *portion*. This Semitic word found manifold uses throughout the world, now buried in the mists of the past.

THE HEBREW WORD “MANA” AND ITS MANY INFLECTED FORMS

In Hebrew, *mana* is a basic root word. It means to weigh out, to count, to allot, to set aside, to assign, and to enumerate.

Manah, a related word, when used as a verb, means to number, count, reckon, or assign. When used as a noun it means a part or a portion. The Assyrian cognate was *manu* = to assign or apportion. Note the phonetic similarity to the Egyptian *mannu*^{BDB,SEC,AHCL}.

A slightly different inflection, *maneh* or *mina*, meant a common measure, a specific part. In Assyrian the word was *manu*, and in Aramaic it was *maniah*. The value of the *mina* varied with time; it was 1/60th of a talent equal to 60 shekels, or perhaps 50 shekels as in Ezek 45:12.

Another related word, *manakh*, meant *to lend*, *to give*, and *a gift*. Again it carried the idea of a portion of something that could be given to others. Another inflected form was *Meni*, a god of fate, one who gave portions or awards, Isa 65:11.

Moneh meant counted number, or time. Here again the concept is of a portion, in this case of a ceaseless chain of onflowing time, but reduced to segments that could be counted.

Mena meant to assign, to appoint, to number, and to ordain.

With inflectional variation *mena* went to *menay*, where it meant counting, or numbering. *Men* meant to apportion, and a part. *Min* and *minnee* meant a part of, from, or out of.

Mana also had a highly spiritual significance. The Polynesian tribes of the South Pacific believed that *mana* was a spiritual force or power concentrated in people or objects. Far away on the American continent the native Indian brave sought *mana*, the divine spirit, during initiation ceremonies into manhood.

The Hopi Indians of Arizona knew *Kerwan* and *Katchina Mana* as the name of the sprouting Maize Spirits, while *Keckamanetowa* was the Fox Indian name for the gentle *manitou* spirit of the Great Plains. An alternate Fox name, *Ketchimanetowa*, meant the Great Spirit. The Algonquin Indians along the St. Lawrence river knew *Manitou* as a supernatural being who controlled nature, a spirit, deity, or object with supernatural powers. The Objiva Indians of the Lake Superior region also knew *Manitou* as a spirit of god. In the eastern woodlands *Gitché Manitou* was known as the All-Father, the Great Spirit^{RHDEL, TK, NAM}.

The *mana* connection to spiritual forces and gods is found elsewhere. *Manu* was the ancient Egyptian home of the gods, the regions of the west where the sun set^{EBD}.

Manu was the Appointed One, author of the ancient Hindu holy law, progenitor of the human race and Creator of the Universe. According to Hindu tradition a succession of *Manus* recreated the earth anew at the end of each of the earth ages. In some traditions the *Manus* were known as rulers of the planets^{AE, EMLI}.

Manabozho was the American Indian god of the dawn and the east, commemorative of the great dawn of creation. He was the common ancestor of the North American Indian tribes, the Creator, and the preserver of both earth and heaven. He was the intermediary of the Spirit *Manitou* during the initiation ceremony of the Indian brave. The Illinois Indians held *Manitou* in reverence and awe as the genius and master of life, the spirit that ruled all things^{RHDEL, NAM}.

This *manna* relationship to the gods is found elsewhere. *Manannan mac Lir* was the ancient Irish god of the sea; he was the Outer King of Ireland. *Manawydan* was the Welsh god of the sea who dwelt in a place far across the Great Sea. (The Great Sea meant universe space.) He was a brother of the mythical Bran, Ernissyen, and Branwyn, and the second husband of the goddess Rhiannan^{CH}.

The *mana* word, as applied to the gods, or to spiritual forces, had a wider application than *Eloha*. The word-forms cited here were used in ancient Egypt, India, Polynesia, North America, Ireland, and Wales. It was found in such diverse people as Hamitic, Hindu, Polynesian, American Indian and Celtic. Such widespread and pervasive applications, although coming down to us in distorted myths and traditions, indicate an influence once covering the globe. The use must be very ancient, going back to a time when a universal spiritual and religious influence pervaded the entire planet.

This universal influence is also found in worldwide place names.

Manitoba is a phonetic variation on *Manitowa*, a province in central Canada. The word is in *Manitoulin* Island of Lake Huron, and *Manitowoc* in Wisconsin. The word is found in *Managua* (Spirit-Water), Nicaragua, and *Manaos*, Brazil^{RHDEL, TWIG}. The name is found many other places:

Mana, Guiana
 Mana, Greece
 Mana, Iceland
 Mana, Liberia
 Mana, Sumatra
 Mana Is., Fiji
 Mana River, Russia
 Mana River, Ethiopia
 Mana, Hawaiian Islands
 Mana Island, New Zealand
 Manah in Muscat, Oman, and Iran

With addition of another phonetic element, *Hawa*, we find it in such place names as:

Manawa, Wisconsin
 Manawa Lake, Iowa
 Manawa, Solomon Islands
 Manawa City, Bahrein Islands

Manawa is composed of *Mana* + *Hawa*, literally meaning Spirit Creator.

There are many *Manoa* names, in North America, South America, in the South Seas, and in the Near East. *Manoa* is a slightly different spelling of *Manawa*.

We also find:

Manawan, Saskatchewan
 Manawar River, India
 Manuwari Islands, Maldives
 Manwaru and Manawoara, New Zealand
 Manoewar and Maniwori, Dutch New Guinea
 Menewere, Central Africa
 Manawashi, Sudan
 Manawali, India and River in Ceylon
 Manilla, Philippines
 as well as many Mineolas, Manelas and Manas forms everywhere

Although the words and names, with their literal significance, can be identified today from Hebrew, this does not mean that Hebrew was the origin. But it does mean that the Hebrew language retains within its vocabulary and linguistic inflections the same patterns as used in very ancient planetary times. As stated in Genesis 11:1 --

Now the whole earth had one language and few words.

Or, as it is stated in the King James Version:

The whole earth was of one language and one speech.

Does this mean the entire planet knew only one language? No. It means that native peoples still spoke their individual tongues. They never lost those tongues. But there was a spiritual influence that was taking them into the use of common word elements and applications. We find traces of that ancient social process in these linguistic comparisons. The olden people did not forget their native tongues, but they also did not forget that ancient religious and spiritual influence, no matter how degraded the memory later became.

But something highly disruptive broke that planetary program. It tore the world asunder. We pay the consequences yet today.

To recognize how this influence has pervaded the entire planet consider common English words. In the earlier list I showed many inflected *mana* Hebrew forms which find strong parallel in English. *Many* is paralleled in Hebrew *menay*,

counting or numbered. Numerous *mini* forms are found in English, such as *minimum*, *minim*, *minikin*, *minimize*, *minion*, *minish*, and so on, all implying smallness, daintiness, or some small portion. According to linguistic studies the words go back to Latin *minim* or *minor*, from an earlier *min*, meaning smallest or extremely small^{OED}. Are the English and Latin *min* forms unrelated to the Hebrew *mini*? Or is this form rooted in some common influence now lost to social memory?

Consider other aspects of this Semitic influence. Hebrew *moneh* meant a counted time, a recurring period of time. We get our word *moon* from the Anglo-Saxon *mona*, identical in pronunciation to the Hebrew word^{RHDEL}. The moon was the ancient measure for the calendar, the means by which people counted time, a recurring period. Jews still clock their yearly religious calendar by the moon.

The name for the moon in ancient Greek and Gothic was *mena*, Lithuanian *menu*. These phonetic variations parallel those in the Hebrew word list. In Latin the name for the moon was *mensis*, derived from the common Indo-European root, but also related in some heretofore unidentified manner with the Hebrew *mona*. This last word gave rise to many European forms: French *mesure*, Spanish *mesura*, and English *measure*, all indicating a measure of time, and then simply measure. This same form led to English *mensuration*, and a woman's *menstrual* period, equal to the cycles of the moon. The phonetic similarities to the Hebrew word all indicate periods of time, measurement, and cycles^{OED}.

The English word *many* may come from Anglo-Saxon *manig* or Gothic *manag*, but parallels are found in Irish *minic* = abundant, Gaelic *minig* = frequent, and Welsh *minich* = often. The English *many* may have come from the Semitic via either the Teutonic or Celtic branches of the Indo-European languages but if so it shows a reversion to the earlier Semitic phonetics retained in Hebrew *menay* = counting or numbering,^{OED}.

English shows this form again in *money*. Although linguists trace this word from French *monete* and Latin *moneta*, the word is clearly similar to the Hebrew words for money, *menay* and *mina*. Simple shifts in the vowel sounds could easily give the English word.

An even greater curiosity of these words is their worldwide use for mankind. In Mandarin Chinese *min* meant humanity. Is the Chinese *min* unrelated to English *man* and the *man* in *human*? If these words imply human kind as a portion of God's created children can we deny association with Hebrew *men*, to appoint or set apart?

The spiritual and intellectual features denoted by these words are not limited to the Polynesian and American Indian *mana*. *Manas*, with the characteristic "s" ending, is found in Hindu as the rational faculty of the mind, the source of genius. In Sanskrit *manu* meant mind and appeared in Gothic as *manna*. Linguists believe these words derive from an ancient common Indo-European root. According to their view the words led to both modern *man* and *mind*. With phonetic variations it is found in other Teutonic languages as *myne* and *muni* for mind, desire, and love. Old Norse *munu* and Gothic *gamunan* meant to think, remem-

ber, or intend. With stronger inflectional change it is found in Sanskrit *mati* = thought. Greek *memona* meant yearning while Latin *memini* meant to remember and *monere* meant to advise^{RHDEL,OED}.

All of these words, from the North American and Polynesian *mana*, to the Hindu *manas* and Sanskrit *manu*, to the Teutonic *manna*, show descriptive expressions for spiritual or mental qualities. If ancient people understood these words as expressing a portion of the Great Spirit or Great Mind, they had a respectful regard for the source of all spirit and all mind. The implications of the words, and their use by ancient people, show a potent and powerful everyday reminder of man's intimate relationship with God — a relationship now lost on our modern secular, confused and godless world.

Obviously, a phenomenon is spread across the face of this globe which no serious person can ignore. Social and spiritual processes were at work in the ancient past which are denied by modern godless minds. A living record exists in the languages and names of the world which has preserved evidence of a great and respectful past of mankind. When this linguistic evidence is correlated with folk tales, myths, and legends we gain clearer insight into those days of long ago.

I cannot pretend to scholarly expertise or refined depth of study. Neither time nor scope permit an exhaustive treatment in rigorous intellectual discipline. But common sense can help us perceive the significance of the evidence. I hope the reader will suffer my scholarly faults, and bear with me in the presentation of material which, at times, may require close and detailed attention. I shall endeavor to make it interesting and informative.

As we enter into examination of the planetary evidence we shall find that two major episodes conditioned our planetary history, and the status of the world today. The first was a Semitic influence prior to Adam. The second was a Semitic influence which came more directly out of the migration of Hebrew tribes into the hinterlands of Europe. This latter influence confusingly added to the earlier worldwide phenomenon, but was limited to Europe and the Indo-European languages. The first was from an original world administration, and the second from the descendants of Abraham.

Adam left his genetic imprint upon the white Caucasoid races, while the blood of Abraham helped to further uplift European people. Even though Adam and Eve failed spiritually they contributed genetically. I shall consider the evidence in this book.