CHAPTER SEVEN
Other Place Names

Before going on to discuss the significance of the names it may be helpful to round out our catalog to show the diverse nature of the phenomenon.

The Euphrates is the longest river in west Asia. It flows 1700 miles from Turkey, through Syria and Iraq, until it joins the Tigris just north of the Persian Gulf. In Hebrew the name is female Perath, Gen 2:14, from a masculine para. Eu-phrat-es is the Greek form of the name. Para^6500,6509 is a primitive root in Hebrew, meaning to bear fruit, or be fruitful. In modern Hebrew the inflected word pree means fruit^MHGC. The word was also applied to a cow and, in modified par form, to a bullock^6510,6499. The latter two applications may refer to the fruitfulness of livestock, both as a source of milk, and as meat for the table.

(The reference numbers are words listed in the dictionaries of Strong’s Exhaustive Concordance of the Bible.)

The name para is found many places around the world. The name is especially plentiful in South America: Peru, Paraguay, Parana, Paracas, Paranagua, and so on.

| Para, India         | Parapara, Iraq       |
| Parakan, Java       | Para Island, Indonesia|
| Para River, USSR    | Parado, Indonesia    |
| Pari, Nepal         | Paraguana, Venezuela |
| Parenkava, USSR      | Pariagua, Venezuela  |
| Paramuan, Borneo     | Para River and State, Brazil |
| Paraha Param Island, Truk Islands | Paraire, South Pacific |
| Parakao, New Zealand | Parapara, New Zealand |
| Parave Island, South Pacific | Parawa, New Zealand |
| Pare Moutains, Tanganyika | Pareiduwa Island, Ceylon |
| Parikawa, New Zealand |                       |
| Plus many others    |                       |

It is also found in Paris, France, pronounced Paree by Frenchmen. Paris was a Trojan prince of classical Greek mythology who awarded the apple of discord to Aphrodite, the love goddess. The discord, of course, in those old distorted stories, reflects the discord Eve brought to our planet. The name for the Trojan prince comes from the Semitic para. Many god names in Classical Greek mythology come directly from Northwest Semitic and can be recognized today in Hebrew. We encountered some in previous chapters, and I shall go on to discuss others, but for the sake of clarity I shall list them here.
Classical Greek Gods and Myth Figures with the associated Hebrew source.

*Paris*, Trojan prince who gave apple of discord to Aphrodite.

*Para*, to be fruitful, fruit.

*Aloadae*, Otus & Ephialtes, giant twins who represent the fallen planetary Prince and his companion.

*Eloah*, Creator God before Yahweh was identified.

*Aloeus*, step-father to the giant twins. He reflects the role of Jesus as the Creator.

*Eloah*  
*Adonis*, god of love.  
*Adon*, Title of lord.

*Phoenix*, eponymous ancestor to the Phoenicians, brother to Cadmus and Europa.

*Punite*, Hebrew people descended from *Pua*: Numbers 26:23.

*Taurus*, the Bull. Identified with heavenly regions.

*Toor*, to meander about.

The characteristic "s" or "x" ending is seen on these Greek names borrowed from Northwest Semitic.

We can recognize how Paris, the Trojan prince, received his name from the Semitic *para* because of the symbolic connection to the apple of discord. The apple is a fruit. This is paralleled in the Genesis account where Eve ate the forbidden apple.

We find an interesting similarity to modern English *berry*, a particular form of fruit. The word *berry* is found in all the old Teutonic languages but the ulterior history is uncertain. This is an example of one of hundreds of words in modern English which bear a remarkable resemblance in sound and meaning to ancient Hebrew.

The word *para* was widely used in ancient Greek, and came into English as a borrowed form in such words as parable, paradigm, paradise, parallel, and so on. In Greek it had the sense of from, by, near, beside, toward, and so on. How this word may relate to the Hebrew *para* is not discernible. There is no apparent direct connection to the concept of being fruitful, except in a derived sense of yielding comparison or comparative relationship, thus yielding fruit.

The names of the Greek mythical figures offer a time frame for the borrowing from Northwest Semitic. The Eloah name is prominent. At the time it was borrowed Eloah was still a strong Semitic influence. If the borrowing took place from Hebrew tribes it was before assignment of the Yahweh name to those tribes. Therefore, the borrowing must predate Moses, and even the Egyptian captivity, certainly early in the second millennium BC, if not earlier. If the borrowing was not directly from Hebrew it had to come from Semitic sources where Eloah was still recognized. Since the Eloah form is not recognized by modern studies as a universal name in Northwest Semitic the influence must predate historical records.
The Legacy of Adam and Eve

I shall now consider another word which also has a strange relationship to modern English. Tara is a very famous place in Ireland, the spiritual and political center for the ancient inhabitants of that land. It carries strong sentimental value for all Irishmen. But the name is not restricted to Ireland. Tara is found many places:

Australia, India, Finland, Zambia, Ontario, USSR, Chile, Philippines, Yugoslavia, and the South Pacific. It has many suffixes: Taraba River, Nigeria — Taraco, Philippines — Tarai, Pakistan — Tarana, New South Wales — and so on.

This name came from a root that gave Hebrew toor: to meander about. The plural word tareem is translated merchants, those who go or travel about, I Kings 10:15. The singular would be tara.

The classical Greek mythical figure, Taurus, the heavenly bull, received his name from this word. He is remembered in many of the mythologies of the world, and was prolific in representation in the cult worship rooms at Çatal Hüyük, dating 8,000 years ago. He still holds prominence in our modern astronomical designation for one of the twelve signs of the Zodiac. In Hebrew the word tore, an inflection of toor, meant the bull or the ox. This simple phonetic designation is still remembered in the Spanish toro. He is also remembered in Greek Turannos, which became the English tyrant.

The Hebrew word is found directly in English tour, to go about or to travel from place to place, without phonetic or semantic change. Linguists believe the English word comes from Latin and Greek tornus, a tool for making circle or for lathes, meaning to turn, or to turn about, hence our English turn, with such derived words as tournament, tourniquet, and so on. Obviously, the Hebrew, Greek, Latin and English forms all have the sense of movement in continuous circuit, or circular motion.

The Hebrew word toor has a cognate. Door, (pronounced dure, not dore), means to gyrate (in a circle), hence to dwell. In the Bible it is translated as circle, ball, turn, and round about. The inflected dore, means a revolution of time, an age or generation. The place name Endor came from this root.

In Greek thura meant door, gate, or entrance, appeared in Sanskrit as dur, and is known by our English door. The idea of doors and gates swinging or turning causes one to believe a semantic connection exists between the Indo-European words and the Hebrew word. Note our English word duration. This comes from the Latin durare, to last, witnessed in the Hebrew age or generation. Our word endure is thought to come from the Latin durus = hard, as in durable, but we can see the close conceptual relationship among these forms.

Still another form found in Hebrew offers interesting insights. Kara is a primitive root which means to call out. This name is found many places throughout the world.

| Kara, Chad     | Kara, Ethiopia |
| Kara, India   | Kara, USSR    |
| Karah, Malawi | Karai, Malaysia |
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El Karak, Syria  Karaka, Solomon Is.
Karakala, USSR  Kara Kara, W. Africa
Kara Kash, China  Karama River, Celebes
Kara Bau, USSR  Kara Chumak, China
Karawa, Indonesia  Karawa, Kenya
Kara Ada Island, Turkey  Karamea, New Zealand
Kara Art Pass, China  Kara Dag Mountains, Turkey
Karawala Oya River, Ceylon  Kare, Equatorial Africa
Plus many others.

Hebrew inflected imperative forms of *kara* are *kraw*, *kree*, and *kru*. A parallel is found in Greek. *Krazu* means to cry out, to exclaim. *Kraugi* means outcry or clamour. The English word cry is thought to come from a Latin *quiritare*, to cry aloud or scream. However, once again, we raise the question of linguistic assignments which clearly do not recognize a worldwide Semitic influence.

Still another Hebrew word found around the world is *bara*, to create. It is in such place names as:

Bara, Sudan  Bari, Italy
Barra, Brazil  Barra, Scotland
Barawa, Somalia  Baraboo, Wisconsin
Barabinsk, USSR  Barida, New Zealand
Baramati, India  Barasat, India
Barata, Brazil  Baranovichi, USSR
Baramula, India  Barrow, Alaska
Barrow, Ireland  Barrow, England
Baracoa, Cuba  Barkha, China
Barrow, New South Wales  Bara Khei, Afghanistan
Baraka River, Sudan  Barkhan, Pakistan
Plus many others

With tabulation of some of the extraordinary word parallels across the planet we can return to names which are doublets. These were illustrated in Hawa-Hawa, and in An-An. These also show in Oc-Oc:

**Oc-Oc Names**

Acoca, Somalia  Acacia, South Africa
Achachi, Brazil  Achaco, Peru
Akaki, Cyprus  Akaku, Caroline Is.
Acacia Creek, Australia  Akiachak, Alaska
And so on.

Many combinations of El, Hawa, An and Oc exist. The following tabulations illustrate.
Hawa-Oc Names

Auak, Caroline Is.  Auchi, Nigeria
Auco, Chile  Auch, France
Huaca, Peru  Uaca, Brazil
El Uach, Somalia  Avuqa, Israel
Uakaku, Borneo  Awakeri, New Zealand
Awka and Awkuzu, Nigeria  Ouaga and Ouaka, several Africa
Ouaquaga, New York  Ouaqui and River, Guiana
And so on.

Oc-Hawa Names

Some of these may be the aqua form discussed earlier.

Achwa, Uganda  Agawa, Bay and River, Canada
Aghao Jan, Afghanistan  Aghavannagh, Wicklow, Ireland
Akao Bay, South Pacific  Akow Lake, Canada
Akwana, Nigeria  Ogawa and Okawa, several Japan
Okkwa, South Korea  Okou, West Africa
Oquawka, Ucchuwanen Island
And so on.

Oc-El Names

Acala, Texas and Mexico  Acholi Tribe, Africa
Agala, Nigeria  Aggala Wan Oya River, Ceylon
Aghalee, North Ireland  Akala, Kenya and Sudan
Ocala, Florida  Ochil Hills, Scotland
Ochili Pass, Afghanistan  Ocili, Solomon Is.
Ocilla, Georgia  Ogallah, Kansas
Ogallala, Nebraska  Oglala, South Dakota
Okolli Island, Canada  Okollo, Uganda
And so on.

Oc-An Names

Achancyra, Peru  Achchan, Sinkiang
Achchen, USSR  Agan River, USSR
Agana, Bolivia  Agana, Guam
Agano River, Japan  Aganoa, South Pacific
Akan River, Japan  Akanu, Nigeria
Ocana, Spain and Peru  Oceana, West Virginia
Oconee, several USA  Ogan River, Sumatra
Okano River, Equatorial Africa  Okuni, Nigeria
And so on.

While some names may have origins other than in Semitic roots we see that the patterns are strong and universal. Even a large percentage of mistaken assignments would not deny this extraordinary phenomenon. There was an influence in very ancient times which produced names that clung strongly to the lands through untold generations. One reason may be the ease with which they are pronounced. The phonetics of the syllables gives little trouble to virtually all users. For example, in those ancient days the languages used broad vowels rather than the sharp vowels we use today. “A” was pronounced with an “aw” as in law, rather than “a” as in hate. There is also a certain musical quality to the combinations of the elements which is striking to the ear.

Consider Lackawana, the Indian name in the American northeast. It is composed of El-Oc-Hawana. The Allegheny Mountains were known to the American Indians as the Allagahwa; this is El-Oc-Hawa. We mentioned earlier that the Japanese Island of Okinawa was a combination of Oc-An-Hawa. If we see Achacala, Chile we know it is formed of Oc-Oc-El-a. The ancient name for Mexico was Anahuac = An-A’Hawa-Oc. Tihuanaco, Peru is T’Hawana-Oc-o. Numerous place names are so constructed.

From the Hebrew verb conjugations we see how it is possible to discern the origin of the word elements without forcing them into unrealistic rigid patterns. Lackawana is El-Oc-Hawana, not El-Oc-Hawa-Ana. Tihuanaco is T’hawana-Oc-o, not Et-Hawa-An-Oco. Many forms could have alternate explanations. Akwa, Uganda could be Oc-Hawa or it could be the more simple Aqua; we cannot distinguish among the coalesced syllables.

One of the rewards of this study is evidence on how some cultures clung to original forms. Japanese exhibits this strongly. Hiyakawa is a famous Japanese surname, straight from the Semitic root system: Hiya and Kawa. Nagasaki carries the naga prefix, which in Hebrew means to touch. Names like Asahikawa, Takasaki, Yokohama, Kanazawa and so on, all show intriguing forms. They display similarities to the Semitic because they are disyllabic, composed of two syllables in the compounds. Many other Japanese names show these patterns, but with the meanings now different from historical Semitic.

Names across the Polynesian South Pacific into New Zealand and Australia also show strong tendency to cling to more original forms.

The name patterns illustrated here are easily identifiable from the Semitic base because they are simple one or two-syllable words. More complex words are more difficult to trace and naturally receive more erosion with time. The simple names cling more strongly because they are easy to use. Furthermore, the Hebrew parallels suggest meanings which carry lofty significance and great spiritual vision. We might expect places to be named after the gods but other names show literal meanings beyond simple god honorifics. Names which denote dominion, fruitfulness, apportionment, creation, tranquility and touch all show a state of mind which lives in respect, trust, and care. The people who used the names were not mythologically minded; they knew them in practical application as rec-
ognition of daily spiritual influences in their lives. They could not name a place without acknowledging its relationship to living celestial personalities and cultural dynamics. Those primitive people were religiously devout.

The evidence shows that mythologies are of more recent origin. Mythology is a substitute for living realities. If we do not have daily contact with celestial personalities and spiritual forces we seek explanations. They become structured in cultural traditions and in epic literature. Modern scholars then assess this mythologizing as the inherent habit of all primitive mind when it is merely a phenomenon attendant upon the isolation of our world from those living realities. Only now that we have become godless does modern man feel liberated from the debased myths of the past. Unfortunately, when he threw the myths away, he also threw God away. We shall pay a terrible price.

We can deduce other facts from the place names.

1) They are not personal human names; the names belong to the gods and to social relationships. Human fame is forgotten in this respect for superior qualities and beings.

2) The names appear to be independent of geography and local topographical features. The names, and the name-element combinations, show that the application exceeded locality. They were used worldwide in a common form of expression. This must mean that there was a worldwide religious influence at one time.

3) The applications exceeded local dialects and languages. These are not names that miraculously appear in universal common form through the human subconscious. They derive from a universal influence by agencies that knew the entire planet and worked with all people. Many names here and there may have been adapted to local peculiarity of speech or culture but the origins were far above any of those. The beings who applied the names used a universal language, common across the planet. This does not mean that local languages were abandoned or lost but rather that a superior language was used in all activities. It also probably means that the universal language was slowly being taught to the natives, otherwise they would not understand the significance of the place names, nor of the gods who were the source of the names.

4) The applications came from a Semitic source that was the mother of Hebrew, and Hebrew today carries many of the name elements of that mother tongue. Otherwise we would not be able to identify them. Hebrew carries a memory of very ancient days in considerable clarity.

5) The Semitic influence must predate all known historical times, otherwise we could trace the influence in Sumerian, Egyptian and other Near East records, the oldest known to us, circa 3,000 BC. Historical records concern local affairs only; Dumuzi and Inanna are uniquely Sumerian. No historical culture recognized a worldwide influence. Such knowledge was already long lost by the time history dawns. The phenomenon goes back into the remote past, into the mists of forgotten antiquity.
6) These factors raise the question of the origin of the Semitic tongue. Was it an evolutionary language? If so why did the planetary supervisors select it? Why did they not select another language? What was unique about it? Would native tongues have been adequate? By what criteria? Would planetary supervisor be careful not to elevate an evolutionary language to such unique status? The nature of the Semitic roots shows that the names of the gods and the place names came from the language and not vice versa. The language was well implanted by the time world disruptions took place. It must have been in use on this world for many ages. We mentioned earlier that the easy sounds of the language helped preserve social memory through long ages. Was the language designed not only for ease of pronunciation but also for ease of meaning? Is it possible the Semitic mother tongue was designed and not evolved? Does its structure show the hand of intelligent planning? If we were to devise a verb root system how would we proceed? Does the Semitic triradical (three consonant) verb system indicate an intelligent design? Are the vowel inflections the most simple technique for expressing shades of meaning without forcing memorization? We shall see other evidence as we proceed into further discussions.