

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
Pare, Nepal	Paraguana, Venezuela
Parenkava, USSR	Pariagua, Venezuela
Paramuan, Borneo	Para River and State, Brazil
Paraha Param Island, Truk Islands	Paraiore, South Pacific
Parakao, New Zealand	Parapara, New Zealand
Paravae 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^{OED}. 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^{AGL}. 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.

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 — Taraca, Philippines — Taraco, Peru — Tarai, Pakistan — Tarana, New South Wales — and so on.

This name came from a root that gave Hebrew *toor*⁸⁴⁴⁶: 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^{MAW}, and was prolific in representation in the cult worship rooms at Çatal Hüyük, dating 8,000 years ago^{CAHU}. He still holds prominence in our modern astronomical designation for one of the twelve signs of the Zodiac. In Hebrew the word *tore*⁸⁴⁵⁰, 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*⁵¹⁸¹, 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 dwell¹⁷⁵². 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*⁷¹²¹ is a primitive root which means to call out. This name is found many places throughout the world.

Kara, Chad
Kara, India
Karah, Malawi

Kara, Ethiopia
Kara, USSR
Karai, Malaysia

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^{OED}. 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 create¹²⁵⁴. 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, Uchuwanen 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 *Allaghawa*; 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. Hiya-kawa 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 dawned. 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.