

CHAPTER ONE

The Adamic Problem

The biblical story of Adam and Eve is literal truth for some people; for others it is mere myth. Both views are in error and represent opposite poles of opinion for a reality which lies buried deep in the past. Adam and Eve were real but long spans of time and the creation of numerous fanciful tales concerning their role, their transgression, and their fate obscure our memory of them.

If Adam and Eve were real why do we not have concrete evidence for their existence? If they truly were the father and mother of mankind they should have left a recognizable imprint other than the simple story in the Bible. They certainly played a unique, impressive and influential role in that brief account. According to biblical literal dates Adam lived about six thousand years ago. Through a span of less than 250 human generations he should have left conspicuous evidence of his life. If he were so outstanding, created special by God, would not people everywhere continue to remember him? Why would his memory be limited to Jews and Christians? If he were the progenitor of all mankind, entrusted with guardianship of the earth, would he not begin cultural practices that would carry far beyond his time? Would he not give instructions for religious devotions, marriage ceremonies, rights of inheritance, and government? Would people everywhere not continue to venerate his name by giving it to their children? Would they not name lands, oceans, hills, valleys and rivers after him? Would these traditions not be common all over the world?

Some might argue that all traces of Adam were lost with the Great Flood. It was God's purpose to punish mankind for their transgressions and to cleanse the earth. Therefore, we might not find evidence for Adam. Cultural practices and place names would be different across the globe because of severe geological disruptions. People became separate from one another. Therefore, it is not possible to trace common practical evidence back to Adam.

Other individuals are not content with the biblical story. The tale seems too artificial, as though fabricated by later generations to explain the dark past of mankind. It is natural to assume that Adam is a myth.

Perhaps a great flood resulted from Adam's fall, but such an event occurred so long ago that reliable human memory has long since disappeared. Although the folk tales and myths of people everywhere remember a great flood, a universal deluge certainly did not take place in the past six thousand years. The mounds and tells of ancient Anatolia, the cities of Mesopotamia, and numerous other cultural centers provide extensive archeological data. By means of lists of kings, evolution of writing, and stratified layers of settlements, we can trace civilized

centers with confidence back more than eight thousand years. If a great cataclysm of nature took place it should be evident. Although large local floods did occur in Mesopotamia, no evidence exists for a flood of such magnitude that the entire earth was inundated. Evidence does exist for a world cataclysm, but remote in time, perhaps thirty thousand years ago.

Biblical literalists are faced with the irrefutable fact that no visible evidence exists for Adam outside the Bible. He is lost on the pages of time. On the other hand Abraham and Moses are figures with considerable historic support. Abraham left his mark on the Arab as well as upon the Jew; it would be foolish for us to deny his existence, although we might be skeptical of the simplistic stories of Isaac and Ishmael. Archeological evidence of written contracts, lists of rulers, ancient sites, and other evidence from four thousand years ago agree with biblical descriptions. Moses is a more vivid figure who determined three thousand years of Jewish faith. Lists of Hebrew slaves have been found in Egypt for the period when the *Books of Moses* say the Israelites were in captivity. We would be foolish to deny that evidence also, although we might question the miraculous events associated with the flight from Egypt. But if we go back another two thousand years to the literal date of Adam we find no discernible trace for his life. The father of mankind left no visible record. Even though he was earlier in time, subject to greater loss of memory, record of his unique status should be prominent.

Some persons, with sensitivity to God, might answer that the influence of Adam is evident. Do we not live in a fallen state today, with evil on every side? If Eve had not eaten of the forbidden fruit might we not now enjoy the bliss of the original garden? Did Adam's sin not lead to the present state of disgrace? Do we not toil with the sweat of our brows because of his failure?

But these are arguments in absence of evidence and supposed loss of an idyllic state. The answer of the unbeliever is that our condition is merely the result of millions of years of biological evolution. Our problems derive from our material legacy; we inherited the base tendencies of our animal ancestry. We are attracted to the opposite sex; we get hungry; we like fancy apparel; we constantly seek greater material comfort. These material pursuits bring us into moral conflict to not impose our desires upon the well being of others. This view of origins, with its many ties to biological prehistory, seems more reasonable than origin in a being of special creation who later fell.

However, we cannot ignore the myths of the ancient past. Strong parallels are found in the biblical account with the folk stories of other people. In the Near East the Sumerians, some 500 years or more before Abraham, had a god and goddess pair named Dumuzi and Inanna. In Babylonia a similar pair were named Thammuz and Ishtar. In Greece they later were known as Adonis and Aphrodite. The tales of these mythical beings share common elements with Adam and Eve: there is a pair, male and female; an evil agent tempts the female; she performs an act which brings catastrophe; the pair are banished from an idyllic state; the male must face death.

Secular godless minds assume the stories are tied to a common origin; the biblical version was borrowed from the Sumerians or Babylonians and given a unique slant. The Hebrew people lived in Babylonian captivity; it is natural to assume they borrowed the story.

But how did such stories arise in the first place? Why would a pagan people invent a god and goddess of love? Why would Hebrew scribes, devoted to One God and their own special relationship to him, take numerous pagan elements from surrounding people, deny the god and goddess status, and make the pair the father and mother of mankind? If they were senseless enough to borrow why not use the same myth elements as the Sumerians, Babylonians and Greeks? Is it possible the myths all derive from a common source now lost to reliable human memory, but which show up differently, and independently, in the Hebrew accounts?

Still other problems confront us in our attempts to penetrate the mystery of Adam. We must answer the question of the evolution of mankind, and the origin of the colored races. Overwhelming scientific evidence shows that man had been evolving as a tool-using, cultural creature for a million years. We would be foolish to deny or ignore that accumulated evidence. Somehow the evolution of man and the different races must be reconciled with the existence of a unique being called Adam. If Adam truly lived something is greatly amiss in our understanding. How could he be the first man, a mere six thousand years ago, while hard evidence shows that man has been around much longer? How could the colored races have developed so rapidly from a single individual in such a short period of time?

The evolution of man, the problem of race, the lack of recognized venerated names on the lands, no evident influence upon culture, no sure ties with historical times, a confusing and fragmentary record, strong admixture of myth and legend — all lead to the conclusion that Adam was an invention of the human mind. An individual with that status, entrusted with the guardianship of the earth, surely should have left a recognizable and lasting imprint upon mankind.

To clarify this problem, to explain the mystery, to demonstrate that Adam and Eve were real persons, and to show the impact of their lives upon all of us, I shall examine practical evidence that has remained buried for thousands of years and that has been ignored throughout history. Evidence exists all about our world but we have been blind to it. I shall examine myth to show that Adam and Eve, Dumuzi and Inanna, Thammuz and Ishtar, Adonis and Aphrodite had origins in reality. They are separate memory of a common pair; they were far more than the mythical fabrication of religious devotees of ancient times. Furthermore, the descendants of Adam and Eve did, indeed, place their names upon the land. Even more, Adam lived far more than six thousand years ago. From available evidence we can show that he lived more than thirty thousand years ago. The folklore of many people from Ireland to China, geographical place names covering wide areas of the globe, social honorifics and titles, cultural practices, and other evidence demonstrate that Adam and Eve were far more than myth. In Europe they were remembered as the god and goddess progenitors of a long line of nobility

extending down to modern times. In the Near East and around the shores of the Mediterranean they were remembered as the eponymous ancestors of the Greeks and the Phoenicians, as well as the Hebrews.

In the earliest written records available to us, dating back about five thousand years, the memory of them is already hazy and obscure, suggesting their actual existence is of far greater antiquity. The folk tales of widely separated people, from the Sumerians of the Persian Gulf to the Irish of northwest Europe, indicated they were of divine origin, hailing from celestial worlds. The Sumerian goddess Inanna traveled in a “Boat of Heaven” to appeal her case to the gods, a celestial vehicle which today we might call an interstellar transport. The Irish god and goddess Don and Dana arrived here on a heavenly chariot or, in another version of the story, on the clouds of the air. These vague memories were well evolved into mythical form by the time they were recorded. We find remaining only a slim core of solid evidence reflecting that ancient reality, surrounded by much literary embellishment and the psychological longings of those who attempted to preserve their memory.

The idea of Adam and Eve coming to this world from the heavenly realms is not recorded in the Bible. When the Hebrew scribes put the Genesis story together they included no elements of celestial origin. Adam and Eve were made of the dust of the earth; they were not created on some celestial sphere. The scribes clung to a monotheistic God with a host of anonymous angels, thus reducing Adam and Eve to purely human status. Their presentation thoroughly obscured important elements of the account and thus led to great confusion and speculation for later generations.

The Hebrew scribes were unique in their view. People everywhere, all over the face of this planet, believed the gods could descend to earth, and that man could ascend into the heavens. But the Hebrew scribes were unwilling to accept the old accounts in that form. While the idea of such intercommunication and exchange is preserved in the Bible it is buried under the guise of angelic visitations, or ascribed to Yahweh. Genesis 18 and 19 show celestial beings in contact with Abraham and Lot, while II Kings 2 shows the ascent of Elijah into the heavens. Other than those brief descriptions, a belief in exchange with the celestial realms was expunged from the record. Hence there is a universal disbelief among Jews and Christians today. Traditional views cannot accept, or are greatly frightened by, the possibility that superior beings might come down out of the sky to visit this earth on divine missions.

Other old traditions state that contact and exchange with the heavenly realms was broken due to a great fault committed by the gods who were responsible for taking care of the earth. Since that time we have drifted without guidance but many people, including Christians and Jews, look forward to a time when celestial representatives will return. A messianic rule will bring the world back from its lost state to the conditions it knew very long ago. These theopanic and millennial traditions, the manifestation of the gods and expectation of a regeneration of time, are not limited to Hebrew traditions or any single group of people; they are universal across our globe.

Modern godless studies, based on the guiding principle that the universe is an accident, interpreted the old folk stories and hazy memories as the expression of primitive societies giving voice to biological impulses originating deep within the human psyche. If man were an accident his myths had to be of biological origin; they certainly could not be of divine origin. However, this godless view was disturbed by detailed surveys of myth showing many common features across the planet. Some persons could not believe that ancient men were in communication across the face of the globe; therefore the common myth elements had to derive from common psychological impulses. Others could not accept that such common detailed expression would be of independent origin. They hypothesized a central source diffusing to all areas of the globe. Unfortunately, both views failed to credit what the old myths insisted upon — that superior beings came down here out of the sky and that events flowed according to destiny, according to some master plan out of the mind of our Creator. Modern secular minds cannot accept that the past, present and future is structured into a master plan covering eons of time.

The godless views developed as part of the burgeoning intellectual milieu of the nineteenth century and reached their zenith in the middle of the twentieth century. But such apostate minds failed to pay attention to the analytical structure of the myths. While they were aware of the many parallels across the globe, theorizing on psychological origins had effectively blunted the informative content. Meanwhile, more refined scientific tools were becoming available. Chemical and physical analyses of artifacts helped pin down time frames, while widening our intellectual horizons. Space travel opened the real possibility of “boats of heaven” and “heavenly chariots,” although ideas of space conquest were hampered by Einstein’s relativity theories. As godless minds increasingly denounced the possibility of direct contact, scientific discoveries increasingly opened our minds to such possibilities. Only in the latter part of the twentieth century did it become possible to constructively reexamine the old folk tales and myths. The disbelieving godless scientific community neglected this task, thus thrusting it onto inept and opportune minds. The latter concentrated on the sensational aspects of the old folk tales, with many wild theories, and speculative fancy. Thus both groups did a great disservice to honest use of the new analytical tools and consequent improvement in understanding.

The biological secret of Adam and Eve has been opened to us only within the past few decades. Through unraveling of the protein molecule, the detailed analyses of genetic codes, the manipulation of those codes, and through cloning, our biological conceptual horizons have greatly expanded. We now know the genetic structure of living organisms can be altered to modify life forms. Laboratories have been organized to explore and refine such techniques. The cloning of cells for full and faithful reproduction of complex biological organisms has opened vast possibilities in modified reproduction of organic structures.

The scientific and industrial communities now accept these possibilities as controllable techniques. This ability is so close to powers traditionally reserved for God that adverse reaction has been raised in many social groups. Many fear that man is playing God, that he can cause serious damage to the biological systems of this world, and that he may even interfere in the realm of creation itself.

Such fears are not to be lightly put aside. The two techniques, of genetic restructuring, and of reproduction from living protoplasm, enter the innermost secrets of life. If the two techniques were combined man might enter onto the stage of complete biological control of future generations, or, if the worst fears are realized, he may wreck irreversible havoc for the future of this planet. Only self-control in our biological laboratories now stands between the paths of ultimate good and ultimate evil.

If superior beings came down to this planet, as old people believed, they would not only be superior to primitive man; they would be superior to us. They conquered space; we have not. If their biological skills were equal to their space conquest they certainly would be able to modify biological structures with techniques superior to ours. They could use genetic manipulation to produce superior human stock. If we could credit them with such possibilities we might obtain insight into a purpose for uplifting the mortal races. God, through his celestial agencies, otherwise known as angels, might be able to improve the biological and spiritual evolution of man beyond inherent material limits. Perhaps Adam was one step, although a crucial one, in a long process of controlled evolution. Perhaps he was given responsibility to initiate programs, based on higher genetic and spiritual potentials. This was not accomplished through laboratory genetic manipulation, but through natural process of interbreeding higher genetic refinements into the human races, a carefully controlled method that was designed to prevent chaotic upheaval. Perhaps Adam was instructed in the awesome responsibilities of his position. Perhaps he needed careful restraint and superior wisdom to carry forward the plans of uplifting man. Perhaps his superior blood should not mingle with biological and moral defectives. Perhaps he was instructed to select more intelligent and morally superior individuals for such admixture, to thus build healthy, devout, and rigorous future generations.

At this point we depart from mythological views about God and begin to reconsider history from more solid realities. If we humans on this planet have reached the threshold of biological control, can we deny such power to God? If he is a real being, commanding the realms of space, does he not have power superior to his gross, frail, and handicapped children of time? If he made the material orders of which we are composed, and which we probe in our feeble scientific inquiries, does he not have ultimate power over genetic codes and biological life? Is he not the original designer of those mathematical combinations? Did he not devise the systems that carry instructions for continuity over the entire span of biological time? Does this not show how God works in the material realms, and on physical levels? If Adam was the father of mankind was he less protoplasmic than we are? Could God and his celestial agents not devise a being superior to evolved mortal kind?

The biblical story says that God created Adam and Eve out of the dust of the earth. Because of our myths and superstitions we do not examine the implications of that remark.

We all know the human body ceases function when the spark of life departs. The chemical elements return to their origins, to the dust of the earth. The biblical phrase means the bodies of Adam and Eve were made of the chemical constituents of this world. Adam was not the original evolutionary father of mankind; he was intended as the biological uplifter of man.

This chain of thought is rooted in two major aspects of the Adamic problem: we must reconcile the evolutionary origins of man, and we must place Adam into a reasonable biological context. Evolutionary man and the colored races are scattered worldwide but the memory of Adam is not. While he is uniquely portrayed in Judeo-Christian tradition, and his memory is held in distorted form in the pagan myths of Occidental man, his existence is not clearly evident among people outside Europe and the Near East. The problem is complicated by the Hebrew memory of a being created special by God while European pagan memory is of a god and goddess. These features of the Adamic problem can be brought into sharp focus, but not within traditional religious frameworks. We must invoke other concepts of God and of his work in the universe.

Our problem with God, and with assorted assistant celestial host, both for the godless scientist and for the nonscientific religionist, is of two different aspects, one of degree and one of kind. If God were a material being, but greatly superior, the problem would be one of degree; he would differ only in material power and magnitude. But if God is more than material, if he is spiritual, the difference is one of kind; he operates on functional levels not available to us. If he created the realms of space and time he had to do so from outside space and time. He transcends space and is beyond time.

Our traditional science and religions have confused these two aspects of God. The one would make creation completely accidental, hence material, and therefore godless. The other would make God completely spiritual, hence ineffective on physical and material levels. Religionists might credit God with creation in a general and abstract sense but they shy away from thoughts of his manipulation of genes. If we are inclined to give a vastly superior being the power of structured thought we should be willing to grant him the ability to plan over eons of time — to organize destiny. We also should be willing to grant him the ability to control his creation, from the most elementary nuclear level to the grand organizations of the galaxies. He devised methods for controlling the energies of space, otherwise he could not have formed the galaxies or the stars: ability we attempt to define in our theories of gravitational and electromagnetic forces. He has power to organize matter to bring about both crystalline and molecular structures: ability we attempt to define through quantum mechanics and protein investigations. He has techniques for providing the spark of life and mathematical codes for regulating it: ability we attempt to define in our genetic studies. He also has methods for organizing his creation and its administration: an ability we refuse to grant because we are afraid of a real celestial host. He may be truly omnipotent

but he probably is not omnificent — he probably does not personally do all that is done in the universe. He may use celestial host, and he may use an Adam and Eve, to foster a greater spiritual life on a material world of space.

Man was created in the image of God, but we, in our mythological and primitive attitudes, always regarded that remark to mean a physical image, the anthropomorphic view. It did not occur to us that the phrase might mean a functional image. Man was created in the image of God, with ability to conceive, with freedom to plan for future expectation, and with a mind to behold the beauty of creation. Man is a thinking, acting and purposeful being; he was created in the image of a being who also thinks, plans and has purpose.

But a vast gulf separates God from man. Adam and Eve were intended to help bridge that gulf, to bring the Creator closer to the created. God is merciful to his lowly created children, but they do not always adhere to his plans. They do not always understand his purpose and his ways, and they do not always have the courage and the patience to remain faithful to his unfolding scheme of time. As creatures of time they do not have the perspectives of God; hence they go astray. If Adam and Eve were not far removed from us, if they were protoplasmic like us, they might also go astray. They did not have the long patience needed to rectify the past mistakes of this world; they ended in default of their trust and of their holy obligations. As a consequence they were condemned to suffer mortal death for betrayal of that trust. The old myths reflect their unique status, their failure, and their fate.

If a pair of beautiful human beings with superior powers should suddenly appear out of the sky would not primitive man bow down to worship them? Would they not appear as gods? If the pure blood children of that pair should intermarry with primitive man of long ago might not the product be regarded with awe? As it was recorded in Genesis 6:

When the sons of God came into the daughters of men they bore children to them. These were the mighty men of old, the men of renown.

We possess the poor records of those far-off days but our limited visions could see them only as myth. We could not reduce the records to practical reality; we did not possess the necessary technical insights. But now we do possess knowledge for greater understanding. We have reached the point where we can reexamine the old myths with instructive reward.

On this basis we shall find that Adam and Eve were the parents of a special race intended to uplift evolutionary man. Although their efforts were terminated by their default, they left biological imprint upon all of us, as well as cultural influence. Their children spread throughout Europe and into the Asiatic subcontinent of India to produce Caucasoid man. They also left some imprint on the Oriental races, and into Oceania. They did not directly modify the black or red men.

We shall consider the evidence in this book.

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 *aloha-aloha* 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 Objwa Indians of the Lake Superior region also knew *Manitou* as a spirit of god. In the eastern woodlands *Güche 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 Zeal
 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 *monnaie* 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.

CHAPTER THREE

The Gods of Mythology

Degraded and debased memory of cosmic transactions on this planet from long, long ago.

When Jesus lived here as a man he introduced us to a new concept of God. He taught that he had a Father in heaven, and that his Father was our Father. Mankind did not know such teaching within historic memory.

As I shall show, this was not a new concept on this planet. This idea was known long, long ago but was lost to human memory.

Jesus taught another idea. This planet had a celestial Prince, a divine ruler different from Jesus. See John 12:31, 14:30 and 16:11. Jesus referred to him as the *Prince of this World*, according him celestial honor. Paul referred to this personality as the *god* of this world, 2 Cor 4:4. To very ancient people he was known as a Brother, with the idea that he was someone who had responsibility for the human mortals of this world as a Bigger Brother.

The fact that Jesus was our Creator was taught explicitly by his apostles. John 1:3 — All things were made by him; and without him was not any thing made that was made. All things were created by him — all things in heaven and all things on earth, visible and invisible, whether they were thrones, or dominions, or rulers, or authorities. All things were created through him and for him. He was the very image of the invisible God, Col 1:15-17. This also was known in very ancient times, but again lost in the misfortunes of our planetary past.

Furthermore, the fact of a host of celestial beings was also known in the past. They were recognized as gods, and Sons of gods.

Ps 82:1— God has taken his place in the divine council; in the midst of the gods he holds judgment.

Ps 82:6-7 — I say, You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince.

It was the dawn of time, before the foundation of the earth:

Job 38:7 — ...when the morning stars sang together, and all the sons of God shouted for joy?

Memories of these celestial affairs were retained on our planet, but they were preserved in highly distorted form, despoiled by the imaginations of men who had lost contact with the heavenly worlds.

When this world was isolated from the heavenly realms man was left much on his own. Thus he substituted his imaginations for the realities. Not until Melchizedek began work with Abraham did a new planetary program begin. While Melchizedek may have revealed much, the record of those days were also fragmentary and confused. We still did not have a good record of the heavenly realms. Later, Jewish scribes who inherited the records of those revelations were left scratching to understand; they were puzzled and highly skeptical of the old accounts. Therefore, the historic Old Testament books reflect much of that confusion. Jesus offered no explanation of how the several historic episodes related to one another or of his plans for planetary rehabilitation. Hence, men continued to drift in their speculations and gross misunderstanding. Christian theology reflects that confusion.

In order to retrieve some of this forgotten knowledge I shall devote the next few chapters to additional evidence. This shall reinforce the reality of those far-off days. This review will also give us better understanding of celestial administrators who influenced our world in those very ancient times, and the relationship between our modern theologies and the pagan beliefs of long ago. We cannot arrive at understanding of a program of planetary rehabilitation unless we have some understanding of the context of heavenly transactions.

We can develop more meaningful insight into the divine rulership of this planet and its context in a higher universe administration. However, we need a framework in order to understand the history of our world and its position in the plans of God. The universe is under divine administration; the old myths reflect that fact.

Paul believed there were thrones, dominions, rulers and authorities in the heavenly places, as well as upon earth. Elsewhere he wrote that there were many gods and many lords, so-called, in the heavenly places, I Cor 8:5. But for us there is only one God, the Father, from whom all things exist, and one Lord, Jesus Christ, through whom all things exist. There was a great administrative structure in the celestial realms. Jesus was the commander of all those realms; he was the first-born of all creation.

Jesus said there were many mansions, many places of abode, in his Father's house, the universe, John 14:2. He had prepared a place for us that where he was we might be also. He spread out the heavens like a tent to dwell in, Isa 40:22. He actually resides in the starry realms of space.

In light of the teachings of Jesus, first, those of Paul, second, and from other references in the Bible, third, we can obtain a more realistic appraisal of the original form of the myths, the stories of the gods, and their actions. Voluminous material exists; I shall limit myself to a brief outline of certain major aspects to show how they relate to the actual order of things in the heavens.

In the debased polytheistic structures of ancient Greece, Zeus was the king of the gods. He lived in the north part of heaven on Mount Olympus, the holy mount of the gods. Zeus was the father of both gods and men, the god of weather, thunder and lightning^{MAW,GB}.

In the Bible it is Yahweh, the God of the Hebrews, who lives in the north part of heaven.

Great is Yahweh and greatly to be praised in the city of our God. His holy mountain, beautiful in elevation, is the joy of all the earth, Mt Zion in the far north, Ps 48:1-2.

During a war in the heavens Zeus fought with Cronos, Lord of the Titans, identified as his father. But Poseidon, the brother of Zeus, protested to his elder brother. Zeus claimed supremacy while Poseidon reminded Zeus that he was equal in rank and that creation was divided among the gods. In the apportionment Zeus got the sky and Poseidon the sea^{MAW}. (The Greek name Zeus derives from *Theos* or *Dios*, their word for God.)

There was a war in heaven, Michael and his angels fought with the dragon and his angels. The dragon and his angels fought but they were defeated and there was no longer any room for them in heaven, Rev 12:7-8.

Hillel ben Shachar, the one we know as Lucifer, said in his heart he would ascend to heaven, above the stars of God. He intended to set his throne on high, on the Mount of Assembly in the far north, Isa 14:12-13. He would usurp divine rule and authority.

The Greek myths are highly corrupt, with different versions of the same events. Uranus was the original father-god. Cronos was the one who first dethroned his father. The story of the battle of Zeus with Cronos is a confusion of their respective roles. Cronos later became the father-god; Zeus in turn became his Son. In these other myth versions the fight did not occur between Zeus and Cronos; it occurred between Poseidon and Zeus.

Zeus was victorious; in the present dispensation he is in command of the heavens and of the earth. His victory established him as King of the gods; the rebel Titans were confined to the underworld. This dispensation is a time of suffering and its character is contrasted with a previous age that had no toil or tribulation.

Poseidon was cast down and Zeus was victorious. As Aeschylus wrote^{MAW}:

He who in time long ago was great, throbbing with gigantic strength, shall be as if he never were, unspoken. He who followed him has found his master and is gone. Cry aloud without fear the victory of Zeus. You will not have failed the truth.

Lucifer, too, throbbed with gigantic strength. He shall be also as if he never were. Those who follow him also will find their master; they also will be gone.

The pattern is universal, repeated in myth stories around the world. In the Sumerian tales An is the father-god. Enlil is the Son, the king of the gods. In the confused accounts An is sometimes the king of the gods and Enlil plays a subservient role^{HBS}. As written by some ancient scribe on a clay tablet:

After heaven had been moved away from earth, After earth had been separated from heaven, After An carried off the heaven, After Enlil carried off the earth.

In other versions of the stories Enlil was the father of the gods, the king of heaven and earth, the king of all the lands. He made the day come forth, took pity on humans, and established plenty, abundance and prosperity.

Enlil, whose command is far-reaching, whose word is holy, The Lord whose pronouncement is unchangeable, forever decrees destinies. It is he whose lifted eye scans the lands, whose lifted light searches the heart of all the lands, Enlil who sits broadly on the white dais, on the lofty dais, who perfects the decrees of power, lordship, and princeship. The earth-gods bow down before him, the heaven-gods humble themselves before him . . .

Who in our Judeo-Christian tradition decrees destinies? Whose word is holy and unchangeable? Who searches the heart of all the lands? Who decrees power, lordship and princeship?

Enki is the third most important god in the Sumerian pantheon. He was the god in charge of the abyss, and the god of wisdom. It was his responsibility to organize the earth in accordance with the general plans of Enlil. The actual details and execution were left to Enki.

My father, the king of heaven and earth, brought forth my epiphany on heaven and earth. My ancestor, the king of all the lands, gathered together all the divine laws, placed them in my hands. From Ekur, the house of Enlil, I brought craftsmanship to my Abzu in Eridu. I am the true seed engendered by the great wild ox, the eldest son of An.

Again the Sumerian myths offer insight into the religious history of our planet, a history which is obscured in the Bible. The Hebrew scribes could not portray the rulers of the heavenly realms as gods; they feared even to describe their roles. Hence the former Prince of this planet was demoted to a mere serpent who tempted Eve. His charge over the earth was suppressed. The Hebrew scribes did not tell us that he originally held responsibility for the execution of the divine laws, the establishment of the lands, the organization of the earth. In their scheme Adam and Eve were the first man and woman; it was into their hands that God entrusted the management of this planet.

But the Sumerian myths say an unexpected turn took place in the relationships among the gods; Enki rebelled. Displeased with, or jealous of the sway of Enlil, Enki disrupted the rule of Enlil and put an end to man's golden age by bringing on conflicts and wars among the people of the world.

Modern godless scholars believe the Hebrew stories derived from the myths of the surrounding Canaanite people. In those myths El is the father-god. The name El in Hebrew denotes strength and might. The name is used for God many places in the Bible. The Canaanite Creator was Baal, the son of El. The word Baal in Hebrew means Master. Baal fought first with Mot, (Death), and then with Yamm, (Day). Yamm was the god of the sea, as Poseidon was the Greek god of the sea. Baal was cast down to the underworld by Mot but, through the aid of the goddess Anath, he rose again and was victorious over both Mot and Yamm^{MAW}. These tales derive from the ancient city of Ugarit; they date around the middle of the second millennium BC.

The same patterns can be found all over the world. The Maya Indians of the Yucatan believed that Hunab Ku was the father of the gods. His name, literally translated, means one only God or one living God. He was the father of Itzamna, the Maya Zeus, the Creator. He was remote from the everyday affairs of creation. Itzamna had the titles of Emperor, Monarch, Prince, and Great Lord. He was lord of the heavens and of day and night, the sun god, the Lord of the Eye of the Sun. He was the inventor of writing and of books, the first priest, a benevolent deity. By another name he was god of the north and the north stars^{RFMC,TAM}.

The Maya mythologies also portrayed a struggle between the powers of good and evil over the destinies of men. The benevolent gods brought thunder, lightning and rain; the malevolent gods brought death, destruction, drought, hurricanes, and war. The Maya also believed in immortality of the soul and an afterlife. Their paradise was a place of delights with no pain or suffering but an abundance of food and drink. In the Mayan hell were hunger, cold, weariness and grief. Hunhau, the lord of death, was the prince of the devils who presided over the abyss.

The Australian aborigines believed in a god who dwells in the sky beside a stream of water. He receives the souls of the innocent. He sits on a crystal throne. He once lived for a short time upon earth but was raised up into heaven to the top of a holy mountain. He gave his son power over the earth but he remains in the heavens where he manifests his power through thunderbolts, thunder, and rainbows. Some tribes have an initiation ceremony in which they imitate the bullroarer, their devil god, by twirling a piece of pierced wood about their heads.

The worldwide patterns show a father god and a son who is king of the gods. He created the other gods. There is a struggle among the gods. The evil god rules the abyss; this evil one is the prince of the devils, the one who brings destruction, tribulation, woe and a curse to the earth. Whether it is the primitive tribes of Africa or the American Indians — all show similar patterns. The myths are distorted and corrupt memory of knowledge from very ancient times when people knew the Creator of the universe and his lordship over heaven and earth. They recognized him as the Son of the Father. Not until Jesus came were these concepts reintroduced but then only in highly limited revelation. Some of this was preserved in the Bible but the information is so scanty and so much outside the conceptual structure of Jewish and Christian traditions that it is virtually ignored. Traditional believers rightfully question debased pagan gods as human invention. How can they be representative of true living divine personalities?

But consider the characteristics of those pagan gods. They were superhuman; the stories carry miraculous elements. They were also immortal; they did not experience death. In the book of Hebrews in the New Testament we are told that Melchizedek had neither beginning of days nor end of life. He was without genealogy; he had neither father nor mother, Heb 7:3. If Michael was a Prince of angels would he have less life, or less power in his heavenly role? He is only one of the Chief Princes, Dan 10:13; there are many others like him in the heavenly places. Yahweh is God of gods and Lord of lords, Ps 136:2-3. He is a great King above all gods, Ps 95:3.

The Apostles had success in their conversion of Greeks, Romans, and Kelts because they could offer illustration of Jesus as a divine Son of God in the context of pagan understanding of the roles of the Gods. When Paul spoke to the Athenians, Acts 17, he did so on familiar terms. Only he wanted them to recognize a living God, and not one made of stone.

Unfortunately, Paul, and Peter, and the many believers who followed, suppressed much of the reality of Jesus as the Commander and Ruler of a universe.

The time has come to reexamine the traditions of the world and information from the Bible which has been denied so long by the blind theologies of Judaism and Christianity.

CHAPTER FOUR

An, The Father

In the previous chapter I briefly discussed the name of the Father god in some of the world myths. I showed how the various gods were confused with one another, with the Father and the Son being repeated in different relationships as the various tribes embellished the old folk memories.

In the oldest recorded memories he was known as *An*. This name is found in Sumerian myths, as well as many others, including Egyptian.

Kramer^{MAW} discussed the Sumerian pantheon of gods and the embellished stories found on the old clay tablets:

There follows a paean of self-glorification put into the mouth of *Enki*, and concerned primarily with his relationship to the leading deities of the pantheon, *An*, *Enlil*, and *Nintu*, and to the lesser gods known as the *Anunnaki*.

An was the Father, while *Enlil* was the Creator, and *Nintu* was the female companion of *Enlil* who helped bring forth human kind.

In the Sumerian story of the Flood, Ziusudra, the Sumerian Noah, is given directions to save himself:

By our hand a rainstorm . . . will be sent, To destroy the seed of mankind . . . It is the decision, the word of the assembly of the gods, The command of An and Enlil, . . .

In Sumeria *An* also meant the sky^{HT}.

In the Akkadian myths, borrowed bodily from Sumer, the Father god became *Anu*. In one creation epic it was said^{MAW}:

After *Anu* had created heaven, Heaven had created earth, Earth had created river . . .

This same name is remembered in Hittite mythology:

Formerly, in former years, *Alalu* was king of Heaven. *Alalu* was sitting on the throne, And mighty *Anu*, the first of the gods, stood before him. . . In the ninth year *Anu* gave battle against *Alalu*.

Here the myths are confused. The Father did not give battle against *Alulu*, the king of Heaven and Creator. A lesser god gave battle against his creator Father. The theme of warfare in heaven is repeated time and again in the old myths.

Rev 12:7 — Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought . . .

In Babylonian myths *Anu* was the sky god, borrowed from the earlier Akkadians and on back to the Sumerians.

Human memories were debased across many cultures and lands, illustrated by ancient Ireland where the Father was transformed into the Earth Mother. As Campbell^{MOG} stated:

She is Anu, a goddess of plenty, after whom two hills in Kerry are called the Paps of Anu . . .

In the corrupt religious memories of Egypt *An* takes on various and assorted forms^{EHD}. He is:

A mythological serpent,
A god who beautifies the faces of the dead, and
The name of a goddess.

Ana was the divine father of Pepi I, while *Ank* was his divine title.

As *Ani* he is the title for Horus, a Son of Osiris, and the one we know from the Bible as Melchizedek. *Ani* was also a name of Osiris as the Moon-god.

Osiris was the leading Egyptian god figure and Creator of the universe. He also carried the name *An of the stars*.

The Tchatchat-urt-em-*Anu* was the great council of the Egyptian gods in *On*, the City of the Sun.

An-Kenset and *An-ken-mut* were names for Egyptian gods^{EHD}.

From the common elements in these old myths we see the origin of the *An* name. It comes from memory of a Father god in very ancient times. It meant Father, and thus the confusion between the Father of all, and the Creator Father.

To repeat, the Creator Osiris carried the name *An*. *An* was the divine Father of Pepi I. In Hittite mythology *Anu* was the first of the gods. In Sumeria *An* was the leading god figure, father of *Enlil* and *Nintu*. Unfortunately, the memory of this god name was mostly forgotten in folk traditions from other cultures.

Examples of the *An* name are found in many regions of the world:

An, Burma
An Pass, Burma
An Khon, Laos
An Ling, China
An Shan, China
An Phu Dong, Vietnam

An Teallach Mountain, Scotland
And so on.

Many times the names are spelled with O rather than A. This is found in the biblical name *On* for the Egyptian City of the Sun which the Greeks called Heliopolis. Other examples are:

On, Belgium and Norway
Ona, Norway, Spain, Japan, Florida, W. Virginia
Ona River, USSR
Onna, Okinawa
Onna Island, Truk Islands, Pacific Ocean
Ono, Japan, California, and Pennsylvania
Ono Lake, Fiji.

An or On doublets are:

Onan, Celebes
Onon River, Russia and Mongolia
Onondaga Indian Tribes, New York with Onondaga Lake
Onondaga, Michigan
Onondowa, Indonesia
Onancock, Virginia

In my attempt to find a Semitic connection I discovered that the *An* word may have a complicated history. Hebrew uses *an* as an adverbial form, meaning whence?, where?, or wither?, (should we assume questions asked of God whereabouts?), but otherwise there seems to be no direct connection to the *An* of the mythologies and place names.

On the other hand, another Hebrew word is much closer to our search. *On* means might, ability, strength, vigor, power and wealth²⁰². It also could mean ease, rest, or freedom from toil and trouble. With a slight variation in inflection it also could mean weariness, sorrow, and trouble but these forms may derive out of opposition to the basic meaning.

Note that in these different forms the initial vowel sound may vary, leading to different applications in the different languages, or to different applications in the same language. It may be “a” as in father. Or it may be “aw” as in law. The latter then leads to representation as “o” rather than “a.”

Perhaps An or On come from an earlier linguistic form. Hebrew *ayin*⁵⁸⁶⁹ is a basic root word which, through inflectional variations, led to “an” or “on,” but its origin is unknown.

Its meaning as a feminine noun is the eye. It also means spring, as in water. The Assyrian form is *enu*, or *inu*. Importantly, it has a figurative meaning of mental and spiritual faculties, acts, and states^{BDB}.

Many place names scattered around the Near East carry this word:

Al Ayn, Arabia
 Ayn al Batt, Syria
 Ayn An Naft, Iraq
 Ayn Zarah, Libya
 Ain, Aden
 Ain Amur, Egypt
 El Ain, Ethiopia
 Ain el Wadi, Egypt
 Ayn El Mabika, Arabia
 Ayn Huwayziyah, Syria
 Ain el Hawari, Jordan
 Ain Marra, Saudi Arabia
 And many others.

The same form is found in Ayan River, Ozero Ayan Lake, and a number of other Ayan places in Russia and its provinces. It is also found in:

Ain River, France
 Ain Department, France
 Aino-Shima, Japan
 Ainoura, Japan

The shift from Ayn or Ain to An is found in the Near East, including:

An Nabi Hud, Jordan
 An Nabk, Syria
 An Naqurah, Jordan
 An Nimarah, Syria
 And so on.

In anglicized form we have such biblical names as Endor, Engedi, and Enrimmon, where *ayin* is reduced to En or An.

In the biblical traditions the Ayin, Ain, An, or En form is often understood to mean fountain. Endor is the Fountain of Dor and Engedi is the Fountain of Gedi. The fountain or spring is the eye of the barren desert landscape. This may be the route by which *ayin* came to mean spring.

Other than this slim evidence we have no connection between the mythological *An* gods and the place names. An, the Father, is not remembered well in the myths although his name shows upon the lands.

We could surmise connections between the Hebrew words and the An name for the Father. The concept of the eye could revolve around the idea that his eye is in all places or that he sees everything. A fountain as the eye of the landscape

might suggest that he is the wellspring of all creation, the source of all existence. The idea of strength, power and abundance from the other Hebrew root is obvious in its application to the Father.

This brings us to the English words *on*, *one* and *only*. Examination of the origins of *on* as being placed upon something, shows no clear connection to *one* or *only*. In the old Teutonic languages *on* has the forms of *an* and *ana* but *one*, although pronounced in Anglo-Saxon as *an*, was generally pronounced in other Teutonic languages with a sharper accent, as in the modern German *ein* (reflecting the Semitic *ayin*). It is found in Greek and Old Latin *oinos*. We see these in modern Latin languages as Italian and Spanish *uno*, and French *un*.

Only derived from the Old English *one*. Although there is no direct linguistic connection to Semitic languages, this numeral could easily go back to the very ancient An, the *One and Only*.

As I shall show in following chapters,

An married with *Hawa* is found in *Anhwa* Hunan, China, and *Anhaua* River, Brazil. There are also:

Onawa, Iowa

Onaway, Michigan

Onawa, Maine

Onava, New Mexico

An or On marries with Oc, as well as Hawa:

Onagawa, Japan (An-Oc-Hawa), or the island of *Okinawa* (Oc-An-Hawa).

I shall illustrate other examples as we encounter other evidence.

CHAPTER FIVE

Hawa, the Creator

A highly prominent name is that of Hawa. It was the most ancient name for the Creator, and is easily identified from a Hebrew verb meaning *to form*, or *to mold*.

As time flowed on, and the world fell apart, different people developed different names for the Father-god, for the Creator King of the Gods, and for other superhuman personalities. The myths show common patterns but the stories and relationships among the gods varied from place to place. The tribes remembered the same general arrangement but estrangement led to different details. Oral deterioration and later literary embellishments eroded a solid core of social memory.

The myth stories show these common patterns, but with divergent embellishments. Through this study it is now possible to isolate the old names and show evidence which was preserved beyond the disintegrating process of social memory and the distortions of ancient scribes in their literary accounts. We can now determine the original forms.

In Chapter Two I discussed the Anglo-Saxon *Alloa* with its present form of *Hello* and the curious parallel with the Hawaiian Island *Aloha*. These greetings had strong parallels with *Eloha* or *Eloah*, the Hebrew name for God. Furthermore, as I shall show, the biblical name for the personal God of Israel was Yahweh, translated in many modern English versions of the Bible simply as LORD. This name, although not recognized by modern scholarship, is related to *Eloah*, and to *Hawa* also.

Eloah-Aloha forms are found in place-names:

Alloa and Allua in Ireland and Scotland

Ulloa and Loa in Chile

Loa in Utah

Loa-loa in the South Pacific

Sinaloa in Central America

Ocaloacoochee Swamp in Florida. (This last name is formed of the elements Oc-El-Hawa-Oc-Ochi, similar to the Mana-Oc-Ochi of the Monocacy River.)

Many other loa forms abound.

One other word is also important to the presentation of this chapter. *El*, the Canaanite word for God, is much used in the Bible. *El Shaddai* is God Almighty in Gen 17:1. *Eli, Eli, lama sabachthani* is the famous quote in Matt 27:46 by Jesus as he hung on the cross: "My God, My God, why hast thou forsaken me?"

I shall now consider some of the Creator evidence.

Kaubab El Hawa is one of the most ancient excavated sites in Israel^{TK}. *El Hawa* (God Creator) is the key to a host of linguistic forms. While *El*, a common Semitic word for God, is well remembered in the Bible, *Hawa*, the ancient name for the Creator, is not. The reason is simple. When the Israelites were given *Yawa* during the Exodus, the new name for the Creator, they learned to forget the old *Hawa*. They no longer remembered *Hawa*.

El Hawa names are scattered around the world. Many of these have coalesced into one word. *Alawa* is in Nigeria^{TWIG}. On Molokai in the Hawaiian Islands the name is known as *Halawa*. It is also found in *Halawa*, Jordan and *Halawa* in the Jubel Mountains of the Sudan^{TAW, TWIG}. Here the *El* has shifted to *Al* with an *H* added to the front. Other forms of this name may be *Alava* Province, Spain and *Alava* Mountain of the Samoan Islands in the South Pacific. It is also seen in the *Al Hawaya* desert area of Saudi Arabia^{TWIG}.

If one attempts to pronounce *El Hawa* rapidly, with accent on the final *wa* and not on the initial *Ha*, one readily recognizes how the *H* of *Hawa* can be slurred into *Elawa*. Accent on the last syllable is practiced in Hebrew and other languages.

The *Hawa* name is found many places without the *El*. Examples are *Hawa*, Syria and *Hawa*, Mongolia^{TWIG}. It is found in *Awah* Island, Kuwait and *Awa*, Ethiopia as well as *Awa*, Okinawa^{TAW, TWIG, TK}. The *Hawa* name may also be found in *Ava* Island in the Bismark Archipelago, in *Ava* of the Samoan Islands, and in *Ava*, Burma as well as *Ava* Lahi channel in the Tonga Islands of the South Pacific.

The *Awa* name in Ethiopia is also given as *Ua*. If we vocalize *Oa* or *Ua* we find ourselves making a *w* sound between the two vowels. The problem of how to spell such sounds is illustrated in the *Random House Dictionary of the English Language*. In the dictionary section the name *Massaua*, for a seaport in Ethiopia, has the *ua* form but the same name in the gazetteer section has the form *Massawa*.

Numerous other *Awa* and *Hawa* names exist^{TAW, TWIG, TAC}:

Awaawakind, New Zealand is a *Hawa* doublet. There are many others, sometimes with *OC*, *EL* or *AN* components:

Awadam, Surinam
 Awahuri, New Zealand
 Awakino, New Zealand (Hawa-Oc-An-O?)
 Awalawa, Central African (Hawa-El-Hawa)
 Awakeri, New Zealand
 Hawi, Hawaiian Islands
 Hawu, Mongolia
 Hawea Flat, New Zealand
 Hawea Point, Hawaiian Islands
 Huahine Island, Society Islands
 Hua An, Fujian, China (Hawa + An)
 Vai Haua River, Society Islands
 Hua Hoi Wan Bay, Hong Kong
 Huahui, Solomon Islands
 Huaho, Finland

Huacachina, Peru (Hawa-Oc-Oc-ina)
 Huacaya, Bolivia (Hawa-Oc-aya)
 Huahai, Gansu, China
 Hualla, Peru (Hawa-El-a)
 Plus many others.

Then there are such names as:

Hawaii, Hawaiian Islands
 Hawiya Tribe, Somalia
 Al Hawiya, Saudi Arabia
 Khabrat Hawiya salt marsh, Arabia
 Huai He River, Anhui, China
 Numerous Huai in China
 Ban Huai Kho, Thailand
 Huayabamba River, Peru
 Huayacocotle, Mexico
 Huayucachi, Peru
 Huaiyan, Hubei, China

There are also many Oa, Oua, and Ua names:

Oa, Caroline Island
 Mull of Oa, Scotland
 Oahu Island, Hawaiian Islands
 Oua, West Africa
 O'ua atoll, Tonga Island
 Ouachita Mountains, Arkansas
 Oue, New Zealand
 Oui, Equatorial Africa
 Rio Oa, Fernando Po

Rio Ua, Fernando Po
 Ua Huka Island, Marquesas Islands
 Uawa River, New Zealand
 Plus many others.

In China there are innumerable Hao, Hou, Hua, and Huo names. In Vietnam they appear in couplet form:

Hoa Binh
 Bien Hoa
 Tuy Hoa
 Hoa Da
 Thanh Hoa

Hue Hoi
 Xuan Dong
 Hoi Hoi
 An Ha
 Tien Ha Tinh and so on.

The Hoa name is pronounced Hawa; others are variant spellings.

Huahua (Hawa-Hawa) River in Nicaragua is paralleled with *Huehuetenango* in Guatamala and *Chihuahua*, *Huajuapn*, *Huamantla*, *Huaquechula*, *Huehuetlan* and other *Hua-Hue* forms in Mexico. In the ancient Mexican language *huehue* is pronounced *hawahawa*; it meant great antiquity.

Many times the initial syllable is lost to leave a simple wa or wai. This is illustrated by the American Indian Tribal name Hawallapai, also known as Walapai^{HAI}:

Wa, Tibet
 Wa, Kenya
 Wa, Xizang, China
 Wa, Ghana
 Wah Wah Mts., Utah
 Wah, Pakistan
 Waaia, Australia
 Wai, Bombay, India
 Waia, Hawaiian Islands
 There are numerous Wai names in New Zealand and the South Pacific.

Numerous other names have the -awa ending:

Tenawa, American Indians
 Kanawha River, West Virginia
 Kanazawa, Japan
 Okaiawa, New Zealand (Oc + Hawa)
 Okkwa, South Korea (Oc + Hawa)
 Oklawha and River, Florida (Oc + El + Hawa)
 Manawa, Wisconsin and Iowa
 Manawa, Aden (Mana + Hawa)
 Mandawa, Tanganyika
 Mandawa, India
 Manoah water course, Israel
 Manoa, Bolivia
 Tamaroa, Illinois
 Tamaroa, Gilbert Islands
 Mocoa, Colombia Ottawa, Canada and USA
 Plus many others.

This form is also found many places with an “a” suffix. There are *Wallowa* (Hawa-El-Hawa) mountains, lake, river and place in Oregon. This name is seen as a doublet in *Walla Walla*, Washington and *Walla Walla*, New South Wales (Hawa-El-a). It is also in *Walwa*, Australia as well as *Walwai*, Afghanistan and others:

Walwal, Australia
 Walwal, Ethiopia
 Wala Island, Maldives
 Wala, West Africa
 Wala River, Tanganyika
 Waladura, Ethiopia
 Waladuwa Island, Ceylon
 Walaha, New Hebrides

These many different forms of the worldwide Hawa name find parallels in mythology.

UA was number one of the Egyptian gods, the One, God.

UaUa was the Only One, the One Alone, the One and Only, the One without second, the Creator of things that are^{EHD}. He was known also as *Neb-ua*.

On the American continent *Hawaneyu* was the Iroquois name for the Great Spirit^{NAM,TK}.

Awahili was the Cherokee name for the Great Sacred Eagle. (*Ouahili* is also the name for a native tribe of Algeria, North Africa.)

According to the story told to early white explorers, *Hiawatha* was the name of an outstanding Mohawk chief who lived a few centuries before their arrival. However he was also known as the Great Law Giver and his name is shown as *Haio-Hwa-Tha*, suggesting that perhaps the Indian memory confused a tribal hero with an early god^{DWM, NAM}.

Niney *Hawaya* was a Choctaw name meaning Bending Hill — the place of emergence. But this name was also used for their Creator.

In these examples we see the simple Hawa form. If we consider *El Hawa* we can find other parallels. Did *Eloah*, the Hebrew name for God, derive from *El Hawa*? How are they related? Before we examine this connection in detail consider other *Eloah-Eloha* names which appear in mythology.

Yana-Uluha was the Pueblo Indian name for the High Priest first sent down to earth by the Creator. His role is similar to that of Melchizedek in Ps 110, a High Priest forever, one commissioned by Yahweh, the Creator.

Not only may the *Uluha* of the name be related to Eloha but the *Yana* is significant also. *Yana* is the Hebrew way to pronounce a name familiar to all of us, Jonah, who was swallowed by the whale. The name *Yana* means dove, a symbol of peace. We are promised a Prince of Peace but many believe this was Jesus. *Yana-Uluha* was the Dove of Eloha.

If we return back across the Atlantic to the eastern Mediterranean we find that *Haloa* was a pagan spring festival in ancient Greece, celebrated at the time of vernal equinox, equivalent to the Jewish Passover and the Christian Easter. It was celebrated in honor of Persephone, the personification of spring, who returned each spring from her abode in the netherworld. The Greek festival was also celebrated in honor of Demeter, the goddess of fertility and protector of marriage and the social order. But Dionysius, the god of fertility, was not forgotten; he was honored also in this celebration^{RHDEL}. As we shall see, he was a memory of Adam.

The Greeks remembered the Eloah name other ways. The *Aloadae* were Otus and Ephialtes, the giant twin sons of Poseidon and Iphimedia. Iphimedia later married *Aloeus* who became foster father of the twins. Aloeus is the Greek form of Eloah, with the characteristic Greek s ending. If the twins were adopted by God they became step children of God and hence sons of God^{RHDEL, AE}.

The clue behind all these names and word forms — in place names, mythological gods, and the Hebrew name for God — is found in conjugation of the Hebrew word Haya: to be, to exist. See Table 5-1.

In the Pi'el form the word *Hawa* (#1) means to form, to mold. The imperative in the masculine singular literally is Form!, Mold! *Hawa* is the Great Molder, the one who fashions and forms. He is the Creator.

Note that I took two liberties in this tabulation. The current Hebrew pronunciation would use a “v” instead of a “w” in the words. This is a common sound shift; by showing a “w” we see how well the Hebrew word explains the abundant planetary evidence. I also use “a” as an ending on some words rather than “eh,” a common substitution not clearly distinguished by Hebrew scholars.

From examination of the verb tabulation we can see how the Hebrew word for God may have arisen. *El* married with *Howeh* (#2) became *Eloah*.

Note that in pronunciation of many of the “o-a” sounds it is easy to form the glottal stop, a shortening of the “o” to break it from easy flow with the “a.” This then tends to make Eloah into *Elo-ah*, and hence *Eloha*, as we find in the Hawaiian *Aloha* and other oha names.

The tabulation shows many interesting forms. The Indian name *Hiawatha* is commonly pronounced Haya-watha. In the Indian form it was *Hai-Hwa-Tha*. We can see that haya(#3) is the basic root of the Hebrew verb, while *Hawa* in the Pi'el form, is the Creator. *Haya-Hawa-Tha* comes directly out of the Hebrew verbs.

Place names, in addition to those tabulated above, also are evident.

M'hawa (#4) is found in Mahuva, India. *Hiwa*, *Huwa* and other forms are also explained. Two outstanding ones are *Hawana* (#5), and *T'hawana* (#6). *Hawana* is found in Havanah, Cuba and *Havannah* Channel, New Caledonia^{RHDEL}, as well as *Havannavela*, Ceylon. *T'hawana* is found in Tijuana, Mexico.

Other names are *Avana* oil field in Iraq, *Awanu*, New Zealand and *Uwanah*, Syria. The *Tihawana* may also be found in *Taiwan* and *Taiyun*, China. In Mexico are *Tehuacan*, *Tehuantepec* and *Tehuipango*. Without the terminal “a” this name may show in *Huon*, New Caledonia as well as *Huon*, New Guiana and *Huong Khe*, Vietnam. In the New World we find names such as *Huancaneli*, *Huancayo*, *Huanchaca* and *Huanuco* in Peru and Bolivia.

In the Pi'el verb we find *Ahawa* (#7). This form may be found in *Ahaura*, Lake *Ohua*, and *Ohaupo*, all of New Zealand, as well as *Ahua* in the Fiji Islands. One might also add *Oahu* of the Hawaiian Islands. But the state of *Iowa* in the United States is shown in an earlier form as *Howah*, which would be *Howeh* or *Howah* directly from the tabulation^{HAI}. Numerous other names could be found by searching the Atlases.

The tabulation also explains other evidence from the Bible. The name for God most commonly used in the Bible is not the singular form, *Eloah*, but rather the plural form *Eloheem*. This is found directly in the plural Kal present tense, (#8), *Howeem*, corresponding to the singular *Howeh*. All we need do is add El to the front.

In Exodus 3 Moses was confronted by God. A conversation ensued in which God commanded Moses to go speak for him to the people of Israel. Moses was highly reluctant to take on such a commission and, apparently as part of his attempt to avoid the duty, asks God how he, Moses, is supposed to identify God to his people. God is provoked and tells Moses *I AM WHO I AM*. He shall tell the people that *I AM* sent him. The phrase *I AM WHO I AM* literally in Hebrew is *AHYEH ASHER AHYEH*. *Ahyeh* is the first person male singular of the future Kal, #9 of the tabulation: *I am*. But God is not satisfied that Moses shall tell the people *I AM* had sent him. This was too ordinary; everyone knows that God is, that he exists. Rather Moses should tell the people that *Yahweh*, the God of his fathers, the God of Abraham, the God of Isaac, and the God of Jacob, sent him. This was to be his name. The name *Yahweh* was to be remembered throughout all generations.

The name is significant. It is the third person male singular of the future form in the Pi'el, #10, Y'Hawa, *HE SHALL CREATE*. God wanted to be known as the one who not only was, *AHYEH*, nor as the one who had created, *HAWA*, but as the one who would create, *YAHWEH*. He was taking command of a planet that had been lost in the spiritual darkness of celestial rebellions. Now he would create in a way that would stand as a memorial throughout all the ages of universe time.

This discussion now brings us to Jesus' name. It is commonly thought to derive from the Hebrew Joshua. Jesus in Greek is pronounced Yesoos, and is commonly vocalized that way among modern Spanish people. One difficulty is the "e" vowel. Why did it come over into Greek as an "e" and not an "o?" Yoshua might have yielded Yosoos, not Yesoos. Scholars believe the name *Yoshua* derives from *Y'hoshua*, a defective form of *Y'hosha*. It is also confused with *Y'hoshaya*^{SEC,AHCL}. *Y'hoshaya* is found in I Sam 17:47 and Ps 116:6. It means *he will save*. *Y'hoshaya* is the Hiphil third person masculine future of *Yasha*, *to save*. In the *Y'hosha* form it is thought the name may derive from a combination of *Y'hawa* and *Yasha*: *He will create + He will save*.

But there is another form that adds further confusion. It is *Yesh*, used adverbially or as a copula for the verb *haya*, *to stand out or to exist*. Strong³⁴²⁶ shows it used as *there are, he is, I have*, and so on. With *Hawa*, the inflected form of *Haya*, *Yesh-Hawa* could easily mean *He is the Creator*. And this is Jesus.

TABLE 5-1
PARTIAL CONJUGATION OF THE HEBREW VERB, *HAYEH*

The <i>kal</i> form, the basic verb stem: "to be," "to exist" = <i>Haya, Heya</i> (3)						
Person	Past		Future		Present	Imperative
	Singular	Plural	Singular	Plural		
I	Hayehyeeth	Hayeynu	Ahya(9)	Nihya	Howa (2)	Heya
You (m)	Hayehyath	Heyeytem	Tihya	Tihyu	Howah	(Heya)
You (f)	Hayehyeth	Hayeyten	Tihyee	Tihyehnah	(Howyah)	Heyeey
He (They)	Haya	Hayu	Yihya	Yihyu	Howeem (8)	Hayu
She	Haythah	Tihya	Tihyehnah	Howoth	Hayeynah	
The Pi'el form, "to form," "to mold" = <i>Hiwa, Hawa</i> (1)						
Person	Past		Future		Present	Imperative
	Singular	Plural	Singular	Plural		
I	Hiweethee	Hiweenu	Ahawa (7)	N'hawa	M'hawa	Hawa (1)
You (m)	Hiweetha	Hiweethem	T'hawa	T'hawuwu	M'hawa (4)	Hawee
You (f)	Hiweeth	Hiweethen	T'hawee	T'hawena	M'haween	Hawuwu
He (They)	Hiwa	Hiwuwu	Y'hawa (10)	Y'hawuwu	M'hawoth	Hawenah (5)
She	Hiwthah		T'hawa	T'hawenah(6)		

NOTES:

(1) Haweh (Hawa) is the form found everywhere across our planet, a place name from very ancient times. In the imperative it means *He Forms!* or *He Molds!* The implication is not one who creates the basic building blocks of the universe but one who uses those basic building blocks to create the worlds, biological organisms, and man.

(2) (8) The *howeh* and *howeem* words combined with the very ancient *El* to form the common Hebrew names for God, *El + howeh = Eloha* and *El + howeem = Elohim*. I highlight them in the above tabulation to show their origin. Literally, they mean *God exists*, or *Gods exist*. These were ancient forms coming down to us through the Hebrew tribes.

(10) Y'haweh, "I shall form or mold," shortened to Yahweh, (Yawa), is the name found in the Old Testament texts. This is the name our Creator gave us for the future of this world.

CHAPTER SIX

Oc, the Fallen Brother

The mythological and place-name memory of *An*, the Father, was slim but the memory of *Hawa*, the Creator, was strong. The strength of the planetary record may be due to the role the various celestial personalities played in the minds of early man.

We shall go on now to another important one. This is the memory of our former planetary ruler, known commonly as the Devil, but given respect by Jesus when he referred to him as the Prince of this World.

In the old Irish myths *Dagda* had a son named *Oengus* who became a prominent character in the folklore of Ireland. He ousted his father from Bruig na Boinne, the Mansion of the Boyne. Again this is a corrupt folk memory of the heavenly rebellion. He had another name: *In Mac Oc*, the Younger Son of Oc^{CH}. In another version of the myth *In Mac Oc* acquired rulership of the world from his father and half-brother, *Eochaid Ollathair*. Ollathair in Keltic Old Irish meant All-Father, the Father of all. This father-brother motif in Ireland parallels that of the Greek Zeus and Poseidon. In Ireland *Oc* was also known as the “supreme ruler of the universe.” He is the one who tried to usurp divine rulership. In later romanticized folk tales *Angus Og* is the god of love and beauty and patron to young men and women^{RHDEL}.

Another memorable personality in the Irish myths is *Ogma*. Ogma was an invincible champion of the goddess Dana. As *Ogham*, the Irish god of poetry and eloquence, he was known as the inventor of the famous Ogham writing. He is remembered in France as *Ogmios*, the god who led men with silver threads of eloquence issuing from his tongue. He was the one who betrayed mankind and misled Eve with his devious logic and shrewd eloquence. The Romans knew him as Mercury; the Greeks as Hermes^{CH,RHDEL}.

The name *Oc* or *Og* is notorious around the world. It is also known as Ak, Aki, Aku, Ogo, and other varied forms.

When the Israelites conquered the land of Canaan one of the territories included *all the kingdom of Og of Bashan who reigned in Ashtaroth and in Edrei*. Og alone was left of the remnant of the Rephaim, the giants of old, Josh 13:12. His bedstead was made of iron; it was nine cubits (14 feet) long and four cubits (6 feet) wide. When the Hebrew scribes put the account together they asked, “Is it (the bed) not in Rabbah of the Ammonites,” Deut 3:11? At that time they believed that giant people with extraordinary powers had once occupied the earth and that Og, the king of Bashan, was the last of them.

This bible story does not carry much information except that Og was a giant. However, other Hebrew myths state that two Giants, Og and Reem, were wandering spirits who entered Noah's ark. These monsters were too large for any cabin but they survived nevertheless. Reem swam behind resting his nose on the poop. Og was Hiya's! son, the woman who later married Ham. She begged Noah to keep Og's head above water by letting him cling to a rope ladder. In gratitude Og swore that he would be Noah's slave; although Noah fed Og through a port-hole he afterwards resumed his evil ways^{HM}.

The elements of the story are informative. The giant Og was a fearful, evil being of the pre-flood age. He survived the Flood and now still roams the world. He had a companion, Reem, who was equally fearful and who also survived. The Egyptians remembered this pair as Apep and *Nak*, the evil ones who tried to destroy Osiris, the Creator when he lived here as a man^{EBD}. (Remember Satan trying to get Jesus to jump off a cliff.) In the Bible this pair is remembered as Leviathan and Behemoth; one was a land monster, the other a sea monster. They are representative of the former Planetary Prince and a Spirit Brother.

On the plain of Salisbury in England is built Stonehenge, that ancient open-air temple which monitored the movement of the heavenly bodies and the cycles of time^{SD}. Within a few miles of this site are three villages which bear the name Ogbourne, Ogbourne St. Andrews, and Ogbourne St. George. In olden times they were known as Ocheburne, named after Occa's stream^{CODEPN}. The Ock River flows across this same plain near Stonehenge and on into the Thames. An Og River flows somewhat parallel into the Bourne River^{TK}. Etymologists believe the Ock river names derive from an old name for the salmon, Old Cornish *ehoc*, Welsh *eog*, and Middle Welsh *ehawc*. They also believe Ockbrook derives from Occa's brook^{CODEPN}.

About three miles south of Stonehenge is Ogbury Camp, a prehistoric defense site more than a mile in circumference, covering sixtythree acres with ramparts thirty-three feet high. This cluster of names in the vicinity of Stonehenge suggests that the ancient residents of the area were commemorating a mythological personage name Ock or Og. (The Welsh and Cornish names for the salmon may derive from the same source as the river place-names, Oc.)

Since before Christian times the winter solstice was celebrated in England, Wales, Scotland and Ireland with drunken rituals and festivals. Hugh bonfires blazed in the village streets. Processions of men, women and children wearing grotesque masks and animal skins would wind from house to house. The event was known as Og night. The celebration was replaced by early Christian missionaries who gave us the hallowed meal on Christmas Eve and the trading of presents, symbolic of Jesus' gift to mankind. This Keltic pagan activity is still remembered at Halloween, the eve of All Saints' Day, now in honor of departed souls. The name Halloween came from Hallowed Eve and intended to be remembered in sacred honor of the departed dead, not in pagan celebration of ghosts and goblins.

But Oc's memory was not limited to the winter solstice or the last day of October. In England he was remembered in May Day processions when a hugh stuffed effigy was carried along with the Maypole. This effigy was named *Eug*. A tall Welsh goblin or giant was named *Hough*, or *Ough*. The term was generic for all goblins. It was used as an expression of disgust^{OED}.

Oc was remembered again at Easter time. Ocktide (or Hocktide) was a part of the spring festival kept on the second Monday and Tuesday after Easter. Ock Monday was reserved for men; Ock Tuesday for women. It was a time to pay church dues. Again Christian missionaries, faced with the pagan festivals, converted them into more devout celebrations.

One of the most memorial events in British history took place when the Keltic natives had an uprising against the Anglo-Saxon invaders. The event was on Ock Tuesday; women were in the forefront of the fighting.

In ancient Egypt *Acher* was the god of the world, the great Earth god. He had a retinue of spirit assistants who were called the *Acheru*. In ancient Egypt *ach* meant clay and earth^{EHD,EHD}. While the Irish remembered this earth god as *Ocham* the Egyptians also remembered him as *Akhem*; he had a lions body with a head at each end. *Akhem* in Egyptian meant to be ignorant, to do and have nothing^{EHD,EHD}.

(The dual-headed monster is another corrupt memory of two fallen brother gods: Og and Reem, Apep and Nak, Leviathan and Behemoth.)

The Egyptian myths were highly distorted and confused. *Aku* was a god of the Tuat, the celestial abode of those who resurrected from the flesh. *Akaki* was a doorkeeper of the Tuat. *Akaku* was a god of light, but *Akak* in Egyptian meant darkness and night. *Akh* was the name for the soul of a departed person.

Aku-Aku was the Polynesian god of the sea. *Aku* is the Japanese devil. In Japanese mythology Susanowo built a great palace and, espousing a beautiful princess whose life he had saved from the eight-headed dragon, he lived therein. The two produced a number of generations of the gods. Their most renowned offspring was *Okuninushi*, "Master of the Great Land^{MAW}."

Oceanus was the ancient Greek god of the sea. He was a Titan, son of Uranus and Gaea, and father of the river gods and of the *Oceanids*, the sea nymphs. The Greeks believed the first city was built by *Ogyges*, who lived prior to the first flood, and that the planets experienced changes in celestial position during the age of *Ogyges*.

Many people remembered the Oc-Og-Ach name. *Acher* was the Hindu All-in-All. *Acharan* was the Persian creator of all things. *Aegir* was the Swedish god of the ocean. *Ogier* was a mighty Danish warrior. *Haco* was a legendary Norwegian and German giant. *Hugun* was the French king of the goblins. *Tokaki* was a Japanese mythological giant. In Turkey the word *Agha* (Aga) means Lord or Master; it is borrowed from that ancient Lord and Master of the earth.

In earlier centuries English writers used the word *ogygian* to denote remote antiquity. We find og-, oc- and ok- words today which connote darkness, mystery, trouble and woe. *Ogre* is a word used to denote someone terrifying in behavior; in fairy tales he was a man-eating giant. The word *occult* is used for esoteric and

mysterious phenomena, *occultation* for the darkening of a heavenly body, and *occlude* for a closing up or stopping — all denote the source of the words. *Ogle* means to stare covetously or to leer. Etymologists believe the word comes from a Teutonic stem, *augo* for the eye.

Other Oc river names in Europe are the *Ogy* and *Okegem* of Belgium, the *Oknon* and *Oger* of France, the *Oker* and *Ache* of Germany, the *Oca* and *Ocana* of Spain, the *Ocke* and *Okelbo* of Sweden and the *Oglio* and *Oggiona* of Italy.

In place-names we have *Achea*, the oldest city of ancient Rhodes, *Achamantis* as the former name for Cyprus, *Ogliostro* region of Sardinia, *Achradina* as the original name for Syracuse, *Ochili* as a pass between Pakistan and Afghanistan, *Achland* as a German island in the North Sea, *Actae* as ancient Attica, *Akhmim* as the upper Nile in Egypt and *Achad* and *Ugu* as cities of India.

Names for people show as *Acheans* for ancient Greek tribes, *Oegypt* for Egypt, *Achili* as a tribe of North Africa, *Acherini* as the earliest inhabitants of Sicily, and the *Achisarmi* as ancient inhabitants of Africa.

Numerous other Oc names exist around the world.

The clue behind these many names, traditions, practices and folklore is in the Hebrew word, *Ach*; it means brother. Oc was the former Great Brother of mankind, the one assigned to the caretaking of this world, the one who held an assignment of high responsibility. He was the god of this planet, the Planetary Prince, the one who was cast down and judged. He rebelled and he carried this world into trouble, woe and tribulation. He brought on the cataclysmic cycles of the ages. He not only was a brother to man; he was also a brother to God. He was remembered with awe and respect, with fear and foreboding. Many of the pagan practices were intended to allay his attacks upon man.

We remember him yet today. The Hebrew, the German, and the Scot people invoke his name by the exclamation *Ach!* It denotes surprise, regret, consternation and trouble. In modified form we also use it as *Ugh!* It means disgust and loathing. Although scholars believe these are mere senseless verbal expressions those scholar do not have the benefit of the insight offered by more observant study.

There are many OC place names. I list only a few:

Achi, USSR	Acho, Peru
Achu, Pakistan	Aga, Norway
Aga Dube, Equatorial Africa	Aga Island, Truk Islands
Aka, Tongo, West Africa	Ak Goi Lake, Turkey
Aki-Aki Atoll, Tuamotu Islands	Akka, West Africa
Ako, Israel, Japan, Nigeria	AK Tepe Mountain, Turkey
Oci, Japan	Ochia, China
Oga and Ogo, Japan	Ogu, Nigeria
Ok Mountain, Iceland	Ok Om River, New Guinea
Okhi Mountain, Greece	Oki, Japan
Plus many others	

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	Paraioire, 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^{OPD}. 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, Uccuwanen Island	
And so on.	

Oc-EI 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*. *Tiuanaco*, 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*. *Tiuanaco* 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.

CHAPTER EIGHT

The Adamic Place Names

From preceding discussions we are in a better position to search for Adam. I shall begin the search with place names scattered throughout Europe, the Near East, into India, and on into the South Pacific.

The most significant of these are carried by rivers in Europe and India. They bear the name *Don* or some variant of that name.

The famous *Don* River of Russia originates near Moscow and flows approximately 1200 miles southward into the Sea of Azov. Another *Don* River originates near Sheffield, England and flows eastward into the river Humber. A third *Don* River originates in the Grampian Mountains of Scotland and flows eastward into the North Sea near Aberdeen^{RHDEL}.

The *Danube* flows out of the mountains of Germany, through Austria and Hungary, between Rumania and Bulgaria, and on into the Black Sea. It is known as the *Donau* to Germans, and *Duna* to Hungarians. On its lower end it was known as the *Ister* since ancient times^{RHDEL, AE}.

Other rivers in Europe also carry the *Don* form. The *Donets* flows southeast into the *Don*. *Donets* is a local phonetic variation of *Don*. The *Dnieper* and the *Dniester* both flow through Ukraine into the Black Sea. The name *Dniester* can be explained from the two names for the Danube. If *Don* is married with *Ister* we obtain *Don-Ister*, and this is the *Dniester* name with a contraction of the *Don* syllable^{RHDEL}. However, the name may be a contracted form of an earlier *Danastris*^{AE}. This last name carries the same linguistic meaning with phonetic variation.

If we were to ask a native of Russia to explain the origin of the *Don* river names he probably would reply that they are Kimmerian, since the Kimmerians occupied the regions of southern Russia and the Ukraine in ancient times, circa 600 BC. He might even tell us the name meant *water* to those ancient people. But if one were to point out that, as far as we know, the Kimmerians did not inhabit the British Isles he would be at a loss to explain the names in England and Scotland.

Importantly, the ancient Greeks did not use the native names. Herodotus, the Greek historian, used *Borysthenes* for the *Dnieper*, *Tyras* for the *Dniester*, *Ister* for the *Danube*, and *Tanais* for the Russian *Don*. He acknowledged that he did not use the native names^{PW:IV}.

Dispersion of cultures over a wide geographical span from Ireland to the regions around the Black Sea is known from the middle of the first millennium BC for the Keltic tribes. Their influence extended from Ireland and Wales, to England, France, north Spain, north Italy, Austria, the Balkan peninsula, and into Rumania and Turkey. The word *Celtic* was originally pronounced *Keltic* from the

Greek Keltoi, their name for the Keltic tribes. The Apostle Paul wrote a letter to the *Galatians* of Asia Minor, a Keltic people. A city in modern Rumania is called *Galati*, a certain Keltic name. The name *Gaul* is Keltic, as well as the name for the *Gaels* of Scotland and Ireland. In classical mythology *Galata* was the ancestress of the Gallic people. The Keltic, Gallic, Galatian, and Gaelic names are all related linguistically. They derive from a common word root which I shall discuss in greater depth in a later chapter^{RHDEL, OED}.

The wide geographical dispersion of the Don river names agrees substantially with the dispersion of the Keltic tribes. This would suggest that the origins are Keltic. However, as Eilert Ekwall expressed it, Don is an old river name, Brittanian *Dana*, which is related to the name Danube and is really an old word for 'water,' found in Sanskrit *danu* for rain or moisture^{CODEPN}. Don river names beyond the Keltic regions are known by *Dhan*, *Dhon*, and *Dhansiri* in India^{TWIG}. These are much beyond the reach of the Kelts, the Kimmerians, or any other known historical groups from Europe or Asia Minor. If a common cultural influence existed over this region it is much farther removed in time.

A common cultural influence over this area is known from the Indo-European languages, including Teutonic, Romance, Keltic, Slavic, Iranian and Indic. Etymological studies show numerous common words and word elements across these varied groups of people, originating in some very ancient common language now lost to human memory^{RHDEL}. The river names display the same antiquity.

The common language and name elements, in turn, are related to the distribution of the so-called Caucasoid race over the same geographical regions. According to anthropological estimates the Caucasians are approximately 30,000 years old, appearing on the world scene at the beginning of the last ice age concurrent with the disappearance of Neanderthal man. From the evidence of language and race one is inclined to believe there must have been a common origin to these phenomena. The Don river names are merely another factor suggesting a common source. If the links in race, language, and river names date to such remote times they would, indeed, be very ancient.

Other ancient phenomena are common to these regions. The famous cave paintings of Europe extend from the Iberian peninsula and France into Russia. Recent studies also show notational systems for recording cycles of the moon on bone and stone throughout these same regions. Both the cave art and the notational artifacts date as far back as 30,000 years ago, coincident with the beginning of Caucasian man^{ROC}.

Thus we find five independent phenomena to indicate a cultural and racial dispersion over wide geographical regions from northwest Europe into India. Three of those date to 30,000 year ago: Caucasian man, cave art, and notational artifacts. Two are uncertain in date: the Indo-European languages and the river names.

One might argue that the river names are too tenuous a base on which to pursue study. The evidence is much too slim. However, the names contribute to cave art, notational systems, language and race. Furthermore, place names other than rivers contribute to this body of accumulating evidence, although the antiquity of the names is uncertain and the linguistics origins debatable.

Donmark (Denmark) is the marriage of *Don* with *mark*, a Teutonic word meaning boundary.

Doncaster is a borough of Yorkshire, England on the *Don* river.

Donauworth, Germany may have acquired its name from the river.

Donna Island in Norway displays a female form of the *Don* name.

Donnemore, Sweden is a compound also of two words, perhaps with the female form.

Donnenberg, Germany is another inflected form.

Donilov, Russia has the *Don* with *lov* as a suffix.

Domremy-la-Pucelle is a village in northern France, the birthplace of Joan of Arc. The interest for our tabulation is that the French pronounce the name as *Donremee*. The *Don* to *Dom* phonetic shift is common in French and is found in other languages. It appears often in *Don* names.

Donegal is a county of Ulster province in North Ireland, but *Dongola* is a town and former province on the Nile river in North Sudan. If the two names are related, deriving from a common origin, the *Don* influence extends across Arabia into northeast Africa. Similar names exist in *Danakil*, Ethiopia and as far away as *Donggala*, Indonesia^{AE,TWIG}.

We also find *Don* forms in *Dunbarton*, Scotland, *Dunkeld*, Ireland, and in *Dunkirk*, France. Here the *Don*-to-*Dun* phonetic change is very slight.

Linguistic scholars believe *Dun* is a Keltic word which means a place of protection, a fortified location. While it is phonetically close to *Don*, scholars do not see a semantic connection. This is an example of possible shifts in meaning which may take place over time as later cultures borrowed names from earlier cultures.

But *dun* is also a Teutonic word, found in Old Norse *duna* = thunder, whence also our modern English word *thunder*^{OED}. As we shall see these forms all come out of that most famous of all ancestors.

The following list shows possible *Don* names over wide geographical regions^{RHDEL,OED}.

Dan, Israel

Dana, Jordan

Dana, Nepal

Danan, Ethiopia

Dana Island, Indonesia

Puntan Daddan, Marianna Islands

Danubyu, Burma

Dan Sai, Thailand

Dangrek Mountains, Thailand

Dan Lake, Ireland

Dana, Japan

Dana Adasi, Turkey

Dan Gunu, Nigeria

Daddan Oilik, ancient site, China

Danchin Huryee, Monogolia

Dondenong, Australia

Dongara, Australia

If we permit an “n” to “m” phonetic shift, as illustrated by the French names, we might add the following^{RHDEL,TWIG}.

Dam, Surinam	Dama, Viet Nam
Dam and Damman, Saudi Arabia	Damah, India
Daman district, India	Dumai, Indonesia
Damar, Indonesia	Damas, Vietnam
Dam Doi, Vietnam	Dum Dum, India and Indonesia

These lists are intended only to illustrate the worldwide scattering of similar place names; they are not exhaustive, nor do I attempt linguistic rigor. Some of them may derive from local expressions and usages, not related to a common linguistic influence. They are part of an accumulating body of evidence that must be considered in any study of place name evidence.

If we permit a “d” to “t” phonetic shift we also pick up many other names. A few include^{RHDEL,TK}.

Tan, USSR	Tan, North Korea
Tana, Chile	Thann, France
Tan An, Vietnam	Tan My, Vietnam
Tana Fjord, Norway	Tana Lake, Ethiopia
Tana River, Kenya	Tana River, Alaska
Tanai, Pakistan	Tanah Rata, Malaysia
Tanacross, Alaska	Tanagrogot, Indonesia
Tanana, Alaska	Tanami, Australia
Thana, India	Thanh Hoa, Vietnam
Tana Island, New Hebrides	Tana River, Scandanavia
Tanamerah, New Guinea	

Many other *Tan*, *Tana*, *Tam*, *Tem*, *Tham*, and *Them* forms are known, such as the *Thames River*, England, *Thamsham*, Norway, and *Tam Ky*, Vietnam.

Note the *Tanais* river name given by Herodotus. This is the *Don*, and shows the linguistic connection between the *don-tan* forms.

If the *Don* name was carried to Southeast Asia it would suggest the same influence as that which spread across Europe, through the Near East, and into India. We do not recognize a Caucasoid racial tie. However, the light skins and features of the natives of Polynesia and Hawaii cause one to question the genetic origins of those people, other than through late European explorers.

Returning to the *Don* evidence we find forms which show a closer kinship to that familiar name. This is through a prefix. I mentioned that Athens, Greece came from a more ancient *Atana*. The same name is found across the Aegean Sea in Turkey where the city of *Adana* is still known by that name. Other names are^{TWIG}:

Aden, Arabia

Adimi, USSR

Adamawa, Nigeria

Adam Kiri, Nigeria

Adonara, Indonesia

Adama, Ethiopia

Adam, USSR

Adamana, Arizona

We know that other Adam names have lost a prefix. The biblical *Adamhi* in Jordan has become the modern *Damiya*. *Adom* on the Jordan River has become *Tell-ed-Damiya*, and the ancient *Adhaman-as-Zaur* water course in Iraq has become the modern *Damin-as-Zawr*^{TK}. This evidence shows that the *Adon* and *Adam* forms might have come from earlier *Don* or *Dam*. If a phonetic shift took place in one direction, it might also take place in the other.

These *don/dom/adon/adom/adam* names are the first to show a possible connection to the biblical *Adam*. (*Adom* is the Hebrew pronunciation of *Adam*.)

These several tabulations show common place names over wide geographical regions extending in an arc from Europe, across the Near East, through India, and into the South Seas. *Adamawa* and *Adam Kiri* in Nigeria extends this phenomena across Africa, while *Tanacross* and *Tanana* of Alaska, with *Adamana* of Arizona extend it into North America. *Danchin Hurjee* and *Dandan Oilik* appear in Mongolia and China. The *Don* names patterns appear to cover wide areas of the globe.

Some persons may object to the random grouping of names that have no apparent linguistic connection except through some obscure phonetic similarity. While the *Don* River names may be intriguing how can we conclude that other *Don* names with the many phonetic variations are related? Is *Tana* related to *Don*, except through accidental phonetic similarity? Is *Adom* related to *Don*?

The objection is valid, and deserves attention. What criteria do we have for establishing relationships among the varied names? Although the wide patterns are phonetically similar, perhaps they are nothing more than accidental use of similar sounding names from different languages. How can one separate those names which are related culturally from those which are mere accidental homonyms? How do we know they came out of cultural assignments to ancient personalities or events?

If the names date to remote antiquity, long before recorded history, how can we show their cultural origins without written evidence? The earliest written records are no more than 5,000 years old from around the Near East, and perhaps a few stone monuments scattered across the Mediterranean and Europe. If the names originate from more ancient times the sources cannot be traced except through the study of linguistics.

The river names provide important clues to this dilemma. Clearly we have *Don* names in Scotland, England, Germany, Russia, and India. We might add *Dyfrdonwy* and *Trydonwy* from Wales. *Dyfr* in Old Welsh meant water, as the *don* form in the old Indo-European root system also meant water. *Dyfr* is then compounded with *don* and *wy*^{CH}. Remember *Manawydan* from Welsh mythology? Here *mana* is compounded with *wy* and *dan*.

Could the wide spread *don* names be from some source other than a very famous ancestor? What other cultural object or episode would provide such prominent influence? Did Henry Hudson get his name from the river, or did the river receive its name from the man? If people over such wide areas of the globe wished to honor a common ancestor might they not use the common name? How long ago did he live? What caused his descendants to migrate to such far regions? If the river names did not come from an outstanding personality did they come from some other social or religious influence? On the face of the evidence we cannot say with unreserved conviction that the river names came from an individual named Don.

However, we are forced back again to the evidence of race, language, and cultural artifacts. It seems reasonable to assume the Don name originated in some very ancient personality long before historic times.

Another possibility is that the name was borrowed from one region to another, but if so, it had to have profound significance, with active commercial trade across the face of the planet in ages now lost to human memory. It is far easier to propose that a very ancient common ancestor was the origin of that cultural memory.

Considerable evidence contributes to this body of accumulation information, and provides a solution to the linguistic dilemma. The *don* name carries a significance that casts a strong light on the origins. We can demonstrate more precisely that many of the place names derive from a personality named Don.

CHAPTER NINE

Social Honorifics and Titles

If we were to assume that an early ancestor was the source of the Don River names we would have to admit a profound influence. He certainly commanded tremendous respect.

But what kind of social order would know him over such wide areas? We normally consider that very ancient people were restricted to the immediate vicinity of their homes. We do not see them traveling or having commercial trade over wide regions. Until recently this view was held for people even of 3,000 years ago. Lately, as we accumulated more information, we came to recognize that widespread commercial traffic took place even in more remote times. If the names date from those olden days it means that common social mechanisms were present.

Because of the limited nature of the linguistic evidence we may hesitate to draw profound conclusions. Perhaps there are other ways to explain the name patterns. It should take more than phonetic similarities to convince us. But why has modern scholarship neglected this information? Was the neglect out of conscious intent? Or was it because there is no recognized relationship to other evidence — historical, archeological, or linguistic — no accepted method for viewing such information in broader perspectives? Or is it because, perhaps, they do not believe the old stories — do not accept that Adam was real? If the modern scholarly world viewed Adam's existence as illusion out of psychic aberrations, with the idea originating from people who think in myths, they would not look for an individual obscured by the mists of time. Then the place names are merely spurious phenomena unrelated to more discernible realities, or to other accumulated bodies of knowledge. But if one is receptive to the idea that Adam was real, that he must have had a profound influence, then this linguistic evidence begins to take on deeper meaning.

One could argue that the place names, even though demonstrating a pervasive influence, might, indeed, have derived from mythological folk tales and not from real persons. After all, it is the veneration that brings names into use, not the reality of the source. Adam is revered greatly today among Jews and Christians although they have no evidence other than the simple story in the Bible.

But what tradition would foster such respect? How did it come about? Why would it carry so strongly in phonetic similarity across geographical boundaries? The Greeks and Romans, intimately related in culture, did not use the same names for their mythological gods. Zeus and Hera were the Greek king and queen

of the gods but the Roman names were Jupiter and Juno. It seems more reasonable to assume origin in a cultural commonality out of some reality that remembered the actual names, and not out of mere mythological invention.

If we had only the river and place names we would not have a very strong argument. Fortunately we have much other evidence. It shows that, indeed, the common source was Adam; he was far more than mythological. He not only gave his name to the rivers and the lands; he also gave it to his descendants in their titles of social honor. The evidence is instructive.

THE DON TITLES

Spanish men of high rank and nobility were addressed as *Don*. The title is used more commonly today as a matter of courtesy, but it was once restricted to a high class group as respect for their ruling authority. *Don Juan*, *Don Carlos*, and *Don Quixote* meant Lord Juan, Lord Carlos or Master Quixote. The title in Portugal is *Dom* with the n-to-m phonetic shift. In Sicily the title is still *Don* and came into the United States through the Sicilian underworld^{RHDEL.OED}.

The female form in Spain is *Doña*; in Portugal it is *Dona*; in Italy it is *Donna*. The female form in Portugal has not seen the n-to-m phonetic shift.

In ancient Rome *Dominus* meant Lord or Master, just as the Spanish *Don* meant Lord or Master. Through the Roman conquests of the Iberian Peninsula linguists believe the Spanish *Don* and Portuguese *Dom* derive from the Latin *Dominus*. The Iberian female forms are thought to derive from the Latin female *Domina*. Numerous other words in Spanish and Portuguese can be traced without question to Latin; it is natural to assume the titles also came from Latin^{RHDEL.OED}.

However, the clear phonetic identity with the Don river names now brings that traditional etymology into question. Other evidence also speaks against it.

Geoffrey Chaucer was an English poet of the fourteenth century who is well known in English-speaking countries for his *Canterbury Tales*. He was sometimes called *Dan* Chaucer, pronounced as *Don*. The title, or honorific, of *Don* is used yet today in English universities where it denotes senior fellows and tutors, those with superior knowledge and wisdom. The title is assumed to be colloquial, applied to anyone who is an adept. The *Oxford English Dictionary* does not offer an explanation for the origin of the honorific except to say it probably was borrowed from Spanish and Portuguese titles. No evidence is adduced to support this supposition.

The collegiate evidence is complicated by the title of *Dean*, as the *Dean* of a university or the *Dean* of a profession, someone expert in knowledge. The title is thought to derive from the French *decanum* and the Greek *deka* or *decanos*, someone who is the head of a group of ten. However, this supposed origin of the Dean title is far from clear. As admitted by the *Oxford English Dictionary*, Whether viewed as Greek or Latin, the form of the word offers difficulties.

The vowel change from *don* to *dean* and the association with learned persons is not accidental. The various forms derive from a source that also explains the *don* and *donna* of the male and female, and the "a" prefix that changes *don*

to *adon*. All are explicitly related, as we shall see. The *Don* title is not limited to Spain, Portugal or England. It is used in France in Benedictine and Carthusian monastic orders where it was interchangeable with the pronunciation *Dom*. In Italy *Don* is also used as a title of address for priests^{RHDEL}.

The same form can be traced through Europe for female applications, with the n-to-m phonetic shift. *Dam* or *Dama* was an ancient European title of a woman of high rank and nobility. We know the word today as *Dame*. We also use it more rarely as *dam*, the descriptive term for a female parent, both human and animal. It occurs also in the descriptive term for a young woman, a *damsel*. It is found in *Madam*, a combination of the maternal *ma* with *dam*, although traditional etymologies show it from the French *ma+dam* = my dame^{RHDEL,OED}.

This brief survey shows that *don* and *dona* titles had a wide influence in Europe. However, the opinion of modern scholarship that the titles come out of Rome and the Latin language is seriously open to question. There is no evidence for the supposed borrowing of the university titles in England. This is merely a suggested hypothesis because there is no other traceable source. This hypothesis is cast into further doubt because *Dean* is so phonetically similar and used in close association in those same institutions. It would be more simple to hypothesize an ancient common source that diffused down into the various societies than to insist upon a borrowing from Rome.

DOM PREFIXES AND SUFFIXES

Investigation of *dom-* and *-dom* prefixes and suffixes adds to our information on this phenomenon.

Examples of English words with a *dom* prefix which come from Latin are:

Domain from *dominicus* = "of or belonging to a Lord or Master."

Dominate from *dominare* = "to rule, govern, lord over something or someone."

Dominion from *dominium* = "property or ownership of a lord."

These all come from Latin *dominus*; they are words that connote rulership and strength. We saw earlier that the Keltic *dun* also connotes strength but the word is not of known Latin origin.

Now consider examples of the *-dom* suffix in the Teutonic languages. *Christendom* and *kingdom* imply rulership, authority, sovereignty, or a condition of state. The use of *-dom* to denote royal or kingly dominion, and the jurisdiction of an elder or lord, is illustrated also in *Earldom* or *Dukedom*. The *-dom* suffix also appears in such modern English words as *freedom* and *wisdom*, a condition or fact of being free and wise.

Philologists propose that the Teutonic suffix *-dom* came from the Germanic root *do*. This root is found throughout the Indo-European languages as the Sanskrit *dha-*, Persian *da-*, Old Slavic *dete*, Lithuanian *deti*, and Latin *-dere*. It generally means to place, put, set or lay. The "m" suffix on the Germanic *do* follows similar inflections found in Sanskrit, Greek and Latin, illustrated by such English words as *hel-m*, *sea-m*, and *strea-m*. But the common connotations of the Teu-

tonic *-dom* and the Latin *dom-* cause us to ask if it is possible the Teutonic *-dom* came from a source other than the *do-m* verb. We shall look at this question again in the following chapter.

HEBREW CONNECTIONS

To show the antiquity of the *don/dom* forms I turn to Northwest Semitic and Hebrew. Abundant evidence shows that those languages long predate Rome and the Latin language, extending more than four thousand years into the past. If a *don* influence can be demonstrated in Hebrew it certainly did not come out of Rome.

Dan was a son of Jacob, a great-grandson of Abraham. He was the father of the Israelite tribe of Dan. In Hebrew his name is pronounced *Don*, with the same vowel intonation as the Spanish and English *Dons*. Literally it means to judge, someone expert in knowledge and wisdom. Note how closely this literal meaning parallels that of the European usage in the ruling Dons and the wise professors.

Daniel, the famous character of the Hebrew apocalypse, also carries the name *Don* but with the suffix *El*. Students of Near East antiquities know him as one famed for his expert knowledge and wisdom. Nebuchadnezzar called upon Daniel to solve the mysteries of his dreams; Daniel was promoted to high office because of his great intelligence and perspicacity. It seems hardly coincidental that the Hebrew *Don* and *Daniel*, denoting knowledge and wisdom, would have names phonetically similar to the European Dons who are also noted for their expert knowledge and wisdom.

Furthermore, Hebrew has the title *Adon*, which means Lord or Master. The close linguistic relationship between the European *Don* and the Hebrew *Adon* is clear. The phonetics and the meanings are the same. Even more, with an n-to-m phonetic shift *Adon* becomes *Adom*, and this is the Hebrew name for Adam. Thus we find a solid linguistic connection between *Adam* and the *Dons* of Europe. The close similarity in names, titles, and honorifics from Europe to the Near East Hebrew, in phonetics and semantics across widely divergent cultures, is impressive.

(Note: I postpone discussion of the accepted origin of the name Adom in Hebrew. I will consider this in a following chapter on *Blood and Fertility Myths*.)

One could suggest the Iberian *dons* and *doms* came from Hebrew. They are phonetically and semantically identical to the Hebrew: *Don* and *Dom* from *Don* and *Adon* rather than from Latin *dominus*. But would the influence be limited to these few forms? People would not borrow social titles unless there was a powerful social influence. Would the ruling classes of Europe borrow their titles from Hebrew people? And if from Hebrew, where the designations are used in general application, does this mean the Hebrew people, as a class, were of noble status? Otherwise, such transfer would take place only if the ruling classes transferred from one country to another, or had a common origin. If Northwest Semitic were

the source of the European Dons we would expect to see the Semitic influence in many other ways. But such influence is not recognized. If there were a common source it is unknown.

Furthermore, such supposed origins would not explain the Teutonic *dom* forms.

Even more, we cannot consider the social titles and honorifics in isolation from the *Don* river names. It is not reasonable to ignore the phonetic identity.

A suggestion that the titles came from the river names would be absurd; people do not acquire important social titles from the names for rivers. On the other hand the river names would not have come from the social titles; people do not name rivers after words for social position. Would we name rivers *Mister* or *Madam*. It seems far more reasonable that the river names and the titles both originate in some common personality in remote antiquity.

If we assume this common source was back in time, beyond known Indo-European and Semitic cultures, we have an explanation for the different forms among diverse people over wide geographical areas. The *don* tradition dominated all Caucasian people but different groups remembered differently as the groups diversified. Thus we have *don/dom* in western Europe, *-dom* in Teutonic, *don* and *adon* in Hebrew, and the ever-present *Don* rivers. Social customs, linguistic meanings, and phonetics drifted over time but the river names clung to the land.

Such thesis provides insight into the diffusion of the title and name phenomena: it was a vertical diffusion down through the generations as cultures drifted apart; it was not a horizontal diffusion from one contemporary culture to the next.

Further insight into this process is noted by the ancient restriction of the titles to a high social class, a nobility. The titles were mechanisms for great social respect; they did not originate out of mythological tales. They were used in everyday hard reality for maintaining order and due process in social intercourse where one class was superior to another. The titles carried from one generation to the next among that high social class. The origin would be in some remote ancestor who also carried that title. If a Don in Spain acquired his title through inheritance from his father, then his father must have acquired it from his father, and so on back through the generations to some remote ancestor who also carried the title Don.

This process implies a powerful social force from highly cultured groups, contrary to our prevalent notions of primitive savagery among our Indo-European ancestry. There must have been a coherent cultural refinement on a grand scale. Our modern godless anthropological views may be more primitive than the people they assay to define.

As John Philip Cohane quoted from an unidentified Scandinavian source:

Don was the one from whom, so saith antiquity, the pedigrees of our kings have flowed in glorious series, like channels from some parent spring.

A richer understanding of the Don phenomena is provided when we examine the conjugation of the Hebrew verb root don.

A Technical Note

Linguistic scholars use two elements in determining etymologies. The first is similar sounds; the second is similar meanings. Latin *dominus* and Spanish *Don* are thus tied together. Sometimes etymologies are obscured by less visible phonetic shifts. For example, Greek and Latin *pater* is equivalent to English *father*. The “p” to “f” shift is well recognized in the Indo-European languages. In order to confirm etymologies scholars resort to documentary evidence. They will use undocumented connections only if there is wide consensus within the academic community.

The present study reaches beyond this rigorous scholarly method. It demands a study of patterns. Such pattern study should not be less acceptable to linguists than to other branches of science. Patterns are used to yield great theoretical understanding about stars and galaxies. Patterns are used for demographic analyses and the allocation of social resources. Many other illustrations could be given. Through such disciplined process we all might obtain better understanding of our planetary past.

CHAPTER TEN

The Hebrew Verb Root, Don

Our examination of the Don rivers and Don titles was limited to the Indo-European world until we encountered the Don name in Hebrew. Our study then carried us over into Semitic lands and stretches of time which predate the development of Rome and supposed sources in the Latin language. Since the Hebrew *Don* and *Don+el* denote judgment and wisdom, a condition which closely parallels the social position of the Don titles in Europe, from whence does that meaning derive?

It comes out of an ancient Semitic verb, *Don*. It remains intact in Hebrew.

Hebrew verb roots have an organized and consistent pattern of sound inflections, the linguistic manner of denoting different shades of meaning. We know such inflections in English swim, swam, swum, and came, come. The vowel changes in these words denote different actions in time, in place, and so on. In English we also change the beginning or ending of words to alter their meaning. These affixes, (prefixes and suffixes), are illustrated by *denote* and *connote*, and by *work*, *worked*, *working*, *works*, and so on.

English is a bastard language, deriving originally from Anglo-Saxon but also influenced by Keltic, Latin, Greek, French, and Norse. As a result of these many influences it lost the regular system of inflections known in Anglo-Saxon times, and became highly irregular. On the other hand Hebrew verbs follow rigid patterns of inflection with vowel changes, and with affixes for different person (I-you-he), tense (past-present-future), sex (male-female), and so on. These patterns are illustrated in the conjugation of the Hebrew verb *don*^{HV}.

Explicit listing of the parallels will demonstrate the strength of the relationship. Refer to the Table on the opposite page.

The numbers behind the words show some of the names, titles, and honorifics we encountered in preceding discussions.

1) *Don* is in the third person, past and present of the Kal: *he judged* or *he judges*. It implies rulership, administrative capacity, or wisdom. In Europe it meant Lord or Master.

The Hebrew root is the male singular past tense of the Kal. All other inflectional variations come out of that root. For our immediate interest this is the word *don*, and *don* is the prominent form for the river and place-names, and for the titles of Europe. A phonetic shift is found in *dam/dom* but *don* remains the base for all other words.

2) Intimately associated with *don* is *dona*, the female counterpart. The tabulation shows the female *Dona* title of Europe. In Hebrew it means *she judges*; in Europe it meant a Lady or Mistress, one who was socially superior.

Tabulation of the Hebrew Verb, *Don*

	Past		Future		Present	Imperative
Person & Number	Singular	Plural	Singular	Plural		
Kal form: <i>don, deen</i> = "to judge," "to sentence"						
I (we) You (m) You (f) He (They) She	dontee dontah dont don(1) dona(2)	donnu dontem donten donu(5)	adeen tadeen tadeenee yadeen tadeen	nadeen tadeenu tadennah yadeenu tadennah	don(1) dona(2) doneem donoth	deen(3) deenee deenu dennah
Ni'fal form: <i>nadon, hiddon</i> = "to be judged," "to be punished"						
I (we) You (m) You (f) He (They) She	niddonte niddontah niddont nidon nidonah	niddonnu niddontem niddonten nidanu	adon(4) tidon todonee yidon tidon	nidon tidanu tidonah yidonah tidonah	nadon n'donah n'doneem n'donoth	hidon hidonah hidonu hidonah
Pi'el form: <i>diyan, dayen</i> = "to argue," "to discuss"						
I (we) You (m) You (f) He (They) She	diyantee diyantah diyant diyan diyah	diyannu diyantem diyanten diyenu	adayen t'dayen t'daynee y'dayen t'dayen	n'danen t'daynu t'dayenah y'daynu t'dayenah	m'dayen m'dayeneth m'dayneem m'daynoth	dayen dynee daynu dayenah

These two words found side by side in the tabulation, male and female, are echoed in the European titles found side by side, male and female.

3) *Deen* is the imperative of the Kal: *Judge!* This is the word found in Universities and as a title of respect for someone who is senior in a profession. He is given this title because he is the administrative superior, or outstanding authority, an experienced individual in any field. One is judged by such a superior.

4) *Adon* is the singular of the future of the Ni'fal, literally, *I shall be judged!* This is the origin of the Hebrew *Adon*, Lord or Master, used so prevalently in the Bible. When someone addresses another as *Adon* he acknowledges literally that he shall be judged, a unique and powerful technique for showing subservience to another.

5) The plural form of the Kal past tense is *danu*, a word we encountered several places in preceding discussions. It illustrates a common inflection from Northwest Semitic that affected wide areas of our planet.

The Hebrew verb tabulation offers keen insight into the nature of our query. It is hardly possible the European names, titles, and social honorifics are not related to the Hebrew verb. The correspondence and parallels are much too strong to be accidental, or to be denied.

Spanish and Portuguese *Dons* and *Doms* are Lords and Masters; the English university *Don* is regarded as a Master; the university *Deans* are superiors. Latin *Dominus* is Lord or Master. Hebrew *Adon* is also a Lord or Master. Without the a prefix the more simple *Don* is one who judges.

Since the phonemes are identical between the titles of Europe and the Hebrew *Don* verb, including even the *Dean-deen* inflection and the *Don-Dona* male-female parallel, with some n-to-m phonetic shift universally accepted as a valid linguistic phenomenon, and also in the dropping of an initial "a," we then have an undeniable tie between the Semitic Hebrew verb and the social honorifics of Europe now recognized by linguistic scholars as of Indo-European origin. The literal meaning of the Hebrew verb has an intimate connection with the Lords and Masters of Europe, those who are superior in wisdom and administrative authority.

The evidence is clear and unequivocal: either Hebrew or some other Near East tongue, such as Phoenician, is the source of the words and titles in Europe, or an unidentified Semitic source is the origin independently of both the Hebrew verb and the European usage. If the latter it would be of great antiquity, predating any recognized common cultural influence.

The assignment of the *don* and *dom* titles to Latin is due to their geographical proximity in France, Italy, Sicily, Spain and Portugal, areas that were subject to known historical Roman influence. But we cannot realistically continue to maintain Latin as the source of the titles. Rather, Latin shows the same outside influence as the other European languages; the title developments in Latin parallel those of the rest of Europe. Traditional etymologies are inadequate to explain this linguistic evidence. Although the *Don* titles are limited to Latin and English countries, the Teutonic *-dom*, spread across Germanic countries, suggests the same wide and ancient influence as the titles.

This conclusion is strengthened by our modern word *doom*, meaning judgment event, from the earlier Anglo-Saxon *dom*. The *Oxford English Dictionary* lists numerous changes in meaning:

Written Record	Date	OED No.	Dictionary Definition of -dom
825 AD		1	Statute, law, enactment, decree
825		8	Justice, equity, righteousness
900		2	Formal judgment of decision
1000		9	Power or authority to judge
1200		6	The last judgment of the world
1300		3	Private judgment, opinion
1374		3b	The faculty of judging; discrimination
1374		10	A judge

Obviously the Teutonic *-dom* has origin in some source connected to judging or judgment. The word has both phonetic and semantic relationship to the Hebrew *don* that cannot be ignored.

Near East scholars, familiar with the Semitic tongues, have not recognized these connections. Or if they do recognize such connections they do not publish them or admit them, as far as I know. Any phenomenon, so obvious, is neglected either because of the isolation of one class of scholars from another, or because fundamental assumptions condition their thinking to cause them to be blind to the evidence. If this one word and its derivatives, so apparent, is wrongly assigned in origins, how many other words are wrongly assigned? Can we trust scholarly premises and conclusions about the origins of people or language? We need loftier views of world history.

The Hebrew verb is basic to the Hebrew language. It is not a word that might have slipped into the language from some passing cultural contact. It is definitely not a loan word, and no Semitic scholar has questioned that the *don* verb had origins different from the Semitic tongue itself. If it came from Indo-European sources, those sources have not been identified. The form of the verb, with the Semitic root structure, fits easily into the context of the Semitic language. While many *don* forms exist in Europe there is no clear Indo-European verb root that would explain the titles, nor would any Indo-European root explain the Hebrew verb. It is conceivable that some influence could cause the *don* names and titles to derive from the Semitic root but it is not reasonable that the Semitic root could have derived from the *don* names and titles.

The cross connections, so clearly evident, show potent ties among diverse people. From the literal significance of the Hebrew words we can see that some phenomenon not recognized by modern studies gave rise to the European customs centered around nobility and that the application came either from Hebrew, from a related language, or from a parent tongue. The pronunciation of the names and titles in Europe has remained unchanged since the time of the com-

mon ties; otherwise we would not recognize the Semitic connection. Whatever the nature of the influence the phonetic changes are minor and the essential meanings have been preserved.

Where and when did the social and linguistic connections exist? They are not recognized in historical times but show an influence upon Rome. Therefore, they must predate the founding of Rome.

If we would assign the influence to either the Phoenicians or the Hebrews from the time of the kingdom under Saul and David, coincident with the supposed migration of the Phoenicians across the Mediterranean around 1100 BC, we would be faced with at least two major problems.

First, it would mean that a social custom was transmitted from Semitic people to European countries. This custom entailed high social recognition and status among European ruling classes. Therefore, it was not a custom to be transmitted easily, as words in commerce and trade are transmitted. Ruling classes do not indiscriminately borrow the titles of foreign people; they have their own rigid and hallowed traditions. Such a strong practice could be absorbed into European nobility only if the ruling class itself came from the Semitic ruling class. But this seems impossible. We have no known historical records to show the ruling classes of either the Hebrews or the Phoenicians becoming European administrators. On the contrary, we know the Phoenicians settled extensively throughout the Mediterranean and fought with Rome in the Punic wars. We have sufficient records from those times to know that neither Phoenicia nor Israel could have produced such influence. How could the ruling classes of Phoenicia, or of Israel, become the Roman ruling classes when they were enemies to one another? If such absorption did take place it must long predate the Punic era.

Second, we find no evidence of the *Don* and *Dona* titles among the Semites, either Phoenician or Hebrew. They used the *Adon* title, and then only in the male form. If Europeans borrowed the custom they would have used *Adon* and not *Don* and *Dona*. Also, the *Adon* title dates to very early times in the Near East, certainly before Abraham. Therefore, the cross connection must predate the earliest historical Near East period.

From this limited evidence it appears there was an influence which extended down into Europe through a tradition that remembered the Semitic *Don*, while a separate tradition preserved the verb root in the Semitic languages. In the first case the connection with the language was lost, while in the second the *Don* title was lost. Therefore, it seems separate traditions came out of some much older common culture, predating any exclusive Hebrew or Phoenician influence.

That influence must be Semitic. How would the Hebrew verb today so well illuminate the *don* names and titles in Europe unless they derived from a Semitic source? That ancient influence must be Semitic and predate historical times.

Furthermore, we cannot neglect the geographical place names in our attempts to understand these phenomena. Since they are so widespread, beyond Indo-European and Semitic lands, they must be very ancient. It does not seem reasonable that we can divorce the place names from the titles and social honors, although we do not have a semantic connection.

Greater understanding comes when we consider the traditions of the folk origins of these same people. Many Caucasians believed they were descended from a god and goddess named *Don* and *Dona*.

CHAPTER ELEVEN

Folk Origins

The information we have thus far considered shows a common influence from the remote past extending down into modern languages and social customs of both Semitic and Indo-European people. Those two bodies of people make up the Caucasoid race. That influence is evident in traditions of nobility, social titles, and place names. The Hebrew verb *don* tied the various data together in a striking manner. From the evidence we can deduce that an ancient ancestor named Don was the source of the various social customs and practices. We can also deduce that a Semitic tongue closely akin to historic Hebrew was used by that ancient ancestor and that the language gave rise to the titles and names.

We shall now consider more direct evidence of his existence. We shall also find the high level of respect he commanded.

NEAR EAST EVIDENCE

The Semitic Adamatu

The ancient Akkadians, a Semitic people ancestral to the Assyrians and Babylonians, were a dark-colored race known as red skins. The clay tablet records found in the tells and mounds of the Tigris and Euphrates river valleys called them the *Adamatu*^{HDIE}. The name is clearly an Adamic form.

We shall consider the meaning of their red skins.

The Hittite Daniuna

In a bilingual inscription, composed in both Hittite cuneiform and Phoenician letters out of ancient Anatolia, dating some 2,800 years ago, a certain Azitawadda, the blessed of Baal, claimed himself as the father and mother of the *Daniuna*. He quickened the Daniuna in the plain of *Adana*^{NET}.

I am Azitawadda, the blessed of Baal, the servant of Baal, whom Awariku (probably his father) made powerful, king of the Daniuna. Baal made me a father and mother to the Daniuna. I have restored the Daniuna. I have expanded the country of the Plain of Adana from the rising of the sun to its setting. In my days the Daniuna had everything good and plenty to eat . . .

The plain of Adana is the location of modern Adana. People living in that region of southern Turkey, shortly after David and Solomon, believed they were Daniuna, the people of *Dani*, or *Dan*. As Hittites they were of Indo-European descent.

GREEKEVIDENCE

Ancient written records refer to the Greek people by two different names: Achaens and *Danaans*, also described as Achae and *Danae*. The two names appear to be equally interchangeable. The first has an Oc form; the second a Don form.

Homer, in *The Illiad*, tells of the battles between the Trojans and the Acheans, whom he also calls the Danaans, or *Danae*¹¹. The city of Troy was believed to be located along the northwest coast of Anatolia near the present Dardanelles. Thus the *Danae* would be geographically close to the *Daniuna*, and within the same temporal era. If there was a racial connection between the two it has not been identified.

The dates for Homer's compositions are disputed but generally accepted as prior to 800 BC, long before there were Dorian, Ionian and Aeolian Greeks. The traditions behind those epic tales probably date from more remote times. The fact that ancient Athens = *Atana*, carried the same name as *Adana*, and that the Greeks knew themselves as the ancient *Danae*, does not mean they borrowed the place name or the name of the Daniuna. Rather, it means that some common ancient tradition of names and tribal identifications came down into both groups.

The Greeks were explicit in the memory of their ancient ancestor.

According to their traditions *Danaus* was the ancestor of the Danae^{RHDEL}. He shared the throne of Egypt with his half-brother, Aegyptus, but was driven out with his fifty daughters, the *Danaides*. The fifty sons of Aegyptus followed Danaus and in the guise of friendship sought the hands of the fifty daughters in marriage. Danaus consented but on the wedding night he gave each daughter a dagger with which they were to kill their bridegrooms in revenge for the treatment he had received. All followed his instructions except one, Hypermnestra, who allowed her husband to escape. He later returned and killed Danaus and all the daughters except Hypermnestra, and then became king in turn^{RHDEL,OED,TK}.

In this story we find that Danaus and Aegyptus were half-brothers. Therefore, the sons and the daughters were first cousins, closely related to one another in blood. This close relationship in the tale reflects an ancient tradition, not only of first cousins marrying one another, but also brothers and sisters, a necessity for the children of Adam and Eve if they were the first man and woman. We shall consider that tradition.

The elements of the Greek myth illustrate certain events we shall also consider. The strife represents the strife of the original Garden in the confusion attendant upon the sin of Eve, and the equally disastrous act of Adam. The sharing of rulership with Aegyptus represents sharing of world rule between Adam and our

former Planetary Prince, the one who tempted Eve. The first syllable of Aegyptus, *Aeg-*, derives from the more original Oc. The banishment parallels the biblical banishment of Adam and Eve from the Garden.

The geographical location of the Akkadian Adamatu, the Hittite Daniuna, and the Greek Danae is approximately mid-way across the distribution of the Caucasian races. The name Caucasian derives from a supposition of anthropologists that Caucasia was the origin of the white people. Caucasia borders ancient Anatolia on the east. The geographical proximity of these people show close folk traditions across the region. However, the people of the eastern Mediterranean were not alone in their claim of *Don* as their remote ancestor. The same tradition is found in the western extremities of Europe.

CELTIC EVIDENCE

According to Welsh mythology the people of Wales were the Children of Don. Here we have direct testimony of the Don name without phonetic change. *Dana* was the mother of Aranrhod, the progenitor of the royal house of Wales^{CH,TK}.

Note the claim to nobility descended from that ancient ancestor named Don.

In Ireland the royal house of Munster was called the House of Donn. *Dana* (or *Danu*) was the mother of the Irish gods^{CH,TK}. In Irish folk tradition the *Tuatha de Danaan* were the common people of the goddess Dana. Artists among the *Tuatha* were known as gods^{CH}.

The Welsh and Irish are Celtic people who retained their language and traditions well into the modern era. Although they speak different branches of the Celtic tongue their close proximity suggests they inherited the same tradition with minor variations. The clear *Don* and *Dana* names are unequivocal in phonetics and semantics to the *Don* and *Dona* titles of Iberia and the Hebrew *Don* verb. In Ireland and Wales the tradition came down to us in ancestral identification; in Spain and Portugal it was retained in titles of social respect; in Hebrew it was retained explicitly in the *Don* verb and the *Adon* title.

THE EARTH MOTHER GODDESS

Other evidence for this common tradition is found in the names for a goddess from England to India.

Dana was a goddess to the ancient Britons. (Distinguished from the Irish and Welsh.) *Dana* (or *Tana*) was an ancient Italian goddess, the earth mother who taught her people magic. *Danu* was the mother goddess of ancient India^{RHDEL,OED,CH,TL}.

In Greece, Ireland and Wales the memory of *Don* (and *Dana*) was one of nobility through godlike ancestry. The ancient goddess *Dana* of Italy and of India was the earth mother, the one from whom all things flowed. In Ireland and Wales

the memory is of a pair, in Greece of a male god, and in Britain, Italy and India of a female mother goddess. But all reflect the same ancient ancestral source in names recognized in the Hebrew verb tabulation.

The Hebrew folk memory of Adam is preserved in similar fashion. He was the ancestor of all earth people. His spouse was the mother of the whole earth. Adam and Eve hold the same position in the Hebrew folk tradition as Don and Dana do in the traditions of Indo-European people. The important difference is that Adam and Eve are explicitly given the credit for the parenthood of mankind without godlike status. When the Jewish scribes assembled the story from their sources during the Babylonian captivity, they made Adam and Eve purely human, although specially created. Only God himself deserved to be called a god, although plural gods are mentioned in Psalm 82 and other places. From a slight oversight on the part of those scribes we know Adam and Eve were not the first man and woman. Cain went out to the land of Nod for his wife but the scribes failed to censor that discrepancy. The biblical story reflects their unique view of the origins of man.

The widespread distribution of folk belief on the ancestry of nobility and of people from a god and goddess pair, extending from Ireland and Wales, through Greece and Turkey, on into India, again provides evidence for a common source in the remote past.

These tales add to the river names, the Don and Dona titles, and the other evidence. From the data we know that Adam and Eve (Hebrew Adom and Khava) were not their original names. We can now deduce with great certainty that their names were Don and Dona.

The evidence shows this couple originated from some source other than natural evolutionary processes. From the Indo-European data we see them as a god and goddess; from the Hebrew data we see them as a special creation. Their prominent social position and elevated role is indicated by their memory as the parental stock of a long line of nobility extending down to modern times. This fact is demonstrated not only by the titles and honors, but also by the folk tales.

Remember the statement by one medieval Scandinavian commentator, quoted by John Philip Cohane, who said that Don was the one:

. . . from whom, so saith antiquity, the pedigree of our kings have flowed in glorious series, like channels from some parent spring.

Within this context we should not forget that the Danes, known to the Romans as the *Dani*, were the people of Scandinavia, including Norway, Sweden and Denmark. Old Norse was their common language. Not until 800 AD did they diverge into separate national identities. Norway still carries modified Danish as an official language.

We cannot realistically believe the evidence, covering so many facets of the traditions and practices of Europe and the Near East, is random or spurious. The evidence builds a larger picture, synthesizing information into a broad view which far surpasses traditional or classical studies. By gathering together such diverse

data we create a serious problem which demands a coherent and consistent logical explanation, and an adequate thesis of cause. If we ignore this accumulated evidence we violate the integrity of serious study and betray human sense.

On these grounds I shall devote some discussion of the nature of the problem, how it has been treated by mythologists, and why it is so important. We cannot neglect this penetrating insight into the origins of our social world, for the actions of personalities from the past conditioned civilization, and determined the flow of history. They helped create the state of our world today.

We inherited that awesome Adamic legacy.

A Technical Note

In considering the Danaus name we should keep in mind that the Greeks used a characteristic "s" ending on many of their words and names. This is illustrated by Don becoming Danaus, Jeshua becoming Jesus, the Egyptian god Heru becoming Horus, another Egyptian god Awsar becoming Osiris, and so on. This custom of adding a sibilant, -s, -z, -ts, -sh, is known also for the Sumerian and Babylonian names *Dumuzi* and *Thammuz*. Without the sibilant Dumuzi comes from *Dumu*, from *Domu*, from *Dom* and from *Don*. Thammuz is merely the same name borrowed by the Akkadians from the Sumerians.

As a passing note we should also observe that the Athapascan Indians along the west coast of North America and in Alaska called themselves the *Danae*. In American Indian tribal lists they are classified as both *Danites* and *Tannai*^{HAI}. How they acquired these names is unknown. Perhaps they were descended from world travelers who journeyed across the Pacific to the New World, and carried Adamic traditions.

CHAPTERTWELVE

An Adamic Thesis

The evidence of preceding chapters is enlightening in portrayal, broad in gamut, and profound in meaning. The remote past of this planet witnessed a pair of beings who were more than an ordinary man and woman. The impact of that pair is seen across the entire spread of Caucasian people from India to the shores of the North Atlantic. Their existence is indicated by tales of folk origin, by social practices of European nobility, by social titles and honors still used widely in Spain, Portugal, South America, France, and England, by names for rivers and lands, and with connection to Semitic languages preserved in Hebrew as a living tongue.

While the evidence is limited it is sufficient to cause us to rethink our views of our planetary past. If we are to truly understand our biological and social origins we must consider this information.

1. Do the data derive from myths or from living realities?
2. Is it possible the various *Don* phenomena of place names, titles, myths and Hebrew verbs are unrelated, each originating independently of the others?
3. If so, what are the sources?
4. Are the Hebrew traditions of folk origin from a specially created pair independent of the European traditions of folk origin from a god and goddess? How do we reconcile the Sumerian Dumuzi and Inanna, the Babylonian Thammuz and Ishtar, or the Greek Adonis and Aphrodite with these other traditions?
5. What practice in the remote past would cause Semitic words to be carried down through the generations among European people?
6. If *Don* and *Dona* are the European memory of Adam and Eve why do their original names appear derived from Semitic sources but Semitic people do not remember the original names?
7. If the Semites are of Caucasian descent why do they speak Semitic tongues and not Indo-European tongues? Where did the break take place?
8. If Adam and Eve were named in a Semitic mother tongue was that tongue spoken by the generation that named them? If not why would they receive names from a foreign language?
9. Is it possible Adam and Eve spoke the Semitic mother tongue and that Indo-European languages were a later development? If so the Semites of today speak languages derived from that original tongue while other Caucasian people somehow moved over to a different language system.
10. If the answers to the last two questions are in the affirmative it would suggest that perhaps the Semites preserve more of the original Adamic blood lines while the Indo-Europeans blood lines were diluted.

11. These thoughts raise the further question of the origins of the Semitic and Indo-European languages. Are the parent tongues evolutionary languages? Or is it possible they were designed languages? What evidence can be adduced pro and con?

Many other questions could be asked. Obviously we have a breadth and depth of implication to our planetary past which would require major human resources, serious dedication, and our best minds to resolve. Following are a few brief thoughts.

Assume that Don and Dona were mythological.

Widespread belief in the Don and Dona pair across Indo-European lands shows that origin of the myth was prior to the diffusion of the Indo-European people from their common ancestral source. The lack of pair identification among ancient Greek people with no Dona goddess, and among Britons, Italians and Indians with no Don god, is merely the result of loss over time. A deeper search might find the missing mates but the apparent lack of evidence does not seriously modify our basic conclusions. Evidence for this pair does exist in other memory: Dumuzi and Inanna, Thammuz and Ishtar, Adonis and Aphrodite. People change names in myth stories. The solid remembrance of the Don and Dona names and titles over many countries and through long periods is surprising and demonstrates the strength of the traditions. Don and Dona represent the core of the original while other myths represent social devolution.

The strength of the Don and Dona traditions highlights the problem of why a myth would be remembered in social practices, titles, and place names. If the names derive from a myth why did diverse people all come to venerate that myth with such deep conviction? It is far easier to believe the traditions derive out of some original pair who were held in great honor and respect and who transmitted their titles to their sons and daughters, from generation to generation, down to modern times.

Which is most sensible: a thesis of origin in myth or in real, living beings? If we assume they were real they become the source of the river and place names, the social titles and honors, the social customs of nobility, and the stories of folk origin. The stories may be degraded — they may be adulterated with the thoughts of later generations — they may contain embellishments to enliven memory which became dim — they may be laden with psychological coloring reflecting the longings of their descendants — but they originate in a reality which now is mostly lost to our view.

Can any rational mind accept that the river and place names, the titles, and the stories are unrelated to one another? We would be forced to find an explanation for each independently of the other. We would become involved in complex theories and tortuous explanations of why we should exclude one set of data from another. It is far easier and quite simple to propose that the evidence all points to that original pair. Mental integrity and scholarly honesty demand that we find the most simple yet most comprehensive explanation.

The strength of the tradition is surprising in two respects. First, that it would be preserved in such pure form among Indo-Europeans titles; second, that it would be preserved in such pure form in the Hebrew verb. The Semitic mother tongue must have existed before the Indo-European parent language, otherwise the names would carry distinctly Indo-European forms. The Indo-European people may have evolved new languages but the names and titles were preserved through linguistic conservatism. Furthermore, modern Hebrew could not be too far removed from the Semitic mother tongue; otherwise it would not have preserved the Don verb so clearly.

The phenomenon is almost bewildering in its ramifications. We cannot realistically divorce the Hebrew verb from the titles, nor the stories from the river names, nor the titles from the stories. All are interrelated and interwoven into one grand phenomenon. Could the elements of river names, titles, gods, and verbs all have independent origins any more than the various branches of the Indo-European languages have independent origins or the various people of the Caucasian race have independent origins? If we are unwilling to accept an Adamic thesis we must find another consistent, logical, simple and sensible explanation.

Assume that the Don and Dona god and goddess names in Ireland and Wales were borrowed from Iberia. This would require a modification from social honor to mythological stories. Did the Iberians also have myths that are now lost to memory but which were borrowed by the Irish Celts? Would it make any difference? Or did the Iberians borrow the names of a god and goddess from other people and then evolve the practice of naming their noble elite by those titles? If the Iberians titles came from Latin why do they express the prevalent *don* and *dona* form and not the inflected *dominus* and *domina* of the Romans? Is it not easier to believe the Romans also inherited the *don* and *dona* titles but incorporated them into the Latin linguistic inflectional system? Did the Scandinavian Teutons get their story of *Don* from the Greek Danaus? Where did the Greeks get it?

We could go on and on. The most sensible explanation is that Adam and Eve were real and were remembered by all those people in different traditions, reflecting evolutionary changes over time and distance. The explanation is simple; it is clean. Any other thesis leads to unreal intellectual contortions.

LANGUAGE FACTORS

No competent linguist today would propose that the various branches of the Indo-European languages originated independently of one another. Many studies show undeniable ties in morphology and etymology that could derive only out of a common mother tongue, although the exact form of that tongue may not be known, nor its location, nor its antiquity.

What created the differences among the various branches? Did a group, a tribe, or clan, migrate to intermarry with foreign stock, imposing their language upon the region, thus modifying and blending elements? Did they migrate to

unsettled regions to become isolated from sister groups and thus evolve their own unique form? Will a language evolve without the influence of foreign linguistic elements?

Wider geographical separation shows greater differences among language. The Hindi of India is considerably different from Scots Gaelic. The Teutonic, Celtic and Romance branches have closer geographical ties and display closer linguistic kinship. Their evolution may have taken place merely by geographical separation.

On the other hand foreign elements bring about accelerated evolution. Old English, the tongue of the Anglo-Saxons, was greatly modified by mixing with native Celtic stocks. Invasions of Norsemen and French Normans into England, together with many loan words from Greek and Latin, greatly accelerated the evolution of English. Today it preserves little of the original Indo-European inflectional system.

Some Indo-European languages seem little evolved from early forms. Lithuanian, on the shores of the Baltic Sea, shows considerable resemblance to Sanskrit, in the heart of India^{HEL}. The two languages are so similar some linguists claim the people of Lithuania might understand simple phrases from Sanskrit. The wide geographical separation of the two people, and their biological differences, suggest languages may be conservative if no outside influences modify them.

Comparative study of the Indo-European languages offers insight into the people who used the original tongue. Common words found across the entire region show that the original was the language of domesticated people who lived in a climate with winter but probably did not know the sea^{HEL}. They had common names for oak, beech, pine, birch, willow, bear, wolf, otter, beaver, marten, weasel, deer, rabbit, mouse, horse, ox, sheep, goat, pig, dog, eagle, hawk, owl, jay, wild goose, wild duck, partridge or pheasant, snake, tortoise, crab, ant, bee, and so on. They did not have common words for elephant, rhinoceros, camel, lion, tiger, monkey, crocodile, parrot, rice, banyan, bamboo or palm. They originated in temperate climes, not tropical. Words for horse, ox, sheep, goat, and pig show they had domesticated animals. They had made the transition from purely stone-age tools to the use of copper. They lived in settled houses with some agriculture. They raised grain and wool and knew how to spin and weave. Their system of society was patriarchal.

We do not know the antiquity of that original group. They could have lived 5,000, 10,000 or 30,000 years ago. We do know that the settlements at Çatal-Hüyük in Anatolia show social features which agree with the features indicated by the early Indo-European language. Those settlements date back 8,000 years^{CAHU}.

Semitic languages, in contrast, appear to have derived from people who knew a nomadic way of life, and tropical climes. If the early Semites had been in intimate cultural association with early Indo-Europeans we would expect a cross influence but, if any, it was restricted to articles of trade and not to culture. This confirms that common elements in the Don and Dona data had to originate early in the common history of both people and not in recent times.

The Indo-European languages are strongly different from the Semitic. Linguistic scholars, impressed with the differences, have generally discounted a relationship between the two. If the original names of Adam and Eve were Don and Dona, preserved so well in the Hebrew verb, how did they get into the Indo-European traditions? On the other hand why were the Don and Dona titles not preserved in Hebrew when the verb carried such power? We would expect the original titles to be carried among the Semites far better than among the Indo-Europeans. Did the Semites reject the titles along with the godlike attributes? If so, they must have done so long before biblical times. No clear evidence for Don and Dona titles exists in archeological diggings of the Near East, nor in Near East folk tales that have come down to us. The Near East carries the oldest human records; we would expect those records to preserve the Don and Dona names if they carried such great social weight.

The differences in tradition could be understood if the Indo-Europeans carried biological legacy different from the Semites. Perhaps the Semites were more directly descended from Adam and would tend to not ascribe godlike qualities to their ancestors, while the Indo-Europeans may have had more pagan blood and tended to ascribe greater glory to their ancestor. However, the Hebrew Semites were mostly alone; their immediate neighbors, the Babylonians and Phoenicians, closely related in blood and language, thought of their ancestors as gods.

BIOLOGICAL IMPACT

When we view the races of man today we are faced with the scientific problem of how biological differences arose. Why do some groups show skin color with definite red or yellow casts? How did the black man become black?

A theory with much popular appeal suggests that skin color is determined by environment. The black man is black because he inhabited the hot sunny regions of Africa. He developed a dark skin as protection against the hot sun. The fair Scandinavian is white because he moved from the original biological homelands of Africa to the northern climates with less sun. Evolution took place in melanin, the pigment which colors the skin. But we do not know how long the black man lived in Africa or the white man in the north, nor do we know how long in biological time it would take to create such great differences. Furthermore this simplistic view ignores other possibilities.

If the man of Africa is black why is the Polynesian not equally dark? If the frigid north produced white skin why did the Eskimo not become equally pale? He is older. His origins are so far in the past that even the number of his teeth is different from the rest of the world. Why did the yellow man turn yellow? Why did the red man turn red? What climates produced those skin colors?

Simplistic views of environment and skin color are not adequate to explain the differences. The black man may have migrated to the heart of Africa because he prefers a climate that does not require great physical exertion. Perhaps the Scandinavian prefers northern climates with superb physical challenge. One can view the differences among men from more than one perspective.

The white man is distinguished not only by his skin color but also by his taller stature, his prominent nose, his hair, and his eyes. White man has thin hair that may be blond, red, and brown, as well as black. His eyes are blue, green, hazel, and brown, as well as black. Other races universally have black hair, dark eyes, flatter faces and shorter stature. Are the distinguishing features evolutionary, or do they come from Adam? If Adam's blood intermingled only among certain populations across Indo-European and Semitic regions, and not with other evolutionary people, would this create the differences we see today?

If Adam's seed mixed with a Negroid population of India those people may have acquired many of his physical attributes while retaining their dark skins. The fair Scandinavian might reflect more of the Adamic blood, less diluted by native stock. They would then remember themselves as the descendants of an ancient progenitor *from whom, so saith antiquity, the pedigree of their kings flowed in glorious series like channels from some parent spring.*

SOCIAL DIFFERENCES

We should recognize that Caucasian man has had more impact upon the evolution of this planet than any other people. Civilization, as we know it, sprung from the mists of Near East cultures. The Semites were major contributors. The high moral views of the Hebrews and the deep philosophical works of the Greeks came from that region, from those people who knew themselves as descended from Adam or Danaus. Refined legal systems came from the Romans while democratic governments evolved through the people of Europe. The great art of the Greeks and the Italians, the lofty architectural enterprises of the Egyptians, Greeks, Romans and Europeans, sophisticated symphony orchestras, profound developments in medicine, science and technology C all came from Caucasian people. White man conquered the globe, not the black man nor the yellow man nor the red man. Today the world borrows the great white-man culture while other cultures rapidly fade away.

Surely potentials exist within Caucasian blood which were not expressed through other people. Yet this race appears on the world scene more recently than all others. Did these potentials and world dominance come strictly through accidental biological evolution? Or was a divine gift given to man through a specially created being, a being who then betrayed his mission and brought near catastrophe to the world? If he had not fallen from his high commission would he have produced even more profound social changes on our world?

NOBILITY

If the myths and social practices of people from Indo-European biological stock reflect an original source in a godlike ancestor we would have a different explanation for the customs of nobility.

The idea of a noble class is prevalent in Europe. It was preserved in Spain through the Franco regime of the mid-twentieth century, is observed in France where lists of members of the nobility are still published, is observed in England where the right of kingly descent is still maintained, was preserved in Russia and Germany until the upheavals attendant upon the first World War, and continues to be regarded in Scandinavia. The noble families of Europe were closely related to one another, with cousins marrying cousins from Russia and Germany to England. The close inbreeding produced genetic disorders of hemophilia and mental retardation. Proscriptions on marriage outside nobility are still observed in England and other European countries. The nobility were far stronger in earlier centuries, holding rights to land by divine right. They provided a broad base for a social elite through blood ties and rights of inheritance. The close knit identity gradually diluted over the past thousand years until today it is difficult to find pure blood, while land rights have virtually disappeared. The prestige of this group has sharply declined; in former centuries they were regarded as truly superior in attributes and personal qualities.

If we accept the biblical claim that Adam and Eve were the first man and woman we are faced with the problem of how they started the human race. With no other human mortals their children, brothers and sisters, had to marry one another. In the following generation marriage could be no farther afield than among cousins, and so on.

But another view can be taken. If Adam's mission was to upstep the evolutionary races he may have been instructed to restrict marriage among evolutionary people until a sufficient body of Adamic blood had been created. If he had permitted marriage before this pool was sufficiently large the blood potentials might have become diluted too quickly. And this may be the source of the biological problems we observe in the white races today.

Something went wrong. The historical traditions among nobility suggest there was an elite group which should not intermarry with common people. If that original genetic pool never fully matured, permission to marry outside never reached fruition. The proscriptions evolved into traditions to continue a noble class with close inbreeding, but eventual dilution, down to the present day.

From modern secular viewpoints we can propose nobility evolving from evolutionary people. Individuals from among tribes became elevated to positions of honor until they gradually built a select group with great social dominance. They became an elite who restricted marriage to their elite group.

But such view is unsuitable to the evidence we now have available. Furthermore, other evidence influences our conclusions.

I shall elaborate.

CHAPTER THIRTEEN

The Origins of Myth

Underlying all modern scientific and scholarly endeavors is a fundamental assumption crucial to our understanding. This assumption holds the key to social attitudes, religious practices, the treatment of mental and emotional disorders, and the determination of policies of universities, industries, and governments. The assumption says the universe and all things within it, including man, is an accident of time. According to that assumption there is no master design behind the panoramic glory of the galaxies, nor behind the intricate complexity of man. Furthermore, there can be no intelligent management of the affairs of such an accident. The galaxies have no ultimate purpose and man has no lasting meaning. Out of this godless philosophy have arisen innumerable personal, social, and international problems. The world is in turmoil; marriages falter wholesale on the rocks of disillusionment; religionists kill one another; nations slaughter one another; the entire world runs mad.

The reason for this massive unhappiness and animosity is that man does not take kindly to the notion that he is an accident. He is structured with innate feelings of meaning and of purpose, with inherent desires to relate to a Maker, and with hope for eternal significance. Modern scholarship interpreted this inherent and constitutional longing as deriving exclusively out of a psyche that is nothing more than the product of two billion years of organic evolution. According to these godless assessments the product of such psychic longing is myth, the verbalized expression of psychic hope.

Joseph Campbell, in his series *The Masks of God*^{MOG}, treated this subject at length. Campbell believes the study of myth can be reduced to a science and that such science *is concerned precisely with the phenomenon of self-induced belief.*

It may be helpful to examine this line of godless thought.

Campbell argues that man has an inherent desire to break the banalities of life, the opaque weight of the world, as he calls it, and thus men everywhere give origin to myth. According to his view myth is a play world in which man acts out the godhead, and all of its associated powers, such as the bread and the wine of the Last Supper. Jesus was merely striving to show that he had control over the processes of life and that he was not subject to the irreversible event of death. The bread and wine were not a play but a form that took on reality itself. The bread was actually the body and the wine was actually the blood — not merely some representation of the original substance.

In Campbell's view the sacrament is not conceived to be a reference, a mere sign or symbol to arouse in us a train of thought or emotion, but is God himself, the Creator, Judge, and Savior of the Universe, come here to work upon us di-

rectly, to free our souls (created in his image) from the effects of the fall of Adam and Eve in the Garden of Eden which, according to Campbell, we are to suppose existed as a geographical fact.

Campbell illustrates with the story told by Leo Frobenius in which a professor is writing at his desk while his four-year-old daughter is running about the room disturbing him. To occupy the little girl he gives her three matches and tells her to go play. Sitting on the rug she pretends the three matches are Hansel, Gretel and the witch. Some time elapses when the child suddenly exclaims in terror. The father jumps up and asks, "What is it?" The little girl comes running in fright and says, "Daddy, Daddy, take the witch away. I can't touch it anymore!"

For the little girl the match has become the witch. The girl first identified the match with the witch on the level of sentiment, and then transferred the idea to the plane of consciousness. For the little girl the match has suddenly become something more than a representation; it now possesses the power of the witch; it is the witch. Thus a symbolic representation, the match, has become the real thing, the witch. In the Last Supper the symbolic representation, the bread and the wine, have become the real thing, the body and the blood. And Jesus, the symbolic representation of God, has become the real thing; he now is God.

For modern scholarship this suggested parallel between the play of the little girl and the acts of Jesus is an attempt to make rational what otherwise is irrational in the life and teaching of Jesus. Since the universe is an accident and there is no Creator God, Jesus could not be God living among men. He must be a deluded fanatic who assumed the mythological representation of God out of a psychic longing to give meaning to his accidental existence.

According to prevalent scholarly belief all primitive cultures of the world derive their many social and religious practices, their myth tales, and their gods from similar processes. Their psychic longings substitute symbolic representations for a belief that then becomes real. In later times, as the culture becomes more refined, the myths and practices formalize into literary works describing the original religious concepts and beliefs, with all the pathos and the play. The writers actually believed that the gods and goddesses, and their actions, were real.

Continuing with Campbell's thought, in many of these beliefs the festival of the lived myth abrogates all time, hence the myths do all manner of wish fulfilling; the once upon a time becomes the immediate present, the dancing priest becomes a living god, and the dead swim back to life. Thus there are not only gods walking about on earth, there are also gods who rise from the dead, and gods who can perform miraculous feats.

This conjectural scheme is carried further. In these play-actions *the impact of so-called 'reality' upon the psyche is transubstantiated*. The play state becomes a state of joy, and then a state of rapture, in which the individual may see God. According to such theorizing this sequence, founded in the psyche of man, is the source of all religious experience, the reality that had such a profound influence upon the history of man.

Hence the rapture, the feelings of delight, and the sense of refreshment, harmony, and re-creation! In the case of a saint, the game leads to seizure — as in the case of the little girl, to whom the match revealed itself to be a witch. Contact with the orientation of the world may then be lost, the mind remaining rapt in that other state. For such, it is impossible to return to this other game, the game of life in the world. Such individuals become possessed by God; that is all they know on earth and all they need to know. And they can infect whole societies, so that others, inspired by their seizures, may likewise break contact with the world and spurn it as delusory, or as evil. Secular life may be read as a fall — a fall from Grace, Grace being the rapture of the festival of God.

Having developed this fanciful conceptual structure, it is necessary to support it by adducing evidence. But it is only in the primitive world that Campbell can find support for it. *For indeed, it is in the primitive world where most of the clues to the origin of mythology must be sought.*

Campbell, with his distorted conceptual frameworks, fails to recognize that primitive man, the source of his evidence, is infected by the unknown history of our world. Man cannot be found today in a primitive state but only in a modified state conditioned by his strange history. Campbell, and all other scholars who cling to this scheme, cannot find valid evidence because their source of evidence is contaminated. The visitation of divine beings, the influence of those beings upon primitive man, the modification of cultures, planetary traumas, and other factors grossly confuse the evidence.

Campbell admits that he cannot stop with primitive man. He must trace back to the biological mechanisms that tell the birds to dance during their mating season, that tell the bees to dance when they discover a new source of nectar, that tells the young sea turtles to hurry to the ocean water if they are to survive the sea gulls, and that tells the human female organism that the moon has come around and that her time of the month has come. According to these views there must be a probing of the very depth of cell chemistry itself if we are to trace the sources and the origins of myth.

This contorted theorizing is based on that one fundamental assumption: the universe and all things within it are an accident. All of the strange religious longings and notions of man derive exclusively out of the accidental processes of organic evolution.

But if there is an organizing intelligence behind the designs of the universe all of the theorizing becomes nonsense and is merely the work of aching human hearts attempting to put meaning back into that giant universal accident. If that organizing intelligence truly exists man may have been designed with a longing to return to that origin of all origins, back to that master intelligence, the source of his existence. Then Jesus may indeed have had the power to heal and to raise himself and others from the dead. The Last Supper may have been given by him to provide more vivid remembrance of a God who lived among us as a man.

When man feels the urge to dance he may do so for more than one reason. He may first feel the impulse of his biological heritage; he may then feel a need to translate that organic urge into a veneration of the source of all impulse. The

eneration is as natural as the dance itself. The spiritual mechanisms may be as much an organic part of the psyche of man as his powers of speech, his rational thought, and all those other attributes which set him apart from the animal kingdom.

If the universe is an accident man cannot be anything more than the product of accidental biological evolution. There can be no bridging, either through dance or religious ritual, between the organic and the divine. There can be no expression, either through ritual or through theology, that would permit man to ameliorate the opposition he feels within himself, between his biological legacy and his divine destiny. Since there is no divinity, no source of impulse toward higher existence, all actions of man must be interpreted as the forces of biological evolution derived from the slime and mud of the earth.

But if creation is integrated, if it has components which derive both out of material mechanisms and out of intelligent design, then man can only be understood as a creature who is subject to both his organic heritage and his divine potential. Furthermore, if God is merciful, if he provided means to assist man in bridging that great gulf between the material and the divine, then we should expect to find evidence for God's ministrations to poor, befuddled, confused and impulse-driven man. Not only should we expect to find such evidence, it should be evident if we honestly search and have not precluded it through our deluded theories.

Adam may have been intended to help bridge the distant gap between God and man. He may have played a very important role in bringing man closer to God. But he may also have betrayed that great trust. If Don and Dona were purely mythological creatures, figments of man's psychic impulses, then the form of the myth developed into a sophistication far more complex than entertained by the most imaginative modern mythologist. Campbell, Eliade and other modern scholars are postulating fanciful theories in ignorance of the full range of evidence available to them — if only they had looked. Because they did not include this evidence in their hypothetical models of the psychic history of man their theories are worthless.

It goes beyond reason to believe the sophisticated Don evidence derived strictly from psychic impulses. How would such impulses, presumably unformulated and unformalized, have taken a basic Semitic verb and applied it to the titles of Europe? Could such designations come from fanciful mythological figures, covering such wide geographical areas, and among such diverse people? Since the secular theories do not include this essential data we must reexamine the foundation of those theories. There is a structure in the data which reexpresses far more than the psychic impulses of man. If we remove the one fundamental assumption that all creation is an accident of time then we open whole new vistas into the history of man. We become free to make reasonable sense of the data, to structure it into models which appeal to our common sense and to logical consistency. We are not forced into hypothetical distortions derived out of childish, immature, and primitive assumptions. We will not merely suppose that the Garden of Eden existed as a geographical fact; our attempt to reduce the data to a

rational level must invoke a central geographical location. If that central location included the home of the source of the phenomenon we are led naturally to the notion of a Garden, or whatever else one might wish to call it, with a specific location as a geographical fact. The notion that the geographical place names, the social honors and titles, the names of the god and goddess ancestors, and the stories surrounding them should all derive out of some transubstantiated impulse from the psyche of man becomes more than inadequate to explain the data; it becomes downright ludicrous. One is forced into devious intellectual contortions to sustain the concept of an enraptured state as the source of the evidence. But modern godless scholars might very well engage in contorted intellectual writhing to avoid the implications of the evidence. They then become the ones to lose contact with reality. They become possessed, not by God, but by their own delusions.

These scholarly assumptions, invented because of lack of concrete evidence for celestial intelligence, have insidiously infected all modern culture, not through any seizure, but through the poison of godlessness. Secular theories are indeed a fall, a fall from the very nature of man himself, a fall from the integrity and meaning of our existence. If celestial beings should come down to us from out of the sky, not some ungodly foreign scientists who reflect nothing more than our isolated secular delusions, but real beings with power equal to their status, then all such secular theorizing and childish assumptions would evaporate like a mist of the night.

While we poor human creatures do not have the power to invoke the intervention of celestial beings we do have the faculty of our senses. It would behoove us to closely examine the foundations of our modern attitudes, and to take a more solid look at the evidence. Although our world may be isolated from universe circuits and from stellar communications, God and his agents may have been kind enough to provide evidence sufficient to convince any objective and open-minded individual.

Scientists and godless scholars have fallen into an ancient trap. In their attempts to make sense out of their existence, devoid of contact with higher realities, they have built an intellectual structure which is now being threatened by the natural unfolding of time. They have emotionally locked themselves into their assumptions and fully consider them to be valid testimony of reality. Because they conditioned themselves to such assumptions they are in the same position as were the old Christian theologians who were unwilling to examine the evidence of science. The modern learned man is now the prejudiced caretaker of a social structure he wishes to preserve; as such he has become the guardian of an outmoded structure which must fall. There is now on display in the world the hand of God, taking us from the pitfalls of religious prejudice, through the pitfalls of scientific prejudice, on to new insights into a world of true reality. A great day has arrived for this world, but the torture of the new birth will be severe indeed.

We shall now take a closer look at some of the myth patterns to show how the olden people preserved the memory of those ancient days, but which were lost on the pages of world history. We shall see that the folk tales and the myths

are nothing more than the embellished and distorted tales of a reality which lies buried deep in the past. They are far more than invention deriving from the biological impulses of man.

CHAPTER FOURTEEN

Hebrew-Sumerian Myth Parallels

According to the Bible, Adam and Eve were the first man and woman. But the story is inconsistent; Cain went to the land of Nod to find a wife. If the Hebrew scribes of 600 BC used sources that showed Adam and Eve came from heaven they may have been unable to accept such report and rewrote the story to more credible form. By 600 BC few really believed in a factual kingdom in the skies. Adam and Eve could then have no other origin but to be created out of the dust of the earth.

On the other hand the Hebrew story contains details which are not remembered in other traditions, although the Greek myth of Danaus hints at some parallels — in marriage among cousins compared to marriage among brother and sisters, in the betrayal by Aegyptus (with the Oc name) compared with Eve's betrayal by the serpent, and in the banishment of Danaus compared with the banishment of Adam and Eve from the Garden. Even so, the story reduces the seriousness of Eve's sin. She ate an apple rather than committed adultery. And a living spirit personality who caused her sin is reduced to a mythological serpent.

In order to throw light upon this unusual episode in world history, to show the strength of the biblical parallels with myth, and to probe the depth of events suggested in the Bible, I shall now consider the Sumerian stories. Those accounts contain many of the elements found in the Bible but uncensored by monotheistic views.

Adam and Eve were located in a specific geographical site; Dumuzi and Inanna were located in Erech. Adam and Eve were given charge over the earth; Dumuzi and Inanna had charge over earthly affairs. Adam and Eve were cautioned against disobedience; Dumuzi and Inanna broke the divine laws. However, Adam and Eve had responsibility for the biological propagation of mankind; Dumuzi and Inanna did not play such unique role. The pithy account of Genesis is suggestive in a number of ways but we cannot see the reality through the brevity of the story.

The Sumerian god Dumuzi and his goddess mate Inanna were part of a divine retinue. They came from the heavens. They and their counterparts in Babylonia and Greece are not recognized as the first man and woman. They are gods living on earth among earth mortals. Prior mortal existence is clearly recognized in the pagan myths.

If we accept the theory that the Hebrew scribes borrowed from their Sumerian or Babylonian neighbors we must ask why the story was altered. Usually borrowers do not alter elements so dramatically, although they may embellish them.

Dumuzi and Inanna were not the parents of mankind; they were members of a pagan pantheistic household. The Hebrew scribes not only rejected the godlike status; they also made them the first human mortals.

These profound changes in the story seem more than mere borrowing from one culture to another. Perhaps the Hebrew scribes had sources which were different from the regional myths; perhaps they inherited other accounts. Those accounts then contained elements not found in the myths of surrounding people. If so, the scribes did not alter the character of the Babylonian and Sumerian myths; rather they edited a unique tradition.

We must remember that the Hebrews were a devout people dedicated to a highly personal God. They would not play with their sources indiscriminately, but they might modify to reflect their understanding. If the Hebrew scribes had access to a different tradition, perhaps one that corresponded more closely to the reality of those remote days, how were they so fortunate? What was the path of transmission?

Partial estimate of this question is afforded by the Hebrew *Don* verb. The evolution of the Hebrew language had to be highly conservative in order to preserve the clear identity among the *Don* words we observe today. Therefore preservation of Semitic accounts of origins may have been equally conservative.

Since this present work is not intended as an exhaustive scholarly study I shall not consider the Babylonian tale of Thammuz and Ishtar, nor the Greek myth of Adonis and Aphrodite. The Babylonian story more closely parallels the Sumerian, while the Greek Adonis and Aphrodite probably were borrowed from the Phoenicians or other pagan Semites. The Sumerian myth is the most ancient available to us and the one which most closely reflects original events. The fruits of my presentation are in the exceptional insights into the reality of those ancient times, rather than in academic study of pagan distortions.

In the following discussions I use material from Samuel Noah Kramer's translations of the Sumerian cuneiform texts, *History Begins At Sumer*, and *Mythologies Of The Ancient World*^{HBS,MAW}. A version adapted to more popular appeal may also be found in *Inanna, Queen of Heaven and Earth*. This last contains more recent material but neglects other, important, elements^{QHE}. Important information also exists in *The Gilgamesh Epic*^{GEOTP}.

In the Sumerian clay tablets one recognizes stylized writing with repetitious phrasing, describing the actions of Inanna, Dumuzi, and other participants, set in poetic form with much literary embellishment. Some elements of the tale are contained in one story while other, more crucial, elements are contained in other stories. The order of events is difficult to follow with no attempt at coherent structure, written as literary pieces rather than factual reports. In spite of these difficulties the stories contain surprising wealth of detail to show Eve's transgression and Adam's grief.

Dumuzi is the shepherd god of Erech, a leading city of ancient Sumeria. Inanna is the tutelary goddess of Erech, Dumuzi's wife. She shares in guarding and protecting the earthly domain.

But something is amiss. Inanna is dissatisfied with the status of the city and of herself; she is anxious to increase the welfare and prosperity of the city and to exalt her name. She feels frustrated because other gods have heavenly powers while she does not. Enlil, the Creator god, has given those powers to others but she is left short. Inanna expresses it in one poem.

The fate of the Annunaki, the great gods, Enlil has confirmed as your right. Me, the woman, why did you treat me differently? Me, the holy Inanna, where are my powers?

Inanna compares herself to the Annunaki, the great gods. She holds a holy position. But she is deprived of the powers necessary to accomplish her task; she feels cheated. She sees the gods in display of their powers but cannot understand why she has been deprived of power for executing her commission. Something is wrong; conditions are not to her liking. She feels overwhelmed by the task.

What were the real problems faced by Adam and Eve? Were they isolated from active communication with, and support from, celestial realms? Were they so burdened by the difficulties of their assignment they felt cheated? Did they struggle with a confused and degraded planet, the result of earlier rebellion? Did Eve grope for solutions to the appalling problems they faced? Did she try to circumvent the rules of their mission in expectation of achieving quicker results?

The Sumerian stories cast some light on these questions.

Inanna decides to go to Abzu of Eridu to consult Enki, the god of wisdom and the god of the abyss.

What is Abzu of Eridu?

Eridu is the Sumerian home of the gods. Although a Sumerian city carried this name we should not misunderstand its celestial significance. The city of Eridu was believed by the Sumerians to be the oldest city on earth, a highly sacred place. They named it after the celestial headquarters, a place with the greatest veneration. This custom was common in olden times. Mt. Zion is the oldest and most sacred location in the land of Israel; the name was borrowed from the celestial home of the Hebrew God, Ps 9:11. Mt. Olympus was the sacred mountain in the north of Greece, also named after the home of the Greek gods.

Sumerian scholars believe that *Abzu* meant the Deep Water, the Great Deep. Today we call it Space.

Abzu of Eridu was the holy mount of assembly in the far north, Ps 48:2 and Isa 14:13, the home of divine administration in the skies.

Inanna consulted with the one who was the god of wisdom and of the abyss. Eve was tempted by the serpent, that most subtle of the beasts. He told her she would become wise if she ate of the forbidden fruit. If the serpent was symbolic of that ancient fallen Prince, the one we know as the Devil, would he not also be the god of the great abyss? See the *Book of Revelation*, Chapter 20.

At Abzu in Eridu, at the great seat of celestial administration in Deep Space, Enki and Inanna sit down together at a banquet. During the course of the meal Enki becomes drunk and offers all the divine laws to Inanna. She readily accepts

the heavenly tablets and departs for Erech in the *Boat of Heaven*. After her departure Enki sobers up and realizes he has given away the divine treasures. He sends his messenger Isimud to retrieve them but Inanna manages to keep them through several stop-overs where the *Boat of Heaven* is intercepted by Isimud. She finally delivers them safely to Erech amid great joy and feasting.

Eve was told she would not die if she ate of the forbidden fruit. Her eyes would be opened and she would be like God in knowing good and evil. When Eve saw the fruit would make her wise she ate of it.

In another form of the tale Inanna is a demanding and aggressive personality. Dumuzi must contend with Enkimdu, the farmer-god, for Inanna's affection and is successful only after bitter quarreling and threats of violence. The Sumerian story suggests that Inanna placed her affections on someone other than Dumuzi. It suggests that Eve began a relationship with someone other than Adam.

We see that the biblical story is not isolated from the Sumerian account; elements are parallel in both. The roots of the story are the same but the memory is different.

Enki is the god of wisdom; the serpent would make Eve wise.

Inanna is entrusted with the divine laws; Eve is entrusted with parenthood of the earth.

Inanna carries away the divine laws; Eve disobeys God.

Eve is misled by the serpent; Inanna is seduced by the farmer-god. The serpent led Eve to betray her trust. Her action in turn led to the sin of Adam. She ate of the forbidden fruit first; he ate second. Inanna has her allegiance diverted.

In both accounts it is the female who first takes action, not the male. Inanna violated the rules in taking the divine laws from Eridu; Eve violated the commandment of God when she ate of the fruit.

In the Sumerian stories Inanna is identified as goddess of both love and war. Eve gave us amorosity but her actions also led to numerous wars among mankind.

The Sumerian tales suggest that Adam and Eve came from the celestial realms. On the other hand, the story of Inanna's space journey with the divine laws may represent her original voyage to this world entrusted with the guardianship of the earth. The unsatisfactory conditions of this planet pushed Eve into finding substitutes to accomplish her assignment, but it involves consort with another man. Not wise to the dangers, she heeds the sophistries of the evil one. Her resulting act was calamitous.

In the Sumerian myth a certain Shukallituda planted a garden which gave him a great deal of trouble. Although he tended it carefully the plants withered away; the garden turned desolate. He turned his eyes to heaven where he observed and learned the divine laws. Thereafter his garden blossomed in profusion.

This small segment of the myth shows a garden that is not fruitful until the caretaker learns to follow the divine laws. It may be a moralistic passage about the Garden of Eden.

At that point Inanna, weary with her travels through heaven, lies down to rest her tired body not far from the garden of Shukallituda. The latter spies the sleeping goddess nearby and copulates with her. Upon awakening Inanna realizes that a disastrous deed has been done; trouble will now afflict the earth. She seeks the advice of Enki, but here the story stops at a break in the clay tablet. We do not know the advice he gave her.

This segment of the Sumerian myth reveals Eve's problem. She violated a fundamental prohibition. She committed a great sin. She copulated with a mortal man, someone other than Adam.

The Hebrew scribes did not include this segment in their accounts. They may have had trouble accepting that their ancient venerated mother would have committed such a deplorable act. On the other hand they had to reconcile their notions of Adam and Eve as the first man and woman. How could Eve copulate with someone else if there were no other human beings? Did the scribes resolve all these difficulties with the apple, the forbidden fruit? When one first partakes of such fruit does he not become wise? Is this the hidden meaning of the Genesis story?

We do not know the full reasons behind this act, whether out of simple temptation, or from conscious determination. The myths show that Inanna was dissatisfied; Eve was also. The wily serpent may have suggested copulation with another man. Perhaps Eve thought this would provide a faster route to accomplish the divine goals.

How could she do it? How could she, with her vast experience, hailing from celestial worlds, fall into this insidious trap?

According to the clay tablets the goddess Inanna *from the great above set her mind to the great below*. The great lady, the beautiful Inanna, abandoned lordship and ladyship; the love goddess abandoned heaven and earth; to the nether world she descended.

Eve performed a terrible deed. She took her mind away from the heavenly purposes, away from the divine plan, away from the sacred order. She set it to quick solutions. She abandoned her position as the heavenly representative; she forsook the path of righteousness. She cast herself and her spouse, that great man, into the abyss. She had to die as any mortal would die; Adam had to experience death and the grave.

Inanna gathered all the divine laws, the crown of the shepherdess, her beautiful locks of hair, the holy measuring rods, the golden rings, the breast plate which said come man, come, the ointment which said let him come, let him come, all of them together, and descended into the netherworld. There she was stripped of all her possessions and left naked, as naked as Adam and Eve were in the Garden. Inanna drove Dumuzi into the netherworld where she had to contend for his release year by year.

The Sumerian tale, when compared with the Genesis account, offers deep insight into the role of this pair and the nature of their transgression.

The divine laws were the social and moral guides Adam and Eve were to observe and to promulgate to the inhabitants of the earth. Eve betrayed those laws when she copulated with a mortal man.

The crown of the shepherdess represents the power of world rule exercised by Adam and Eve in their caretaking of the earth.

The beautiful locks of hair signify the outstanding beauty of that divine pair.

The holy measuring rod represents the knowledge of material (not materialistic) science she and Adam were to offer to the people of this planet.

The purpose of the golden rings is not certain but may signify their oath of loyalty to one another, now betrayed. Possibly it represents the magical power of the pair remembered in other folk tales.

The breast plate and the ointment represent the newly endowed powers of amorosity which were to give spiritual joy to sexual union, but which now has become so perverted throughout the world.

Inanna sends her vizier, Ninshubur, to heaven to implore Enlil to spare her the fate of death, but in the confused story Enki is the one who finally saves her. Inanna must descend into the nether world, the grave, but she is saved from eternal death. Adam and Eve are denied the tree of life; they must die like ordinary mortals. Like Inanna and Dumuzi they are spared eternal extinction and go on to resurrection in the heavens.

In the Sumerian tale Inanna is the one who betrays; not Dumuzi. In the Bible Eve succumbed to the wiles of the serpent; she betrayed, not Adam. Inanna fastens the eye of death upon Dumuzi; she speaks the words against him, the words of wrath, the words of guilt. Eve brought the fate of death upon herself and her mate.

Inanna gives Dumuzi into the hands of the demons. Dumuzi weeps. He lifts his hands toward heaven and pleads that he may escape the fate of seizure by the demons.

Adam and Eve hide among the trees of the Garden where the voice of God comes walking on the breeze of the day, inquiring of their whereabouts. In the Sumerian tale Dumuzi hides among the plants of the garden and implores his sister, Geshtinanna, to tell no one of his hiding place. He fears the demons. He lays down among the buds and dreams a dream. It awakens him and he wonders, was it a dream or was it a vision? He rubs his eyes with his hands; he is dazed. He tells the dream to his sister, Geshtinanna.

He saw rushes rise up all about him, sprout all about him. But one reed, standing alone, bows its head for him. Of the reeds standing in pairs, one is removed. In the wooded grove tall trees rise fearsomely all about him.

The dream goes on. He sees water poured upon the holy hearth; the flame is extinguished. He sees the stand removed from the holy churn. He sees the holy cup fallen from the peg. His shepherd's crook has vanished. The falcon holds a lamb in its claw. The young goat drags its beard in the dust. The sheep paws the ground with bent limbs. The churn lies shattered, no milk is poured. The cup lies shattered. Dumuzi lives no more. The sheepfold is given to the wind.

His sister tells him the dream is not favorable; Dumuzi is about to meet his doom. The rushes rising all about him mean outlaws will attack him. The one reed standing alone is his mother bowing her head for him. The one reed removed from the pair is the loss of Inanna.

All the articles of the home, the holy churn, the holy cup will be removed. No longer will fire burn on the hearth. No longer will he be shepherd of the lands; the shepherd's crook will be removed. The sheepfold will be given to the wind.

Henceforth must the earth suffer the misfortunes of erratic weather. No longer will animals coexist in peace with one another. The flocks will be subject to disease and hardship.

Dumuzi is assailed by demons. The first enters the sheepfold and strikes Dumuzi on the cheek with a piercing nail. The second enters and strikes him with the shepherd's crook. The third enters and the stand for the holy churn is removed. The fourth enters and the cup falls from the peg. The fifth enters and the holy churn lies shattered; no milk is poured. The cup lies shattered. The sheepfold is given to the wind.

Adam and Eve are banished from the Garden. Cherubim are assigned to guard the Garden and the tree of life.

Before Adam's fall a mist goes up to water the ground, but afterwards he must till the ground with the sweat of his brow. The tree of life is taken from him; no longer is he immortal; he must die like any man.

Dumuzi's heart is filled with tears; he goes forth to the plain. Adam must leave the Garden. Dumuzi fastens a flute about his neck and gives utterance to a lament. *Set up a lament, Oh plain, set up a lament!*

Dumuzi suffers; Adam suffers.

Inanna transgresses; Eve transgresses.

Inanna sleeps with a mortal man; Eve eats of the forbidden fruit.

Inanna fastens the eye of death upon Dumuzi; Eve gives Adam to eat of the fruit.

Inanna descends into the netherworld, the grave, and drags Dumuzi down with her; Adam and Eve are denied the fruit of the tree of life and must die as any mortal.

Dumuzi and Inanna are the shepherds of Erech; Adam and Eve are the caretakers of the Garden and of the earth.

Dumuzi learns of his fate in the garden; Adam learns of his fate in the Garden.

Dumuzi knows that terrible conditions will now afflict the world; Adam is told that he must toil and die like any man. His fall brings on a great deluge and sin to the world.

The greater detail of the Sumerian stories sharply strikes graphic views of the momentous events of those far-off days. Although buried in literary embellishments they are vivid in portrayal.

The Sumerian accounts provide more colorful detail but they fail to tell us that Dumuzi was the father of mankind. Dumuzi and Inanna are gods living on earth among earth people. They have been entrusted with great responsibility; they are shepherds of the human flock, but they are not the first man and woman.

When the two stories are laid out side by side, with all the elements exposed, we acquire deeper insight into those events. A reality lies behind the stories that offers a window into that remote time.

CHAPTER FIFTEEN

Blood and Fertility Myths

Comparison of the Sumerian myths with the biblical tale throws light on the nature of the Adamic problem. Eve did not eat some mythological apple; she copulated with a mortal man. She disrupted divine plans. She deranged a carefully prepared program and brought untold trouble to countless generations of mankind.

Why? The Sumerian myths suggest she was dissatisfied with conditions. The snake, or Enki, or Enkimdu, or the Devil, or by whatever name, deceived her. He led her astray. She was naive to evil sophistries. In spite of her origins, perhaps because of them, she was unprepared for wicked reasoning. Her desires to improve the degenerate condition of the world, her biological impulses, her leadership position — all contributed to the great default. And when Adam learned of the great sin he probably could not stand the thought of being without her; he consciously acted to share in her fate. She gave him the apple to eat and he ate also, not out of ignorance but with full recognition that he would share in the consequences that would surely follow. And the world has suffered ever since, with continuing moral and religious degradation to the present desperate state of mankind.

It is natural to ask what other information exists in the ancient records, with all due regard for the distortions of time and the confusion of many generations. Have we fully plumbed the source-wells of information?

We are unable to grasp the true nature of our planetary history because we are so ignorant. We inherited fond imagination, much wishful thinking, and lack of specific details to appreciate the momentous events of long ago. When we collate and catalog information, elevate our views, and coordinate source material, we begin to see the past in a different light.

I shall now go on to other information.

CREATED MAN

The Bible distinguishes between Adamic man and evolutionary man but this difference has been suppressed by scholars for more than two thousand years.

Two Hebrew words are used to denote man; the first is *adam*; the second is *eesh*. Since both are translated as man in the English texts we cannot distinguish between them. But notice how the ancient texts use them. When Genesis quotes God as saying that he would create man in his image it does not use the word *eesh*; it uses *adam*.

Let us make adam in our image . . . It does not say, Let us make *eesh* in our image.

. . . and there was no adam to till the ground. It does not say there was no *eesh* to till the ground.

God formed adam out of the dust of the earth, not eesh.

Adam became a living soul, not eesh.

In the days that God created adam, in the likeness of God made he them .

In several places use of the two distinguishing word, *adam* and *eesh*, contrasts created man with evolutionary man. In giving commandments to Moses, Num 5:6, God distinguished between man (*adam*) and man (*eesh*).

When *eesh* and *eesh*a (woman) shall commit any sin that *adam* commits . . .

In Jeremiah the contrast is pointed, emphasizing the difference:

As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, said Yahweh, no *eesh* shall abide there, neither shall a son of *adam* (ben adam) dwell in it, Jer 50:40.

These and other passages distinguish between man (*adam*) as a specially created being and man (*eesh*) as a creature of the earth. Adam is different; he is not an ordinary evolutionary man. In many passages the phrase *benai adam*, the sons of Adam, is used to denote the men of Israel (Ps 11:4, 14:2, and so on). One does not refer to them as *benai eesh*; they are different from the sons of evolutionary man. Indeed, they held themselves in superior esteem from ancient times. The Jew today commonly holds himself in superior esteem. The men of Israel remembered their Adamic ancestry.

RED MAN

Adam's name offers other insight into our planetary past. Do you recall the Akkadian Adamatu? They were known as red-skins. Adam had a red color; the Akkadian Adamatu were descended from him. The Israelites also were descended from an ancestor with a red color.

The name Adam derives from a verb denoting redness^{SEC,BDB}. Biblical scholars generally accept it to mean red or ruddy. In their eyes it means the flush of the white complexion. Unfortunately, in this imaginary interpretation, the real history is lost.

A list of words shows the meaning of this verb, and its many derivatives. For convenience I offer dictionary numbers from *Strong's Exhaustive Concordance*, but equivalents can be found in *Brown, Driver and Briggs*.

119: *adam* -- To show blood, flush.

122: *adom* -- Rosy, red, ruddy.

124: *odem* -- Redness, ruby, garnet.

127: *adamah* -- Soil, for its redness.

131: *adumim* -- Red spots, a place in Palestine.

125: *adamdam* -- (A couplet) Reddish.

123: *edom* -- Red, compared to Assyrian *adamatu*, and for Edom, the son of Isaac^{BDB}.

Brown, Driver and Briggs show Assyrian *adamu* for tawny. They also show the Akkadian *adamatu* in the same red name associations.

1818: *dam* -- (With loss of a prefix.) Blood.

Literally, when we speak Adam's name we say Red.

This is a lot more than mere flush of the white complexion.

According to the story in Gen 25:29-34 Isaac's eldest twin son Esau picked up the nickname *Edom* = *Red* because he was famished from hunting in the field and wanted the red (*adom*) stew his younger twin brother Jacob was making. For this favor Jacob (Israel) demanded his older brother's birthright. Jacob later became the father of the Hebrew tribes. *Edom* is really the name *Adom* with very slight change in vowel sound. He was descended from a forefather named *Adom* = *Red*, as was his brother Jacob, his father Isaac before him, his grandfather Abraham before that, and on back to that original parent named *Red*.

The story of Esau's nickname in Genesis is a folk tale devised by later scribes to offer a common explanation. Esau's descendants, the Edomites, were described literally by their name, Red Men.

If we accept the literal meaning of the Hebrew word then *Adam* was the *Red One*. *Benai Adam* are the sons of the Red One, the sons of Israel. As for Adam:

. . . there was no *Red One* to till the ground. God formed *Red* out of the dust of the earth.

The question before us now is whether the man received his name from the word for red, or if the word for the color was borrowed from Adam's name. We are inclined to believe the latter. The Hebrew words for colors are not consistent in origin. For example *argaman* = *purple* is thought to be foreign because it violates Hebrew consonant and vowel patterns. *Khum* is from an unused root which means to be warm, hence a swarthy complexion, and thus brown. These examples suggest that the word for red may have come from Adam's name and not vice versa.

THE PURPLE PHOENICIANS

Further insight into the red color associated with Adam is provided by the Phoenicians, those cousins of the Hebrews who lived along the shores of the Mediterranean just north of the Holy Land in the cities of Tyre and Sidon. The Phoenicians had close ties with the Hebrews, trading extensively with them, providing lumber for the building of Solomon's temple, and intermarrying, I Kings 5

and 7:14, II Chron 2:14. The Phoenician language was essentially Hebrew, no more different in dialect than is found today among various regional groups in the United States.

The Phoenician name is Greek; the singular is *Phoenix*, the plural is *Phoenike*. Phoenix was the eponymous ancestor of the Phoenicians; the word meant *purplish-red* or *crimson*. Phoenix was the *Red One*.

Since early Christian times much debate has centered on the origin of the Phoenicians and the meaning of their name. In this tradition Van Der Broek suggested possible origins of the word^{MOP}. Part of the puzzle lies in the fact that the Phoenicians were noted across the Mediterranean for their manufacture of purplish-red dye from murex sea shells. This dye was used to color the robes of nobility. The nobility used the royal red and purple colors to denote their social status. The tradition is well recorded in the Bible. Moses was instructed to decorate the tabernacle with blue and purple and scarlet, Exod 26. The kings of Midian wore purple garments, Judges 8:26. Solomon requested workers from Hiram, king of Tyre, those who were skilled in purple, crimson and blue fabrics, II Chron 2:7,14. Lydia was a seller of purple, Acts 16:14. When Jesus was on trial the soldiers mocked him because he was accused of being King of the Jews; they put purple robes on him. In the *Book of Revelation* the great whore of the nations is clothed in purple and scarlet colors, Rev 17:4, 18:12.

Confusion exists on the exact nature of the colors. Our word *purple* comes from the Greek *porphyra* via Latin *purpura*, in early use meaning *crimson*^{OED}. This confusion may be observed in the robes of the hierarchy of the Roman Catholic Church. They inherited the ancient tradition of royal crimson and purple colors from pagan Roman nobility; Bishops and Cardinals still retain those colors in both crimson and purple robes. These traditions all reflect a very ancient practice of denoting high social ancestry with royal colors, a distinguishing mark of royal inheritance and regal rights, all from the *Red One*, Adam.

Van Der Broek suggested that the Phoenician name was derived from an earlier Mycenaean word, *ponike*, applied to the red color, and traced from a word in Arabic and Hebrew. He did not show the exact connection^{MOP}.

We can trace it precisely.

Two other biblical names show connection to red colors and dye stuffs. These two names come from two sons of Issachar, forefather of one of the twelve tribes of Israel. The first is Tola, Gen 46:13, Num 26:23, I Chron 7:1, Judges 10:1. *Tola* means *crimson*, from the crimson grub worm. The second is Pua, brother of Tola. *Pua* means *madder*, after the red dye obtained from the dried roots of the herbaceous climbing plant *Rubis tinctorum*. As Edom reflected the red or ruddy color of the Semites so Tola and Pua also reflected this skin color in their names.

But the connection to Pua is even more fascinating when we examine his name, its use in the Bible, and the origins of the Phoenicians.

In Hebrew the family of Pua were called *ha-Puni*, literally The Puni. We know them in English as The Punites, Num 26:23. They lived in northern Palestine near the territory of the Phoenicians. After the conquest of Canaan the tribes were

allocated lands that included those known historically as Phoenicia, modern Lebanon. The tribe of Asher was spread along the coast from the city of Dor north beyond Tyre. The tribe of Issachar was less than twenty-five miles east, along the Jordan river. We should remember the tribes did not permanently settle in one section of the land. The tribe of Dan had trouble securing their settlements along the coast; some migrated northward to Laish near Asher and Naphtali. The tribe of Manasseh was split between two different territories. The Puni (*ha-puni*) could easily have settled along the coast in what later became identified as Phoenicia.

The Hebrew form Puni is striking because it is the same as the Roman name for the colonists of Carthage, the Poeni or Puni. Historically the Puni (Punics) are recognized as Phoenician people; the Punic colonies of Carthage and other cities of the Mediterranean were settled by the Phoenicians. The Romans fought the Carthaginians in the Punic wars. Thus there is a direct connection between a Hebrew tribal family name and the Phoenician name, both denoting the purplish-red color. The close biblical proximity of the tribe of Issachar to Phoenicia, together with the Puni name, shows the two were of one blood. Phoenicians were actually members of the Hebrew people descended from Issachar, one of the tribes of Israel.

Other evidence shows this direct blood connection between the Phoenicians and the Hebrew tribes. Phoenician folk mythologies say they originally came from the region of the Red Sea, the location of the Hebrew tribes during their wandering in the wilderness of Sinai^{AE}.

The Puni (Phoenicians) probably lost their sentimental and religious connection with the Hebrew tribes because they became pagan; they chased after the Ashteroth, the pagan practices of the Canaanite people, Judges 2:11-13. They went after the gods of Tyre and Sidon, Judges 10:6. They forsook their allegiance to Yahweh. As a result they would have been ostracized by the remaining Hebrew tribes.

Many scholars believe Carthage was founded in the ninth century BC. But Tola and Pua, as sons of Issachar, would have lived around 1800 BC. Hence the Puni carried their name to the Phoenician coast nearly a millennium earlier. During this period they forgot their ancestry from among Hebrew tribes. But they continued to carry the tradition of naming their eponymous ancestor after a red color.

The Phoenician traditions of Phoenix as their red-colored ancestor may be a confusion between Pua and Adam. In both cases the ancestor is remembered for his red skin. As generations pass memories become confused; the name Puni (into Greek Phoenix) probably replaced Adam as the source of that original fatherhood. The tradition stated he was a god; it is unlikely one of the sons of Issachar would be remembered as a god.

We can trace the Greek word Phoenician from *Puni* through simple phonetics. First, the change from P to Ph = F is a common phonetic shift. Note the parallel with the Indo-European words Pater and Father. Second, the "oe" in place of "u" is easily recognized. Third, the Greek inflectional habits created the hard "ks" ending on the word, Poenic = Phoenix. Only much later did English change

the hard “k” to a soft “s” for “c.” This change occurred in medieval times, when “k’s” commonly went to “c” = “s” sounds. Note how Anglo-Saxon kirk went to church.

In a later chapter I shall discuss the migration of the Puni (Phoenicians) across the Mediterranean and how their ancestry from Abraham helped carry that red blood line to other peoples.

OTHER RED-PURPLE TRADITIONS

The association of the Adamic name with a red or purple color came down to modern times by paths other than Hebrew or Phoenician traditions. His name is remembered by many people in fruits and flowers. *Damson* is a purple plum of Asia Minor. *Dame’s* (*Dam’s*) violet is a flower of lilac or purple color native to Europe. The *Damask* rose is a fragrant flower of pink color. The rose was dedicated by the people of the Near East to the goddess of love, beauty and fruitfulness, remembered by the Greeks as Aphrodite. The red rose was also thought to be formed from the blood of *Adonis*, the Greek god who carried the Semitic title for Lord^{AE,RHDEL,GB}.

Other red-purple folk traditions add to this catalog of information.

According to Greek sources one Cinyras, an ancient king of Phoenicia, dedicated a sanctuary to Astarte (Ishtar = Ashteroth) on Mt. Lebanon at Aphaca, known today as Afka. It was at the head of a wooded gorge named after the Phoenician god *Adon*, whom the Greeks called *Adonis*. A river in the gorge rushes from a cavern at the base of towering cliffs down a series of cascades into the Mediterranean^{GB}.

It was believed that each year Adon was fatally wounded by a great bear. The face of nature was dyed by his blood when the anemone, his flower, bloomed along the banks of the river and among the cedars of Lebanon. The spring rains washed soil into the river, which flowed red to the sea, fringing the Mediterranean when the wind blew toward shore with a sinuous band of crimson. The red hue and the crimson stain were believed to be the blood of Adon^{GB}.

The name *anemone* comes from the Semitic *na-aman*, the handsome, an epithet for Adon. In Arabia the flower is called *Naaman’s Wounds*. This same tradition led to the red rose as the flower which carried the Adon blood stain. The blood tradition was transferred to Jesus, the second Adam. In England the flower blood-stained at the crucifixion is the *orchis mascula*; in Cheshire, England it is known as the *Gethsemane*. In Belgium the *polygonum persicaris* is called Roodselken; in Italy the flower is the sorrel.

Other evidence illustrates this profound Adamic legacy.

Adon was the title for Thammuz, the young spouse and lover of Ishtar, the Babylonian earth mother goddess. He was a god who died annually to be reborn each spring. He was mourned by the women of the Near East during the month of July when they would sit in the streets and wail for their beloved lost god, Ezek 8:14. The Semites named the mid-summer month of July after him. Adam, through the Babylonian Thammuz, is still remembered in the Jewish calendar.

The Greeks took the title of Thammuz and used it for their beautiful young god Adonis. He was the lover of Aphrodite, the Greek earth mother goddess. In one story Aphrodite hid Adonis in a chest in his infancy and gave him to Persephone, queen of the netherworld. When Persephone saw the beauty of the young child she refused to give him back. Aphrodite went to Hades to ransom the child but their dispute with one another had to be settled by Zeus, the Greek king of the gods, who decreed that Adonis should spend half of the year in the netherworld and the other half in the upper world. At last Adonis was killed by Ares, a wild boar. In another form of the myth he was killed by a wild bear.

The symbolism of the Greek myth shows that each winter Thammuz/Adonis died and the whole earth died with him; each spring he rose again and the whole world came into resurrection. Everything in nature was coming back to life; the old people thought Adonis was coming back to life. Adam's sin had a dramatic impact upon the whole world. He brought on the seasons of spring and summer, fall and winter.

Spring rites in the Near East were dedicated to Ishtar, the spouse of Thammuz. The rites carried over from pagan practices into the Christian Easter. They were fertility rites we know in the symbolism of the Easter egg and the Easter rabbit, intended to ensure vigor and reproduction in the birth of the new season. And through the Teutonic goddess *Eostre*, Ishtar not only gave us our word for Easter; she also put her name upon the rivers of Europe, the Ister and the Dniester.

The flow of blood (dam) in the sacrifices of the Hebrew Passover was also related to spring rites. The sprinkling of dam upon the doorposts of the Hebrew houses ensured protection to the firstborn and the continuity of the generations, Exod 12:7.

Christians and Jews still observe these spring rites, modified according to their respective experiences as a people and by the innovations of early Christian missionaries in Europe. For the Jew it was delivery from Egyptian slavery; for the Christian it was the resurrection of the crucified Jesus. The Passover celebration was carried over into Christianity in the Holy Supper, instituted by Jesus. Modern secular and godless scholars then tie the real resurrection of Jesus to the supposed resurrection of Adonis or Thammuz, deducing that Jesus was merely trying to imitate the old traditions.

These practices remembered Thammuz and Ishtar, Adonis and Aphrodite, in the spring time and at the height of summer; they were naturally associated with the seasons. Thammuz' connection with the great cycles of nature and his godhood over vegetation, cereals, and life is remembered throughout the Mediterranean by the custom of the planting of the *Garden of Adonis*^{GB}.

The Gardens were baskets or pots filled with earth in which wheat, barley, lettuce, fennel and various kinds of flowers were sown and tended, almost exclusively by women. When set in the sun the plants shot up quickly, but without root they rapidly withered away. At the end of eight days they were carried out with images of the dead Adonis and flung into the sea or some other local body of water.

The Gardens were planted in Sardinia at the celebration of the mid-summer festival, known in recent times as St. John's, a Roman Catholic substitute for the more ancient name. The practice also took place in Sicily.

Although European women planted the Gardens the practice was observed in other Indo-European regions. Similar Gardens are planted by the Hindu of India to secure the fertility of the soil. They are also used at marriage ceremonies of the Brahmans to secure the fertility of a newly married couple.

The symbolism of the *Gardens of Adonis* is easily associated with the Garden of Eden. The quick growth and the withering away are representative of the short life of the original Garden. Both the Garden and Adam were lost, or cast out.

These myths show how ancient people associated Adam and Eve with the periodic cycles of nature. When Adam fell he destroyed the Golden Age; he caused the great cycles of nature which removed the perpetual season of summer and brought on the death of winter. Many myths and pagan practices derived from the memory of that famous pair. This is indicated again in Hebrew from two words, *admah* and *adami*, both of which mean earthy; they are used as place names in Palestine. They refer to the soil and to animal husbandry, the cultivation of animal and plant life. Thammuz was the god of cereals, of vegetation, and of life. Adam was given responsibility for shepherding the earth. He taught evolutionary people methods of farming and animal husbandry.

The connection of the Hebrew Adon and Adam to the Greek Adonis is evident in these many myths and traditions. The Gardens of Adonis show how close this connection may be.

We know the Garden of Eden as the home of Adam. Eden is an identical word to Adon except for a minor vowel inflection. This inflection is used to distinguish between the title of the man, Adon, and the name for his home, Eden. The word underwent further evolution associated with the original Garden. *Adan* in Hebrew means to be soft or pleasant, to live voluptuously, or to delight the self. Eden, as the name of Adam's home means pleasure. It is found yet today in Aden, Arabia. From the evidence it seems reasonable to postulate that at some time during the intervening millennia a shift in pronunciation took place in the Semitic words which made the Garden of Adon the Garden of Eden.

From the myths we are led to believe that Adam and Eve, the god of agriculture and the earth mother goddess, began a new system of culture on our world which was different from earlier cultures. They both symbolized fertility and life. When Adam died he was bitterly lamented. Each spring he was remembered because the earth was coming back to life, to new growth, to pleasantness and comfort.

Another connection with Hebrew Adamic words is found in *Aden*, *Addan* and *Adamah*. They denoted strength and fortified places, as the Celtic Dun denoted a fortified place. *Adamant* is an obsolete English word meaning an exceedingly hard, diamond-like material. We use the word yet today to denote firmness

of will. The origins of the word are obscure. Latin writers several centuries after Jesus believed it came from *adamare*, to admire, but the use and derivation are unknown. It lead to our word *diamond*.

COPULATION WITH THE GOD

Other myths help us gain further insight into the Adamic influence and the consequences of his default.

In Babylon all women, rich and poor, once in their lives submitted themselves to a stranger in the temple of Ishtar. The wages earned from this sacred harlotry were dedicated to the mother goddess.

The same practice took place among the Amorites, down to the second century AD. In Armenia the noblest families dedicated their daughters to the service of the goddess of fertility, the great Mother goddess. This same tradition, in diluted form, was observed by the Roman vestal virgins who tended the sacred fires on the hearth of Vesta (Greek Hestia), the goddess of hearth and home.

The sacred harlotry was also practiced among the Hebrews but severely condemned by their religious leaders. The people served Baal and the Ashterah, Judges 2. Solomon went after the Ashteroth, the goddess of the Phoenicians, I Kings 11:15. The practice was regarded as an abomination, II Kings 23:13.

Ashterah is the Phoenician/Hebrew form of the Babylonian Ishtar, the goddess wife of Thammuz. She was symbolic of fertility and reproduction. The sacred prostitutes were the brides of the god; men going into them were substitutes for the god. By these practices the people were ensuring the reproduction of the generations and maintaining a link to the earth mother goddess, and the god of vegetation and of life. These traditions reveal how strongly Adamic rituals carried down to historic times.

Part of Adam's mission was to build a large body of direct-line children who would carry pure Adamic genes. A large group was necessary to avoid genetic dilution. They were to go out among evolutionary people to upstep the races only after they had sufficient genetic stock. (The practice of European noble families limiting their breeding among themselves reflects that genetic concern.) If Adam's children were to interbreed with the evolutionary races to provide spiritual, intellectual and artistic uplift, the genetic pool had to be large enough that it would not become diluted too quickly.

With Adam's default the program was cut short; the large body of children never formed. In an attempt to salvage something of the divine plan he selected outstanding evolutionary women to directly receive Adamic sperm. For the evolutionary minds of those days these chosen women then came into the god. With the passage of time and the generations, people attempted to carry on the practice. Since the practice originated in that unique person it would naturally take on a sacred aspect. With the god gone from the earth it would be continued in religious rites as a remembrance of that renowned person. The temple prosti-

tutes served as substitutes to carry on the task of leaving children blessed by that creative act. The men coming into the prostitutes were substitutes for the god who could no longer perform this sacred obligation.

I offer this explanation because the practice must have a real explanation, not a mythical one. There was an individual regarded as a god, and there was an event associated with him that gave rise to this practice. Adam may not have realized the impact of his actions on following generations. They would cling to such rituals in attempt to preserve his memory. If he felt this practice was necessary later generations felt it should be continued. They were acting out of respect for that great person. They did not perform such practices casually, although later the ritual became perverted and grossly misunderstood.

CHAPTER SIXTEEN

Marriage Practices

The great world attention received by the royal marriages of England in the last years of this planetary age were indicative of:

1. A longing for romantic glory from days of old carried by noble blood, and
2. The final disintegration of a social custom known since remote antiquity.

The marriage of European noble families exclusively among nobility had a long tradition behind it; the practice came down from the remote past.

Queen Victoria of England was related to the royal houses of Germany, Russia, Greece, Rumania, Sweden, Denmark, Norway and Belgium. The infamous Kaiser Wilhelm II of Germany was her grandson, her Willy. Nicholas II, Czar of all the Russia's, was her great nephew. She referred to him as dear Nicky. Juan Carlos, the present monarch of Spain, is her great grandson. Prince Philip, husband of Queen Elizabeth II, was the son of Prince Andrew and Princess Alice of Greece; he is the great-great grandson of Victoria. Elizabeth II is his third cousin. Queen Victoria married her first cousin, Albert. They were the grand children of Francis Ferdinand, a famous noble of the Saxe-Coburg-Saalfeld, or Saxe-Coburg-Gotha family of Germany. The British royal family, from the time of George I in 1714 to World War I, were known as Hanoverians; they had right by birth to German titles and lands. Because of the great conflict between England and Germany in World War I they changed their name to Windsor and renounced all claim of titles or land in Germany.

This action on the part of the English royal family may have been an attempt to save face. First they wanted to disassociate themselves from the cruel actions of their cousin, the Kaiser. Second they could no longer claim lands that had been disrupted and conquered by modern war. The twentieth century broke ancient traditions; nobility no longer could claim control of people or lands. The Czars and Kaisers passed away; the royal families of Europe are passing away along with the present world age.

Other royal families of Europe paraded under different names but all originated in some common ancient nobility. The Hapsburgs and Hohenzollerans, both famous German royal lines, intermarried with the nobility of Spain, Portugal, the Netherlands, England, Bohemia, Hungary, France and Russia. The Bourbons of France, a branch of the older Capetian line, gave their blood and family name to rulers of Italy, Sicily, and Spain.

The interrelationship among European nobility is like a complex web going back through the generations. Prince Charles is descended by way of James I from the Stuart line of Scotland, and through that link, from the royal families of Ireland. He is also descended by way of the Tudors and the Plantagenets from

William the Conqueror and French Norman kings. The French Normans, of course, are mixed Celtic and Teutonic blood. Through the Saxe-Coburg-Gotha and Hanover branches of the family Charles is descended from the ancient nobles of Germany.

Two important social features marked noble families. First, they claimed title to nobility by right of birth. The lists of kings and queens of Europe are more than mere tables of names; they are genealogies, records of descent by blood stretching beyond historic memory. Second, in earlier times they had right of title to all lands. Commoners worked the lands and were subject to the will of the noble overlords. The nobles in turn had responsibility for the welfare and care of their peasant subjects. This feudal system is remembered by us from early medieval times but the roots date into the remote past.

As the European world converted to Christianity profound changes took place. In order to more fully appreciate these changes we must recognize the social attitudes which prevailed in prior times. The noble families did not proclaim title by law or authority; they were law and authority. Their rights were accepted without question. Commoners submitted to this overrule as a natural state. But Christianity brought the rule and authority of the nobles into question. Jesus now became the ultimate king and all earthly rule became subject to him. Since the Church was the vehicle for expressing that earthly rule the nobles became subject to the Church. However, they did not take this imposed rule lightly. Throughout Europe a struggle ensued over the division and execution of their respective rights. The Magna Charta executed by King John and the barons at Runnymede in 1215 was an attempt to redefine the changing social roles.

During this same period commoners witnessed an increasing rise in social status. Christianity taught the worth of the common man. He became elevated to greater social respect. As a consequence commoners began to have increasing influence in social developments. Merchant and craft guilds, growth in urban centers, and increased commerce were forcing dramatic civil changes. Feudal serfdom was being attacked; liberties were being proclaimed. The development of middle classes, and of knighthood by proclamation for service rather than through blood, were making inroads among the noble families. The great intellectual, spiritual and scientific renaissance of the 14th, 15th and 16th centuries was creating daring new attitudes in social relationships.

Now the royal families did not claim title to exclusive right of rule as they once had. An increasing social approval of aristocratic rights was now formalized by law; it was no longer admitted solely by right of blood inheritance. The social claim of divine right of kings was recurrently used by royalty to combat the forces eroding their complete dominance of society. They were no longer regarded with the awesome respect commanded by their forefathers.

Another important element affected those ancient noble beliefs. The Stuarts of Scotland claimed descent from the ancient kings of Ireland. The kings of Ireland, in turn, claimed descent from the Sons of Mil, wandering Hebrew tribes who migrated to Erie via Spain from Egypt and the eastern Mediterranean. The Irish also believed they were descended from the magical Tuatha de Danaan; children of the goddess Dana who came to Ireland in a chariot through the clouds.

The chieftain-kings of Saxony, Germany not only traced their descent from those ancient nobles who fought the Roman Caesars; they also believed they were descended directly from Wodin, the king of the Teutonic gods. Whether Celtic or Teutonic the right of birth came through ancient chieftains who believed they were descended from the gods and who left records of their fabulous deeds in the folklore of the people.

The fundamental claim of the noble families rested in blood descent. Their prohibitions on marriage outside nobility were intended to preserve blood lines. Through loss of social memory the rationale behind these prohibitions are no longer clear to us; over the many centuries we forgot why they were different from commoners, why they wished to remain separate. The strength of this tradition is still remembered in France where books are published listing members of the French noble families. Anne Giscard d'Estaing, wife of a former president, is listed among some hundred thousand other blue bloods.

The close intermarriage among European nobility was illustrated for Queen Victoria, who married her first cousin. Philip II of Spain married his blood niece, daughter of his sister Maria and Maximilian II, all from the Hapsburg family. Other uncle-niece marriages were Philip IV of Spain to Maria Anna, and of Leopold I, brother of Maria Anna, to Margaret Theresa. Louis XIV of France, nephew of Philip IV, married Maria Theresa, the daughter of Philip IV. Numerous other example of close blood marriage among European nobility could be cited.

Close blood marriages were far more common in earlier times. Today many countries outlaw marriage among first cousins, and from uncle to blood niece. But Jews still practice such marriages on a wide scale. This is especially true for Rabbis who are restricted to marriage among Levitical families. But two different elements influenced close blood marriages. One was preservation of blood lines; the other was economic. Marriages among nobility was to preserve blood lines. Later close marriages among merchant classes were intended to hold property within family.

THE FAMILY OF TERAH

The fact that close family marriage comes down from the remote past is illustrated in the Bible. Many Christians and Jews are unaware that Abraham married his sister Sarah. More precisely, he married his half-sister; she was the daughter of his father but not the daughter of his mother, Gen 20:12. Such marriage is far closer than first cousins, or uncles to nieces. Although the purpose of this consanguinity is not explained in the Bible, the motif of the wife-sister was important to the ancient Hebrew scribes. They recorded this event in no less than three different accounts.

Abraham's claim of Sarah as his sister is given in two places. In the first incident of Gen 12:10-20 Abraham seeks refuge in Egypt. Fearful that he might be killed because of the great beauty of Sarah, he tells her to say that she is his sister. If the Pharaoh should want to marry her, he can safely do so if she is the sister of Abraham. If she is Abraham's wife the Pharaoh would have to kill Abra-

ham to take possession of her. In this version of the story there is no mention that she is, indeed, his sister. In the incident of 20:1-18 it is Abimelech, king of Gerar, who wants Sarah as his wife. As the episode unfolded Abraham justified his claim that Sarah was, indeed, his sister. The strong parallels with 12:10-20 suggest the two stories are confused. In Gen 26:6-11 the story is repeated for the third time, here again with Abimelech, but this time the episode is with Isaac and Rebekah. Obviously, there is confusion in the accounts,

Marriage among members of Abraham's family was not limited to Abraham and his sister Sarah. Abraham's brother Nahor married his niece Milcah, daughter of another brother Haran. Abraham's son Isaac was told that he must not take a wife from among the daughters of the Canaanites but should go to Abraham's home country and take a wife from among his kindred. Isaac married his cousin Rebekah, the granddaughter of Nahor, Gen 24. Isaac's son Jacob was also told to seek a wife among their kin. He was instructed to go to the land of Haran where Laban, his mother's brother lived, and take one of his daughters for his wife, a first cousin. Through trickery he first married Leah, the older, ugly sister, for whom he had to labor seven years. Then he had to give another seven years for the younger sister, Rachel, who was the beautiful and lovely one, Gen 28-29. Esau, Jacob's brother, married his second cousin Mahalath, the daughter of Ishmael, Gen 28:9.

It is also interesting to note that in the strange affairs of Abraham's family the daughters of Lot, the son of Haran, lay with their father to have offspring after their mother was turned into a pillar of salt. They feared they would find no husbands to come in to them after the manner of all the earth, Gen 19:30-38. They wished to carry on the family line.

The traditions of close family marriage among the Hebrew people carried down through the next five hundred years; the parents of Moses were aunt and nephew, Exod 6:20. But with the new social and religious laws those practices were expressly forbidden, Lev 18:12 and Deut 27:22.

A question now before us is the social status of Abraham and his family. Was he of noble blood? The biblical record suggests he was.

1. His descendants were to be like the stars of the sky, the sands of the sea, and the dust of the earth, Gen 14:16, 15:5, 22:17.
2. He was to be the father of a multitude of nations, Gen 17:4.
3. Kings were to come forth from him, Gen 17:6.

His blood had special genetic endowment. He was a red-skinned Semitic; he was descended from Adam.

Other clues are provided of Abraham's important social status. When Chedorlaomer, the leader of a confederation of feudal kings, was on a rampage, Abraham gathered together a body of men and defeated the king, Gen 14. Abraham espoused the cause of the kings of Sodom and Gomorrah; he was their champion. He was not a knight on an errand like a servant; he was offering service because he was of equal status. They could not merely demand his service. The incident with Abimelech again suggests equal status. These facts attest that Abraham was more than common blood.

EGYPTIAN ROYAL MARRIAGES

When Abraham went to Egypt he was welcomed into the household of the Pharaoh. He was more than a commoner, although the story leads us to believe the hospitality was due to Sarah's great beauty, Gen 12:14.

Abraham's claim of Sarah as his sister should not have been a complete deception for the Pharaoh. The Egyptian ruler had good cause to question whether Sarah might also be Abraham's wife. The Pharaohs practiced brother-sister marriages. The builders of the great pyramids, circa 2600 BC, married their sisters. Seneferu, builder of two large pyramids, married his half-sister. His son Khufu, builder of the Great Pyramid, married a full sister, Merytyetes. Their son Djedefre married his full sister Hetepheres II. Khafre, the builder of the second large pyramid at Giza and son of Khufu through Khufu's second wife, married his full sister, his half-sister, and his niece. This marriage between full brothers and sisters continued in the royal line with each marriage producing children^{ROP}. The Egyptian royal family had no reason to be surprised that Abraham might have married his sister, and good reason to suspect that he had. When Abraham and Sarah were invited into Pharaoh's residence he was admitting to their royal blood.

MACEDONIAN ROYAL MARRIAGES

Support for intermarriage among noble brothers and sisters is offered elsewhere. The practice was observed in later times among the royal families of Macedonia. When Alexander the Great died the lands of his empire in the Near East and Egypt were divided among his Macedonian generals. Ptolemy I, (Soter I), became king of Egypt. He married Berenice I, the grandniece of Antipater of Macedon. Their son, Ptolemy II Philadelphus, married his full sister, Arsinoe II, although Arsinoe first married Lysimachos, king of Thrace and Ptolemy II first married Arsinoe I, the daughter of Lysimachos. Their son Ptolemy III married Berenice II, his first cousin. Ptolemy IV married his full sister Arsinoe III, and so on, down through the royal line descended from Macedonian kings. The famous Cleopatra VII of Roman times married her full brother. After her tragic affairs with Julius Caesar and Mark Antony she committed suicide^{CLP}.

GREEK MARRIAGES

The Athenian Greeks, cousins of the Macedonians, were forced by law to marry. It was a criminal act not to do so. Plato mentions that it was incumbent upon every individual to perpetuate his own name to ensure that his heritage would not be cut off. The Greeks were required to have representatives to succeed them as *ministers of the Divinity*. Their laws forced them to preserve blood lines. As ministers of the Divinity they were following practices from the ancient past and descent from some remote divine ancestor. This attempt to preserve blood lines is noted by a detail of Athenian law. A citizen was not allowed to marry

with a foreign woman. Proximity of blood was held in high esteem; brothers and sisters were permitted to marry if they were not of the same mother. In Sparta Anaxandrides married his sister's daughter; his example was not unusual. The only proscription against consanguinity seemed to be in direct lineal descent, father-daughter or mother-son^{DGRA,ASAG}.

NEAR EAST MARRIAGES

Brother-sister marriages were also observed in Persia in early Christian times under the Sassanid rulers. These were especially favored in Avesta and Pahlavi theological literature. Such marriages were regarded by some religious leaders as being accompanied with a divine splendor^{APIC}.

The ancient Hurrians of Assyria had a patriarchal society where the sister was under the care of the brother. He contracted for her marriage and such arrangement, regardless of husband, was known as wife-sister marriage. The wife became a legal sister. Similar contractual marriage obligations prevailed among the Greeks, the Persians and other people. The purpose was to ensure right of title to property. If the wife was not of the same blood family, title might be lost. This practice was a legalistic memory of early wife-sister marriages and indicates a strong tradition handed down from very ancient times^{OBS}.

GENETIC EXPLANATIONS

If we take the biblical literal view that Adam and Eve were the first man and woman their children, brothers and sisters, had to marry one another to propagate the race. Consanguinity would have been a necessity. First cousins, second cousins, uncle-niece and other marriages would have been the order of the day, the only order. We thus have simple explanation for practices that continued into historical times.

But there is another explanation. If evolutionary man was different from Adamic man we can devise another rationale for these practices. We have reviewed some of the evidence that speaks strongly for differences in blood. In ancient times both nobility and commoners recognized each other as not equal. There was a strong tradition on both sides to prevent the lines from blending with one another. The noble wished to remain separate from the commoner.

As I mentioned before, the problems centers around genetic quality, or superiority of genetic strain. Suppose the superior strain was intended to interbreed with evolutionary man in order to uplift him physically, intellectually and spiritually. However, one man and one woman could not have done this. If they had interbred directly with the evolutionary races their genetic potentials would have quickly diluted among the children. A certain ratio of pure blood to evolutionary blood was necessary to provide biological uplift. This could be accomplished only if a body of pure line children were sufficiently large to accomplish that purpose. If interbreeding had been done before that genetic pool was sufficiently large it

would have diluted as it spread out from the first parents. The uplift would not have produced sufficient ennobling of the races. Therefore, it was necessary for brothers and sisters or other close kin to marry one another.

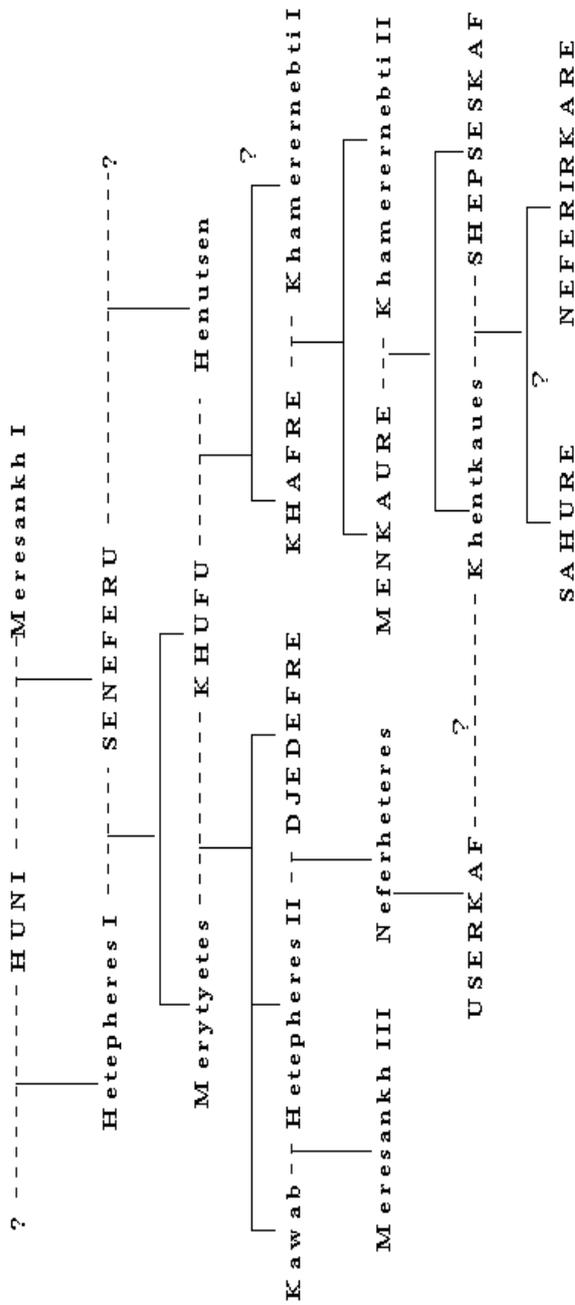
Thus we arrive at an understanding of brother-sister marriage other than the biblical one. We also have an explanation for a social elite. The practices of a noble elite were intended to preserve blood lines from that ancient source. Furthermore, we can understand why such close inbreeding would not produce degeneracy. The superior genetic strain did not contain biological weaknesses. Not until the noble lines began to dilute with evolutionary races did degeneracy begin to appear with close inbreeding. This social threat among the Hebrew people must have appeared between the time of Abraham and Moses.

But something went wrong. Eve committed a great error. She ate the forbidden apple. She engaged in an illicit sex act. She copulated with an evolutionary man in an attempt to more rapidly advance the celestial plan. In the following turmoil Adam's children spread out from the garden home. Because of their superiority they were respected by evolutionary people. They acquired rights to land and to rule. They became a noble class. However, as time went on this class slowly disintegrated by interbreeding among evolutionary stock. The pool of pure blood children was not sufficiently strong. As millennia passed their blood became further diluted. Groups here and there preserved themselves more purely than others. Thus the traditions among Abraham's family, among the ancient Egyptians, among the Greeks, and so on. Abraham was chosen to be the father of many nations because of his superior genes.

This concept also provides insight into why the Near East is the cradle of civilization. Those superior minds initiated the culture which yielded writing, mathematics, architecture and Occidental civilization. All of this evidence, when taken together, shows the hand of Adam and Eve. If they were special beings, designed to ennoble evolutionary man, we would have an explanation for many puzzles. These include:

4. Noble men versus common men.
5. Rights of title to land, as God-given.
6. Brother-Sister marriages.
7. Attempts to maintain blood lines against dilution.
8. The origins of civilization.
9. The location of the cradle of civilization.
10. The high cultural developments of the Occident.
11. The sudden appearance of Cro-Magnon man.
12. The abrupt replacement of Neanderthal as he mixed with Adamic blood.
13. The origins of the Caucasoid race.
14. The meaning of the cryptic passages on Cain and his wife in the land of Nod.
15. The significance of the forbidden apple.
16. A greater appreciation of the nature of Adam's default.

Egyptian Fourth Dynasty Intermarriage Among the Royal Family Circa 2700 BC



Dotted lines show marriage

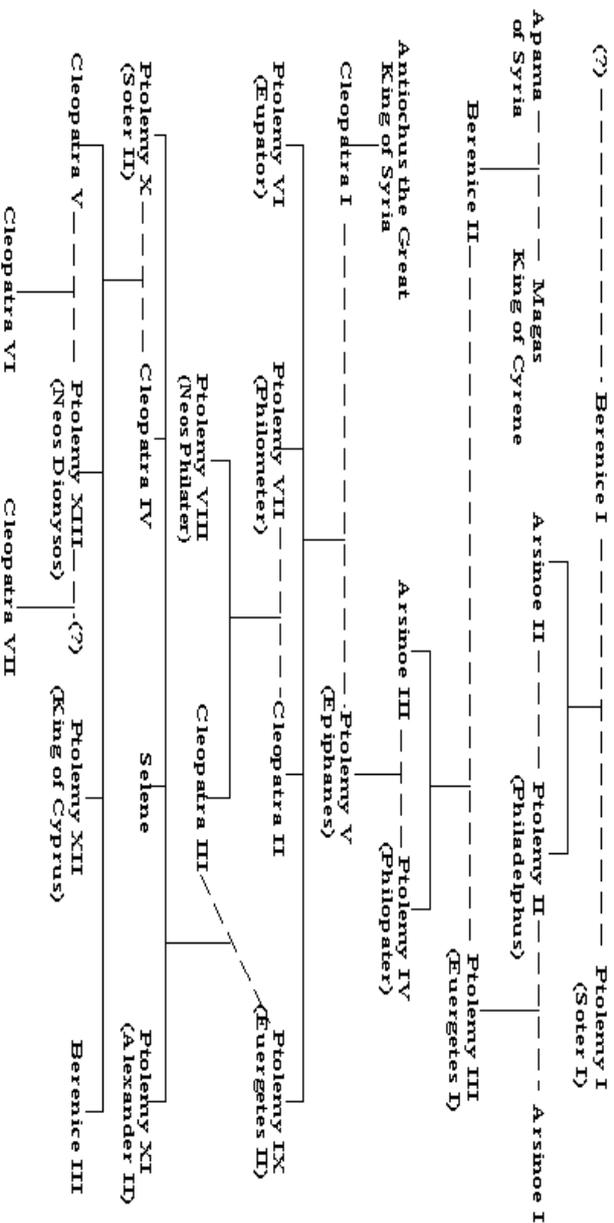
Solid lines show descent

Question marks show uncertain connections

Capitalized names show ruling kings

Note that this is the dynasty which built the Great Pyramids

Intermarriage Among the Ptolemys of Egypt
(Descended from Macedonian Kings
Circa 300 to 100 B.C.)



Dotted lines show marriages
Solid lines show descent

Adapted from *The Life and Times of Cleopatra*, Arthur Weisall, Chautauquas Institution, 1924, under arrangement with G. F. Putnam's Sons, New York.

CHAPTER SEVENTEEN

Our Great Granddaddy

The reader should keep in mind that I have not attempted an exhaustive scholarly survey of myth, linguistic evidence, or historic data to support my presentation. Rather I have illustrated the pervasive nature of an ancient influence that can reasonably be attributed only to a high-ranking personality whose origins must be other than terrestrial. The evidence shows a pair of beings who were godlike in attributes. Only the Hebrew tradition speaks of this pair in earthly terms, but then as a special creation.

I have already mentioned how ancient people called space the Deep Water. The Sumerian god Dumuzi had a more formal name: *Dumuzi Abzu*. Near East scholars translate this as *True Son of the Deep Water*. Adam came from the realms of space.

The views of ancient people on the structure of the universe can be illustrated from ancient Mexico, as well as Sumeria.

In the Sumerian traditions the earth was surrounded by a vast hollow space, completely enclosed by a vault. The exact nature of the vault cannot be determined from the available Sumerian documents. Between the earth and the vault was a substance they called *lil*, a word that meant wind, breath or spirit. It was characterized by movement and expansion, similar to modern scientific notions of an expanding universe. The Sumerian word for heaven was An; that of the earth was Ki. Completely surrounding An-Ki was a boundless sea in which the universe was fixed^{TS}. This was the *Great Sea*, the *Great Deep: Abzu*.

Miguel Leon-Portilla presents the view of the ancient Mexican people^{MAW}:

The surface of the earth is a great disc situated in the center of the universe which extends horizontally and vertically. Around the earth is a vast water which causes the world to be *entirely circled by the water (cemanahuac)*. The earth and its vast ring of water are divided into four great quadrants or sectors which, opening out from the center of the world, extend to where the water joins the heavens and receives the name *the heavenly waters*.

From these two examples we see that space was not conceived as an emptiness by ancient people, but as a living, breathing substance. It was compared to water, a Great Sea.

The notion of direction shows also that these views were not merely of a flat earth, and a flat creation, but of spatial direction. In the Mexican tradition the vast waters surrounding the earth were the *heavenly waters*. Beyond these heavenly

waters were *nine celestial tiers* which, together with the water encircling the earth, form a kind of vault furrowed with courses separated from each other by great celestial beams.

According to the Mexican stories there was a dual god, the master of two distinct faces, with attributes grouped in pairs:

She of the star-speckled skirt; He who illuminates all things. Mistress of our flesh; Lord of our flesh. She who sustains the earth; He who covers it with cotton.

These were the *supreme dual gods who dwell beyond the nine heavenly beams*.

These brief references suggest that Adam and Eve may have been known to pre-Columbian Indians. The motifs of parenthood, god of agriculture, earth mother, and divine origin are evident.

The idea of Adam and Eve coming from heaven has much support in the myths. But something went wrong. Derk Bodde makes the following remarks on Chinese mythology^{MAW}:

The idea that Heaven and Earth were once joined together, thereby permitting free communication between men and the divine powers, but later became separated, is extremely widespread among cultures.

According to Bodde the Chinese believed that:

. . . the Lord on High . . . ordered the shamans Ch'mun and Li to sever communications between Heaven and Earth . . . so that there would be no descending and ascending of spirits and men between the two.

Mircea Eliade, in his *Myth of the Eternal Return*^{MER}, remarks:

. . . the myths of many people allude to a very distant epoch when men knew neither death nor toil nor suffering and had a bountiful supply of food merely for the taking. In those times the gods descended to earth and mingled with men; for their part, men could easily mount to heaven. As the result of a ritualistic fault, communications between heaven and earth were interrupted and the gods withdrew to the highest heaven. Since then men must work for their food and are no longer immortal.

In describing the several invasions of Ireland by various people in the remote past one portion of the Irish folk tales speak of the *Tuatha de Danaan*, the people of the goddess Dana, and the Irish folk memory of Don and Dona^{CH}:

This was not an historical invasion, but a crossing over from one form of being to another, variously described as having been accomplished in a ship and in a heavenly chariot.

. . . There was a divergence of opinion among the old writers as to whether the Tuatha came in ships or in clouds through the air.

. . . All other groups reached Ireland by ship, but the Tuatha came in dark clouds through the air and alighted on a mountain of Conmaicne Rein, and for three days they cast a darkness over the face of the sun.

In contrast to the other ancient people of Ireland, the Tuatha:

. . . Stand out as a people of magic wonder, learned in all the arts and supreme masters of wizardry. Before coming to Ireland they had sojourned in the northern islands of the world, where they had acquired their incomparable esoteric knowledge.

This segment illustrates the use of familiar concepts to assign origins to the Tuatha de Danaan. The north islands of the world represent the north part of the heavens, just as other old people assigned the gods to the north, Mt. Olympus of the Greeks, Mt. Manu of the Egyptians, Mt. Zion of the Hebrews, and so on. In Sir James Fraser's translation of Eriu he remarks^E:

The learned men who recorded the old Irish traditions in the Middle Ages were embarrassed to know whether to regard the Tuatha as men, as demons, or as fallen gods.

The Rees brothers relate that in a story of Tuan MacCairill in the *Book of the Dun Cow*, written about 1100 AD, it is said that

the learned men did not know whence the Tuatha had come, but that *it seems likely to them that they came from heaven on account of their intelligence and for the excellence of their knowledge*^{CH}. According to a text in a fifteenth century manuscript, they used to be worshipped, while a poet writing about 1000 AD finds it necessary to say that *though he enumerates them, he does not worship them*.

These examples illustrate how the generations venerated and preserved the memories of former ages. Only modern godless people reject the value of this old world knowledge.

The Apostle Paul may have had some insight into the mystery of Adam. He wrote in Rom 5:14 and I Cor 15:45, 47:

Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.

The first man Adam became a living being; the last Adam a life giving spirit . . . The first man was from the earth, a man of dust, the second man is from heaven.

Paul had several heavenly communications, II Cor 12:8. In the foregoing remarks he distinguished between Adam and Jesus, although he thought they were both of the same type, of divine origin. The first was of the earth, a material being, while the other was of heaven, a spiritual being.

Other traditions of Adam pervade Indo-European culture. They became associated with the heavenly bodies and were assigned responsibility for meteorological phenomena.

In the Hebrew *don* verb tabulation are two words not yet discussed: *diyēn* and *diyānah*. We know them as Diane and Dina. Diane was goddess of the moon for the Romans. She was the equivalent of the Greek *Artemis*, who was the daughter of Zeus, and the twin sister of *Apollo*, the messenger god. In the degenerate myths she was also the goddess of the hunt and of women. She was a maiden who demanded the strictest chastity from her worshipers.

This myth can be traced from the earliest days of the Greeks. A temple to the goddess in Ephesus in Asia Minor featured worship symbolic of fruitful nature conveying the connections of this goddess with the cycles of nature. In this older memory the goddess parallels the association of Adam with agriculture, vegetation and the seasons.

The assignment of Adam and Eve to the heavenly bodies is seen in the Russian *Dennitsa*, who takes the place of the sun as the wife of *Myesyats*, the male moon god,^{TK}.

In Teutonic Europe Adam came down to us many ways in everyday common connections. *Donar* was an ancient warrior god, the god of thunder. Adam brought on the great cycles of weather with their erratic behavior; he was thought to be the god who created thunder. In Old High German his name was *Thonar*, an example of a “d” to “th” phonetic shift. He was known to the Anglo-Saxons as *Thunar*. With a slight twist of the tongue this name for the god became our word *thunder*. The same memory appears in Scandinavia and in Iceland, with a loss of the middle “n” as the god *Thor*. This memory was transmitted to modern times in Thor’s Day, which we know every day of the week as *Thursday*. Adam’s influence is pervasive and clings strongly in our western cultures.

This widespread influence is seen in other ways.

The ancient Phrygians of Asia Minor had a god whom the Greeks called *Attis*. Like Thammuz/Adonis he was a god of fertility and vegetation. The name *Attis*, like *Adonis*, was borrowed by the Greeks to designate the role of that ancient personality.

Attis is a formalized version of the Greek *atta*, the childhood word for father. It is commonly found throughout the regions of southeast Europe and the Near East. Some examples are Sumerian *adda*, Hittite *attas*, Ugaritic *addu*, Turkish

ata, Hungarian *aty*, and so on. *Attis* had another name in Phrygian familiar to all of us: *Papas!* His mother's name was *Nana!* *Nana* finds a phonetic and semantic parallel with the Sumerian *Inanna*.

How did these names and titles originate?

We can trace them through that now familiar process from a Semitic influence.

Adda is a childhood diminutive for *Adon*, the Semitic word for Lord. A small child, showing great respect for its father, might address him as *Adon*, but in familiar terms he might also say *adda*. This form is found throughout Europe. We see it in our native English where we took *adda*, repeated the middle consonant by adding it to the front of the word, and know it today as *dadda*, or *daddy*.

The Phrygian *Papas* also came about through that same Semitic influence. Jesus used the phrase, whoever says *abba*, father . . . With a phonetic shift of "b" to "p" Slavic countries used this Hebrew word and knew it as *appa*, their childhood word for father. In English we again took the middle consonant, added to the front, and made it into *pappa*. Thus we see how the Phrygian form originated. Although widely separated in time and geography, two different peoples used the same honor for their fathers. We all inherited these familiar titles from that father of all fathers, that great *Daddy*, Adam or *Adon*, the great Lord of all the earth.

Strangely enough this linguistic curiosity is not limited to titles or honors for the father; we find it also in words for mother.

The ancient Hebrew word for mother is *am*. The Semitic childhood usage is *amma*. With our customary English habit we took the middle consonant, added it to the front, and now have *mamma*. Linguistic scholars believe that *amma* and *mamma* are merely primitive sounds of babies calling for that warm presence which reassures them and takes care of their needs. Other views suggest other possibilities.

Hebrew and closely allied tongues use simple phonemes for close family relatives. *Am* for mother, *ab* for father, *ach* (Oc) for brother, and *acha* for sister. This coincidence of simple phonemes, all beginning with "a," does not seem accidental, fortuitous, or the simple babble of babies. The patterns lead one to question whether it was intelligently contrived, the invention of some language designer in the remote past. The pervasive influence of the *Don* and *Dona* names, the widespread Semitic/Hebrew forms we listed in Chapter 2, and the evidence we have thus far covered, suggest far more than mere absorption of linguistic elements from one culture to another with no more than an accidental origin. Some dominant influence was at work all across the planet and shows everywhere in these curious linguistic forms.

Another example is in ancient Maya vocabularies. In some dialects the common word for father was *tata*, while the words for mother were *na*, and *mama*^{AMA}

We can continue with other illustrations. The title *anna* is found in the Canaanite *Anath*, Hittite *Hannahanna*, a doublet, Iranian *Anahita*, Greek *Anadyomenes*, and so on. It shows in the Sumerian *Inanna*. It may be the source of our English *Nanna*.

Tabulation of the several forms shows the patterns more clearly:

Hebrew Word	Childhood Usage	Middle Consonant	English Form
Adon	Adda	D	Daddy
Ab	Abba	B to P	Poppa
Am	Amma	M	Momma
An	Anna	N	Nanna

The reader may note that the contracted form of amma is *ma*, used commonly everywhere. Curiously, when *ma* is married with *donna* we have *madonna*. The same *ma* married with *dam* becomes *madam*. However, with our usual scholarly difficulty, *ma* is thought to come from the Italian *mia*, the personal pronoun *my*. Such usage can be traced from the Italian through the French to English. Scholars would assign this origin rather than the more simple phoneme.

While the Don, Adom, Dumuzi, Thammuz, Adonis names show linguistic connections with one another the names for Eve do not. The different peoples remembered her differently, as the following tabulation shows:

Country	Male God	Female Goddess
Sumer	Dumuzi	Inanna
Babylon	Thammuz	Ishtar
Israel	Adam	Khava (Eve)
Greece	Adonis	Aphrodite
Europe	Don	Dona

Khava is a Hebrew verb which means to live. Adam named his wife Khava (anglicized to Eve) because she was the mother of life, Gen 3:20. With a v-to-w phonetic shift the original form would be Khawa. In Chapter 2 we saw the widespread use of this Hebrew verb in connection with water. The connection of Eve (Khawa) with water is as curious as that of Adam on the Don river names and bodies of water.

The Khawa linguistic form may also be found in China.

According to Chinese traditions their lunar calendar, known as the *ganzhi* system, was invented by *Danao*. He was a teacher and adviser to Huang Ti, the Great Yellow Lord,^{TCH}. In the euphemerized myths of China the gods are demoted to human emperors and sages. From his descriptive attributes Huang Ti probably is the debased memory of the Creator, while *Danao*, one of their memories of Adam, becomes a mere adviser, but the one who started the Chinese reckoning of calendar time.

While *Danao* shows some memory of Adam, his mate is remembered also. In another story *Nu-Kua* is the sister and consort of Fu-Hsi, the first of a famous line of ten emperors. (Note that Nu-Kua is the wife-sister of Fu-Hsi). Fu-Hsi subdued the animals, taught men to hunt and work, to make nets, and instructed them in other domestic skills. On stone reliefs dating to approximately 150 AD Fu-Hsi and *Nu-Kua* appear together. Their upper bodies are human but merge below into intertwined serpents tails. He holds a carpenter's square in his hand

while she holds a compass^{MAW}. The carpenter's square and compass are symbols of the knowledge of science and mechanical training which Adam and Eve brought to this planet.

The Chinese word for woman is *Nu*. *Nu-Kua* is the Woman *Kua*. But *Kua* has the pronunciation of *Kawa*, and this is the Hebrew *Khawa*, the Life-giver. Thus we have a concrete connection between the Genesis name for Eve and a myth from China.

This linguistic form is also found in another Oriental tradition but the linguistic connections are more tenuous.

Kuanyin (Kwanyin) is the name for the gentle goddess beloved throughout the Orient for her understanding and tenderness toward humanity. The name may derive from a marriage of two Semitic words, *khawana* and *ayin*. *Khawana* is the female imperative of *Khawa* — to live! *Ayin* means the eye. If the connection is valid, and if *Kuanyin* is a marriage of these two words, then Eve is the one who shows us life.

On these small pieces of evidence there is some suggestion Adam and Eve may have had an influence in the Orient.

CHAPTER EIGHTEEN

Myth and Reality

No serious scientist today, nor any other knowledgeable individual, would question that the mathematical formulae of chromosomes determine the characteristics and features of biological creatures, including man. Scientific evidence accumulated over the past century, especially in recent study of genetic structure, is extensive and weighty.

We also know from massive scientific data that life has progressed in successive stages through time from the earliest single-celled protozoa to the complex biological structures called man. Sedimentary rocks all over this planet show the most simple forms of life at lower level of deposited strata, more complex forms above them, and so on. It would be contrary to common sense to believe that life did not evolve through a continual chain from the most elementary to the most complex. Such evolutionary sequence not only is attested in the physical record of our planet; it also is a sequence that appeals to the logic of our minds. For more than two billion years some force has been at work to create an upthrust in biological development which brought about the complex ecological system we enjoy today.

But the cause of genetic change is subject to great controversy. Many postulates have been offered for mutations, including cosmic radiation, chemical forces, alterations in environment, and so on. There is no general consensus of scientific opinion concerning the processes that led to the continual changes in the chain of creatures. A fairly broad spectrum of scientific opinion among biologists in recent years is slowly coming around to the view that Darwin's original concept of slow drift through environmental influence is not sufficient to explain the sudden appearance of new species, although it does explain how species adapt to environment — which we observe, for example, in the long-term development of the horse, and which was so evident to Darwin by the many species adaptations on the Galapagos Islands.

But Darwin jumped too far, too fast. His theory was a tautology, a theory that proved itself.

Man early recognized that the planet seemed to be organized on a grand scale. One readily identifies discrete forms of life; insects, fish, birds, and mammals. Furthermore, each type shows distinctive differentiation; frogs, alligators, and snakes. There is no close overlap from one animal to another; a beaver is different from a fox, which is different from a raccoon. Each contributes to a variety of expression in the total portraiture of living things. This evident variety

among discrete creatures led prior generations to believe the world was a special creation, designed not only for variety, but also for beauty and pleasure. The diversity among living things is a striking fact.

The evolutionist will tell you that natural conditions could not support a blending together of species, that variety was a natural consequence of evolutionary forces. When a new specie appeared it made a niche for itself in the ecology and eliminated all its near specie neighbors through competition. When the distance between specie relatives widened sufficiently each became comfortable in its respective ecological niche. Natural processes produced the many families and genera, to build the ecology of the planet, in mutual life and support, well-balanced, thriving in stability.

If one looks upon this phenomenon as due entirely to natural evolutionary processes, without intervention by intelligent agencies, all is happenstance, purely the result of accident in the mighty flow of undirected time. Not only are the mutations pure accident; the biological force for upward thrust to ever more complex forms is also a continuing chain of accidents; there is no supreme directing drive.

I am not qualified to calculate the probabilities of happenstance, and perhaps no man is qualified because of the many unknowns, but they must be utterly remote, in a series of amazing coincidences from the first formation of living substance, to the mutational series, and on through the entire chain of lifeTM.

But if one considers this fantastic process as the handiwork of intelligent agencies one can perceive a totally different and far more acute view of the accomplishment of some divine purpose. Evolution is a technique used by far-seeing intelligence for fostering not only the unique being we call man, but also for building him a beautiful garden home. Such process entails the formation of life and the development of species in a womb of creation that derives not only from the planet but also ultimately from the solar system and the stars, in temperature, atmosphere, water, and numerous other factors. The development of man is tied to a schedule that involves the formation of the galaxies, the origin of the sun, the spawning of the worlds, and the slow unfolding of geophysical time to the far-off days when, according to common views, the sun will slowly fade and death will come to this grand miracle. On the other hand, if a master intelligence is behind the formation of the universe, creation will continue to those far-off days when God will bring all evolutionary processes into master stability to endure through the untold reaches of future eternity.

On the planet more elementary forms come first. They develop an ecology which makes the environment suitable to support the next step of life. They also serve as a food source for the more complex forms to follow. When the environment is ripe a sudden burst of mutation produces a new level of life with many competing varieties. This is evidenced by the sudden appearance, in succession, of fish, reptiles and mammals. New forms that cannot adjust to the competing pressures from their fellow mutants become extinct until only a few of the new species remain. In turn the new forms help condition the environment for the next step up.

But at each step the new species remain and never more evolve, except to adapt. The insects have been around for millions upon millions of years; they have remained essentially the same since their first appearance. The frog appeared suddenly from his near predecessors, as a frog, and has ever since remained a frog. The dinosaurs attempted to contribute to the growing wealth of life but their adaptation was inadequate to a changing environment; they disappeared from the world scene. Thus we observe the development of new species at each stage which, if adaptable, remain to round out and help perfect the total ecological system. This process continues until the time is ripe for man.

Man appeared on the scene as did all the species before him. Those near simian neighbors who were directly competitive disappeared until only a few remained. Even now we may be discovering the stages of competitive pressure of variant man along the Great Rift in the heart of Africa, for it is along this valley that man appears to have first become the tool user, and the progenitor of the following million years of mankind.

The evolution of man offers as much mystery as do the lower animal creatures. We have no adequate explanation for the differences we see in the human races. Arguments rage around the mechanisms which may have been responsible for racial differences but again there is little consensus of scholarly opinion. The time frames are much too short. Unguided and accidental mutation seemingly is not sufficient to explain the phenomena.

Did the mutations that produced the colored races occur at different times with one coming after the other over the past million years? Did they all occur at one time? Is it possible there is a designed association of skin color with the natural spectrum of light? Red and yellow and indigo are present but where are the blue, the green, and the orange? Is the white a blend of all colors? Why did white come last and not first (as far as we know)?

A strong tradition of blue comes out of Europe; the social customs cannot help but make one pause over the possibilities. We all know that the *blue bloods* are the nobility of Europe. This high social class maintains a *blue book*, a register of its social superiority. Do you know a friend who is *true blue*? Do you get *the blues* when it rains? Why did the ancient Kelts paint themselves *blue* before going into battle?

Is it possible the skin colors are not an accident and that the struggle of time has eliminated the oranges, the greens and the blues? Or perhaps the infiltration of purple blood has absorbed all the blues and turned them into white.

Instinctively white is a superior color, the blend of all other colors. White is light. It is associated with life. But black is the least of all colors. It is associated with night and darkness and death. There is a deep psychological bias to skin color that we cannot suppress. That reaction is natural and instinctive. White man feels superior while black man strives to imitate the white man. One does not observe the opposite process. But black man still is endowed with dignity. Today he wishes to preserve that dignity against the oppression of white man. He

wants a culture that is the expression of his black heritage. He wants to associate with his own kind, just as the white man wants to associate with his own kind. Birds of a feather flock together; robins do not associate with starlings.

Perhaps God created differences to develop tolerance among races. Perhaps the purpose is to give us experience in dealing with difference. Perhaps we shall one day, after we leave this world, be brought into even greater diversity among the many beings of the heavenly worlds.

We can believe that genetic codes, the origin of species, and the appearance of man are all accidents of time. Or we can believe there is a grand purpose behind creation. What we believe will depend upon the clarity of our minds unconditioned by the delusions of godless theory. Is it an accident that the calendar now used the world over came out of the life of a white man who claimed to be God? Every day of our lives we acknowledge the influence of that man, whether we pray to him or not, and so does every godless person. We seem to forget where the power lies.

Man is different from animals. He has a spark within him that does not appear in animals. He not only can articulate; he can reason. He has physical attributes that set him apart, including the opposing thumb, upright stature, and binocular vision. But these are not the essential features that make him special. The spark within him is a piece of the divine, a longing to know a Creator, and a supreme desire to have purpose in eternity. He expresses these desires differently, in the creation of myth and in the production of strange religious practices. He loves symbols and symbolic representation, whether these are in Last Suppers or in golden calves. Because he feels lost and alone he also looks for reassurance that his life has continuity and meaning. He not only explains the cycles of nature by reference to forgotten gods; he also finds archetypes to tell himself that divine authority approves his daily practices. Christians observe the Last Supper because it was given by a God who lived among them.

Mircea Eliade outlined this principle, from his godless views^{MER}.

Human acts, their meaning, and their value are connected with the reproduction of the primordial act, the repetition of a mythical example. If a garden is planted in the spring it was first planted by a god. If a house is built it is dedicated to the god who first built houses. If a baby is born it is consecrated to the god who first created man. All human institutions were consecrated in the beginning, *illo tempore*, in those days, by the gods. Archaic man did nothing without justifying it on the basis that it had been done first by the gods who came down out of the sky. Neither the objects of the world, nor human acts, had an autonomous intrinsic value. They acquired value and became real because they participated in a reality that transcended them; they belonged to an hierarchy that originated first in the heavens. The symbolism of the center, whether Mt. Olympus, Mt. Manu, Mt. Sumeru, Mt. Zinnalo or Mt. Zion, was always the origin of all things. All objects and all things were referred to that center for it was the source of all.

But Eliade cannot accept that gods came down to this earth. When contact was terminated, the gods, as we like to call them, were not forgotten. They were remembered not only in myth story but also in social custom. Olden people clung to those memories; they continued to imitate that which was handed down in ages past. However, if we do not have memory of superior beings preserved in our religions and social celebrations we will create them. We will create them because man has an innate longing for the lost gods. Comic books, movies and television offer adequate demonstration. Scholars fail to appreciate that hero making is an important human function. It is not the foundation of myth but a secondary phenomenon deriving from loss of living contact. Man will invariably substitute for such loss. He will make heroes out of human mortals and he will dedicate the nearest mountain to the gods.

Another principle outlined by Eliade is profane history. Historical time, devoid of active contact with the gods, becomes profane because it is without destiny, and without purpose. Such history cannot exist for man in any real sense, simply because man inherently needs purpose for both time and history. This planet not only must have a meaningful past, it must also have a meaningful future. As Eliade expressed it,

...modern man feels himself diminished by the possibility of impersonal survival. Archaic humanity defended itself against all the novelty and irreversibility which history entails.

Eliade could not perceive that olden peoples retained their traditions, not because they had to defend themselves against the irreversibility of history, but because they were attempting to remember the former ages. They clung desperately to the hope of a reality that actually belonged to their remote ancestors.

A third principle, deriving out of profane history, concerns the regeneration of time. As a consequence of the ancient loss, archaic societies attempted to recapture the time of long ago. The division of the year was determined by rituals which guaranteed the continuity of life and of the community in all its forms. The cycles of the years were held constant by rituals repeated throughout the year, year after year. Easter, the celebrations of mid-summer, Halloween, and Christmas held time stable for all of us. According to the godless theory this periodic regeneration of time is an attempt to abolish history, to prevent the ever onflowing changes of the world from denying the proper meaning of time. Eliade and other godless persons do not perceive these traditions as due to loss of contact with higher realms, since those realms do not exist for modern godless man. Nor are they perceived as blind evolutionary attempt to relate the cycles of life to divine destiny. Modern man has no knowledge of ancient celestial associations; he knows only undirected time without purpose. Thus godless history is understood only on its own terms devoid of function within destiny. From godless views all actions of men are spurious, random, and without purpose. Now, indeed, all things are

profane. Without a framework built by God there can be no purpose and no hope. History can only be sinful because it has no relationship with God, the source of all history.

In this manner godless scholars built their fanciful theories; they thereby helped seal the desperate fate of man. As Eliade expressed it:

It matters little if the formulas and images through which the primitive expresses reality seem childish and even absurd to us. It is the profound meaning of primitive behavior that is revelatory; this behavior is governed by the belief in an absolute reality opposed to the profane world of unrealities. In the last analysis the latter does not constitute a world properly speaking; it is the unreal *par excellence*, the uncreated, the non-existent; the void.

Hence it is more probable that the desire felt by man to refuse history, and to confine himself to an indefinite repetition of archetypes, testifies to his thirst for the real, and his terror of losing himself in the dark void of eternal nothing. Man is overwhelmed by the meaningless of profane existence; he will reestablish purpose, if only to give it to the One who brought this profane condition in the first place, that great Rebel.

While we agree with Eliade's assessment of mythological acts as a fact, we greatly disagree with his reasons. Primitive man rejects profane history because he knows it does not have the blessing of God; it is the result of a great default. Therefore he attempts to keep alive that which once had God's blessing and hence had meaning. Man is terrified of being lost in the long and lonely night of eternal oblivion. Man knows he has meaning; he craves to be brought back into the fold of purpose and destiny. His only recourse is to keep it in memory through ritual, whether it is the ritual of new planting in the spring time, or the ritual of the body and the blood of the God who once lived on earth.

So-called primitive man had good reason to cling to the memory of those old days. Those beings exhibited miraculous and magical powers. Superior technology is demonstrated as magic to primitive people, but all human minds are primitive on a relative scale. Our science and technology would be magical to primitive man. But our current level of scientific achievement is primitive also. If technologies exist which are vastly superior to us we might express open skepticism and derision about those celestial powers, especially if they do not make themselves openly known. Our scientific pride, exhibited in intellectual arrogance, will not accept what all mythical history says is true.

1) Superior beings with advanced technologies once were intimate with the management and operational affairs of this planet.

2) A great fault occurred which forced those beings to retire to their celestial habitats while other plans were formulated for the future of this world.

3) They now maintain an observant eye, and a secret management of affairs that are left mostly to unfold toward some higher evolutionary objective.

4) The isolation of our world, and the secrecy with which the intelligent agencies now operate, has caused man to engage in much speculation, mostly in delusion.

5) God, through his agencies, relates to the material worlds in a manner we can understand in a technological sense, with precise control of the material world of atoms, biological mechanisms, cultural trends, and planetary physical status. After all, technical abilities are a matter of relative power. What we have learned here on this planet is only a faint shadow of that higher source.

6) There is a divine plan that covers eons of time. The belief in a millennial cleansing of the earth, the coming of Messiahs (planetary managers), and the unfolding of the future toward planetary beauty and health, are simplistic formulations of grand designs for the world and a coming future administration.

Our feeble memories of times past came down to us as folklore, legend and myth, conditioned by the psyche of poor, lonely man, but founded in a reality which we perceive now as only a shadow of its former glory. Adam and Eve are only part of a great body of folk memory. If the reality of that divine pair can be demonstrated then other elements of myth must have a similar origin in a reality that is buried in the darkness of remote antiquity.

People remembered Adam and Eve but their memory was faulty. They attempted to preserve the essentials of the Adamic fall by embodying those essentials into stories. The stories were vehicles for maintaining the memory consistent with the cultural environment of their days. Hence myth has two major components: details derived from actual events, and flavor derived from man's spiritual longings and inner psyche. The memory may be poor, the writer may be inventive, but the attempt is to preserve those ancient realities. Myths do not derive exclusively from the human psyche; rather they reflect human psyche as men use the remote realities for their source of inspiration. The folktale or literary composition is a record, a means of capturing that which came from the past. First it was preserved as an oral tradition; later it was put into written form as men recognized the need for maintaining it against the erosion of time. If myth patterns are universal they come from more than a common expression of human psyche; they derive from events remembered everywhere.

Given the fortitude to rigorously examine the wealth of folklore we can approach myth and the old folk memories with far greater insights. The data becomes much more instructive, in reality and not in fanciful theory. We open new vistas into the history of mankind and into our status on this world today. We truly begin to learn.

As isolated phenomena the myths of the Near East are just that — myths. As an isolated case the biblical story is just that — a story. The ancestral claims of Europe are not any more revealing than the myths and the stories of the Near East. Details in each case are missing for clear understanding. But when we show the living evidence used yet today, in cultural practices of nobility, in names and titles, in religious rituals, and in the details of stories compared against one another, we see a pervasive influence which underlies all racial belief. Our study shows an amazing number of connections among seemingly unrelated and even

disparate data. When we draw the connections from one area to another, from one era to another, and when we outline the name and myth patterns, we achieve an integration of knowledge which otherwise remains incoherent and unintelligible. We initiate new and profound understanding.

We would be negligent as serious and intelligent people if we disregarded the impact of this material upon our beliefs. We are faced with new and surprising levels of vision. Our minds are awakened to new perspectives of planetary history buried for untold millennia. We become privy to knowledge hidden for thousands of years. The knowledge is brought into sharp focus; we border on revelation.

We shatter conventional views. There is a reality to the life of a pair of personalities who were mortal and who left their mortal stamp upon all of us, and yet who were divine and left the imprint of their divinity upon mankind. We have not been able to forget Adam and Eve; they haunt us from untold millennia. The stories may be distorted, they may be mythological, but they are remembered. And somehow this memory is unique to the people of the Judeo-Christian tradition. The Father and Mother of mankind are uniquely preserved by both Jew and Christian gentile.

It is a powerful legacy that we probe.

CHAPTER NINETEEN

History Through Linguistics

Toponymy is the technical term for the study of place names. The subject fascinates many people and led to the formation of a special group of experts at the United States Interior Department for the classification and cataloging of American place names. In England considerable effort has gone into such study over the past several hundred years. Eilert Ekwall wrote the *Concise Oxford Dictionary of English Place Names* in response to such interest^{CODEPN}. Albert Baugh discussed the phenomenon in his *History of the English Language*^{HEL}. It is a fruitful study in the social history of man.

England is rich in place names which reflect its checkered social history. From the pre-Roman Kelts, the Romans, the Anglo-Saxons, the Norse marauders of the eighth century, and the French Normans, England has witnessed the successive implantation of different languages and names by each of those people.

A Keltic word is *cumb*; it means a deep valley. It is found in such names as Duncombe, Holcombe, Winchcombe and so on. The Romans used the word *castra* = camp to denote their encampments. Villages and towns grew up around these camps or forts with names which later were adopted by the Anglo-Saxons. They turned *castra* into *ceaster*; we know the word today in Chester, Colchester, Dorchester, Manchester, Winchester, Lancaster, Doncaster, Gloucester, Worcester, and many others. The Anglo-Saxons also used their word *dun* for moor, down, height, hill, and mountain^{ASD}. Many *dun* names are known: Ashdown, Bredon, Hambledon, Snowdon, Hendon, Dunham, Dunton, Dundon, and so on. Dundon is a marriage of the Anglo-Saxon *dun* with the Keltic *don*; literally it would mean the hill of Don. Duncombe could be the moor of the deep valley. But in the blending of *dun* with *don* we cannot easily determine if Bredon, Snowdon, Hendon and others may come from the Kelts or the Anglo-Saxons. The use of Don as a prefix on Doncaster suggests that the don name carried significance at very early times, prior to the Romans, since it was used in combination with the Roman *castra*.

From these examples we see how difficult it is to assign place names. But when a river with the Don name is found across Europe and into Asia, we observe an underlying cause that pervades all Indo-European lands.

I shall now illustrate three different Indo-European word groups, how they may derive from Semitic roots, and how they reflect on the social customs of prior ages. How did Don affect our common words for house and home? If the original Semitic *Ab* and *Am* turned into *Pa* and *Ma*, did our words for brothers and sisters also derive from that source? And how did we learn to differentiate between that original Judge of mankind and more recent ruling Kings?

HOUSE AND HOME

In a preceding chapter I briefly mentioned that certain words were used across the Indo-European regions for domestic practices which included agriculture and animal husbandry. It is useful to examine this phenomenon in more detail.

If we find a word common across Europe and into India it seems sensible to believe that it had a common Indo-European origin. Such deduction involves two important criteria for linguistic studies. First, that the word has the same sound, and second, that it has the same meaning. However, both criteria may not be obvious. The Indo-European (I-E) word for *father* is found in Latin *pater*, Greek *patir*, Sanskrit *pitṛ*, Dutch *vader*, Gothic *fader*, and Old Irish *athir*. Obviously “t” can exchange with “d,” or the initial “p” may become an “f,” as in the Teutonic languages, or may be lost altogether, as in Irish *athir*. These changes across languages are well-established linguistic phenomena.

Shift in meaning may also occur. A word may lose its original literal significance but the new use, to fit linguistic criteria, must show vestiges of its original use in an historical language. In this present study we encounter phenomena which lie on the edge of linguistic science but which provide new and deep insights into our planetary past.

For example consider the I-E root *dom*. It is found in Indian Vedic literature as *dama-* = house, in Iranian *dam-* = family or house, Old Slavic *domu* = home, Greek *domos* = house, Latin *domus* = house, and in English borrowed from Latin: *domicile* and *domestic*. The last two words demonstrate two senses of the *dom-* root — a place of residence and a settled style of life.

Emile Benveniste, in his absorbing book, *Indo-European Language and Society*, showed that originally the *dom* root meant home, the gathering place for the family, and not house, the structure in which they assembled^{ESL}. In Greece the word gradually shifted over to mean merely the structure; another Greek word, *oikos*, was eventually used for domestic life. Benveniste also showed that from the *dom-* root came the Latin *dominus*, the master or lord of the home. Later this use evolved into application to a civil Lord.

If this derivation is correct it accents our problem with the Don and Dona titles. Given the clear evidence of the Hebrew Don verb we have strong support for our earlier deduction that the Iberian Don did not come from the Latin Dominus but that it carried independently from some other, far more ancient, practice. Rather than the Latin Dominus being the source of the other titles we now find it sitting alone with an origin that is secondary and derived from a different path. Since the Semitic Don must be older than the Latin Dominus we are led back to the question of the origin of the I-E *dom* form. Also since the n-to-m shift is a common linguistic phenomenon is it possible that the I-E *dom* = home derived from that personality named Don? Did an original group of I-E people name the home in honor of *Don* because he was the one who instituted the social practice of a settled home? If so it would mean that a very common and basic word in the

I-E languages derived from an earlier Semitic source. This raises an equally important question. How many I-E words can be traced back to an influence which originates in that Semitic ground spring?

This possibility also raises another difficulty. If *dom* came from Don, and if Don carried down through time for the titles of Europe, and then if Latin *Dominus* derived from *dom*, why would the title for Lord in Rome come back to an identical use through such an involved route? If the establishment of the home was due to Don then it might be natural for his descendants to refer to the home with that name, with “n” to “m” inflection difference to distinguish the home from the man.

As a further example of inflectional differences consider how the title *Don* survived in the I-E languages but not *Adon*, while the title *Adon* survived in the Semitic, but not *Don*. The differences probably are due to different social attitudes held by different groups of people. In the first case a respect was shown for the individual who deserved that title; in the second a relationship was emphasized between that individual and others.

Other evidence offers further insights. In ancient Vedic the adjective *damunah* means domestic (protector) of the house. The Armenian *tanuter* means master of the house. (Note both “d” to “t” and “m” to “n” phonetic shifts.) In Sanskrit two similar phrases are *dam-pitah* and *pater-dan*, both meaning master of the house^{IESL}. But *pater-dan*, literally, is Father Don. Thus we see how convoluted the various forms may become and that Latin *Dominus* is merely another example of linguistic phenomena that reflect unconscious deep respect for that ancient Father of mankind.

We find another I-E root in *dem-* = to build. It is illustrated in the Greek root *demo-* = to build or to construct. It is found in the Greek word *doma* = a rooftop, which we still carry in English *dome*. It is in Greek *oikodomos* = a builder or architect, the one who was the home builder. (Note our English word *major-domo* = head of the domestic household.) The root *dem-* probably derives from *dom-*; *dom-* meant the home, the social apparatus, while *dem-* came to mean the structure. From this root derived the Greek noun, *demas* = physical shape, appearance, or stature. It was used adverbially as *in the manner of*, literally *according to the appearance, the form of, or as it was built*.

From the I-E *dem-* root other words developed in the Teutonic languages. With a d-to-t shift and vowel change *dem-* went to *tim-*. It is found in Gothic *ga-timan* and German *gezieman* = to be in accord, to agree, literally to be constructed in the same manner. A derived noun, *dem-ro*, gave us English *timber* = wood for construction. The Gothic verb *timrjan* meant to work in wood, (German *zimmern*), while the abstract noun *ga-timrjo* meant construction,^{IELS}.

Note that German changes “t” into “z,” another well-known phonetic change following linguistic laws.

Thus we can see how the *dom-* root, which meant the home, the social apparatus, could easily be the source of the *dem-* root, in the sense of the structure. This inflectional change then led to a host of other words, all revolving around the material aspects of the residence rather than the social aspects.

Still other words derived from the *dom-* root. Greek *damao* meant to subdue or to tame. It carried the sense of subjecting natural things, wild animals or uncultured man, to the rule of the home, to domestic control and tranquility. The Latin word was *domare*. Cognates in the Teutonic languages were Old High German *zam* and Gothic *tamjan*, known to us in Old English *tam*, modern English *tame*. A derived Greek word was *a-damatos*, to be indomitable, so strong that all would be subject to that will. From *adamatos* we get our word *adamant*.

The same root was used other ways. Greek *demos* = the people, the public derived from *dam-*, the I-E word for family, which in turn came from *dom-*. The Greek usage can be explained as follows:

Originally a family had brothers and sisters. These married to bring in mates from other families but they became part of the first family. They were regarded as family. As this family increased in size it became a Grossfamilie, a clan which lived in the same community or geographical region but which occupied numerous houses. However, the name *dam* was still retained after generations to denote this large group related by blood. Eventually, to differentiate between the immediate family and the clan the word shifted in pronunciation and meaning. *Dam* went to *demos* in Greek and came to mean the entire gathering of people who no longer identified with one another as immediate family. They were now the entire social unit, the people, or the public. And from Greek *demo* other words spread into other languages. English now has *demagogue* = people + leader. *Democracy* = people + authority. Other words derived from this use of the root.

Thus we see how a single word, coming out of that Great Granddaddy, through simple phonetic inflections, can blossom out into manifold uses and hold its mind-forming sway on untold human generations. We also obtain some insight into how that original Semitic tongue left such an impact on the Indo-European languages.

Benveniste expressed concern that the several word roots, *dom-*, *dam-*, or *dem-* were listed together under one category in the etymological dictionaries. He felt the individual terms were independently derived and that *there is nothing more than homophony between dem- 'family' and dem- 'construct'*. He admitted that a cross influence existed but he felt the contamination from one to the other was due to a tendency to identify social groups with material habitats. From this study we see they are phonetically and semantically close because they derive from the same word, that ancient Great Granddaddy Don.

BROTHERS AND SISTERS

In the previous chapter we noted the Semitic names for father and mother, *ab* and *am*, with their childhood uses, *abba* and *amma*, or, as we know them in the western world, *poppa* and *momma*. We also considered the possibility that *atta* was the childhood diminutive of *Adon*, the Semitic word for Lord, leading to

our *daddy*. Furthermore we had the puzzle of the *anna* form; we could not determine if it derived from *amma* with an m-to-n phonetic shift, or if it derived from the female of *An*, representing a Mother God consort.

An inquiry into the I-E forms for family members, and their possible origins, is helpful if we tabulate them as they appear historically in various I-E tongues. The hypothetical original I-E is shown in the column headers with an asterisk.

Language	* <i>patar</i>	* <i>matar</i>	* <i>bratar</i>	* <i>swesar</i>
English	father	mother	brother	sister
Sanskrit	pitar	matar	bhratar	svasar
Avestan	-----	matar	bratar	xvanhar
Armenian	hayr	mayr	etbayr	kcoyr
Greek	pater	meter	adelphos	adelfhi
Latin	pater	mater	frater	soror
Old Irish	athir	mathir	brathir	siur
Tokharian	patser	-----	pratser	sar
Old Slavic	-----	mati	bratu	sestra
Gothic	(atta)	(anna)	brothar	swistar
Hittite	(atta)	(anna)	-----	-----

We see that father and mother in their original I-E forms had the initial syllables of *pa-* and *ma-*, which we remember so well in English colloquial practice. These are obviously related phonetically and semantically to the Semitic *ab* and *am*, involving what linguists call metathesis, the interchange of the sounds in a word. (We saw this in Latin *castra* with an *-ra* and the Anglo-Saxon *ceaster* with an *-er*.) In the case of father the “b” also shifts to “p.”

Other patterns may be noted. In all four categories we see a suffix of *-ter*, (*tar*), with the hypothetical original supported by a majority of endings. Specialists are not agreed on the origin of this suffix. No recorded evidence is available to show how it may have derived; some linguists believe the common form suggests origin by relational familiarity within the family, a colloquial derivation.

Old Irish substitutes *-thir* for *-ter* in *aithir-mathir* *-brathir*. Armenian loses the “t” entirely with an *ayr* ending in *hayr-mayr-etbayr*, and also with the greatest changes on the initial phonemes.

The word sister shows a striking contrast among the languages. The *-ter* ending shows in English, Gothic and Old Slavic (with metathesis). Linguists postulate that the word is made up of two elements, *swe* and *sar*, but they have no consistent view of the origins. The *-sor* in Sanskrit and *-sar* in Armenian and Tokharian suggested to Benveniste that the word could be broken up into two elements, *swe-* and *-sor*, following the common linguistic trend. He proposed that *swe-* may be a term for social relationship, while *-sor* was an archaic name for woman.

Before proposing an origin for sister I shall consider brother. The origin of the *bra-* for brother is also a puzzle for linguists, even more than the origin of sister. Since the problems for brother and sister are both more involved I shall make a short digression into Indo-European practices as they show in historical cultures and as they reflect upon our inquiry.

The everyday word for brother in Greek is *adelphos*, not *phrater*. It comes from *delphus*, a Greek word for the womb. It meant a blood brother, one who was a brother by birth from the same mother. The use of *adelphos* in Greek led to the female equivalent, *adelphi* for sister. The word *phrater* devolved to designate those who were members of a *phratría*, a brotherhood under a social relationship in which the members understood themselves to be descended from the same remote father^{IESL}. An ancient Greek tradition celebrated the feast of Zeus Phratris, Father Zeus. This was called the Apatouria, which the ancients interpreted as the *homopatría*, literally of the same father. The word *frater* was also used in Latin as a designation for a brother who was a member of a fraternal group, thus our English word *fraternity*. In Latin the phrase for blood brother was *frater germanus*, or simply *germanus*. Curiously, the *germanus* word stuck to the citizens of Deutschland, which we know in English as Germany. *Germanus* led to Spanish *hermano* and Portuguese *irmado*.

This linguistic evidence in historical cultures shows a transformation away from older family designations to substitute words in order to recapture the notion of consanguinity. As the clan grew beyond the Grossfamilie it became socially unwieldy; it began to break up. In following generations the offspring no longer regarded themselves as blood brothers of those who lived more distantly but the word brother was still used. In order to distinguish between the members of the *phratría*, the clan, and a true blood brother new words had to be found.

Similar transformations did not take place among all I-E people. Many groups, including the Teutonics, held to the word brother for the blood brother. But the evidence from Greece and Rome offers insight into the structure of that early I-E culture.

The members regarded themselves as blood brothers. As the number of descendants increased and spread out into everwidening circles they lost the sense of close kinship but still regarded themselves as descended from the same father, *homopatría*. This social regard is illustrated by other transformations used to designate expanding concentric circles of kinship: the family, the clan, the tribe, and the country.

Iranian	Sanskrit	Greek	Latin
dam- = family vis = clan zantu = tribe dahyu = country	dam = house vis = community janus = creature dasyu = country	domos = house (w)oikos = home genos = birth, race	domus = house vicus = village genus = birth, race

The Greek *domos* and *oikos* were used differently by the several Greek dialects at different times. (*W*)*oikos* devolved to designate the home and not the clan. The Sanskrit and Latin *vis* and *vicus* no longer carried the significance of blood relationship, but rather communities of unrelated people or villages which were assemblages of people in houses. As a substitute for the idea of a blood clan Latin used the word *tribus*. For country it used *patria*, the I-E designation for father, again a haunting memory of the original father, and remembered in English *patriotic*. *Genos* and *genus* retained the idea of blood relationship in the notions of common ancestry but now altered from a tribal designation to that of an entire race. *Janus*, *genos* and *genus* are known in the Teutonic languages as *kin*, those who are blood related. (We know the words as *gene*, and *genesis*.)

The Latin word *vicus* was borrowed by the Keltic natives of Britain from their Roman overlords as *wic* and is now found in such place names as Greenwich and Brunswick.

With this brief digression on the manner in which Indo-European words can shift in meaning as races grow and expand into ever widening circles we can better appreciate how words were transformed from an original Semitic source to different uses among people who separated from those Semitic origins.

We can now examine possible origins for the Indo-European brother and sister.

Och is the Hebrew word for brother. Should we expect the I-E word for brother to follow a similar origin as father and mother? Such is not the case. Brother comes from another Semitic word entirely.

The common stem noted in the tabulation above is *bra-*.

A basic Hebrew verb root is *barar* to clarify, purify, and select¹³⁰⁵. This form parallels that of *sarar*, which we found went to *sara* in the female, and *sar* in the male. In similar manner *barar* goes to *bara*¹²⁶² and *bar*¹²⁴⁷. The Assyrian *bararu* meant to be shining^{BDB}. *Bara* meant to shape, or create. The Assyrian *baru* meant to make or create. The Assyrian cognate *banu*, with a change from "r" to "n," meant to create or beget^{BDB}. From this shift in phonetics the Hebrew acquired the word *ben* = son¹¹²¹. But the parallel verb root in Hebrew is *banah* = to build¹¹²⁹.

These parallel sounds and meanings in verbs is common in Hebrew and has been a puzzle for linguistic experts. There appears to be an intelligent pattern to word associations which is more than mere evolutionary drift.

Although the origins are not attested in Hebrew, *bra* meant son^{BDB}. *Bar* was applied to male offspring as those who were created. It was used in Ezra 5:1 as *bar-Iddo*, the son of Iddo. It was also used in Aramaic as *bra* = to create,^{HAEL}, where it was applied to son or sons, in various forms as *brai*, *bree*, and so on. See Ezra 6:10, Dan 5:22, and so on. The *bar* or *bra-* form was used in other ancient Semitic languages.

Thus we see that the word *bra-* could easily have been carried over into primitive I-E as the word for son, but that it later came to mean brother.

The word for sister is more difficult; I can only suggest possibilities. The tabulation does not show a consistent stem. If the original word for sister carried the common suffix *-ter* then English, Old Slavic and Gothic forms suggests that

the affix may have been of the form *ses* or *swis*. The *sar* of Tokharian, Sanskrit, Latin and Old Irish suggest that perhaps the word derives from the original Semitic *sar* = princess or royal lady.

The earlier tabulation shows how the words *atta* and *anna* came into use among certain groups of Indo-Europeans. Gothic and Hittite both used these words for father and mother; they did not use *pater* and *mater*. Gothic does attest one use of the word *fader* but this is restricted to translation of the Greek in the Gothic Bible from Mark 14:36 where *Abba* = *fader*. This use of *atta* and *anna* across both I-E and Semitic people has been a puzzle for the linguists but we can now resolve this puzzle.

These foregoing examples show the strong linguistic connections of the Indo-European languages to the Semitic. Yet they show differences in application that caused a considerable shift from the original Semitic. Is it possible that words in the original I-E mother tongue were derived in reaction to the Semitic influence, consciously borrowing from the Semitic to provide word roots in a new language but attempting to forsake the direct Semitic meanings because of its association with fallen divine personalities? Or was this a gradual evolution away from the Semitic? On the basis of this limited evidence we cannot say.

UPRIGHT RULE

I shall turn now to a different area of discussion. I shall demonstrate that our ancient forefathers looked upon life with devout respect. This can be illustrated in concepts of kingship in ancient times.

The Latin word for king was *Rex*. The Sanskrit word was *Raj(an)*, modern *Rah(ah)*. In Hindi *Raj* means to reign or rule^{OED}. Among the Kelts this word appeared as a suffix in the names of the leaders of Gallic tribes: *Dumno-rix* and *Vercingeto-rix*. Among the Irish it was variously spelled as *Ri*, *Righ*, or *Rig*, both with and without the guttural ending^{OED, SIR, IELS}.

The Indians, Romans, and Kelts all remembered the *rex* form, but other European groups did not. In Teutonic languages the word for king was German *Koenig*, Old English *Cyning*, and Gothic *Kuni*. This form derives from *kin* = family or blood relations. The Teutonic word king has no phonetic relation to *Rex*, nor do other I-E groups use words which are phonetically related to *Rex*.

The question we address here is the origin of the *rex-rix-raj-righ* title. Since the Latin word *reg-is* is merely another form of *Rex* it may be useful to examine similar words. *Regius* meant royal, regal, and kingly while *regio* meant district, region, or boundary, that which was ruled by the *Rex*. *Regno* meant to rule while *rectus* meant straight or direct; *rego* meant to guide or direct, to rule or manage. These words are all obviously related to one another from that common *reg*-root. We have such English cognates as region, regal, royal, regulate, regular, and rectify, all derived from Latin.

Among the Romans the phrase *regeres fines* meant literally to trace out the limits by straight lines. It was a function carried out by priests prior to the construction of a temple, sacred area, or town. In days of antiquity all such actions

were sacred, a dedication to a Creator God. (Or, as the mythologists would have it, a dedication to the gods who first laid out temples and towns.) The setting of straight-line boundaries was the responsibility of the person who carried important religious power. In those days he was also the only person who was educated to mathematics and science. This connection, between religion and science, shows how the olden peoples regarded the naturally processes and relationships in the universe — as deriving from God. Originally this person carried the title *rex*. We find it in the ancient phrase *rex sacrorum*. The *rex* was charged with the task *rex sacra*^{ELS}. The Druids, the all-important Keltic priests, personified this important social role. No social action was taken without their approval and permission, including the highest actions of state. Keltic chiefs were subservient to them and acknowledged their authority in all matters relating to the future welfare of the society^{TD}.

The concept of straight conduct in the *reg-* root is seen in the Latin *regere* = to make or lead straight. *Reg-* not only applied to the survey of straight lines for temples or towns, it also applied to social conduct. English phrases express this same idea. Our word *right* denotes the concept of being straight socially, or in line morally. The concept of straightness is found in the other Latin *reg-* forms. *Rectus* = straight + line, from which we get our English *rectilinear* and *rectify*. *Regula*, through French, is the origin of our English *rule*, and the regulation of society.

Different forms of rule are listed in the Oxford English Dictionary:

1. A principle, regulation or maxim for moral conduct.
2. A principle regulating practice or custom.
3. A standard of discrimination.
4. A fact which holds generally good.
5. Good order and discipline.
6. To control, manage or direct.
7. A graduated strip of metal or wood used for measuring length.
8. Array, marshalled order, or line, now obsolete.
9. A straight line drawn on paper, now obsolete.

And so on.

The Latin word *regula* was also used for a straight stick, bar, ruler, pattern, and so on. This evidence all suggests that the *reg-* root originally meant that which was straight. It not only meant something that was physically straight, as in straight lines and construction rulers, but also something that was straight socially and morally. We use such expressions as “go straight” for someone who refrains from criminal conduct, but also we are admonished as children to act straight with our contemporaries, to be forthright and honest with them. The *Rex* was the exemplar of upright, proper and straight conduct. He was the moral leader of the community, the one entrusted with responsibility to ensure that all other members of the community also conducted themselves in a straight manner. He laid out the rules and regulations as well as the sacred areas. He was the one to keep everything right. He made sure that all was done with respect to a higher moral allegiance. Thus he became a priest and the leader of the people.

As time passed he began to take on more political responsibilities with less recognition of the moral and religious ones. Thus the title eventually came to mean the ruler or sovereign, the king.

Our words *rich* and *right* derive from this same I-E root but come down to us through the Teutonic languages, not the Romance. Although the Teutonic languages do not show the *reg-* or *rec-* form for a king or ruler, there are vestiges of this word in Gothic *raihts* and German *recht*, which we retain in our English *right* and *righteous*. *Righteous* comes from *right* + *wise*. The pervasive use of *right* can be found in the *Oxford English Dictionary* which gives seven pages of definition and other uses for the word. The religious meanings are portrayed in such phrases as “the right hand of God” and “to turn to the right and not to the left.” *Right*, in the sense of straight, contrasts with that which is bent, crooked, or twisted. A person is a crook if he steals. The way of the Rebellious One was twisted and tortuous.

Our word *rich* comes from a Teutonic root found in Gothic *reiks*. Originally *rich* meant someone who was powerful and mighty, noble and great. Because material wealth accumulated to those individuals the word now means merely that which is of great material possession or abundant physical wealth. The Roman, Keltic and Indian people retained that word for a noble ruler in the ancient I-E society. The *rex* was a spiritual and moral leader, the one to do right. The importance of his social role eventually led to the use of his title for kingly rule, while in the Teutonic and Slavic regions the evolution to kingship forced use of other words for king; the superior social role of the priest had been lost.

From this brief survey we see that the Dons and Donnas were the leaders of the people by right of birth, descended from that original Don, but that civil rule was subject to religious authority. The Teutons and Slavs may have forgotten, but the Romans and Kelts did not, at least until later times. The picture we infer here of Keltic and Germanic society seems greatly different from that portrayed to us by classic writers such as Julius Caesar and Posidonius. Particularly abhorrent to them was the rite of human sacrifice, a religious practice which the Romans themselves had not long since left behind. The memory of it lingers in our Bible when Abraham took his son Isaac away to the sacrificial altar, Gen 22. See also Judg 11:29-40, a truly sorrowful story, I Kings 16:34, and Exod 22:29. For those of us living in the modern civilized world this practice is grossly barbaric. But for the people of those days it was a highly devout rite, most important of all propitiation to the gods. They entered into the spirit of deep religious cleansing, as devout as the practice of Christians today when they eat the body and drink the blood of Jesus in the Eucharist. It certainly was primitive, inherited from the earlier days of man's superstitious past. It also became greatly degraded in some societies. The Aztec Indians of later times degenerated to gross blood-letting in their national celebrations. I do not justify it; I merely try to show that it was a devout rite that did not in any way detract from upright and moral conduct in the society which practiced it. If anything it made them more serious about their social and religious obligations, in contrast to our modern religious allegiance which we take ever so casually.

CHAPTER TWENTY

The Egyptian Book of Life

In preceding discussions I attempted to show that our planet, in the distant past, had a high spiritual influence. That influence was lifting this world from primitive existence to more exalted life. Contact and intercourse with divine beings brought more devout social practices and attitudes. Names and language habits showed great respect for God, for the gods, for social relationships, and for conduct toward more noble lives.

Then a great fault occurred. Something went wrong. The planetary regime was disrupted. As a consequence a gradual decline ensued. Men forgot, although many groups here and there attempted to cling to the old respect and old devotion. But the heart was out of it. Where men once felt a deep desire, they now turned to rote religious and social practices. The reasons became debased. Knowledge of the past deteriorated. Heavenly contact was gone; the spiritual influence was gone.

Wherever we look across this world we find evidence for this sad failure. Hope springs eternal within man, but he was left on his own. He has no divine counselors, or means for reclaiming the spiritual richness of those old planetary eras. While the work of Melchizedek at the time of Abraham helped to crystallize a closer relationship with God, it was done without the benefit of certain knowledge of the heavenly realms. It was directed toward a specific program of planetary uplift, but without the benefit of open explanation. The work with Moses, the use of the Hebrew prophets, the life of Jesus, and the work of Paul left a tremendous impact upon the world, but did not cause it to return to the devout social practices of ancient yesteryear. Jesus began a new planetary regime but it was not designed to immediately reclaim the world. Rather, the result was even greater divorce from the planetary past. While he gave hope to individual man, the planetary isolation, and new attitudes based on purely mechanistic understanding, led to the godless attitudes of modern times.

As further example of ancient knowledge of God I shall now consider evidence from Egypt. Those people preserved much of the old knowledge, but modern scholarship, caught in their godless attitudes, were unable to discern the value of their discoveries.

We may have been fortunate because of the meteorological climate of that land. Extremely dry conditions over millennia helped preserve many texts. From them we gain better insight into the attitudes of people from days of old.

Inscribed on walls of the tombs of kings and on papyri in numerous burials were a group of religious writings that the ancient Egyptian called *The Coming Forth Into Light*. The texts were compilations of religious themes concerning the

life of the individual who had died, praises to the gods, his aspirations for a life after death, his preparation for travel among the houses of heaven, and supplication that he be guided safely in his journeys above. His appeals were intended to assure him of a new life in a glorified body in heaven^{EBD}.

The modern scholarly designation for this writing is most unfortunate. These texts were found with burial remains and on the walls of tombs. They thus acquired the title *The Egyptian Book of the Dead*. But in fact, the texts were an appeal for eternal life. They should properly be called *The Egyptian Book of Life*.

The origin is unknown. Prehistoric inhabitants of the Nile valley may have composed the texts or early immigrants may have brought them into Egypt from the Asiatic continent. The texts offer no evidence of authorship; certain chapters of later versions are stated to be the work of the god Thoth, the Egyptian equivalent of the Greek Hermes, herald and messenger of the gods. In the Egyptian texts Thoth was Lord of the divine books, scribe of the company of the gods, and Lord of divine speech. Clement of Alexandria, circa 200 AD, wrote that the texts were part of a group of works which constituted the sacred books of the Egyptians.

Records from the XIth dynasty around 2,000 BC show that portions of the book were buried beneath building foundation stones as early as the First dynasty, circa 3,000 BC. The writings were being used in a symbolic manner at that early date. Other texts dating from that early period show that they are older than the first historic Egyptian king Menes. The texts bear evidence that they were revised and edited long before his reign.

Texts on the walls of the pyramid of Unas of the Vth dynasty, and other kings of the VIth dynasty, show that the work was originally a collection of individual religious compositions. At that early date, approximately 2,500 BC, the writings were already extensive. The kings selected only portions as part of their burial compositions. The textual evidence from those dynasties indicates that the scribes were perplexed concerning the significance of the writings and did not fully understand the passages they used. They served merely as copyists at the king's request.

In texts of later dynasties, from around 1,200 BC down to the Christian era, the writings became ever more corrupt. Vignettes at the beginning of each chapter, which do not appear in early dynasties, were emphasized at the expense of actual text. Considerable artistic skill was employed in the preparation of the vignettes but the texts were left to ignorant and careless scribes. Neither the artists nor the scribes understood the material upon which they were engaged; they composed the texts in a highly rigid and mechanical manner^{EBD}.

Devolution of the sacred texts shows that earlier Nile dwellers were more devout, their faith was more genuine, than that of later generations. Later people maintained the texts mostly out of habit and not out of belief. This decline is an example of religious decline witnessed all over the world.

In spite of their corrupt condition the Egyptian religious writings are highly informative about the beliefs of those ancient people. The long history of Egypt, with its conservative cultural climate, provides opportunity to trace pagan beliefs back to more original forms.

The religious writings also offer unique insight into knowledge of a divine Son who would visit this world. His experience on this earth, and his position in the heavenly realms, was known before historic times, long before the existence of a unique Hebrew people. Ancient people knew of the advent of Jesus but the corrupt nature of the surviving records led to speculative theories by modern scholarship. It also led to effective burial of this knowledge in recent times, and rejection by both Jews and Christians.

For convenience I shall use the texts compiled and published by E. A. Wallis Budge^{EBD,EHD}. He provided transliteration and translation of a papyrus written by a scribe named Ani, with additional material from other versions of the religious work. Most of these date from 1,800 BC. Together the various writings cast light on four important aspects of our current religious belief:

- a) the Father,
- b) the Son and his incarnation experience,
- c) the beings of the celestial realms, and
- d) the hope for resurrection in a glorified body in heaven.

These aspects of historical religion are reflected in the Jewish and Christian theological issues of monotheism, salvation history, polytheism, and life after death.

In the Egyptian writings a monotheistic theme is interwoven with a polytheistic family of gods. This caused considerable confusion and controversy among modern students, some claiming the Egyptians believed in one God, while others denied such belief because of the numerous deities found in the texts. The monotheistic phraseology and tone is strikingly similar to the Bible and raised much adverse reaction among scholars. Even a brief review shows that monotheistic concepts and ideas were not original with the Hebrew people. Such beliefs came long before public proclamation of monotheism by Aknaton about 1,400 BC. Aknaton's efforts show as attempts to retrieve the ancient faith from control by a degenerate priesthood. Aknaton tried, but the social forces were too great for him.

Furthermore, the effective burial of knowledge of the gods of the heavenly realms by both Judaism and Christianity prevented modern people from recognizing the value of the Egyptian texts. Refer to Psalm 82 and Paul's remarks in I Cor 8:5 and II Cor 4:4.

Here I list phrases and statements from the ancient text.

God is one and alone, and none other exists with him. God is the One, the One who has made all things. God is a spirit, a hidden spirit, the spirit of spirits, the great spirit of the Egyptians, the divine spirit. God is from the beginning; he existed from of old and was when nothing else had being. He existed when nothing else existed, and what exists he created after he had come into being. He is the Father of beginnings. God is the

eternal One; he is eternal and infinite and endures forever and ever. God is hidden and no man knows his form. No man has been able to seek out his likeness. He is hidden to gods and to men; he is a mystery to his creatures. No man knows how to know him. His name remains hidden; his name is a mystery to his children. His names are innumerable; they are manifold and none knows their number.

God is truth and he lives by truth and feeds thereon. He is the king of truth and he has established the earth thereon.

God is life and man lives through him only. He gives life to man; he breathes the breath of life into his nostrils. God is father and mother, the father of fathers and the mother of mothers. He begets but never was begotten. He produces but was never produced. He begat himself and produced himself. He creates but was never created. He is the maker of his own form and the fashioner of his own body.

God himself is existence; he endures without increase or diminution. He multiplies himself millions of times and he is manifold in form and in members. God made the Universe; he created all that is in it. He is the Creator of what is in the world, of what was, of what is, and of what shall be. He is the Creator of the heavens and of the earth, of the deep, of the waters, and of the mountains. God stretched out the heavens and founded the earth. What his heart conceived straightway came to pass, and when he has spoken it comes to pass and endures forever.

God is the father of the gods; he fashioned men and formed the gods. God is merciful unto those who reverence him, and he hears him that calls upon him. God knows him that acknowledges him. He rewards him that serves him, and protects him that follows him.

The Egyptian writing shows that God is one and alone and that none other exists with him; he existed when nothing else had being. Yet he is hidden from both gods and men. He is father of the gods and men.

This passage has many phrases parallel to those in the Bible; Old Testament and New, the words occur again and again:

In the beginning God created the heavens and the earth, Gen 1:1.

All things were made by him, and without him was not anything made that was made, John 1:3.

The heavens declare the glory of God, and the firmament shows his handiwork, Ps 19:1.

Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he does work, but I cannot behold him; he hides himself on the right hand that I cannot see him, Job 23:8-9.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the universe, even from everlasting to everlasting you are God, Ps 90:1-2.

Great is the Lord, and greatly to be praised; he is to be feared above all gods, Ps 96:4.

Lo, these are parts of his ways; but how little a portion is heard of him? And the thunder of his power, who can understand? Job 26:14.

The spirit of God has made me, and the breath of the Almighty has given me life, Job 33:4.

Another important religious teaching of the ancient Egyptians was that of eternal life, and the advent of a god who came down to earth to offer eternal life to all earth people.

As Budge wrote:

The doctrine of eternal life and the resurrection of a glorified or transformed body, based upon the ancient story of the resurrection of Osiris after a cruel death and horrible mutilation, inflicted by the powers of evil, was the same in all periods; the legends of the most ancient times were accepted without material alteration or addition in the texts of later dynasties. The story of Osiris is nowhere found in connected form in Egyptian literature, but everywhere, and in texts of all periods, the life, sufferings, death and resurrection of Osiris are accepted as facts universally admitted. Set was the name of the evil one, the one who plotted the death of Osiris. Osiris was in his 28th year when death occurred. Osiris was the god who conquered death and became King of heaven. The Egyptians appealed to him for eternal life through his victory and power.

The parallels with the life, death and resurrection of Jesus are obvious. Set (Nak) plotted the death of Osiris; the devil worked with Judas and the Sanhedrin to condemn Jesus to death. Osiris was killed in his 28th year; Jesus in his 33rd year. The body of Osiris was mutilated and the pieces scattered; Jesus was hung on a cross and his body pierced. Osiris rose from the dead; Jesus rose from the dead. Osiris became King of heaven; Jesus become King of heaven. The Egyptians appealed to Osiris for eternal life; Christians appeal to Jesus for eternal life. Resurrected Egyptians traveled among the mansions of heaven; Jesus went to prepare a place among the many mansions of heaven.

The Egyptian beliefs not only were corrupted with the passage of time; they also were corrupted by influence from outside people. Through conquest, the Egyptian gods multiplied. Khephera was the King and Creator of the gods; he was also Lord of day and night. As god of the day he was Ra; as god of the night he was Tmu. He came forth from Nu, the primeval water of creation. He was the son of Ptah. In his heart was Thoth (Truth) and Maat (Righteousness). He had a son named Horus, who then became confused with his father. (Horus plays the

same role as Melchizedek in the Old Testament.) The high power of Ra is shown by a long proclamation of praise to the sun god who rises in the eastern part of heaven.

Odes to Ra . . . King of the gods . . . Lord of the gods . . . Only One . . . Mighty One . . . Growing One . . . Lord of heaven ... Lord of the earth... One God who came into being in the beginning of time . . . unknown and cannot be searched out . . . , who passes through eternity and whose being is everlasting. . . . God of life, Lord of life, Lord of love . . . God of heaven, the Lord of the earth, the King of right and truth, the God of eternity, the everlasting Ruler, the Prince of all the gods, the Creator of eternity, the Maker of heaven by whom is established all that is therein The mighty man-child, the heir of eternity, self-begotten and self-born, King of the earth ... beautiful and beloved man-child. When he rises mortals live. The nations rejoice in him, and the spirits of Annu (the holy mount of heaven) sing unto him songs of joy. . . . Lord of the world and the inhabitants thereof . . . The starry deities also adore you. O firstborn, who does lie without movement, arise, your mother shows loving kindness unto you every day. Ra lives and the fiend Nak is dead; you endure forever and the fiend has fallen. All the company of the gods rejoice at your rising, the earth is glad when it beholds your rays; the peoples that have been long dead come forth with cries of joy to see your beauties. . . . The enemy has fallen, his arms are cut off You are the ruler of the gods and you have joy of heart in your shrine; for the serpent Nak is condemned to the fire, and your heart shall be joyful forever . . .

Again we find many parallels with Jesus and with Judeo-Christian beliefs. In the dawn of creation the Morning Stars sang together and all the Sons of God shouted for joy, Job 38:7. Jesus is the Lord of heaven and the Lord of the earth. He is the Mighty One, the Lord of lords, and the God of gods. He passes through eternity; his being is everlasting. He is the king of right and truth. He is the beloved child who grew to become a man. When he rose from the dead he gave assurance of eternal life to all those who call on his name. He conquered death and he condemned the devil to fire.

The sun became symbolic of the power of Osiris. The sun rises every morning and lights up the world. Osiris rose from the dead and lights the world. Jesus rose from the dead and lights the world. It was natural for old people to seek a symbol of their beloved god who promised them eternal life. *The earth is glad when it beholds your rays.*

As Peter phrased it many years ago:

We have the prophetic word made more sure. You would do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. 2nd Peter 1:19.

It is important to note that the resurrection of Osiris, the Creator, is confused with that of Dumuzi/Adonis/Attis. Osiris/Jesus conquered death but Dumuzi/Adonis/Attis was forever doomed to death and resurrection in the annual cycles of time. Adam brought regeneration of the earth each spring but Jesus brought eternal life. Scholars do not distinguish among these two aspects of the resurrection myths, mostly because of confusion in the folk sources, and their godless attitudes.

CHAPTER TWENTY ONE

Egyptian Religious Comparisons

Christians use the title *King of Kings* to refer to the glory of Jesus since he ascended into the heavens. He is also known as *Lord of Lords*. These titles and honors occur in such modern works as Handel's *Messiah*. The same titles are used in the Old Testament where *Lord of lords* and *God of gods* refers to Yahweh, the God of Israel.

These identical titles are found in the *Egyptian Book of Life*. There *King of kings* and *Lord of lords* are titles applied to Osiris, the man-god who overcame death, ascended into the heavens, and who now casts his rays of light upon men. The numerous parallels between the Egyptian writings and the Bible offer important insights into our religious origins. The titles, epithets, appellatives and attributes show how closely the religious beliefs of ancient Egypt agree with those of Christianity.

The material casts a different light on our religious heritage, its origins, and its theological ramifications. The information is useful to show how God works on our world; he has a plan and a purpose that is now unfolding dramatically. His glory will be revealed in the ages to come. Those of us living in this generation are participants in a work of revelation that will shine through generations to come.

I have several purposes in drawing out the parallels:

1) To show unequivocally the intimate similarity between Egyptian and Christian religious belief. Although the Egyptian writings are greatly contaminated by later additions and perversions they show that the people of most ancient Egypt had true knowledge of God and the celestial realms. The connections are far more than coincidence, much beyond accident, certainly not psychological invention. There is a causal relationship in the religious traditions, a tie dependent upon the actions of God himself. God worked with men in the dim mists of the past; he also works today. Only the nonsense of our modern theological structures prevents us from recognizing that work.

2) To bring into one context apparently disparate, seemingly unrelated, material. The biblical evidence is scattered and, to my knowledge, has never been brought together into analytical review. This lack of discernment has obscured the true nature of the biblical sources. Therefore, Christians are mostly unaware of the nature of their sources. Their belief is subject to habits of mind which shunted aside the reality of the heavenly realms, and which ignored important elements of their religious foundations.

3) To show that Jesus, a Jew, was not a maverick. He was not a mere human mortal striving to find immortal substitutes for a finite mortal life. His human life was known long before it took place on the flowing pages of eternity.

4) To lay the ground work for a deeper understanding of the heavenly beings, the gods, and the Sons of God. Conventional Judeo-Christian views reject this material in the Bible.

5) To clarify the titles and appellatives which occur in such abundance. Names become confused with the deterioration of time.

6) To highlight the pagan content of Christianity and show how it affects theological doctrines.

7) Most importantly, to restate the case for our Creator. The evidence helps to show the reality behind the sources.

My procedure in the following is to list the various titles and attributes together with the specific reference in the *Egyptian Book of Life* and in the Bible. The categories are separated for convenience of discussion.

The titles are listed first. On the same line in the second column is the Egyptian name, the Plate number, and line of the *Papyrus of Ani* on which the reference can be found. In the third column is the biblical name with its reference. Not all attributes or titles in a particular Egyptian or biblical context may be mentioned; only those pertinent to the specific reference are provided.

To avoid confusion I shall use the name Jesus, but not Christ. The word Christ is a title, an attribute of function, which, like traditions everywhere, has become personified into a name. Much of this Christian practice is due to the apostle Paul. We should be aware of this distinction in our use of the names since they reflect human transformation of the divine names and titles.

King of Kings

Title	Egyptian	Judeo-Christian
King of kings	Osiris Plt 2, ln 8 Plt 26, ln 2	Jesus Rev 19:16
Lord of lords	Osiris Plt 2, ln 8 Plt 26, ln 2	Jesus Rev 19:16
God of gods	Osiris Plt 26, ln 2	Yahweh II Chron 2:5 Deut 10:17 Dan 2:47

One can interpret these titles differently:

1) As a royal king or an outstanding figure of a king. This would be similar to the expression "He is a lawyer's lawyer," or a "Doctor's doctor." In this sense he would be a "King's king" or a "King of kings."

Such interpretation is trivial. The expressions show that this King, Lord, and God is a King of other heavenly kings, a Lord of celestial lords, and a God of living gods.

2) As a King of earthly kings. This is the common interpretation. Under this view Osiris and Jesus would be King of earthly kings, Lord of tribal lords, and a God of metal, wood and stone gods.

This view implies a contradiction. If Osiris or Jesus were a God to earthly gods they would bow down to him. But this is impossible. Gods of metal, wood or stone are dead; they cannot bow down to anyone. They are an abomination to Yahweh. He would not express himself as a God of such abominations; such view is incompatible with his living power and authority. *You shall have no other gods before me.*

Yahweh also spoke against the pagan polytheistic gods of people who did not know a living God. They were the debased and degenerate memory of times long ago. Yahweh now does a new work with the people of this planet; he commanded that we forget those corrupt memories. Christians try to obey his wish, but they default to blindness; they do not want to know the reality of the heavenly realms.

3) As a King of heavenly kings and a Lord of celestial Lords. He is a God of gods, Ps 82, and a God of many lords and many gods in heaven, I Cor 8:5.

King and God of Heaven

Title	Egyptian	Judeo-Christian
King of Heaven	Ra Plt 20, ln 9	
God of Heaven		Yahweh Ezra 5:11, Neh 1:5
Lord of Heaven	Ra Plt 1, ln 7	Jesus I Cor 15:47
King of Glory		Yahweh Ps 24:7

In these titles we see that Ra is the King and Lord of Heaven. If Osiris is the King of heavenly kings then Ra and Osiris are the same personality. Osiris was the human incarnation of Ra. Jesus was the human incarnation of Yahweh. Ra is equivalent to Yahweh while Osiris is equivalent to Jesus.

The texts show Ra as King and Lord of the gods, and confirms Ra as another name for Osiris. Khephera also appears as King and Creator of the gods. Thus we find a trinomial designation for the Egyptian God: Osiris-Ra-Khephera. The Christian trinomial is Jesus-Yahweh-Michael.

King of the Gods

Title	Egyptian	Judeo-Christian
King of the gods	Khephera Plt 1, ln 3 Ra Plt 19, ln 7	Yahweh Ps 95:3
Lord of the gods	Ra Plt 19, ln 14	Yahweh Ps 97:9 Ps 135:5
Lord of heavenly hosts		Yahweh Numerous passages

In Plate 7, line 14, and following, Osiris is explicitly identified with Ra:

I am Yesterday; I know Tomorrow. Who is this then? Yesterday is Osiris, and tomorrow is Ra on the day when he shall destroy the enemies of Neb-ertcher, (literally lord of entirety), and when he shall establish as Prince and Ruler his son Horus . . .

These phrases find parallel in the Bible:

Jesus Christ, the same yesterday, today, and forever, Heb 13:8.

Yahweh, thou has been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting, thou art God, Ps 90:1-2.

In Matt 26:53 Jesus is quoted as claiming the ability to command twelve legions of angels. That claim certainly makes him a Lord of hosts.

Prince of the Heavens

Title	Egyptian	Judeo-Christian
Prince of Princes	Osiris Plt 2, ln 8	Michael Dan 8:25
Prince	Osiris Plt 36, ln 2	Michael Dan 10:21
Prince of the gods	Osiris Plt 2, ln 2	
Chief Prince		Michael Dan 10:13
Great Prince		Michael Dan 12:1
Prince of angels		Michael Rev 12:7

Here we have a direct link between Michael, supposedly an archangel, with Osiris. Previously the parallels with Osiris were limited to Yahweh and Jesus. (Archangel means Chief Angel, a Commander of Angels.) This opens other possibilities. Is Michael the heavenly name for Jesus? We see that Osiris is the equivalent of Jesus, the one who lived as a man, died, and resurrected that we might have eternal life. Ra is the equivalent of Yahweh, the name for the personal God of the Egyptians and the Hebrews. Khephera is the equivalent of Michael, the one who is in command of the heavens, the Creator. Curiously, the name Michael is limited to the apocalyptic books of Daniel and Revelation. This name does not appear in the prophets, where Yahweh is used exclusively. The name Michael, literally in Hebrew, means "He who is God." He is the Creator. The Egyptian sources offer three views of the Creator as one personality: Michael-Khephera, the celestial name; Jesus-Osiris, the incarnate god-human; Yahweh-Ra, the god who took the people of this planet directly under his wing and who chose Israel as his special agent for light and truth. But they failed.

He is a Prince to men and the ruler of this world.

King of the Earth

Title	Egyptian	Judeo-Christian
Ruler of earthly kings		Jesus Rev 1:5
Ruler of the world	Osiris Plt 19, ln 9	Michael Dan 12:1 Yahweh Ps 47:2
Prince of men	Osiris Plt 2, ln 2	Michael Dan 10:21
King of the earth		Yahweh Ps 47:7

Here we have an explicit connection among Jesus, Yahweh and Michael, although the references in Daniel are not obvious. In Dan 10:21 *Michael is your Prince*. This could mean either Prince of the Israelites, or Prince of this world. However, we should not expect a King of the Heavens to be Prince merely to a small group of tribal people, even though they had been chosen for service to their fellow man. He is truly a Prince to all the people of this planet. Dan 12:1 shows Michael as *the Prince who has charge of your people*. Again we would not expect him to be Prince merely to one small group, but rather to all the people of this world. He has charge over all of us. The Creator, the one who made not only the earth but also the stars, has taken this planet under his wing. Michael, the commander of hosts of angels, has a special relationship with this troubled world. He came down here as a babe, experienced human life in the flesh, died an ignoble death, and resurrected to become full sovereign of his creation. In becoming one like us he was elevated to full authority in his dominions.

General Appellatives

Title	Egyptian	Judeo-Christian
Holy One		Yahweh Many passages Jesus Mark 1:24 Acts 3:14
Ancient One	Ra	
Great One	Plt 21, ln 3	

High and Lofty One		Yahweh Isa 57:15
Mighty One	Osiris Plt 2, ln 7	Yahweh Isa 9:6
Everlasting King		Yahweh Jer 10:10
Lord of Eternity	Ra Plt 35, ln 2	
Pilot of the world	Ra Plt 25, ln 2	Yahweh Ps 93:11

The lists could be extended but are sufficient to demonstrate the range of titles and honors accorded the personality in the heavens who is our Creator. The Egyptian texts clearly show that he was known as the Creator, Lord, God, and incarnate God, long before historic times. Jews and Christians were not the first to have this knowledge, but they were the first to be uniquely honored by the earth life of an incarnate God. His life had been forecast in the dark reaches of the past, but that knowledge was lost long before he appeared on our world.

Where does he live?

Holy Residence

Title	Egyptian	Judeo-Christian
Holy Mountain	Manu Plt 1, ln 4	Zion Ps 2:6 Heb 12:22
In the far north	Great Bear Plt 7, ln 92	Zion Ps 48:2 Isa 14:13

Not only is a residence identified but the location is given. It is in the far north, the holy assembly of the gods.

Other attributes are associated with this personality but in the distorted polytheisms of Egypt the attributes are personified. The difference between Egyptian knowledge and Judeo-Christian knowledge is highly significant. The one is degenerate; the other is alive. Maat and Thoth, Truth and Righteousness, were in the heart of Ra; they were the very core of his personality and existence. While this is true of our living God, we do not know these attributes as personifications in the sense the Egyptians understood them.

Truth and Righteousness

Titles	Egyptian	Judeo-Christian
Righteousness, truth, and justice	Maat Plt 1, ln 4	Yahweh Many passages
Intelligence, wisdom, knowledge and law	Thoth Plt 1, ln 9 Yahweh	Jesus Col 2:30, John 1:1-5 I Sam 2:3

John used the expression Logos to describe that One who was in the beginning. The word is from the Greek meaning *divine reason*, the controlling principle of the universe, the divine law, the right way, the upright way, the true way, the way of God the Father as he expressed himself in and through his divine Son. This is the only way that will prevail; all other ways must perish. God the Father has a purpose and a plan; all who stray from Logos shall disappear, never to be known in eternity. Rebellion against the right way led to war in heaven. But the children of revolt shall cease to exist and shall never rise again.

Celestial Warfare

Title	Egyptian	Judeo-Christian
War in heaven	Ra-Osiris against Apep and the watchers Plt 7 text	Michael against the dragon and his angels Rev 12:7
Children of impotent revolt	Plt 7 text	Rev 20:10
Shall never rise again	Plt 1, ln 11	Rev 20:10
Victorious over foes	Ra Plt 22, ln 16	Yahweh Isa 14:15
Land monster	Apep Plt 1, ln 15	Leviathan Isa 27:1

Water monster	Nak Plt 1, ln 14	Behemoth Job 40:15
Enemies under feet	Osiris Plt 33, ln 4	Jesus Heb 1:13 Mark 12:36
Given to fire	Plt 1, ln 9	Rev 20:10
Hates wickedness and falsehood	Ra Plt 7 text	Yahweh Psa 45:7
Siezes power over darkness	Ra Plt 7 text	Jesus Col 1:13
Burning of damned	Plt 7 text	Rev 19:20 Rev 20:15

The correspondence between the two is full, containing most elements of Christian belief, with a God of heaven, war in heaven, a ruler of this earth, a judgment, and resurrection with hope of eternal life.

Judgment and Eternal Life

Title	Egyptian	Judeo-Christian
Weighed in Vignette the balances	Plate 3	Dan 5:27
One who weighs righteousness	Thoth Plt 3 Vignette	Yahweh Isa 26:7
Resurrection promised	Ra Plt 1, ln 5	Jesus John 11:25
Eternal life	Ra Plt 1, ln 8	Jesus John 5:24

CHAPTER TWENTY TWO

The Meaning of the Traditions

The material of preceding chapters has impact upon our religious notions in a number of ways:

1) Ancient people of this world knew of a Father in heaven, a Son who is King of the heavens, a rebellion in heaven, and a heavenly host. This knowledge comes from the mists of the past, long before recorded history. It is not the invention of historic times, nor the property of a chosen people.

2) All significant items of Christian belief, aside from pagan distortions, are echoes of a much older religious heritage. This is marked not only by the myths of peoples from all over the world, but far more specifically in the *Egyptian Book of Life*. That written record predates Abraham and the existence of the Hebrew people as a chosen instrument of God.

3) Jewish denial of Jesus as a divine Son is counter to that ancient religious heritage. Jesus was the long-awaited divine Son. But the Jews of his day had drifted so far from understanding they could not accept him. They plotted and ordered the execution of the Creator himself. As Caiaphas the high priest stated, *"It is better that one man should die than a whole nation perish, John 18:14."*

4) The Judeo-Christian belief in one God, pure monotheism, is also a distortion of the true nature of the heavenly realms and the administration of those realms. Indeed there is one God, the Father of all, and one Son, through whom all things were created, but there are also other divine beings who administer creation. The notion of a God who is solitary and alone is denied by the Bible, the source book of their faith. Unfortunately, the Bible is of little instructive value concerning the heavenly realms; it is merely suggestive with tantalizing bits and pieces.

When the titles, attributes, and characteristics of the God-figure of Judeo-Christian belief are listed analytically an identity appears among three phases of that figure. Yahweh, Michael and Jesus are the same personality in three different roles: a personal God, a ruler and commander of the heavens, and a God who lived among us as a man. This was brought out strikingly by the comparisons with the Egyptian god-figure Ra-Khephera-Osiris.

These points are crucial. Information comes down to us from prehistoric times, earlier than 3000 BC, long before Abraham, Moses, David, Jesus or Paul, and which reflects, no matter how distorted, essential elements of Jewish and Christian belief. The olden peoples of this world may have invented mythological tales of a king of the gods but the Egyptians had replete details of this myth long before the Hebrews were given it directly.

The comparisons raise considerable difficulty, regardless of our religious inclinations or theological views. Devout Christians may believe the *Egyptian Book of Life* is the work of the Devil. How else could it so closely resemble revelation through the life and teachings of Jesus? Jews may tremble at the thought that Jesus was truly the Son of God predicted in prehistoric times. Modern secular minds may think that Jewish religious history reflects the expression of a frustrated Israelite people who borrowed many ideas from Egypt. They may also feel that Jesus was a deluded personality who had knowledge of the Egyptian writings and who tried to emulate Osiris. But to an objective view, with faith in a living God, the comparisons represent a reality that escapes Jews and Christians, as well as godless minds.

A number of observations may help clarify this situation, and provide better estimate of man's ancient and forgotten past.

1) The comparisons of the Bible against the *Egyptian Book of Life* are detailed. The reference to a mighty ruler of the heavens is undeniable from either Egyptian or Hebrew tradition. From the King-of-kings, to the children of revolt, condemnation, fire, God incarnation, resurrection, salvation history, and eternal life — all essential details are present.

2) The Egyptian record is as dead as the people with whom it was buried. It was not considered, even in the earliest forms, as the work of living persons or peoples. It was crystallized long before the first extant version was written and was preserved as something which had come from the past. It was not something that was in the making. It had an antiquity lost in time; it was maintained out of respect for its authority from some ancient source. It expressed a hope and a promise for unknown thousands of years, just as the belief in Jesus has expressed a hope and a promise to Christians for the past 2,000 years.

3) The beliefs of the Hebrews are living ones, not dead ones borrowed from the past. Those beliefs were created by the lives, activities, writings and experiences of historic personages — not dead memory from obscure antiquity. The beliefs developed over many centuries; they were not given full-blown and complete by any one human personality — not Abraham, nor Moses, nor Isaiah, nor Jesus, nor Paul. The development of Jewish faith spanned 2,000 years, from the time of Abraham, to the final dispersion of the Jews after the Roman destructions. The historical unfolding culminated in the life of Jesus. In spite of fond Jewish thoughts to the contrary, the life of Jesus marked the termination of God's exclusive work with the Jews. Their only hope now lies with a God whom they condemned to a torturous death on the cross.

4) Christian faith is founded in the work of Jews, the apostles, who were inspired by the life, death and resurrection of Jesus, another Jew. Christianity is a continuing expression of God's work on this world, shaped and formed by the life of the Creator himself, but initiated through Jews, even though they are no longer his special instrument.

It may be helpful to briefly outline three major views that one might take of the material we have thus far considered. These are: a) the modern secular view, b) the traditional Christian view, c) the view suggested by the evidence.

The Modern Secular View

This view is based upon several ideas and assumptions:

1) There are no supernatural events. All events have a common, ordinary, everyday and natural explanation.

2) All the strange stories from the past are the product of ignorant, superstitious, and fear-ridden minds motivated from a complex of possible psychological causes. The dream life, fearsome natural events, and so on, shape this motivation.

3) The Judeo-Christian record is not the product of a living reality originating from God but of men easily influenced by mythological traditions, religious idealisms, or the persuasive power of a few charismatic but deluded prophets and personalities.

4) During times of social stress and upheaval certain human minds seek security or psychic support in religion.

5) There is no foreknowledge of events. The prophets were merely reflecting their own difficult eras; their pronouncements are not more than frustrated attempts to turn the flow of events, or perhaps to achieve the idealistic dreams of a future salvation. The material from the *Egyptian Book of Life* is not more than expression of similar psychological impulses.

6) Jesus was only a man. He was not divine. Although he may have left teachings of high religious value he probably was partially deluded and may even have plotted a whole sequence of events to impress the gullible people of his day. Since the prophets had spoken of a Messiah he may have felt he was the one to fulfill those prophecies.

7) The Egyptian literature could easily have been the source of many Hebrew traditions and Jesus may have played the role of savior from knowledge of that literature.

8) God may exist but if so he resides in a far-off heaven without a directing hand in the universe, or he may pervade all creation as an abstract spirit.

Such views deny a personal living God. They do not accept that divine personalities guide the destiny of this planet, nor that they could reveal the future.

The Traditional Christian View

This view is strictly monotheistic.

1) There is one God who lives in heaven but the location is hazy, unknown, and unspecified. There is only one God, the Father of all.

2) However, God has a Son who came down to this earth. How the Son relates to the Father is clouded in abstract theological doctrine. There is no clear definition.

3) The Father-Son relationship is further complicated by a Holy Spirit who makes up a Trinity. Again the relationship is unclear and unspecified. How Father, Son and Holy Spirit can be One but with individual expression is one of God's mysteries.

4) Although the Bible speaks of angelic host, fallen Princes, and rebellion in heaven the true nature of those beings and those events is not clearly given. The status of Michael, the role of Lucifer, and other personalities are not explained.

5) For fundamentalists, the Bible is the infallible, inspired and perfect word of God. They make no serious objective effort to understand the sources of the Bible, nor how translations alter their understanding. If the Bible was inspired by God it must be perfect, hence it needs no serious scrutiny. No revelations were given outside the Bible.

6) There also are no modern revelations. Revelation was frozen with the apostles. The passage of Rev 22:18 is proof text that God ceased immediate contact with later generations. He no longer works directly with men to upstep the religious development of mankind. The Bible is sufficient for all future time.

7) Jesus was a sacrificial lamb whose shedding of blood was necessary to save this world. He will sometime return to gather his elect and the world will then be destroyed to permit the creation of a new earth.

A New View (and the Most Ancient)

The view suggested by old folk memory, preserved through the debased mythologies of the world, by linguistic evidence, by the *Egyptian Book of Life*, and by a deeper examination of the Bible, has the following characteristics:

1) There is a Father-God behind all creation. He is a remote personality who brought into being a host of celestial executive personalities. He is the One God, the One and Only.

2) There is a Creator-Son, a distinct personality who fashioned the starry realms visible to our eyes and who commands a host of celestial personalities. He is resident upon a certain celestial sphere, the holy mount of assembly, in the north part of heaven, perhaps in the constellation of the Great Bear.

3) There is a spirit personality pervading the universe who is intimately associated with the Father and the Son. This spirit is known in the ancient mythologies as the Mother of the gods. Knowledge of this spirit personality was later developed into the Christian concept of the Holy Spirit.

4) The Creator-Son may be one of many who organized different sections of the starry realms. Michael is one of the Chief Princes.

5) Our world once knew administration by divine beings.

6) A rebellion occurred in the heavens, among the starry realms of space. This rebellion carried many celestial personalities with it, a third of the host of heaven. The rebellion was joined by the former Prince of this World who disrupted normal planetary developments. He brought on the cyclic pattern of our earth's geophysical history, and the consequent turmoil, trouble, and tribulation. He also

was instrumental in the default of Adam and Eve. As part of their task they were assigned to rescue the world from rebellion but they failed. As a consequence earth's golden age was destroyed.

7) The Creator-Son incarnated on this planet as a human mortal. One purpose was to gain experience as a human mortal, that he might be a more merciful Creator. Another was to rescue the planet. He assumed planetary authority and care.

8) A special program of planetary salvation has been unfolding through the ages. This program involves not only the geophysical cycles of the earth, but also the selection of a special group of people to disseminate the genes of Adam and to preserve them through the planetary judgement shortly to ensue. Abraham was to be the father of many people. His genetic strains have carried to many parts of the world.

Other factors become apparent from our study.

1) The geographical area near the Tigris-Euphrates river basin is the focus of the prehistory of our world. It is the location of the earliest historic Semitic people, the Akkadians. It is the location of the Sumerians, those who possessed the most detailed record of the world ages. It is near the center of the origins of the Indo-European people. It is not too far distant from Egypt and a people who preserved the most intact record of religious belief from very ancient times.

From the evidence of Semitic influence we may reasonably assume that the ancient world administration was based somewhere near this area. The world-wide Semitic influence, and the location of surviving remnants of Semitic people, suggest this neighborhood was the location of the original planetary administration. This assumption also follows ancient tradition of the location of the Garden of Eden and the beginning of man. The assumption is also supported by the fact that the major forces in world civilization also issue from this area.

CHAPTER TWENTY THREE

World Ages

The story of Noah's Flood in the Bible is as famous as the story of Adam and Eve. In fact, the stories are regarded as one continuous tale describing the early history of our world. According to the biblical account Adam lived nine hundred and thirty years; Methuselah lived nine hundred and sixty nine years; Noah lived nine hundred and fifty years.

God brought the Flood as a judgment upon man. He saw that the wickedness of man was great on the earth, Gen 6:5, and that man was corrupt, Gen 6:12. He was determined to put an end to the race he had created, Gen 6:13. But Noah found favor in his sight; therefore Noah and his family were saved.

Why did man go bad? Why did God feel it necessary to bring cataclysmic judgments? What do the long lives of Adam and his descendants mean? What is behind these seemingly mythical stories? If the reality of Adam appears through planetary evidence does the reality of the Flood show itself in other evidence?

Many problems confront us in the biblical story. Genesis 4 has a list of descendants through Cain; the number of those generations from Adam to Tubal-cain is eight. Genesis 5 has another list of descendants through Seth; the number of those generations from Adam to Noah is ten. In the first list no ages are given; in the second list all ages are shown. The name Enoch appears in both lists, as does the name Lamech, who was the father of the last generation in each list. Other oddities are in the parallel names of Irad and Jared, Methushael and Mathusaleh. From a cursory review one is tempted to believe that the lists are artifices designed to accommodate traditions the details of which were lost to human memory.

Fortunately, we can make sense of these stories. There is a reality hidden behind those brief accounts which immediately escapes us. But insight is acquired if we consider other planetary evidence. The Bible alone does not offer sufficient information. If we limit ourselves to the Bible, as so many biblical literalists have done, we cannot fully understand the strange accounts that have come down to us. Without other evidence we have only mythological interpretations.

We shall begin our search with Plato, the Greek philosopher. In *Timaeus*, one of his dialogues, he presents a conversation between Solon, a Greek, and an Egyptian priest^{DOP}.

Oh Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you. Solon asked what he meant. I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. And I will tell you why. There have been, and will be again,

many destructions of mankind arising out of many causes. The greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes.

. . . Whereas just when you and other nations are beginning to be provided with letters and the other requisites of civilized life, after the usual interval, the stream of heaven, like a pestilence, comes pouring down and leaves only those of you who are destitute of letters and education; and so you have to begin all over again like children, and know nothing of what happened in ancient times, either among us or among yourselves.

As for these genealogies of yours which you just recounted to us, Solon, they are no better than the tales of children. In the first place you remember a single deluge only, but there were many previous ones; in the next place, you do not know that there formerly dwelt in your land the fairest and noblest race of men which ever lived, and that you and your whole city are descended from a small seed or remnant of them which survived. And this was unknown to you, because, for many generations, the survivors of that destruction died, leaving no written record.

This statement by Plato is curious in a number of respects.

We have a powerful and highly technical science in our modern world, but not one that is hoary with age. It is a science that denies God, rejects the old myths as imaginary, and refuses to accept responsibility for the long-term planetary repercussions of its immature creations.

According to our traditions we remember one deluge only, Noah's Flood. If other floods took place in our planetary past we are ignorant of them.

Traditionally, we believe the Flood came about as a judgment upon men but we know nothing about the stream of heaven pouring down after the usual interval. The Flood was a judgment by water; the present world awaits judgment by fire.

Plato says the Greeks were descended from a small remnant of the most fair and most noble race of men that ever lived. The Greeks were unaware of their ancestry because they had no written records surviving from those ancestral days. The linguistic and folk evidence we have considered supports the assertions by Plato. There was a period of time when men were so busy surviving they kept no written records and may have lost the art of writing. The memories of those ancient days come down to us only through oral tradition. Writing had to be reinvented.

Plato was not alone in this view of past planetary cycles; the traditions are widespread around the world.

The people of India had schemes of time which far exceed any other people on this earth. Brahma was the source of all existence, earthly and divine. From him flowed the spiritual and material creations. His equivalent in Judeo-Christian belief is God the Father.

In the Hindu mythologies Brahma lived one hundred days and nights. Each night saw the dissolution of the world; each day saw the renewal of creation. One day and night of Brahma was equal to 1,000 periods, and each period had 12,000 divine years. Each divine year was equal to 360 human years. Therefore, one day and night of Brahma was equal to 4,320,000,000 human years. One hundred days and nights of Brahma were equal to 432 billion human years.

(Curiously, *The Urantia Papers* describe Michael of Nebadon as beginning his organization of this local universe about 400 billion years ago, page 1309.)

Every period of 12,000 divine years was divided into four ages. The age of Krita was equal to 4,000 divine years with additional 400 divine years each of morning and evening twilight. The age of Krita was followed by the age of Treta with 3,000 divine years and morning and evening twilight of 300 years. This was followed by the age of Dvapara with 2,000 divine years and 200 years each of morning and evening. Lastly came the age of Kali with 1,000 years and 100 years each of morning and evening^{CHM}.

In the first age men were noble and spiritual. They held to the four virtues of truthfulness, kindness, devotion, and charity. They were contented, kind, amiable, mild and possessed self-control and forgiveness. In that age there was no buying or selling; the fruits of the earth were obtained merely for the taking. There was no disease and no decline of the body through aging. There was no malice, deceit, weeping, pride, contention, hatred, cruelty, fear, affliction, jealousy or envy.

Each age experienced a decline from the previous until this last age. Only one fourth of the virtues remain, and even this small quantity disappears as vices rapidly increase. Men are wicked, unkind, quarrelsome, deceptive, idle, slothful, full of malice. They highly prize what is low and degraded. Women become shameless, overbold, and lascivious. Cities are filled with thieves and vicious men. Merchants are low and deceitful. Kings become oppressive. Droughts and floods devastate crops; wars and famines depopulate the earth. The earth becomes so depraved wise men pray for the arrival of Kalki, the Destroyer. We now live in that age.

The four ages were characterized by colors: white, red, yellow and black respectively^{EMLI}.

According to the *Puranas* this age will witness Vishnu, the Creator god, who will appear as Kalki, an armed warrior mounted on a white horse with wings and adorned with jewels, waving over his head with one hand the sword of destruction and holding in the other a disc. In the *Bhagbata* we are told that the age of destruction is so horrible that during it the clouds never fall on the earth as drops of rain for one hundred years. The people find no food to eat and being terribly oppressed by hunger they are compelled to eat one another.

In other places a universal cataclysm is predicted in vivid detail. After a drought lasting for many years seven blazing suns will appear in the firmament; they will drink up all the waters. Then wind-driven fire will sweep over the earth, consuming all things . . . Afterwards many colored and brilliant clouds will collect in the

sky looking like herds of elephants decked in wreaths of lightning. Suddenly they will burst asunder, and rains will fall incessantly for twelve years until the whole world with its mountains and forests is covered with water . . .^{EMLI}.

Although the Hindu myths are distorted, they preserve certain characteristics of our planetary physical history which are found in other folk memory and in the geophysical records of our world. The long time spans, the four ages, and the nature of each age is echoed by many other people. (They also contain prophecy similar to the prophecy of the Bible.)

Across the world in the ancient land of the Toltecs and Aztecs were folk memories of four great ages, known as the four Suns. The world and men were both created by a supreme god who was the Creator of All Things, Lord of Heaven and Earth. *Atonatiuh*, the Sun of Waters, was the first age terminated by a deluge in which all creatures perished. *Tlalchitonatiuh*, the Sun of Earth, was the age of giants that ended in a terrific earthquake and fall of the mountains. *Ecatonatiuh*, the Sun of Air age closed with a furious wind which destroyed buildings, uprooted trees, and even moved rocks. *Quetzacoatl*, the great white teacher, appeared during this age, teaching the way of virtue and the arts of life, but his doctrines failed to take root. He departed to the east and promised to return in another day. With his departure *Tlatonatiuh*, the Sun of Fire age began. This is the present age; it will be destroyed by fire^{LAM}.

The four ages were characterized by four gods, the ruddy (red) *Camaxtli*, (note a reference to Adam), the black *Tezcatlipoca*, (black man), the white *Quetzalcoatl*, (white man), and the grim *Huitzilopochtli*, born as a skeleton without flesh. The deities created fire. They also created *Oxomoco* and *Cipactonal*, the first man and woman, commanding that the former should till the ground, as Adam was commanded, while the woman was to spin and weave.

Each age in the Aztec memory was counted in relatively short periods of time. The first age lasted 13 X 52 or 676 years; the second lasted 7 X 52 or 364 years; the third 6 X 52 or 312 years. The myths are confused. According to one account it was during the first Sun that the gods created giants who could uproot trees by brute force and whose food was acorns. Time began to be counted from the first Sun; during 600 years of idleness of the gods, when *Huitzilopochtli* was in his bones, time was not reckoned.

Other versions of the Mexican myths exist. In some, *Quetzalcoatl* is known as the Creator. The first Sun ended with a flood. *Ocelotonatiuh*, the Jaguar Sun, was the epoch of giants and of solar eclipse. The third age, *Quiyauhtonatiuh*, was the Sun of Rains that ended with a rain of fire and red-hot rocks. The fourth age, *Ecatonatiuh*, was the Sun of destruction by winds, while the fifth age is the Sun of Earthquakes, Famines, Wars, and Confusions. This age will bring our present world to destruction. The account of four Suns passed and a present fifth Sun, bringing the destruction of our age, seems by most authorities to be the orthodox version^{LAM}.

To the north of the Toltecs and Aztecs the Navahos also believed in four ages. In the *Age of Beginnings* man emerged through four world-stories from the Underworld to the Earth. In the second *Age of Animal Heroes* the earth was set in order. In the third *Age of the Gods* the giants were slain. In the fourth *Patriarchal Age* the Navahos grew into a nation^{NAM}.

Navaho traditions of color were more distorted than those of the Hindus or the Toltecs. The four world-stories through which they traveled were red, blue, yellow, and multi-colored. But the four gods of this world were White Body, Blue Body, Yellow Body, and Black Body. These gods created the first man (*Atse Hastin*) and first woman (*Atse Estsan*) from ears of white and yellow corn respectively. To this pair were born five sets of twins.

We shall meet this element of five sets of twins again. In the genealogies of Adam they are reflected in the ten generations through Seth.

South of the Toltecs the Maya believed in four worlds. The first world was inhabited by dwarfs, the *saiyam uinicob*, or adjuster men. That world was ended by a universal deluge, the *haiyococab*, or water over the earth. The second world was peopled by the *dzolob*, or offenders. The third world was populated only by the Maya, the common people or *mazehualob*. Both of these worlds also ended in floods. The present world is peopled by a mixture of races and will also end in a flood^{TAM}.

Back across the Pacific Ocean the Chinese had folk records of five world eras but their distorted accounts, ephemerized by their ancient scholars, do not portray them as world ages. Instead of gods they had sages; instead of divine rulers they had earthly emperors; instead of ages they had dynasties. Three periods are given for the earliest men. The first was known as the *Lords of the Bird's Nest*. In those days people lived in bird's nests to avoid danger on the ground. The second was known as the *Fire Driller Lords*. Until this time the people ate raw food but the sages (gods) taught them how to make fire and to cook. The third period saw the *Deluge of Kung Kung*, a king. Following the third period came a golden age which saw the rule of ten emperors. The golden age also ended in a flood. Together these periods make up four world ages; we now live in the fifth^{MOG}.

The Chinese also have stories of ten suns in the sky, (two suns each for five periods). In the mythologized stories a certain Yi shoots down each of the suns except one, which now moves in the heavens. If he had not done so intense heat and fire from the suns would have destroyed the world^{MAW}.

The Chinese call the perished ages *kis* and count ten *kis* from the beginning of the world to the time of Confucius. Each of these occurred with great convulsions of nature; the span of time between two catastrophes is called a Great Year^{AHDAC}.

If we turn to the classical Greek and Roman worlds we also find traditions of a Great Year. This Great Year was associated with the mythical Phoenix bird that died at the end of each period in blazing fire. From the ashes came a worm that grew into another Phoenix bird and another Great Year. Classical writers variously ascribed the Phoenix with different life ages: 500 years, (Herodotus, Ovid), 540 years (Manilius through Pliny, Solinus), 654 years, (Syncellus, Suidas), 1000 years,

(Martial, Pliny, Lactantius), 1461 years, (identified by Aristides and Synesius with the Egyptian Sothic period), 7006 years, (Chaeremon), and, in the most ancient of the references, 972 human generations, (Hesiod)^{MOP}.

Van Der Broek, in *The Myth of the Phoenix*, demonstrates that many of these periods are distorted memories based on Babylonian sexagesimal mathematics and other ancient methods of time reckoning. 540 from Manilius X 60 equal to 32,400 years, which is the same as a generation of one third century of 33 1/3 years, X 972 generations from Hesiod, again equal to 32,400 years.

Other ancient writers also recognized the Great Year as a long span of time. Plato, in his *Timaeus*, described the Perfect Year when all the heavenly bodies would come into alignment in the heavens^{DOP:39d}. From Tacitus and Servius we know Cicero equated the Great Year to 12,954 ordinary years, while Cicero stated elsewhere that the time between the alignment of the planets was a matter of controversy. According to Censorinus, the Greek philosopher, Aristotle believed the Greatest Year was one in which the planets were all in alignment. This Greatest Year was thought to have a winter culminating in a world flood, and a summer culminating with a world conflagration. According to the Roman philosopher Seneca, a Babylonian priest named Berossus, writing in Greek, stated that if the sun, the moon, and the planets all came into alignment under the constellation of Cancer the world would burst into flames. If the heavenly bodies came into alignment under Capricorn the world would be inundated by water in a great flood^{MOP}.

The Greek name for the great winter was *kataclysmos* while the name for the great summer was *ekpyrosis*. Hesiod, in his *Works and Days*, wrote that four ages and four generations of men had passed and that we were now in the fifth age. Each generation of men were destroyed by the wrath of the planetary gods.

Many other traditions could be cited but these demonstrate that ancient people scattered all around this world believed in great cataclysmic cycles of time, and that the planet had experienced four or five world ages. These cycles were related to changes in the rotation and revolution of the planet. As Plato wrote in the Statesman:

There is a time when God himself guides and helps to roll the world in its course; and there is a time, on the completion of certain cycles, when he lets go, and the world, being a living creature and having originally received intelligence from its author and creator, turns and by an inherent necessity revolves in the opposite direction, (269c).

(The numbers in parenthesis are paragraph numbers.)

Velikovsky pointed out the nature of the Sun myths. Whether an ancient Chinese hero shoots the Suns out of the sky, or the Maya called them the Water, Earthquake, Hurricane, or Fire Suns, the myths show that the earth experienced dramatic changes which led olden people to believe that a different sun was in

the sky. While we do not subscribe to Velikovsky's wild theories which condensed remote events into two upheavals at 1500 and 700 BC, nor to his fantastic speculations on wandering planets, we do acknowledge his perception of the cycles^{WIC}.

Further insight into these traditions can be obtained from a passage by Herodotus^{HER.II:142}.

Thus far I have spoken on the authority of the Egyptians and their priests. They declare that from their first king to the priest of Hephaestus was a period of 341 generations . . . Now 300 generations of men make 10,000 years, three generations filling up the century; and the remaining forty-one generations make 1,340 years. Thus the whole number of years is 11,340; in which entire space, they said, no god had ever appeared in human form; nothing of this kind had happened either under the former or under the later Egyptian kings. The sun, however, within this period of time, on four several occasions, moved from his wonted course, twice rising where he now sets, and twice setting where he now rises . . .

We see that the Egyptians believed the gods had withdrawn from the world some eleven millennia earlier. Contrary to other traditions that equated earth changes with dispensations of the gods, the Egyptians believed the world changes had all taken place in the last 10,000 years, during the absence of the gods.

Other ancient Egyptian documents make similar assertions on the motions of the earth. The *Ipuwer Papyrus* states that the land turns round as does the potter's wheel, and that the Earth turned upside down. The *Ermitage Papyrus* in Leningrad states that a catastrophe had turned the land upside down: "*happens that which never had happened*,^{NET}."

Plato writes further in his *Statesman*^{DOP}:

I mean the change in the rising and setting of the sun and the other heavenly bodies. In those times they used to set in the quarter where they now rise, and used to rise where they now set . . . (269a) . . . the revolution of the heavens is sometimes in its present sense, sometimes in its reverse sense, (270b). So it must needs be that in the cosmic crisis there is widespread destruction of living creatures . . . and only a remnant of the human race survives, (270d). For when the whole order of things has come to its destined end there must needs be universal change once more . . . Now the pilot of the ship of the world lets go the handle of its rudder . . . A shudder passes through the world at the reversing of its rotation, checked as it seems, between the old control and the new impulse . . . The shock sets up a great earthquake which causes . . . destruction of living creatures of all kinds, (273a).

Other tales in the folklore of people from around the world tell of great changes in the earth. We can see from this brief survey that different peoples remembered differently, that the ages of the earth are confused, and that the

geophysical mechanisms leading to these great events are not understood. We shall now examine specific evidence, both from the olden records, and from modern scientific evidence, to show how these myths may have come about.

CHAPTER TWENTY FOUR

Earth Upheavals

If the ancient people of this planet believed in great cycles of time, and if those cycles brought on cataclysmic upheavals, does the geophysical record of our planet support those beliefs? Did cataclysms take place? What was the nature of those events? When did they occur?

Evidence accumulated over the past two centuries shows that our earth did, indeed, experience great upheavals in ages past. Geologists are now agreed that the continents were one vast land mass billions of years ago but that the continents have slowly drifted apart and continue to move ever so minutely as the millennia roll on^{SA-219}. Furthermore, the crust of the earth experienced great cataclysms in which the mighty mountain ranges were formed. Those events took place long before man appeared upon the face of the earth. But the myth stories say that great events took place within the memory of man. The events were associated with judgments upon the earth.

ANTHROPOMORPHIC EVIDENCE

According to recent scientific evidence man has been active as a social creature for more than a million years. Olduvai Gorge east of Lake Victoria in Africa was formed in relatively recent geological times by tectonic uplift and shearing of earth crustal plates. Erosion produced by this action exposed layers of deposit some 300 feet high, accumulated over the past two million years. A number of manlike skeletal remains in these deposits date from 600,000 years ago, or older. Tools of quartzite and lava were found as well as a tool of bone that apparently was used as a scraper of leather or skin. A circular stone structure, or "fort," was found, composed of a few hundred stones large enough to house a family^{NG-123}. The evidence shows that early man was working not only in space but also in time. He was able to think ahead and to prepare for the future. Other evidence shows this remote age with intelligent creatures using fire and tools^{NAT-294}. These ancestors of the human race skinned animals, presumably for the same uses as stone age peoples living in modern times^{NAT-298}.

Prior to the discoveries in Africa von Koenigswald reviewed evidence for cultural man from other sites around the world. These included fossils from Java and China. Most of these finds were of small creatures, similar to those found in Africa. However, some fossils from China indicated huge creatures, much larger than modern man, estimated to be perhaps ten feet tall, were also present^{EOM}.

More recent work shows that creatures walking upright with feet like modern man date to even earlier times^{SC-208}. Although the fossil remains are rare evolutionists do not hesitate to derive complex human family trees. But debate among researchers rages around the meaning of the finds^{SC-203,SC-219,NAT-278}.

The myths portray early man as primitive, requiring instructions from the “gods.” If he was descended from near relatives of simian stock we should not be surprised if he lived in nests in the trees. The “Fire-Driller Lords” may have instructed early man in the use of fire. And the first human creature, based on the finds in Africa, Java and China, can rightly be classified as a dwarf. The modern Negritos of the Malayan archipelago and the Philippines might be evolutionary reminders of those early people. The myths reflect an accurate description of early man, remembering both dwarfs and giants.

From these early periods until about 100,000 years ago little fossil evidence is available. It is not possible to reliably trace the development of man.

As we come closer to modern man we encounter more abundant skeletal remains. They are mostly of Neanderthal man dating from about 100,000 to about 35,000 years ago. Remains have been found from England and Spain to the area of the Black Sea, to Palestine, and as far away as the Kasakh hills of southern Russia. Early notions of his apelike posture were based on one arthritic skeleton with a deformed jaw from an old man. With many more finds this view is now dramatically altered. Although his brow was low, his brain was slightly larger than ours. His great muscular power does not imply differences in intellectual or behavioral capacities from modern man^{SA-241}.

The slow development but rapid disappearance of Neanderthal is a puzzle to anthropologists. The evidence is a thorn in the side of evolutionists who seek diligently for contrary results^{NAT-301}. He began to appear about 100,000 years ago, persisted for nearly 70,000 years, and then abruptly disappeared about 35,000 years ago.

Two interpretations are given for this phenomenon. The first view proposes that he evolved quickly into anatomically modern man. The second view ascribes the disappearance to an invasion of new people with modern skeletal form. Remains of modern man, decidedly different from Neanderthal, have been found as far away as Australia dating to 35,000 years ago while others have been found in sub-Saharan Africa^{NAT-309,NAT-301}. If these anatomically modern skeletons derived from one group they spread rapidly over the face of the earth and could easily have replaced Neanderthal everywhere.

Neanderthal was a cultured creature. Although most of his remains have been found in caves, where they are protected from decay, some evidence has been found in open sites. He probably lived in tents, used animal skins for clothing, cooked his meat, and used flint tools. It would be unwarranted to conclude that his way of life differed radically from the hunter cultures of our own times.

In summary, the little evidence we have available shows no essential difference in the activities of man of long ago, down to and including aboriginal Australians and American Indians in modern times. Stone-age cultures do not indicate that man was less rational or possessed weaker conceptual abilities. They merely

indicate a way of life that viewed the earth differently from modern godless man. Spiritual relationships are not determined by material refinement nor technological power.

THE GEOPHYSICAL RECORD

During the past million years the earth has experienced physical cycles known as the ice ages. These ages are associated with a general cooling of the surface of the planet. Although debate still rages among geologists and climatologists, a consensus gives four major ice periods. In North America they are known as the Nebraskan, Kansan, Illinoisan and Wisconsin. Corresponding periods in Europe are known as the Gunz, Mindel, Riss and Wurm. Between each was a relatively warm period, comparable to our present one, although uncertainty attaches to the true conditions of the last ice age^{SC-212}.

Radio-carbon dating techniques have revolutionized our understanding of the recent planetary past, but reliable dating is limited to approximately 40,000 years. Other dating techniques are now in use but extrapolation of dates beyond 40,000 years is still beset with uncertainty. A summary of recent knowledge is given by Flint^{GQG} and also described by Dunbar^{HG}. Dates assigned for the onset of the cold periods (before present) are:

Nebraskan-Gunz: Greater than 260,000 years

Kansan-Mindel: 200,000 - 170,000

Illinoisan-Riss: 130,000 - 100,000

Wisconsin-Wurm: 70,000 - 10,000

The glacial recession during the Wisconsin-Wurm is also divided into two subperiods, the first from 70,000 years to 50,000. The second period would be approximately from 35,000 to 10,000.

Although many geologists prefer to view the changes as taking place gradually, from warm to cold and back again, various geophysical phenomena, such as depression of the earth crust beneath the continental glaciers, point to sudden and dramatic upheavals during the transition intervals^{NAT-301}. These sudden changes are denoted also by the sharp boundaries between deposits in front of rock shelters^{HG}, sudden occupancy and abandonment of caves^{ARSLSUM}, and marine sediments intercalated with alluvium in river deltas^{GQG}. Fractures in the earth crust with associated cliff formation, as illustrated by Olduvai Gorge, also shows sudden upheavals.

Many hypotheses have been offered to explain the temperature changes associated with these abrupt geological breaks. These include variations in earth elliptical orbit with respect to the sun, variations in sun radiation, great dust clouds in space, inclination of the pole axes, and so on. None are accepted universally by scientists.

The evidence of four major geophysical periods tied to warm and cold twin segments, with abrupt transitions, suggest the old folk memories of four (or five) world ages, with cataclysmic events, may be more than mythological invention. This tie between old folk memory and the geophysical record certainly deserves

detailed scrutiny. In order to illustrate the relationship between folk tradition and geophysical events we shall now consider another passage from Plato and show how it correlates with scientific evidence on one specific event in recent geologic time.

THE PLATO ATLANTIS EVENT

In his *Critias* Plato described how people from outside the Pillar of Hercules (Gibraltar) invaded the lands of the very ancient Greeks.

Let me begin by observing first of all that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between those who dwelt outside the Pillar of Hercules and all who dwelt within them. This war I am going to describe. Of the combatants on the one side, the city of Athens was reported to have been the leader and to have fought out the war; the combatants on the other side were commanded by the kings of Atlantis, which, as I was saying, was an island greater in extent than Libya and Asia, and when afterwards sunk by an earthquake, became an impassable barrier of mud to voyagers sailing from hence to any part of the ocean.

As far as we know Plato was the first to mention Atlantis.

He started a fascination on that mythical land that has followed the generations since his time. Many thousands of books have been written around that myth^{ATAW}. The significant factors in Plato's description are the date, the location, and the geophysical mechanism.

Plato lived around 400 BC. According to his date the sinking of Atlantis took place about 9000 years before his time, or 11,500 years ago. This date is unique in recent geological epochs. It is the time geologists identify with the final recession of the last great ice age (Late Quaternary). As mentioned above, this present geophysical age began about 30,000 years ago, grew colder for 12 or 13,000 years, warmed slowly from 17,000 years ago and then went into the great recession about 9,500 BC. The recession is indicated by numerous data, including submerged land benches, beaches, bars, deltas, and other shore features, by relict sediments, submerged stream valleys and alluvium, submerged eolian sand, submerged fossil marine and terrestrial organisms, and breaks in radiometric dates^{GQG}.

As the last ice cap began to melt the oceans gradually rose from a level about 300 feet lower than today. North America extended into the Atlantic some 200 miles beyond the present shore line; the Persian Gulf did not exist; the Baltic Sea was an inland lake; the North Sea was practically nonexistent; the Greater Sunda Islands were part of Asia; New Guinea was connected to Australia; Alaska and Siberia were one great landmass; Japan was linked to the Asiatic continent; and so on, based on present depths. The lowered oceans permitted animals to migrate from one land area to another, bringing a distribution among species

that are isolated today. As the water levels rose the shore lines receded, restricting animal movements. During this period the shores of the world saw the growth of flora and fauna in regions now covered by water. Mastodons, mammoths, horses, tapirs, giant moose, musk-ox, and numerous other species roamed beyond the present outlets of the Hudson river and the Delaware and Chesapeake bays along a broad coastal plain on what is now the continental shelf. Freshwater peat, tree stumps and even standing trunks are now found from shelf areas off various coasts. Much of this organic material is radiocarbon dated back to the vicinity of 11,000 years ago, and beyond^{SC-156, SC-158}.

In the report by Emery *et al* data are presented which permit water levels to be traced accurately with time. However, there is a sharp break, or anomaly, that occurs at the date given by Plato. According to the data the water levels dropped abruptly from a height somewhat above present ocean levels. But other data show the sea levels continuously rising from 17,000 before the present^{GOG}. What, then, would cause the abrupt break in the data shown in the graphical figure below?

The figure is more easily understood when it is recognized that peat moss grows in both fresh and salt-water bogs and marshes close to the shoreline. This is illustrated by cranberry bogs in New England which now grow in the immediate vicinity of the ocean. If the sea levels rise slowly with time, a few feet per century, the peat moss will creep ahead of the rising water as it spreads inward over the continental shelf. Therefore the peat samples show the level of the ocean over many centuries. The radiocarbon dates of the peat show its age, while the depth at which found show the level of the ocean at that time. Thus one can measure the water level rise with time. The figure should show a smooth curve extending beyond 12,000 years ago but some event caused an abrupt change in level along the Atlantic seaboard. Some peat moss from 11,000 to 16,000 years ago moved above the present ocean levels although the oceans at that time were more than 250 feet below the present level. Local geographic regions pushed upwards to bring the peat to a level much higher than it was originally. At the same time other regions appear to have sunk below their original levels^{SC-157}.

Newman and March used the data to plot lines of equal height (isobars) along the North Atlantic seacoast and the continental shelf to show displacement from the expected heights. The displacements followed the line of the continental shelf^{SC-160}. For regions north of Long Island the earth crust was thrust upward in altitude, while ocean regions east and south of Long Island and New England were thrust downward. This abrupt displacement of the earth's crust is called "tectonic deleveling." It is a change in relative altitudes of adjacent tectonic plates in the earth's crust. Newman and March suggested that the deleveling was centered around the edge of the continental shelf and was associated with a collapsing marginal or peripheral bulge in the tectonic plate that includes the northeastern portions of the United States and Canada. A large block of earth crust in the Atlantic Ocean south of Long Island fell while a continental block north of Long Island rose. They pointed out that the event was not associated merely with the weight of the water in those regions, since the Gulf of Mexico did not exhibit a

similar deleveling as the melting ice cap filled the oceans, but that it was associated with weight relief in the block of crust called the Canadian shield. As the continental glacier melted the ice load was relieved, permitting the Canadian shield to shift upward in relative altitude from the average earth surface level. In order to maintain isostatic equilibrium (earth average surface altitude at the same level), neighboring portions of the earth crust had to sink. Scotland and the Baltic Sea basin experienced similar abrupt vertical displacements during the same era^{GGG}.

Evidence for rising and sinking of sections of the earth's crust is found many places. The New Jersey Palisades along the Hudson river show crustal displacement with the western side higher than the eastern side. The Hudson river follows this rift in the earth's crust. The great San Andreas rift in California shows horizontal displacements over hundreds of miles. The susceptibility to earthquakes in that region is due to the relative ease with which the tectonic plates are still sliding past one another. The plates are of major size, covering continental and oceanic tectonic masses.

Major portions of the present continents were once under water, showing that large sections of the earth's surface have experienced alternate vertical displacement. No geologist will question that these displacements took place. Questions center around dates, exact sequence of events, causes, and the relative abruptness of the phenomena. That this process should continue through the ice ages down to modern times is not surprising. However, for man it can be frightening; if he lived through such abrupt cataclysms he might remember traumatic physical disturbances.

The intriguing question from Plato's account is how he would know about earth crustal events that took place 9,000 years before his time. How did he know about the events that took place in the Atlantic, a location we have now verified scientifically? How could he be so accurate on the date? Is it a mere coincidence? If it is coincidental why did he say it took place in the Atlantic Ocean? According to his story he thought it was immediately outside the Straights of Gibraltar. He does not place it far across the Atlantic Ocean. However he does say it caused a great barrier of mud which prevented ships from sailing in those districts. Did he mean the Sargasso Sea? Furthermore he described earthquakes, exactly what we should expect if there were abrupt changes in the relative altitudes of earth crustal tectonic plates. Together these elements of his story seem much more than mere coincidence. In summary we have:

Geological evidence :

Quantitative date, 9500 BC.
Geographical location well defined.
Physical mechanism in crustal block movements.

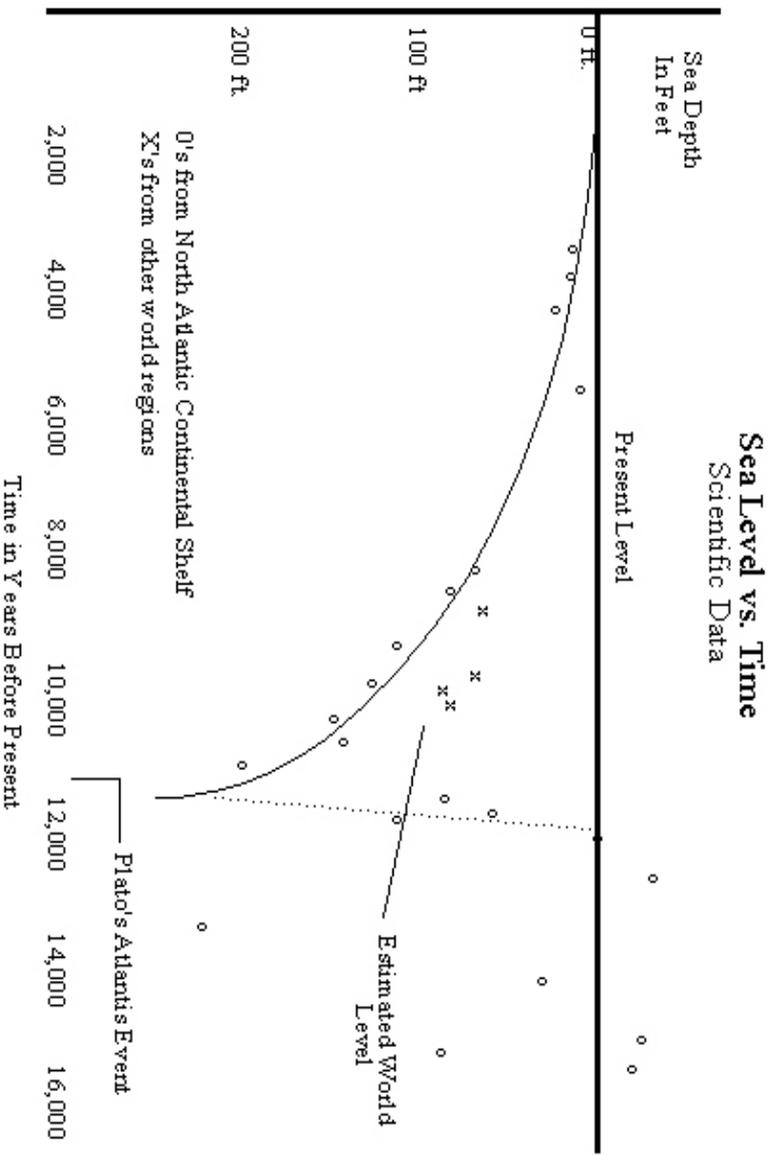
Historical evidence:

Quantitative date, 9500 BC.
Geographical location poorly defined.
Qualitative mechanism in earthquakes.

The time separating us from Plato is about 2300 years. During that period Plato's writings have been only partially preserved. We do not have his original documents, merely copies that were made in the intervening centuries. The time separating Plato from the events described is 9,000 years. If we have imperfectly preserved records dating less than 2500 years, how did Plato receive such reliable information over much longer spans of time? Our scholarly studies seem to show that writing existed only since about 3,000 BC. Therefore the Atlantean events must have been carried through oral tradition. But if so how could they maintain details that are so accurate over such long periods? It seems hardly possible. Either we have a most amazing coincidence, or we do not understand the history of man. It seems almost preferable to accept statements by the ancient Egyptians that they had records preserved from very ancient times^{HER}. If such records existed Plato may have had access to them, (and did not want to betray his source), or he may have heard about these extraordinary earth transactions through other sources. Although one might question the exact location from the brief mention in Plato's account, the date and the mechanism are correct. The earth upheavals must have been worldwide. If large sections of earth crust were under displacement in the Atlantic Ocean, with the North American continent, Scotland, and Scandinavia moving, then lands elsewhere around the globe had experience similar disturbances.

Indeed other evidence confirms that a great earth event took place. Recent radiocarbon dating of finds in the Arctic regions shows that animal life, including the famous frozen mammoths of Siberia, were caught in a sudden catastrophic event at this time. The animals were literally frozen in their tracks with food unchewed in their mouths. The evidence has been a puzzle to both laymen and scientists alike. It does not seem possible events could happen so suddenly — a change from a relatively hospitable climate to one of deep freeze in a matter of hours. Some of the mammoths were found caught in fractures in the earth crust, showing that the earth was in upheaval everywhere.

The description by Plato is merely one example of information available to us. Other records exist.



CHAPTER TWENTY FIVE

The Dispensations of the Earth

The preceding discussions show a correlation between the myth stories of four (or five) world ages and the ice ages discovered by modern geologists. In order to bring out the meaning of those correlations more fully I shall now consider the memories of a time when the earth knew a golden age and was administered by the gods. This era is described by Plato in his *Critias*:

In the days of old the gods had the whole earth distributed among them by allotment. There was no quarreling, for you cannot rightly suppose that the gods did not know what was proper for each of them to have, or, knowing this, that they would seek to procure for themselves by contention that which more properly belonged to others. They all of them by just apportionment obtained what they wanted, and peopled their own districts; and when they had peopled them they tended us, their nurselings and possessions, as shepherds tend their flocks, excepting only that they did not use blows or bodily force, as shepherds do, but governed us like pilots from the stern of a vessel, which is an easy way of guiding animals, holding our souls by the rudder of persuasion according to their own desires; thus did they guide all mortal creatures.

The place name and linguistic evidence we considered in previous chapters shows plainly that a divine dispensation once ruled this world. Plato goes on to tell how they apportioned the different regions and the things they taught:

. . . And there they implanted brave children of the soil and put into their minds the order of government; their names are preserved, but their actions have disappeared by reason of the destruction of those who received the traditions, and the lapse of ages.

. . . For mythology and the enquiry into antiquity are first introduced into cities when they begin to have leisure, and when they see that the necessities of life have been provided, but not before . . .

In those days

. . . the land was the best in the world, and was therefore able to support a vast army, raised from the surrounding people. Even the remnant of Attica which now exists may compare with any region in the world for the variety and excellence of its fruits and the suitability of its pas-

tures to every sort of animal, which proves what I am saying; but in those days the country was fair as now and yielded far more abundant produce. How shall I establish my words? And what part of it can be truly called a remnant of the land that then was?

Plato had trouble finding words to describe the bounty of those days. It was a virtual Garden of Eden. He also had difficulty describing exactly how the present lands follow those of the earlier days. Geological upheavals caused great changes. He goes on to describe the wonder of the land and the climate. He also describes the decline which led to the destruction of the land.

. . . For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the gods, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various changes of life, and in their intercourse with one another. By such reflections and by the continuance in them of a divine nature, the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye to see, grew visibly debased, for they were losing the fairest of their precious gifts; but to those who had no eye to see the true happiness, they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power.

Here Plato confuses different episodes in our planetary history. The divine beings who came down here to bring mankind into a higher cultured state are mixed with the sons and daughters of Adam. As the Adamic blood lines became diluted the human (evolutionary) nature began to predominate, although the Adamic inheritance carried strong in the physique and bearing of those people. An objective observer, with ability to compare against the first generations, would easily recognize how the Adamic blood was deteriorating.

Note that this statement refers only to those regions to which the Adamic blood reached.

Plato goes on to relate how Zeus, the Greek King of the gods, perceived their condition. In order that they might be chastened and improved he devised plans to inflict punishment upon them. He called the gods together to discuss the course of action. See Psalm 82. Unfortunately, the fragment from Plato breaks off at that point and we do not know the decisions made by the heavenly council.

This story is ancient in origin; it repeats a theme from around the world: men lived in a beautiful and trouble-free world; they went bad; chastisement was inflicted upon them. The chastisement was a corrective action decided by the Ruler of Heaven, the King of the gods, the Creator, whose purpose was to cleanse

the earth and bring it back from its condition of wickedness and evil. Plato says it happened before; it is the fault of the inhabitants of the earth they cannot break the cycles of the ages.

In *Critias* Plato goes on to describe how Poseidon, the god of the sea, became the father of Atlantis. In the distorted Greek memory Poseidon takes the place of Adam. He mated with Clieto, the earth mother, enclosed the hill on which she dwelt, and fashioned a garden home with alternating causeways and canals. In the biblical account the Garden was watered by four rivers. (Also refer to discussions in the *Urantia Papers*.)

The issue of the mating of Poseidon with Clieto was five sets of twin sons. Plato's story and the Navaho myths echo one another. The myths are relevant for they provide three key features to help us understand other planetary evidence:

- 1) The children are sired by a leading god figure,
- 2) They are ten in number, and
- 3) They are twinned - they come in pairs.

In the myths of the world one finds genealogies of the gods. M. L. West briefly reviewed some of those^{THEO}. They are included in Norse epic literature, and in Finnish, Keltic, Teutonic, Japanese, and Polynesian, among others. Although various numbers of gods are given, more often eight or ten are listed. The Hindu Manus were twelve in number. Six had already come; one now was; five more were yet to come. The greatest of the Manus was *Svayambhuva*; the earth belonged to his spirit sons; to those spirit sons were born ten sons like themselves^{CHM}.

In Egypt the great Ennead of Heliopolis listed ten names for the genealogy of the gods. Eight names were paired^{NEC}:

Ptah
 Ra
 Shu --- Tefnet
 Geb --- Nut
 Osiris --- Isis
 Seth --- Nephthys

In the Turin papyrus^{NEC} the names are listed as:

Ptah
 Ra
 Shu
 Geb
 Osiris
 Seth -- 200 years reign
 Horus (I) 300 years reign
 Thoth (Truth) 3,126 years reign
 Maat (Justice)
 Horus (II)

Ptah is the Father god, Ra the Sun god; Osiris is the god who came down to earth and lived as a man; Horus is the god who is destined to rule the earth. In the first list the four pairs of eight gods reflect the four pairs of world cycles, four cold and four corresponding warm periods. In the second list the long reigns assigned to Seth, Horus (I) and Thoth reflect degraded memory of the long time spans of the ages.

The artificial nature of the lists is noted by the mention of Thoth and Maat, two gods who were not rulers but representatives of righteous conduct among the gods.

Joseph Campbell listed ten kings whom the Chinese believed were their royal ancestors but who possessed extraordinary powers^{M^{OG}}. They all lived prior to the Great Deluge. Refer also to K. C. Wu^{T^{CH}}. Although they are highly mythologized, with corrupt memory, I list them in detail because they represent a tradition found all over the world.

1) Fu Hsi was the first on the list. As we noted earlier, he is a distorted memory of Adam.

2) Shen Nung devised the plow and instituted marriage. He lived seventeen human generations.

3) Yen Ti was a minor personage overshadowed by his glorious brother Huang Ti.

4) Huang Ti was the great Yellow Lord, or Yellow Emperor. He had twenty-five sons, some of whom became the fathers of twelve feudal families of the Chou period. Huang Ti invented the fire drill, (already invented by the Fire-Driller Lords), burned the forests on the hills, cleared the brush, drained the marshes, and drove out the wild beasts. His virtue brought the barbarians of the four corners of the earth to allegiance. He consulted with his sages while deliberating on the "Bright Terrace;" he harmonized the five sounds. He drove in an ivory chariot drawn by six dragons when he assembled the spirits on the holy mount T'ai-shan. Many traditions said he was immortal; like Enoch, (or Elijah), a dragon descended from heaven and carried him aloft^{T^{CH}}. Although the Chinese believed Huang Ti was their mortal ancestor their folk memory betrays their belief. T'ai-shan is the holy mountain of heaven, the same mountain remembered by the Egyptians as Manu, the Greeks as Olympus, and the Hebrews as Zion. The "Bright Terrace" is a deliberation hall in those celestial realms.

5) Shao Hao followed Huang Ti but little is recorded of him.

6) Chuan Hsu, also known as Kao Yang, had eight talented sons, one of whom was the father of Yu. (See below.)

7) K'u had two wives, Chiang Yuan and Chien Ti, both of whom conceived miraculously. The first became pregnant when she trod on the big toe of God's footprint. Her child was Hou Chi who, again in distorted memory, became Minister of Agriculture. He was brought forth in a narrow lane, the oxen and sheep nurtured him, the birds covered and protected him.

This myth contains the elements of virgin birth, protection among domestic animals, and primitive covering which took place with the actual birth of Jesus. Does it reflect another prophetic memory from times past? Compare also against the myths of the Roman eponymous ancestors, Romulus and Remus.

The second pregnancy occurred when the two young wives were in their pleasure tower of nine stories. God sent them a swallow that sang. They caught the bird and covered it with a blanket. After a time they lifted the blanket, whereupon the bird flew off, leaving two eggs behind. The young women each swallowed an egg. Chien Ti then conceived and her child became the father of the dynasty of Shang.

8) Yao is also known as Ti Yao, or Divine Yao. He is the most celebrated monarch of the Chinese golden age. He was reverential, accomplished, thoughtful, sincerely courteous, and obliging. His influence was felt through the four corners of the world. He distinguished the able and virtuous, thus bringing loving consideration to all people. His regulation and clarification of the people caused them to be luminously intelligent, thus uniting and harmonizing all provinces.

9) Shun married a daughter of Yao and became emperor in turn, continuing the great administrative work of his father-in-law.

10) Yu was known as the Great Yu, the last of the kings before the Flood. He came down from on high^{MAW}. He dug the soil and led the waters to the sea; he drove out snakes and dragons, and otherwise restored order from the effects of the Flood. A servant woman brought him excellent wine she had made but he sent her away. He knew that *"in the future there will be many who lose their states because of drink,"*^{MOG}. Compare against Noah becoming drunk with wine after the flood. In the mythologized accounts Yu made a grand tour of the four corners where he met winged people, wizards, the land of immortals, mountains of gold, the mountain of nine brilliances, and the holy mountain of the north. These stories are based on a tour of the heavens but their degraded form hides their true nature. They remind us of the journeys of Enoch^{APOT}. Later, in his severe toil to correct the ravages of the Flood, Yu became lame and had to drag one leg past the other. To this day the Chinese describe a lame man as having the "walk of Yu."

The Egyptian genealogical lists show the names of the gods. The Chinese lists show ancestral emperors but many of their attributes are divine, or superhuman. Yao is explicitly called divine. These lists find parallel in the Hebrew biblical accounts. Chapter Four of Genesis shows eight generations sired through Cain, the sinful son who killed his brother Abel. Chapter Five list ten generations sired through Seth. That list ends with Noah, the hero of the Flood.

Other features of the Genesis lists parallel those of the Chinese ancestral kings. Lamech, the seventh name in the Cain list, married two wives, as did K'u, the seventh name in the Chinese list. The first wife bears two sons; the second wife bears a son and a daughter. The total number of males in the Cain list is ten although only eight generations are shown. Each of Lamech's sons is noted for his contribution to the civilization of man. Jabal was the father of those who dwell in tents and have cattle; Jubal was the father of all those who play the lyre and pipe. Tubal-cain was the forger of all instruments of bronze and iron, Gen 4:19-22.

In another Hebrew myth not recorded in the Bible, Noah forgot to give a ration of food to the lion; the hungry beast struck a blow that made Noah lame forever after^{M0G}. Both Yu, the hero of the Chinese Flood, and Noah, the hero of the biblical Flood, were thus afflicted with lameness. The Chinese Yao was regarded as divine, a designation that sets him apart from the other kings. But in the second Genesis list Enoch does not die; God takes him because of his devout nature. The second Genesis list has ten names as does the Chinese list. The ages in that list are more than mortal; except for Enoch the individuals all live nearly 1000 years. Shen Nung lived seventeen human generations.

Are the Hebrew parallels with the Chinese myths accidental? Did the Chinese borrow from the Hebrews or did the Hebrews borrow from the Chinese? What is the mystery behind these ancient accounts? Other evidence from the Near East offers insight into these questions.

Berosus, a Babylonian priest who lived around the time of Alexander the Great, wrote a number of works in Greek that related the history of man. According to the later writings of Josephus, Syncellus, Eusebius and others, Berosus obtained his information from the ancient archives of the temple of Belus at Babylon. Included in his writings was a list of kings who had reigned before the Great Flood. According to his list *Xisuthros* was the hero of the Flood. One of the names on the list was that of *Daonos*, an evident Don form. But most disconcerting were the ages Berosus had assigned to his kings. *Aloros*, the first king lived 36,000 years! Other kings reigned from 10,800 to 64,800 years. The total span of time covered by the ten kings was a fantastic 432,000 years! (Compare against the 432 billion years of Brahma, a ratio of 1,000,000.)

What did the list from Berosus mean? Where did it come from? How could such extreme lengths of time be sensible? According to Berosus, the kings were rulers who lived upon earth. How could they possess such great power of life? For two thousand years scholars puzzled over the list from Berosus. It was regarded as mostly mythological and purely imaginary, until excavations in Mesopotamia at the beginning of this past century turned up other lists of kings with similar fantastic ages^{SKL}. Those tablets date from around 1,800 BC, or earlier, and if Jacobsen's estimate of the Sumerian cuneiform script is correct, the originals predate 3,000 BC.

Here, then, appeared to be the original source of the kings list, for they contained elements from the Egyptians, the Chinese, and the Hebrews:

- 1) Lists of eight and ten kings were found, as in Genesis.
- 2) A divine king, Dumuzi, was on the lists. This paralleled the divine Yao of the Chinese lists.
- 3) The kings all reigned prior to the Flood.
- 4) The fantastic ages found parallel in the Chinese seventeen human generations, the long life ages of the Genesis second list, and the Egyptian long reigns of the gods.

The tradition of the long-lived gods, kings, or ancestors, must derive from a tradition that goes around the world. The Egyptians knew them as gods; the Chinese as human emperors but with superhuman and divine elements, the He-

brews as mortal ancestors with long lives, and the Babylonians and Sumerians as kings who are not classified as either human or divine but who reigned for fantastic periods of time.

Were the Hebrew accounts borrowed from the Babylonian and Sumerian but adapted to their particular view of earth history? The scribes who put the Genesis story together must have felt impelled to include this information in their accounts; they could not simply ignore it. But they were sufficiently uncertain they included both an eight and a ten list. The “odd” eight list is sired through Cain, the sinful one, while the “good” ten list is sired through Seth. The “good” list shows the life ages while the “odd” list does not. It would appear the Hebrew scribes were unwilling to accept the long ages of the earlier lists, in contrast to the pagan priest Berossus, who, at least, was faithful to the traditions. The Hebrew scribes felt impelled to include the information of the generations before the Flood, but modified the ages to less objectionable times. Plato, who died c 347 BC, lived after the Genesis writing date but before the Berossus publication date, c 280 BC. According to Plato’s dialogs the story of Atlantis came from the Egyptians, not the Babylonians. He probably was unaware of the Sumerian-Babylonian tradition, otherwise he might have included those kings in his stories. Whatever his source, the tradition obviously was maintained in Greece as late as 300 BC.

. . . their names are preserved, but their actions have disappeared by reason of the destructions . . .

He recognized that five sets of twin sons were sired through Poseidon, a leading god figure, and Clieto, the Earth Mother. From that slim evidence we see a trace of the tradition of Adam and Eve in the Greek tale. The world wide tradition brings us face-to-face once again with the question of the origins and the forms of the tradition. Since the Sumerians preserved explicit ages for the reigns we might believe they were the source of the other myths. But from the clay tablets available to us there is no strict justification for such belief. The Chinese obviously have degraded accounts, euphemized to make them more tolerable to the Chinese mind.

The proclivity of the Chinese mind is related in a story attributed to Confucius, their famous philosopher, who lived c 500 BC. One of his disciples asked about the age of Huang Ti, the Yellow Lord. How had he reached an age of 300 years? To this Confucius replied that there was a misunderstanding about the ages of the Great Ones. Huang Ti had actually lived only one hundred years. For another hundred years after his death they revered his spirit; for the next hundred years they followed his teachings. Thus he was remembered as living 300 years^{MAW}.

On the basis of the slim evidence it would not be possible for us to say that the Chinese myths came from the Sumerians, or that the Sumerians obtained theirs from the Chinese, or the Egyptians from other people. Rather the evidence indicates that a tradition was remembered throughout the world and that it probably predates all human memory, adapted by people according to their particular cultures, and remembered more precisely in some corners of the world than in others. From the evidence we can deduce that all old people believed the world

experienced ten (or eight) ages and that those periods were associated with rulership that came down from on high. The kings are the folk memory of divine dispensations of the earth.

CHAPTER TWENTY SIX

The Ancient King Lists of the World

Table 26-1 shows the lists of kings from Plato, China, Genesis, Berossus, and two Sumerian clay tablets. The WB designations for the latter refer to the catalog numbers of the Weld-Blundell collection in the Ashmolean Museum of Oxford University.

It can be seen that the first Chinese king, *Fu Hsi*, falls in line with Adam, strengthening our supposition that he is a Chinese memory of Adam. However *Daonos* as #6 in Berossus' list, and Dumuzi as #5 in the two Sumerian lists, suggests that his memory was already faded by the time the lists were recorded. The Flood falls at the end of the lists from China, Genesis, Berossus and Sumeria. In Plato's account the ten twin sons were born before the geological disruptions of Atlantis. For simplicity I have not included the Egyptian list, nor others for an exhaustive display from people around the world.

Table 26-2 is a tabulation of kings from the WB-144 list both before and after the Flood, including the first dynasty of Kish, and the first dynasty of Erech^{SKL}. Many other dynasties follow but I do not show them since they are not pertinent to our discussions.

It is significant that ancient people acknowledged extremely long periods of time. The Sumerians reckoned in periods of 60 years, equal to *one soss*, 600 (60 X 10) years equal to *one ner*, and 3600 (60 X 60) years equal to *one sar*. (Note the *sar* designation, for kingly rulership.)

If this scheme is carried farther a great *sar* of 60 X 3600 would be equal to 216,000 years. That number is exactly one-half of the Berossus sum for his king ages = 432,000.

We would not use such long time designations in our modern world. In fact, we do not believe the old records; we see them only as "mythological" or fanciful inventions. Scholars have attempted to reconcile the long spans by suggesting that they are moon or day counts. 930 years for Adam would be 930 months, approximately 80 years. However, 72,000 days for Alagar is almost two hundred years, obviously still not real for mortal earthly reigns, as we know them. These attempts also neglect the worldwide traditions of long time spans. These fanciful explanations are nothing more than efforts to reconcile the data to conventional modern and godless views, a phenomena observed in the Chinese euphemizing process when Confucius said the 300 years is actually 100, plus 100 of memory, plus another 100 of fame.

TABLE 26-1 THE KING LISTS OF THE WORLD

Plato Atlantis	China	Genesis I	Genesis II	Berossus	Sumerian WB-62	Sumeria WB-144
Atlas	Fu Hsi	Adam	Adam 930 yrs	Aloros 36,000 yrs	Alulim 67,200 yrs	Alulim 28,800 yrs
Eumelus	Shen Nung 17 gen.	Cain	Seth 912 yrs	Alaparos 10,800 yrs	Alagar 72,000 yrs	Alagar 36,000 yrs
Ampheres	Yen Ti	Enoch*	Enosh 905 yrs	Amelon 46,800 yrs	Kidunnushakinkin 72,000 yrs	Enmenluanna 43,200 yrs
Evaemon	Huang Ti	Irad	Kenan 910 yrs	Ammenon 43,200 yrs	? 21,600 yrs	Enmengalanna 28,800 yrs
Mneseus	Shao Hao	Mehujael	Mahalalel 895 yrs	Megalaros 64,800 yrs	Dumuzi* 28,800 yrs	Dumuzi* 36,000 yrs
Autochthon	Chaun Hsu (Kao Yang)	Methushael	Jared 962 yrs	Daonos‡ 36,000 yrs	Enmenluanna 21,600 yrs	Ensibzianna 28,800 yrs
Elasippus	K'u (Two wives)	Lamech (Two wives)	Enoch* 365 yrs	Euedoraches 64,800 yrs	Ensibzianna 36,000 yrs	Enmenduranna 21,000 yrs
Mestor	Yao* †	Jabal-Jubal	Methuselah 969 yrs	Amempsinos 36,000 yrs	Enmenduranna 72,000 yrs	Ubardudu 18,600 yrs
Azaes	Shun	Tubal-Cain	Lamech 777 yrs	Opartes 28,800 yrs	Arad-gin 28,800 yrs	
Diaprepes	Yu (Flood)	Naamah	Noah(Flood) 950 yrs	Xisuthros (Flood) 64,800 yrs	Ziusudra(Flood) 36,000 yrs	

Notes to Table 26-1:

* Denotes divine designation. Enoch is included because of his unique status.

High status of Dumuzi is indicated when he appears again later in lists.

† Yao is name similar to Hebrew Yahweh.

‡ Danaos is Greek form of Don name.

Remember that Plato's list has the names in twin pairs. Remember also that Jabal-Jubal and Tubal-Cain from the Genesis Cain list were paired.

Enmenluanna, Ensibzianna, and Enmenduranna names appear in both WB-62 and WB-144 lists, but in different positions. I do not reconcile them, or other peculiarities, in this tabulation.

Other curiosities present themselves in the numbers from the Sumerian lists. In Norse mythologies the "War of the Wolf" was the recurrent cosmic battle between the gods and the antigods. In the Icelandic *Poetic Edda* we are told that in Odin's heavenly warrior hall were 540 doors^{MOG}:

Five hundred doors and forty there are, I ween, in Valhalla's walls;
eight hundred fighters through each door fare when to war with the Wolf
they go.

Curiously 540 doors times 800 warriors is 432,000, that magical number from Berossus. We are also reminded of the Hindu myths of 12,000 divine years with 360 human years in each divine year. These 4,320,000 human years (10 X 432,000) are in each period of Brahma. The age of Kali, in which we now live, had 1200 divine years and therefore 432,000 human years, the same as the number from the Icelandic epic tale and from the Berossus' king reigns. Each speaks of a great cycle of earth time, a dispensation of the gods, but with confusion in the ancient explanations.

The other Sumerian sums, although different from Berossus, also carry significance. The WB-62 sum is 456,000 years while that of the WB-144 is 241,200. Some of the magic of the numbers is seen in that 1200 (60 X 20) divides into all of them. $456,000/1200 = 380$; $432,000/1200 = 360$; $241,200/1200 = 201$. But far more intriguing is the fact that the movement of the earth through the heavens also has a natural period related to the Sumerian numbers.

Our planet moves with its orbital axis pointed toward Polaris, the North Pole star. But this orientation is not stationary. It precesses over a period of 25,920 years. This precession is observed on March 21 when the vernal equinox takes place. Each year the heavenly bodies lag in their position by about 50 seconds of arc. In 72 years this lag amounts to one degree ($50'' \times 72 = 3600'' = 60' = 1$ degree). Since there are twelve signs of the zodiac each sign occupies 30 degrees. Therefore the crossing of the earth at the vernal equinox changes zodiac sign every 2160 years. The cycle completes itself through the twelve signs in the 25,920 years. The North Pole position will continue to move around the heavens until it returns to its present position directed toward Polaris 25,920 years from now — if other geophysical events do not take place.

If we take the Sumerian time unit of one *soss* = 60 years and divide it into the precessional period of 25,920 we obtain 432, that magical number given by Berossus.

Little do modern people recognize the strength of our inheritance from the past. The daily time keeping of 60 seconds in one minute, and 60 minutes in one hour is a memory of those old reckoning systems. 360 degrees in a circle is also part of that legacy. It is easy to recognize how the Sumerian sexagesimal system, which so greatly clocks our daily lives, could have been derived from the precessional period of the planet.

The ancient Sumerians also had a festival calendar which was reckoned by five-day periods or weeks. There are 72 such periods in 360 days. The extra five days in a year were considered special, not part of the regular 72-week cycle. In 72 years, the length of time for the earth to precess one degree, occur $72 \times 360 = 25,920$ festival weeks, the same as the number of years in the precession of the equinoxes. Also interesting, are the “lost” days. Five each for 72 years is the magic number of 360, and another full festival year. (Except that leap year confuses the neat mathematics.)

Although these coincidences of numbers are intriguing they do not necessarily indicate a basic relationship between mathematics and physical cycles. Rather they indicate that ancient people tied their clocks, their calendars, their circular measurements, and their activities to the natural cycles of the earth over very long spans of time. They knew much about the great cycles of the earth.

Other relationships exist among the lists. Translation into year equivalents has obscured these connections; if the lists had been published with the *sar* numbers the patterns might have been more apparent. In Table 26-3 I list the numbers in both years and *sars*. It is obvious that except for three cases the numbers are rounded off to whole *sar* values. (The fractional values are also round numbers: $1/6$ *sar* = 600 years; $4/6$ *sar* = 2400 years; $5/6$ *sar* = 3000 years.)

We also find certain repetitive patterns: Berossus has 18-10-18-10-8-18 in the last six kings. These numbers are not random, but show a rhythmic sequence. WB-144 also show a rhythmic sequence in 8-10-12-8-10-8. WB-62 also suggests artificial sequence of 6-8-6-10-20.

The first three kings of the Berossus' list have reigns of 10-3-13 sars; the third number is the sum of the first two. The number 18 is the sum of 8 and 10. Thus it appears that the numbers are not real; they were modified to reflect ancient traditions of spans of 6, 8, 10, or 12 sars, and were further modified to add to sums that go back nearly 500,000 years! The kings from these lists are related to the physical precessional cycles of the earth.

A more exact appraisal of the numbers can be obtained by closer examination of the patterns. If we move the WB-144 list down one position to compensate for a missing king we find that the fourth king on each list has reigns of 12-6-12 sars respectively. The WB-62 number is one-half the 12 from Berossus and WB-144. The kings in the fifth position have reigns of 18-8-8 sars; the Berossus number 18 is the sum of 8, shown on the two Sumerian lists, plus 10.

From these coincidental numbers we open the door to perception of artificial adjustments used by the scribes to obtain their magic sums. If we assume numbers were coupled together by Berossus to obtain his 432,000 magic years we arrive at insight into his mathematics. If the number 18 in the sequence 18-10-18-10-8-18 is the addition of 8 and 10 then the order might originally have been 8-10-8-10-8-10. Thus the kings would be grouped into sets of two, or twinned, as in Plato and the Egyptian list.

This procedure also gives other correlations. If we reduce the Berossus' numbers to their primary values, the sequence 10-12-8-10-8 occurs from the third king to the seventh in both Berossus and WB-144.

WB-144 remains unchanged except for realignment with the other two lists.

Similarly if we uncouple the numbers on the WB-62 list by assuming that 20 should be 10, and that 6 should be 12, we find six numbers correlating with the modified Berossus' list. Berossus coupled numbers by adding consecutive values, while the WB-62 scribe multiplied or divided some numbers by two to obtain his 456,000 total. The scribes were playing with the numbers to take the origin of the kings back nearly one-half million years!

The scribe for the WB-144 list did not attempt to adjust the ages. This suggests that WB-144 may be the most accurate of the lists.

Based on these adjustments I show all lists in the second part of Table 26-3, together with a suggested optimum list. The first king is the most remote in time and the most uncertain. He does not show on WB-144. The next six values are as shown on WB-144 and find support by majority vote of the three lists. The last two also are subject to question; I again use the WB-144 values since they seem to be more "real" than the values from the other lists. They are more recent in time and perhaps may have been remembered more precisely. I assume that WB-144, being the most honest list, has two kings missing. The second missing value I place in position eight because of the good correlation across all the lists and because the last two positions appear as artificial repetitions on both Berossus and WB-62.

Thorkild Jacobsen, in his expert analysis of WB-144, expressed the opinion also that it represents the best tradition of the lists. He showed that the documentation could be traced over several centuries by the mannerisms of the scribes. He expressed the opinion that the WB-62 and Berossus' lists were changed after they broke away from a common line of preservation. Based on the assessment that WB-144 represents the best tradition of the lists Jacobsen concluded that two kings were inserted on the other lists to preserve the tradition of ten kings. He felt that a king was added in the last position to satisfy the pervasive myth of the Flood. But he admits that the tradition of ten kings is very strong^{SKL}.

Joseph Campbell expressed two major thoughts which reflect on the lists^{MOG}:

The first point is that although Berossus differs considerably from the earlier lists, and they between themselves, there is enough to indicate that all are variants of a common legacy. The strength of the tradition shows also that they persisted in essential continuity for at least two thousand years (from 4,000 to 2,000 BC).

By this remark Campbell emphasizes the conservative strength of cultural memory in ancient times. People clung to their folk tales and their traditions much more strongly than people of more recent times. The lists reflect actual planetary periods, just as the myths of Dumuzi and Inanna reflected actual events, although distorted and debased with time.

Campbell then goes on to make a foolish remark:

And we can readily see that although their year assignments greatly vary, all are of the same mythological order and could not possibly be read today by anybody in his right mind as referring accurately to historical events. These, accounts, therefore, represent precipitates, not of sober history, but of legend; that is to say, history interpreted as a manifestation of myth.

We shall now go on to show the significance of the lists, and how they remember the natural history of this planet. But first we must examine that greatest of all earth events - the Great Flood.

TABLE 26-2 THE SUMERIAN KINGS LIST (WB-144)

(From Thorkild Jacobsen, University of Chicago Press, *Assyriological Studies* #11, 1939)

PREFLOOD

When kingship was lowered from heaven the kingship was in Eridu.
 Alulim became king and reigned 8 sars.
 Alagar reigned 10 sars.
 Two kings reigned 18 sars. The kingship was carried to Badtibira.
 Enmenlu-Anna reigned 12 sars.

Enmengal-Anna reigned 8 sars.

Divine Dumuzi, a shepherd, reigned 10 sars.

Three kings reigned 30 sars. The kingship was carried to Larak.

Ensipzi-Anna reigned 8 sars.

The kingship was carried to Sippar.

Enmendur-Anna reigned 5 sars and 5 ners.

The kingship was carried to Shuruppak.

Ubartutu reigned 5 sars and 1 ner.

There were five cities. Eight kings reigned 67 sars.

The Flood swept thereover. After the Flood swept thereover, when the kingship was lowered from heaven, the kingship was in Kish.

POST FLOOD

The First Dynasty of Kish

King Years	King Years	King Years	King Years
Ga..ur 1200	Kalibuum 960	Arpium 720	Tizkar 306
Gullanidabba 960	Kalumumu 840	Etana* 1500	Ilku 900
Palakinatim 900	Balih 400	Enmenunna 660	Iltasaduum 1200
Nangishlishma ?	Zuqaqip 900	Melamkishi 900	Enmenbaragisi 900
Bahina ?	Atab 600	Barraknumma 1200	Agga 625
Buan..um 840	Mashda 840	Samug 140	

23 kings reigned 24,510 years, 3 months, 31/2 days.

(Notes: *Etana has Adana or Don form. Commentary in the Sumerian list states that he was a shepherd, similar to Dumuzi, who ascended into heaven, and who consolidated all the lands.)

The First Dynasy of Erech

Mesking-gasher 324	Dumuzi 100	Utulkamma 15
Meshe 36	Enmekar 420	Divine Gilgamesh 126
Laba..ir 9	Melam-annak 6	Divine Lugulbanda 1200 (A shepherd)
Urnungalak 30	Enmendara-Anna 8	
Lugalkitum 36		

12 kings reigned 2310 years.

(Notes: Other dynasties follow. Dumuzi appears both before and after the Flood. The lists appear as artificial attempts to recollect the past earth dispensations.)

TABLE 26-3 SUMERIAN KING LISTS - ORIGINAL VALUES

King Number	Berossus		WB-62		WB-144		Optimum	
	Years	Sars	Years	Sars	Years	Sars	Years	Sars
1	36,000	10	33,600	18 4/6	-----	-----		
2	10,800	3	72,000	20	28,800	8		
3	46,800	13	72,000	20	36,000	10		
4	43,200	12	21,600	6	43,200	12		
5	64,800	18	28,800	8	28,800	8		
6	36,000	10	21,600	6	36,000	10		
7	64,800	18	36,000	10	28,800	8		
8	36,000	10	72,000	20	21,000	-----		
9	28,800	8	28,800	8	18,600	5 5/6		
10	64,800	18	36,000	10	-----	-----		

TABLE 26-3 ADJUSTED KING LISTS

King Number	Berossus		WB-62		WB-144		Optimum	
	Years	Sars	Years	Sars	Years	Sars	Years	Sars
1	36,000	10	33,600	9 2/6	-----	-----	?	?
2	10,800	3	36,000	10	28,800	8	28,800	8
3	36,000	10	36,000	10	36,000	10	36,000	10
4	43,200	12	43,200	12	43,200	12	43,200	12
5	28,800	8	28,800	8	28,800	8	28,800	8
6	36,000	10	43,200	12	36,000	10	36,000	10
7	28,800	8	36,000	10	28,800	8	28,800	8
8	36,000	10	36,000	10	-----	-----	36,000	10
9	28,800	8	28,800	8	21,000	5 5/6	21,000	5 5/6
10	36,000	10	36,000	10	18,600	5 1/6	18,600	5 1/6

CHAPTER TWENTY SEVEN

The Flood

No myth story is so widespread around the world as that of the Flood. It appears everywhere, among the folk legends of the Australian aborigines, the Inca Indians of South America, the North American Indians, the Chinese, the Greeks and the people of the Near East. The Hebrew story in the Bible is merely another version of that worldwide tradition. Theodore Gaster provided a summary of many of these Flood stories^{MLCOT}, including many of the tales collected by James Fraser^{FOT}.

One Greek story runs as follows:

Deucalion was the son of Prometheus. He reigned as king in the country of Phythia and married Pyrrha, the daughter of Epimetheus and Pandora, the first woman fashioned by the gods. Through some unknown fault Zeus wished to destroy the men of the earth. Deucalion, by the advice of Prometheus, constructed a chest or ark, and having stored in it what was needful he entered into it with his wife. Zeus poured a great rain from the sky upon the earth and washed down the greater part of Greece so that all men perished except a few, who flocked to the high mountains nearby. Then the mountains of Thessaly were parted and all the world beyond the Isthmus (of Gibraltar) and the Peloponnese was overwhelmed. But Deucalion, floating over the sea nine days and nights, grounded on Parnassus, and there, when the rains ceased, he disembarked and sacrificed to Zeus. Zeus sent Hermes to him and allowed him to choose what he would; he chose men. At the bidding of Zeus he picked up stones and threw them over his head; the stones became men. The stones which Pyrrha threw became women.

This tale of the Flood associated with the name of Deucalion is the Greek version most familiar to western students, yet it was not the only story. Ancient Greek learned men distinguished three such great catastrophes^{MLCOT}. The first flood took place in the time of Ogyges, the second in the time of Deucalion, and the third in the time of Dardanos. The name Ogyges (or Ogygos) gave us Egypt; the Og syllable comes from Oc. Ogyges founded the oldest city in Greece, long before the first Flood.

In India a Flood story goes as follows:

Manu was washing in a river when a fish came into his hands. The fish warned him that a great flood would carry away all creatures, and that if Manu would rear him he would save Manu from the flood. The fish outgrew a jar and a pit dug by Manu. Manu then placed the fish in the sea. That same year Manu obeyed the advice of the fish and built himself a ship. When the rains came Manu entered the ship; as the waters rose the fish came to him. He tied a rope around a horn on the fish which then towed him to a high mountain. The fish told him to fasten the ship to a tree. As the waters subsided he could gradually descend the mountain.

In Hindu folklore the slope of the northern mountains are often called “Manu’s descent.” The flood swept away all creatures; only Manu was left. By sincere worship a woman was produced within a year from clarified butter, sour milk, whey and curds he offered as a sacrifice. When he asked who she was she replied that she was his daughter. Through her he generated his race, the race of Manu.

A story from ancient Mexico relates the following:

The waters had been tranquil for fifty-two years. (Note a period equivalent to a Hebrew jubilee.) On the first day of the new Sun a great flood came which submerged all land including the mountains. This flood endured for fifty-two years. Warned by Tezcatlipoca a man named Nata and his wife Nena hollowed a log and entered it. When the waters subsided they came forth from their log, and seeing fish all about, roasted them. Some of the gods, seeing the smoke of the fire, asked the Divine Lord why smoke clouded the sky. Upon this complaint the Lord seized the fish and transformed them into dogs.

In another version the hero of the flood is Coxcox; his wife is Xochiquetzal. Their deluge comes at the end of the fourth Sun^{LAM}.

The Potawatomi Indians of North America had a flood hero who was named Messou.

One day while hunting with his lynxes, whom he called brothers, they gave chase to an elk. It entered a lake and as the lynxes followed to the center of the lake they found themselves submerged in deep water. When Messou arrived at the shore of the lake a bird told him that his brothers were at the bottom of the lake and that certain monsters held them there. At that instant the lake overflowed and inundated and drowned the whole earth. Messou, much astonished, forgot his lynxes while he meditated on ways to save the earth. He sent a raven to find a small piece of earth but the raven returned without success because the whole earth was completely covered by water. Messou then had an otter dive into the water but the depth prevented him from bringing back a piece of the earth. At last a

muskrat descended and returned with a small piece. With that bit of earth Messou restored the entire earth. He remade the trunks of trees and shot arrows at them which then became branches.

Many pages would be required to relate all the deeds of Messou in bringing back the earth to its former self, how he took vengeance on the monsters that had taken his brothers, and how he transformed himself into a thousand kinds of animals to bring forth new creatures. This great Restorer married a little muskrat and had children who then reseeded the world^{NAM}.

The oldest recorded story of the Flood was found on clay tablets from Sumer. The story was woven into an epic tale by later Babylonian-Assyrian scribes around 2,000 BC, now known as the *Gilgamesh Epic*^{GEOTP}. When the story was first discovered Gilgamesh was thought to be a mere legendary hero; the stories of his adventures were thought to be invented folk tales. But then modern scholarship took a second look; his name was found on the Kings List. He was the fifth king of the First dynasty of Erech. He was more than a legend.

Unfortunately, another problem arose. On the List he was assigned a reign of 126 years, more than could be accepted for a real mortal. Furthermore, he was the last of the line; all kings before him had legendary reigns; all kings after him were as mortal as any man today. He was called Divine; he was more than a mere mortal. Directly before him on the list is Dumuzi — again. But Dumuzi now lives for only 100 years compared to the Dumuzi before the Flood who lives 28,000 or 36,000 years. The two kings who reign before Dumuzi, Divine Lugulbanda, a shepherd, and Enmekar, lived 1200 and 420 years respectively. Obviously the records reflect a tradition of long-lived kings and divine origins.

The King Lists, which shows Dumuzi twice, must be contrivances. They reflect attempts to recapture traditions which, by that time, were distorted, corrupt, and unreliable as true history.

Virtually all Sumerian legends surround the four kings who are at the end of superhuman reigns. Gilgamesh is second in prominence only to Dumuzi, while Enmekar and Lugulbanda come next in their importance in the mythical tales. These four characters hold the unique position of being honored in Sumerian folk memory^{NET}.

The long ages on the Sumerian list after the Flood remind us of the biblical ages of the patriarchs after the Flood, Gen 11. Shem lived 600 years; Arpachshad 438 years; Shelah 433 years, and so on down to Terah, the father of Abraham, who lived 205 years. Abraham lived 175 years. If the Hebrew scribes borrowed their traditions of eight and ten ancestors before the Flood from the Sumerian traditions of eight and ten kings, and if they borrowed the long lives after the Flood from the same sources, then did they also borrow the story of the Flood? Since they lived in Babylonian captivity perhaps they took those stories and adapted them to their peculiar view of world history.

Examination of the Flood story in the Gilgamesh Epic shows how very similar it is to the Flood story in the Bible. Here I briefly outline important elements from the Babylonian version to show the physical nature of the Flood and the close parallels between the two sources. I follow the translation by Heidel^{GEOTP}.

The gods once lived on earth in the city of Shurippak, but they were dissatisfied with conditions. After council together with Anu, their Father, Enlil, their Counselor, Ninurta, their representative, and others, they decided to bring destruction through a deluge. However, Ea, the god of wisdom, privy to their councils, revealed the plan to Utnapishtim, the hero of the story. He was told that a great flood would come and that he was to prepare for it. He built a large ship, provisioned it, and brought his family, relatives and possessions aboard. He also placed in it the seed of all living things. That same evening darkening clouds appeared and sent a prodigious rain. Toward the gray of morning a dense black cloud suddenly rolled up from the horizon and all the gods began to let loose. Adad thundered; Nergal wrenched out the masts; Ninurta brought woe and disaster; the Annunaki gods came with flashing lightning. Everything turned black; you could not see your neighbor; even the gods were scared.

Ishtar cried out like a woman in travail. The lovely-voiced Lady of the gods lamented:

In truth the olden time has turned to clay, because I brought evil into the assembly of the gods! How could I command evil in the assembly of the gods? How could I command war to destroy my people? It is I who gave birth to my people! Like the spawn of fish they now fill the sea.

The Annunaki wept with her; the gods sat bowed and weeping.

The wind and the flood raged for six days and nights. On the seventh day the wind suddenly died down and the rain abated. The ship grounded on Mt. Nisir. Utnapishtim opened a hatch and sunlight struck his face. He surveyed the scene; not a sound was heard. Everything, including mankind, was turned to mud and clay. He began to weep, all the time looking around for land. On the seventh day he sent out a dove but it came back because it could find no place to rest. He sent out a swallow and it also came back. Finally he sent out a raven and it did not come back. On the twelfth day land began to appear. Utnapishtim then disembarked and offered a sacrifice to the gods. The gods were at first angry because he had escaped but Ea upbraided them for being so cruel. They should have killed only the guilty. They relented and honored Utnapishtim by conferring divine status on he and his wife.

The elements of this tale, dating earlier than 1800 BC, run close in parallel to the biblical account.

1) The Babylonian gods are dissatisfied with conditions on earth; God saw that the wickedness of man was great.

2) Ea, the god of the earth, revealed to Utnapishtim the divine decision to flood the earth; God revealed it to Noah.

3) Ea instructed Utnapishtim to construct a ship; God instructed Noah to build a ship.

4) Utnapishtim was told to provision it and to stock it with the seed of all living things; Noah was told to take seven pair of all clean animals and a pair of all unclean. He was to take food for himself and the animals.

5) Utnapishtim took his family and relatives; Noah took his wife, his sons, and their wives.

6) In the Babylonian tale it began to rain the same day Utnapishtim entered the ship; in the Bible it began to rain seven days later, Gen 7:10, or the same day, Gen 7:13.

7) The Babylonian rain lasted seven days and nights; the biblical rain forty days and nights.

8) Mighty windstorms came with the rain in the Babylonian tale; in the Bible they came after the rain to dry off the earth, Gen 8:1.

9) No precise time is given from the end of the rain to the appearance of dry land in the Babylonian tale; the Genesis account is confused: 150 days in Gen 8:3, 54 days in Gen 8:6, 10, 12. Note also the time from the beginning of the flood, 7:11, to the embarkation, 8:13,14.

10) Utnapishtim sends forth a dove, a swallow, and a raven; Noah sends forth a raven first which does not return and then a dove three times in succession.

11) Utnapishtim offers a sacrifice of an ox and a sheep; Noah offers a sacrifice of every clean animal and bird.

Although the two accounts differ in some details they could not have originated independently. Either the one was borrowed from the other, or they both derive from a common parent tradition. In the older Sumerian version Ziusudra is the hero of the story^{GEO1P}. (Berossus gives his name as Xisuthros.)

He hears a voice while standing by a wall. The voice tells him that mankind will be destroyed in a great flood. The portion relating the construction of the ship and its provisioning is missing from the surviving clay tablets. The story continues with a description of the great windstorms, with torrential rains for seven days and nights. The sun-god came forth, shedding his light over heaven and earth. Ziusudra opened a hatch and let the sun-god shine into the ship. Ziusudra then prostrates himself before the sun-god. The king kills an ox and offers an abundant sacrifice of sheep.

In order to bring out more fully the physical mechanisms I quote pertinent elements from the earlier Sumerian tale.

1) All the windstorms of heaven, exceedingly powerful, attacked as one. At the same time the flood swept over the cult centers.

2) For seven days and seven nights the flood swept over the land. And the huge boat was tossed about by the windstorms on the great waters.

3) Utu, the sun god, who sheds light on heaven and earth, came forth.

4) Ziusudra, the king, prostrated himself before Utu. The king killed an ox; he slaughtered a sheep.

After a break in the text there is further reference to the sun god.

5) *By the soul of heaven, by the soul of earth. do ye (Ziusudra) conjure him, that he may . . . with you. By the soul of heaven, by the soul of earth, O An and Enlil, do ye conjure, and he will . . . with you.*

Similar elements can be listed from the biblical account:

1) Gen 2:6: (Before the Flood) there went up a mist from the earth, and watered the whole face of the ground.

2) Gen 7:11: . . . the fountains of the great deep were broken up; the windows of heaven were opened.

3) Gen 8:1: . . . and God made a wind to pass over the earth, and the waters subsided.

4) Gen 8:22: While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease.

5) Gen 9:11: *And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.*

6) Gen 9:13: *I do set my bow in the cloud, and it shall be a token of a covenant between men and the earth.*

7) Gen 9:20: *And Noah began to be a husbandman, and he planted a vineyard, and he drank of the wine and was drunken, and he was uncovered in his tent.*

Near East scholars debate the missing word in the Sumerian cuneiform text; what should it be that “*he may . . . with you*” and “*he will . . . with you?*” From our daily experience we see no remarkable fact that Utu, the sun-god, shone forth. We see the sun almost daily. However, if the word were “abide” or “remain” we would cast a different light on the question. Prior to the deluge the sun did not shine in the sky as it does today. Ziusudra was surprised by it. This suggestion is supported by the covenant God made with Noah. The sign of the covenant was the bow in the clouds, the rainbow. It also was a new phenomenon. If direct sunlight did not appear on earth prior to the Flood there would be no rainbows; if direct sunlight appeared afterward, rainbows could be observed. What would prevent the sun from shining? Dust clouds in space? Today we do not experience direct sunlight when there is a cloud cover. Is it possible there was a constant cloud cover prior to the Flood which enveloped the entire earth? If that cover broke at the time of the Flood men would be surprised at the sun. Then they would also observe rainbows. “*The windows of heaven were opened.*”

Other factors enter into this query. Although the biblical account does not portray the great windstorms which took place at the time of the heavy down-pour, the Sumerian and Babylonian myths retain this physical element. They were so strong they tore the masts out of Utnapishtim’s ship and rocked his boat mercilessly. This element of the myth suggests tremendous atmospheric disturbance. Extreme temperature and pressure gradients existed around the planet, perhaps greater than those which cause tornados and hurricanes. If the earth

were surrounded by a constant cloud cover prior to the Flood this cover had to be formed by water vapor. There would have been a huge volume of water continually hanging in the atmosphere. At the time of the Flood this huge volume of water dumped onto the earth, creating havoc all over the globe. All low-lying areas would have been inundated. Survivors would have been on the mountains, as the myths portray.

But what would cause this great change?

Other clues are provided. Before the Flood mists go up from the ground to water the ground. The seasonal variations of rain and dry did not then exist. Perhaps there was rainfall but it was mild compared to the torrential downpours we experience today. After the Flood the seasons came: summer and winter, cold and heat, seedtime and harvest. Prior to the Flood there were no summer and winter but rather a constant temperature. The earth saw continual plant growth, not cyclic seasons. The story in the Bible says that the very foundations of the earth were shaken, the fountains of the great deep were broken up. There was a tremendous wracking of the globe to cause violent earthquakes. Furthermore, Noah and Yu were surprised by the fermentation of wine. Prior to the Flood microorganisms did not function as they do today; grape juice did not ferment. After the Flood new ecological conditions were created which permitted bacteria to grow.

What is the explanation behind these elements retained in the mythical accounts? Can we find a physical mechanism? Indeed, we can.

Our planet at this time revolves around the sun with an inclination of its axis. As a result of this inclination we experience the phenomena of summer and winter, spring and fall. The change of seasons is due to changes in quantity of sunlight which falls on different parts of the earth's surface. In the northern winter the axis is tilted with the north pole away from the sun. This polar orientation causes the northern hemisphere to receive increasing exposure to sunlight as the earth moves farther around the sun. The change not only affects the temperature of the earth, it also affects the weather. In spring we in the northern hemisphere experience rain as the moisture patterns shift due to different mixing of polar and tropical air masses. Thunderstorms develop where hot air meets cold air. Tornadoes and wind storms arise. In the summer these tend to stabilize until fall brings on hurricanes and the fall rains. And so on into winter and back to spring.

If the planet were to revolve around the sun with no inclination of axis the great seasonal changes would not exist. Since all parts of the planet would then receive constant amounts of sunlight the air masses would not seek different equilibrium conditions during the year. The tropical regions would receive the most sunlight, the polar regions the least. But since no mixing of air masses takes place tornadoes and thunderstorms, hurricanes and windstorms, would not occur. The atmosphere would become stable, perhaps with breezes blowing in an easterly direction due to the earth's rotation, with gentle morning or evening showers, but not with the meteorological violence we experience today.

Furthermore, since the air masses would be stable, great amounts of moisture might accumulate in the atmosphere to create a large cloud cover. It is possible that a canopy would build to completely surround the earth. This canopy would act like a greenhouse, permitting solar energy to be absorbed but inhibiting escape of heat through infrared radiation. We experience such phenomena on cloudy days and nights when the average ground temperature remains warmer. This phenomena might also cause all portions of the earth's surface to receive moisture differently from what we know today. The deserts once were lush pastureland but over the past ten thousand years they gradually changed into wasteland as prevailing winds moved to different directions. With a cloud canopy, and with no mixing of winds to divert moisture, it is possible that the deserts would receive moisture in large quantities. This would produce luxuriant growth. Thus the wilderness would be turned into a fruitful field, and the fruitful field into a forest. Then a mist would rise up to water the whole face of the earth as it did in the days of Adam and Eve. Evidence of the effects of constant moisture can be seen along the coast of northern California where temperatures are moderate, and where sea breezes bring moisture in from the ocean. The Sequoia and the Redwoods, as well as numerous shrubs, attest to this effect. Similar effects may be seen along the western coast of Ireland. Indeed, the great trees live to be two thousand years old, and grow to giant size.

The greenhouse effect, and the stability of the atmosphere, have been verified scientifically on the planet Venus. That planet revolves around the sun with little or no inclination of its axis. Except for the intense heat and pressure of its surface, Venus shows how this model works. Thus scientific measurements of Venus and observation of flora on this world show that a mechanism exists whereby God can change the meteorological and biological conditions of the planet. Then the desert might blossom like the rose and men might, indeed, experience increasing length of life. Out of these meteorological and biological changes would come great changes in human condition. No longer would the seasonal problems of colds and influenza afflict mankind. Other biological changes would take place to greatly modify microorganisms. Even aging processes would be affected, (note the huge trees), and men would then begin to live far beyond a hundred years. There would be a golden age.

Thus it was prior to the Flood. A huge body of water had accumulated in the atmosphere in a constant cloud cover. The earth axis tilted and the atmosphere could no longer hold the water vapor; the atmosphere became unstable; it fell to the ground in a tremendous deluge. Giant windstorms were let loose. There was a great wracking of the globe. The rotational energy was not greatly modified; the earth continued to spin on its axis. But the north pole pointed to a different direction in the sky. We do not know the cause but the myths say it came about at the hand of the gods, or God, as a judgment.

The ages of the Sumerian King lists suggest that the cycles are related in some way to cosmic periods. Perhaps the cycles of the earth, and the behavior of man, are interrelated according to some master cosmic cycle and overcontrol from on high.

The myths have numerous remarks about the tilting of the earth and the physical conditions which prevailed prior to the Flood. Derk Bodde writes that Kung-kung fought unsuccessfully with Chuan-hsu to become ruler of China and in his rage at defeat he caused the pillar of Heaven and the cord of earth to break off. Nu-kua, (note Inanna's lament), tried to patch up Heaven^{MAW}. Nonetheless, Heaven and Earth at that time sloped toward one another in the northwest, but have since tilted away from one another in the opposite direction. That is why the astral bodies of Heaven continue to this day to move in a westerly direction At that time wind and rain brought no calamities, sun and moon equably distributed their light (through the cloud cover), and the planets did not deviate from their courses.

R. B. Dixon writes that in the New Hebrides the people believed that heaven was originally low^{OM}. A woman struck it with her pestle as she was pounding food, whereupon she angrily told the sky to rise higher and it did so.

This same theme of raising of the heavens which once were low is repeated in the Philippines, in Indonesia, and in Micronesia. In Polynesia the people believe the god Tawhaki stamped on the floor of heaven, which cracked so that waters flowed through and covered the earth. Formerly the sky was low and close to the earth; a deity later lifted it up to its present place. The Dasun of North Borneo declare that the sky, originally low, retreated when six or seven suns were killed. The Dyaks of Sarawak say that a serpent once devoured all their harvest. When the people set up a watch one night they saw the serpent. One of their number chopped off its head and cooked it for breakfast. Immediately the sky was overcast as dark clouds rolled up and a terrible rain-storm caused a flood from which only a few people escaped who succeeded in reaching the highest hills.

In another version of the story a great hurricane resulted from the capture of the serpent and swept away all the houses. Velikovsky quoted Augustine writing in *The City of God*^{WIC}:

From the book of Marcus Varro, entitled *Of the Race of the Roman People*, I cite word for word the following instance: "There occurred a remarkable celestial portent; for Castor records that in the brilliant star Venus, called Vesperugo by Plautus, and the lovely Hesperus by Homer, there occurred so strange a prodigy, that it changed its color, size, form, course, which never happened before nor since. Adrastus of Cyzicus, and Dion of Naples, famous mathematicians, said that this occurred in the reign of Ogyges."

Numerous other tales could be recounted to show how the old people of this world remembered the cataclysmic cycles of ages past.

CHAPTER TWENTY EIGHT

The Date of the Flood

When the earth tilted and the cloud cover broke, the sun shone forth. Primitive men had a new hero to worship. The sun and the moon and the stars became objects of veneration. Each became the personification of a god. In Greece Venus was the goddess of love; in Rome Mars was the god of war. In the Bible the heavenly rulers are called stars: the name *Hillel ben Shachar*, that famous fallen personality of Isa 14:12, literally in Hebrew means *Day Star, Son of Dawn*. Thunder and lightning produced awe in those primitive people. Don brought woe to this world and thus became the god of thunder. Eve was immortalized in the moon as Diana. The rainbow became an object of worship to the American Indians.

The great meteorological and physical changes brought hardship to the survivors. Neanderthal man disappeared to be replaced by the more adaptable children of Adam. Many different folk explanations arose. Men began to monitor the cycles of the moon on bone and stone. The earliest records of that new calendric time appear around 30,000 years ago. We might expect that men responded to the, now visible, cycles of the heavenly bodies.

But a few people here and there maintained more reliable records. The Sumerians were among those; they left us with accounts that permit some estimate of the time of that great earth event.

The King Lists give specific numbers. If we could date the personalities on those lists we might be able to date the Flood, since the years of the reigns are given with precise numbers. However, individual ages do not add to the sums given on the lists. Although the Sumerian scribes may have constructed the lists to conform to their notions of planetary history, they must have based their numbers on traditions that carried much weight.

We saw that the antediluvian kings were assigned ages which had to fit in some higher scheme, but that the WB-144 was the most faithful of the lists. We can expect that the postdiluvian kings also were assigned lengths of reign which had to meet other criteria. Strong tradition said that those rulers lived hundreds of years. The reign of Etana, an evident Don form, "the one who to heaven ascended," is given as 1500 years. Although the reign may be fabricated it is another attempt to remember Adam. In spite of such difficulties we should expect that the overall scheme had some basis in reality.

From Babylonian myths we know that Gilgamesh was contemporary with Agga (Aka), the last king of the First Dynasty of Kish. By taking kings on more recent lists, who are verified through other records, and summing backward through time, scholars estimate the date of Gilgamesh around 4,000 BC. If we

accept the sums from WB-144, as given, we see that the First Dynasty of Kish existed for 24,510 years. (Other versions would add another 3,000 years.) If we would be daring enough to accept the numbers literally, and that Gilgamesh lived approximately 4,000 BC, we would calculate the Flood somewhere between 28,000 and 31,000 BC.

This date has important significance in the geophysical and anthropological record of our planet.

1) It coincides with the beginning of lunar records on bone and stone, the beginning of the famous cave paintings of Europe, the disappearance of Neanderthal, and the appearance of Caucasian man^{ROC}.

2) It is the time of the onset of the last cold period of the Wisconsin glacial epoch^{SC-159,BGSA-75}.

3) It is the time of a sudden expansion of modern man into widespread sections of the world^{NAT-301}.

4) It is the onset of an archeological hiatus in China when most of China was denuded of men^{SC-162}.

5) It is the onset of another hiatus in depositions in Shanidar Cave in Iran. For more than 100,000 years men used that cave as a habitat. Suddenly they abandoned it about 30,000 years ago. They returned to use it again about 17,000 years ago and continued to do so except for another brief hiatus about 10,000 years ago, at the time of the great Atlantean event^{ARSI}.

6) It is the approximate date for the first violent explosion of Santorini volcano in the east Mediterranean,

7) It is the beginning of the deposition of marine protozoa off the Pacific coast of Washington and Oregon. The topography of that region now under water displays rolling hills with some mountains. Beneath the marine deposits is a layer of red clay showing that the lands of the Pacific Ocean west of North America sank at that time^{SC-146}.

Numerous other data could be cited to mark this great geophysical event in earth history.

The coincidence between the date of the Flood on the King Lists, and dates on the last ice age, upheavals in the earth, archeological hiatus, the appearance of a new race of men, and other phenomena, attest to the fact that the ancient Sumerians were recording more than mythological history. By means not known to us they were able to provide a date which can hardly be coincidental. Although their records may have been fragmentary and corrupt they could not have been too far from the truth.

If the Sumerian date for the Flood follows that of planetary scientific evidence how do the reigns of the long-lived kings before the Flood relate to planetary history? Is there also a correlation between the reigns of those kings and the geophysical record of our planet?

One of the most precise techniques for dating the geological cycles of Quaternary and Pleistocene time is that of deep-sea cores. Long metal cylinders are driven into the ocean bottom, closed, and brought back up to the surface. Within the cores are samples of primitive life which settled to the ocean floor over many

thousands of years. The life forms vary from age to age, both in type and in density. Some of them are sensitive to temperature; they come and go as the surface temperature of the planet changes. By counting the density of these primitive forms one can estimate the temperature cycles of the earth. The top-most portions of the cores can be dated fairly precisely through radio-carbon techniques to about 40,000 years ago. By estimating rates of deposition, planetary dates can be taken back much farther, to 500,000 years ago or more. The temperature variations reflect the advance and recession of the great ice sheets during the ice ages. Thus it is possible to more precisely date the ice ages of the earth.

Figure 28-1 shows the temperature cycles of the earth from data presented by Cesare Emiliani^{BGSA-74}. Alongside I plot the dispensational cycles of the earth as recorded by the Sumerians for their antediluvian kings.

The correlation between the recent scientific data on the temperature cycles of the earth, and the ancient record of dispensational cycles, is unique and astonishing. The ancient Sumerians had records of the long-term geophysical history of our world through the reigns of the kings. The cyclic history of our planet is somehow related to rulership sent down from heaven. The ice ages are a measure of divine dispensations.

I emphasize the methods I used to show the correlation of the geological dates on measurement of world temperature changes with the king reigns. The geological dates are exactly those given by Hurley as he synthesized them from Cesare Emiliani. I used only three assumptions in calculating dates from the clay tablets:

- a) that the date of Gilgamesh was correct as assigned by Near-East scholars,
- b) that the length of the rulership of the First Dynasty of Kish as given on the clay tablets was literally correct, and
- c) that of the missing king on WB-144 list was 36,000 years as given by Berossus.

Uncertainty in the date of Gilgamesh, and the differences among clay tablets of the length of reigns for the First Dynasty of Kish, would modify the dates at most by 4,000 years. This difference is well within the scientific dating errors over 30,000 or 40,000 years. If I used 28,800 years for king position #8 it would move following dates down slightly, but would bring the earlier king dates more in alignment with the geological dates.

Bluntly stated, it is impossible that the ancient Sumerians were inventing numbers that would correlate so astonishingly well with modern geological dates for temperature changes on the surface of our planet.

Not all geologists agree with the dates given by Emiliani^{JG-74}. Ericson and his co-workers would spread the dates of the cycles farther back into time^{SC-146}. Chappell briefly reviewed the various data and cited evidence why Emiliani's dates probably are more correct^{NAT-219}. These include temperature analysis of cores from

the Caribbean, K-Ar radioactive dated soil terraces from the Rhine river valley, four well-attested glacial deposits in the Kansan Glaciation, and other evidence spread across the planet, including the data from Frerichs^{SC-159}. Based on this evidence we are on solid ground for the proposed correlation. The fact that the King-List dates and the geological dates correspond so well suggests that both are not far from the truth. They are mutually corroborative. It also shows that the Sumerians were not merely inventing numbers. They had sound reasons for giving precise dates on those long ages, although Berossus and WB-62 demonstrate modification of the ages to push back the sums to nearly 500,000 years ago.

We also now have explanation for the four or five ages recorded in myths from around the world. They come in pairs, a warm portion and a cold portion. If there were four ice ages there would be eight kings; if five ice ages then ten kings. Ziusudra, the last king on the list before the Flood, would be associated with the warm period that lasted from about 50,000 to 30,000 years ago. The king before him was associated with the preceding cold period, and so on back through time. Thus we have an explanation for both the myth of four or five world ages and for the twinning of the kings. The cycles of the ages came in pairs; the kings did also.

During a warm, or “up” cycle, a cloud cover envelops the earth. This period lasts 30,000 or 40,000 years. The earth tilts over, the sun breaks forth to bring a new sun, a “down” cycle begins, and the earth turns colder. When the earth tilts we have a deluge. Thus we have an explanation for the Greek traditions of more than one Flood. When the earth tilts back “up” on the next cycle much water evaporates to form the next cloud cover. This causes widespread drought as the planet restabilizes into the new weather mode. Each tilt also creates great cataclysms in the wracking of the globe. Volcanos erupt everywhere. Thus an upswing is associated with the destruction of the world by fire. Deluge and conflagration, flood and fire, one follows the other. Meanwhile biological evolution goes on, perhaps stimulated by the cycles.

Men become conditioned to the new ecology of the planet. As they build higher culture they become more divorced from God — or the gods whose children they are. Things go bad, the earth becomes unstable, it tilts over, there is a deluge, and another ice age begins. About 100,000 years ago the earth is good; the red man migrates to the New World; this is the period when the eighth divine ruler appears, Divine Yao of China, Methusaleh of Genesis, Enmenduranna of the Sumerians. About 70,000 years ago things go bad, the earth becomes unstable, it tilts over, there is a deluge, and an ice age occurs. Millennia go by, the earth tilts back up about 50,000 years ago, there is a conflagration, a cloud cover develops, a warm era ensues, Adam appears — and falls. The earth tilts back down, the Great Flood occurs, the one we children remember. A new ice age occurs. About 10,000 years ago a great recession takes place in the ice sheets. Approximately 30,000 years have gone by since the last tilt; we are about to swing again. Never again will the earth be destroyed by Flood. This age will end in fire. God is about to take a hand in the cycles of the ages. A totally new era awaits the future of this planet.

One of the more difficult questions facing us in this inquiry is the mechanism behind the changes. What would cause the earth to tilt up and down, or otherwise change in its rotational attitude?

No sure theories exist for such dramatic changes. The magnetic field of the earth has reversed repeatedly over many millions of years. The average time is some 420,000 years for the 'normal' interval and about 480,000 years in the 'reversed.' (Note the similarity to the 432,000-year period we encountered in the old folk mathematics.) The present era of normal polarity has lasted about 700,000 years. These cycles may be related to magnetic changes or reversals in the Sun or other planets of the Solar System. The Sun goes through a 22-year period of magnetic reversal but how this affects the earth is unknown^{PT}.

Microscopic animal fossil populations change significantly at the magnetic reversals. But this evidence does not help elucidate the data on the ice ages where changes take place every 30,000 or 40,000 years. Current scientific research stresses a 23,000-year ice-volume cycle of the earth^{SC-212}.

We know the earth has a wobble of its axis at this present time. This small precession cycles over a sixteen-month period^{SC-161}. Scientific measurements show a slight displacement of the precession during heavy earthquake activity. It is not known if the displacement is due to energy releases in the earth crust during the earthquakes, or if the earthquakes are generated by perturbations in the wobble. If large energy changes were somehow induced in the earth's surface it might go into an unstable rotational mode.

J. R. Heitzler summarized recent scientific thinking on the cause of the ice ages^{SC-219}.

... A common thread running these and many other proposals at the frontier of geophysical research is the role played by displacements of the earth's axis of rotation. It seems that rather minor variations can affect to a surprising extent both the climate at the surface of the earth and forces and stresses within the earth.

... Mechanisms have been suggested whereby the earth's magnetic field could be generated by convective motions caused in turn by irregularities in the earth's orbit.

... There has been a revival of a 30-year-old theory that the glacial ages were caused by changes in the tilt of the earth's axis.

Scientists suggest that the ice ages are due to three major parameters in the earth's relation to the sun:

- a) the degree of tilt of the axis,
- b) the direction of the tilt, whether pointed to the north star or some other direction, and
- c) the perihelion of the orbit with respect to the tilt.

The earth has an elliptic orbit around the sun, not a circular one. The northern hemisphere has greater land mass than the southern. Therefore, conditions are more amenable to the accumulation of ice when the Northern Hemisphere

summer is farther from the sun, and hence, has reduced warming. These parameters all interact to modify the temperature at the surface of the earth. The precession has a period of about 25,000 years. From measurements of temperature obtained from deep sea cores the degree of tilt is thought to have a period of about 40,000 years. These two combine to produce the ice-age cycles^{SA-249}.

As the ice sheets form they produce depressions in the earth's crust; as the ice melts this stress is relieved. A sudden relapse in the crust, as demonstrated by the great Atlantean event, could cause a rotational instability which might force the earth to twist in its orbit and hence to change its tilt. The patterns of interaction are so complex, and our knowledge so limited, we cannot say which is cause and which effect.

TABLE 28-1
CORRELATION OF SUMERIAN KINGS
WITH GEOLOGICAL CYCLES

King Number	Berosus Uncoupled	WB-144 Years Note (1)	Absolute Date Before Present Calculated From Kings	Absolute Date Before Present From Geological Data Note (2)
				10,000 Note (3)
			30,000 Note (4)	30,000
10	36,000	18,600	48,600	50,000
9	28,800	21,000	69,600	70,000
8	36,000	-----	105,600 Note (5)	100,000
7	28,800	28,800	134,400	125,000
6	36,000	36,000	170,400	175,000
5	28,800	28,800	199,200	200,000
4	43,200	43,200	242,400	260,000
3	36,000	36,000	278,400	300,000
2	10,800	28,800		NR Note (6)
1	36,000	-----		NR

Notes:

(1) WB-144 ages are as reported on Sumerian lists, order preserved, and merely shifted for two empty positions.

(2) Dates are from Hurley^{HOIE}, who synthesized them from Cesare Emiliani.

(3) Date of the last ice recession, marked by Plato's Atlantean event.

(4) Calculated from Sumerian King list, assuming Gilgamesh at 4,000 BC and literal ages for First Dynasty of Kish.

(5) Calculation assumes 36,000 years from Berosus. This number is assumed missing from WB-144.

(6) Not reported from geological studies. Too distant to estimate reliably from deep sea cores.

FIGURE 28-1

CORRELATION OF SUMERIAN KINGS WITH GEOLOGICAL CYCLES

Generations of Adam	Sumerian Kings List	King Period	Years Before Present	Temperature Cycles	
				Warm	Cold
Patriarchs	First Dynasty of Kish				
Noah	Ziusudra	10	30,000		
Lamech	Arad-gin	9	48,600		
Methuselah	Ehmenuranna	8	69,000		
Divine Enoch	Eshbianna	7	105,600		
Jared	Ehmenuranna	6	134,400		
Mabalakel	Divine Dumuzi	5	170,400		
Kenan	?	4	199,200		
Enosh	Kidinnushabirkin	3	242,400		
Seth	Alagar	2	278,400		
Adam	Ahlin	1	307,200		

AN ASSESSMENT

From preceding discussions we can now come to some reliable conclusions.

A divine planetary administration started on this world about 500,000 years ago. The Sumerians were attempting to trace that history through their lists of divine kings. The great cycles of the earth, and the ice ages of the Quaternary epoch, are related to that history. That administration began a new world era, with use of a universal Semitic language, and name patterns we witness yet today. Human groups preserved social habits and record of those days of long ago through cultural memory.

Adam lived about 35,000 years ago. He was assigned a task of rehabilitating the earth, but Eve was led into seduction by the rebel planetary Prince, a spirit personality who was intended to be a Brother to mankind. Partially, Adam's blood came down through the Caucasoid races. More concentrated portions of that blood were preserved by the Semites of the Near East, at least into historic times, and the institution of a new era with Abraham and Moses.

The program beginning with the Planetary Prince was predominantly cultural. The program beginning with Adam was predominantly genetic. Adam was intended to provide biologic uplift for the mortal races, to build upon the previous cultural improvements. His genetic contribution was intended to ennoble the spiritual and physical state of mankind.

The failure of both of these programs led to a new planetary regime. Now our Creator takes a personal hand in the flow of events. That new regime began with Melchizedek in historic times and his recruiting of Abraham for dispersion of that remaining concentration of Adamic blood. In order to provide for spiritual rehabilitation, Jesus personally began a fresh program of planetary enlightenment. This led to the Christian conversion of Europe, and those who had racial benefit from both Adamic blood and Abrahamic blood. The apostle Paul was the instrument for bringing that new spiritual blessing and the hope of personal salvation to the pagan populations of Europe.

In the preceding sections of this work we considered various items from the religious history of our world. We saw how evidence on Adam and Eve demonstrated the reality of that unique pair. We reviewed planetary mythological and physical records to show that our world has been subject to cyclic upheavals — marks of the dispensations of divine rulers. We briefly surveyed planetary linguistic evidence to show the ancient names for the Creator, for the Father, and for the fallen Brother. We also scanned evidence from ancient Egypt to show that the

birth, life, death and resurrection of Jesus was known long before historic times, and that a record of that knowledge, although highly distorted, was transmitted through Egyptian religious writings.

All of this evidence points to an underlying theme of planetary supervision and guidance — subject to the will of God. Somewhere, in the long ages of the past, our world was caught in a heavenly rebellion that led to an erratic and irregular history. Adam and Eve were sent here to salvage the world from the repercussions of celestial rebellion but they failed their mission. Since the time of their departure the world has drifted mostly unguided, at least in terms of human social evolution. The degraded folk memories, distorted tales, and pagan practices are all symptomatic of the world's condition. Men everywhere substituted for the loss of divine contact and heavenly guidance. Whether it was temple prostitution, human sacrifice, mythical stories, worship of human kings, or faith in priestly oracles — men desperately clung to a hope of heavenly purpose.

In this swamp of pagan darkness a few weak candles glowed. Here and there a few small groups held fast to the high principles of those former days. Among them were Semitic people, closely descended from the Adamic race.

God did not forget this world. Our Creator has plans for it:

1) He chose it as the site of his human incarnation. It certainly must hold a special place in his regard.

2) He selected a people who had potential for strong dedication to eternal values. Into that group he experienced his human birth.

3) He chose that group as a vehicle for light in the darkness of a pagan world. But they, in the recurrent weakness of human kind, also failed their mission. They worshiped idols of wood, metal and stone; they reverted to the Ashteroth, and temple prostitution. They sought human kingship rather than divine guidance; they sought worldly glory and power. As a consequence, they were judged; their later prophets brought a different message. They subverted righteousness and truth; now they experience the intervention of God himself in a great purging and cleansing.

4) He chose that group also for their larger Adamic genetic endowment. Through that seed he would provide additional genetic uplift for the people of Europe.

In the remaining portions of this book I shall develop data which shows how that Abrahamic program influenced the heritage of our forefathers, and ourselves.

Some Further Thoughts on Linguistics

The preceding presentations provide an astounding view of our planetary history. Modern godless minds, especially among linguists, would emphatically reject both the data and the world milieus which gave rise to it. They believe that we rose up from raw animals, lived through untold ages of primitivism, slowly developed into civilization, and now have reached the zenith of our social expression.

Early linguistic studies, going back two hundred years, developed theories about the origin of languages and words. New discoveries have opened new vistas. But most linguists still cling to those elementary and erroneous views of how modern languages grew.

Consider the theories still espoused. The *American Heritage Dictionary* provides the following for the assignment of the Don river names^{AHD}:

A river of western Russia flowing about 1,963 km (1,220 mi) generally south then west into the northeast Sea of Azov. It is linked with the Volga River by a canal near Volgograd.

Word History: The Don River in Mother Russia is well known, as are the unruly Cossacks who dwelt there, defying khan and czar. But there are also six Don Rivers in the United Kingdom! Were there Cossacks in Shropshire? Hardly. All these Don Rivers flow from one Indo-European source. The Indo-European root *d- means “to flow, flowing,” and its suffixed derivative *dnu- means “river.” In Avestan, the earliest Iranian language we know, dnu- means “river, stream.” In modern Ossetic (the language of the Ossets, descendants of the Scythians, an Iranian tribe of the Russian steppes), don means “river, stream.” The Don River of Russia (and the UK) therefore simply translates as “the River River.” The Russian rivers Dnieper and Dniester (earlier Danapris and Danastius, respectively) come from Scythian Dnu apara and Dnu nazdya (“the river in the rear” and “the river in front,” respectively). The six Don rivers in Britain come from the Celtic version of the “river” word, also dnu-. This survives more or less intact in the name of the Danube, which was called Dnuvius by the Romans. The presence of Celtic river names both in Britain and in central Europe attests to the Celts’ earlier glory as one of the most important peoples of ancient Europe.

We can easily recognize that the horizon of such derivations rests within historic limits. The scholars cannot see beyond the Indo-European language family, or the connections to a more ancient Semitic influence.

As I showed earlier, *danu* shows up in the Hebrew Don verb tabulation, the plural form of the Kal present tense, “they judge.”

Several principles are espoused by linguists concerning the history of our languages and place names.

1. All words drift with time in pronunciation and meaning. Therefore, we could not possibly have original human words from the earliest days of man, perhaps a million years ago.

This view is now denied by such men as Merritt Ruhlen, who provides simple lists of words he and his co-workers believe came down from early man^{OL}. One of the outstanding words they list is *aqua*.

A group of linguists have united in formal organization at Harvard University to explore these discoveries. According to their statement:

The Association for the Study of Language In Prehistory (ASLIP) is a nonprofit organization, incorporated under the laws of the Commonwealth of Massachusetts. Its purpose is to encourage and support the study of language in prehistory in all fields and by all means, including research on the early evolution of human language, supporting conferences, setting up a data bank, and publishing a newsletter and a journal to report these activities.

ASLIP was founded in 1986 to encourage international, interdisciplinary information sharing, discussion, and debate among biogeneticists, paleoanthropologists, archaeologists, and historical linguists on questions relating to the emerging synthesis on language origins and ancestral human spoken languages. According to the founder of ASLIP, Harold C. Fleming, "All known human spoken languages [probably] are genetically related to each other as descendants of the first invention[s] — Ur-Human or Proto-Language. One test of that is to show a taxonomy of human languages — convincing to linguists — which makes possible a universal family tree and ultimately the reconstructions of major cultural events associated with the evolution of modern people. Another corollary is that the complex evolution of physical humans — population movements and shared mutations — can be figured out and related to a universal family tree which can be dated and located to its roots. Finally, tests of these theories can be made through archaeological discoveries . . ."

Finally, linguists are coming to the realization that they do not know many things about the evolution of language or of man.

2. Semitics roots are conservative in preservation of meaning but this structure is not regarded as intelligently designed, nor could this structure have preserved meanings over vast stretches of human time.

The Encyclopedia Britannica provides a summary statement:

In the Semitic languages word formation is achieved by an intricate system of vowel infixation, sometimes accompanied by a few suffixes or

prefixes. Each pattern of inflexion (“scheme”), in combination with a consonantal root, plus the affixes, has its own peculiar type of meanings. The Arabic noun ma-KTaB-, for example, means “place of writing, school,” and KaTTaB- means “writer, scribe”; KaTiB-, a participle, means “writer, [the one] writing”; ya-KTuB-u, the imperfective form, is “he writes”; yu-KaTTiB-u, another imperfective, is “he writes, he teaches to write”; and KaTaBa, the perfective, means “he wrote.” (The capital letters indicate the sounds of the consonantal root.) The need to correlate these diverse patterns with the basic meaning of the root resulted in the absence of important positional changes in the Semitic consonant sounds as well as in the comparative scarcity of borrowed terms, especially of verbs.

The last sentence explains why the Semitic roots are so conservative. People could not alter the basic root without losing meaning in the language. So the roots held solid for many thousands of years. This also explains why the Semitic languages did not borrow foreign elements. Such elements, as we now find in modern Hebrew to assimilate many technical terms, had to be reshaped to meet the Semitic inflectional system.

CHAPTER TWENTY-NINE

The Mysterious Habiru

In our attempt to understand events surrounding Abraham, and the people of Israel, we must keep certain factors in mind.

The family of Terah was not an isolated social unit which somehow inherited all of Adam's genes while the rest of the world ran on without that benefit. There may have been hundreds of such family units scattered around the Near East. The Akkadian *Adamatu* illustrate those Adamic blood lines. Terah was part of a Semitic stock which had divided into various branches and groups including the Akkadians, Amorites, old Assyrians, old Chaldeans, Canaanites, and so on. The family of Terah was merely part of that tribal and linguistic diversity.

By the time of Abraham the Semitic languages had developed various branches and dialects. The clay-tablet records from Sumeria, Babylonia, Mari, Canaan and Egypt show the diversity in 2000 BC. Hebrew was not some magical language which had been preserved intact from the time of Adam; it was one branch of the Semitic languages which had developed its own peculiarities. Fortunately, for us, it retained those roots which we now recognize in the world-wide name phenomena. Some scholars speculate that the people we know as the Hebrews did not use that language as their original tongue but adapted it from their Canaanite neighbors when they moved into that territory^{HO1}. However, the weight of linguistic evidence from around the world speaks against such supposition. We simply do not have sufficient knowledge of those times to say which language resided in which territory by which group of people and how the people and the languages may have moved and mixed from one area to another. But we now know with a wealth of explicit evidence that Hebrew was the path God used to keep his secrets.

Those Near East scholars who worked from 1850 to 1950 saw themselves as extremely fortunate to be opening new vistas into the planetary past. In their pride they strained to show erudition and expert knowledge in effort to elevate their reputations. Such motivations naturally colored their thoughts and their actions. They rigidly classified languages and groups, hardly providing room for dialectal variations or social diversity. In the technical reports one reads such phrases as "barbaric Canaanite" or "mixed Babylonian." Hebrews were Hebrews; Babylonians were Babylonians; Sumerians were Sumerians; a great mixing and blending of people is not openly acceded. Yet the high assimilation of Sumerian culture by the Akkadians, and Akkadian influence upon the Sumerians, is witness to a process of cultural exchange and integration.

Scholars debate whether Abraham was a nomadic shepherd; most believe he was; some say he was of Bedouin stock. The biblical accounts show that he lived in a pastoral environment but the data are not clear. When Terah moved his family from Ur to Haran it seems he moved from one urban setting to another. But when Abraham moved to Canaan he lived in tents. The Genesis accounts surrounding Abraham take place in a tent-living, stock-grazing environment. The story of Jacob's marriage into

the family of Laban takes place in a similar environment. Yet Abraham's nephew Lot dwelt among the cities of the valley, Gen 13. According to Gen 14:12 he actually dwelt in Sodom. The accounts show that the Hebrew people could adapt to different conditions and that their life style and place of residence depended upon economic circumstances. We would be in error to say that Abraham was a shepherd of Bedouin stock; he adapted to a shepherd life until he could establish himself in the land that had been promised to him. Other families of similar Semitic stock probably lived in towns, and worked as farmers, artisans, as military people, and in numerous other occupations. Rigid classification by scholars on origins and cultures obscures this diversity.

The mythologized report of the origins of the tribes of the earth descended from the sons of Noah are obviously confused. Ham was the father of the people of Africa, yet some of the Semitic tribes of Arabia were listed as his descendants. Shem should have been the father of the Semites yet Lud, his son, is thought to mean a non-Semitic people living in Anatolia, while the list also includes the non-Semitic Sumerians. Japheth was the father of all the people to the north and east, the Indo-Europeans. The total number of tribes listed are seventy, a magic number for Jewish scribes. The lists were hardly a reliable record. Shem was "*the father of all the children of Eber,*" Gen 10:21; Eber was his great grandson. Laban was Abraham's great nephew; Bethuel, Laban's father was Abraham's nephew. Yet both are described as Arameans, Gen 25:20, not as Hebrews. Aram was the eponymous ancestor of the Arameans, while Arpachshad, the brother of Aram, was the forefather of the "sons of Eber," the Hebrews. These descriptions show that the Jewish scribes who made up the lists did not fully understand their source material; they did not adhere to sensible grouping of the different eponymous ancestors, names, and people. The Hebrew designation could not mean pure blood stock.

As the Hebrew tribes were instructed to confess, "*A wandering Aramean was my father,*" Deut 26:5.

The above factors are all pertinent to a more comprehensive view of the origin of the Hebrew people. While the biblical accounts are brief and confused, they directly enlighten historical data which has been accumulated over the past hundred years.

Before proceeding to that historical data I shall first show the origins of the name from the Semitic verb root system. This will permit ready reference as I proceed into discussion.

Many Near East scholars believe the name "Hebrew" derives from Eber, the eponymous ancestors of the Hebrew people. In Hebrew, the Hebrew name is *Ibri* (Ibree), suggested as a possible contraction of *Eberi* (Eberee). Possible shifts of *Ibri* to *Ibru*, with an initial "H" added, then gave us *Hibrew* or *Hebrew*. Contrary to such speculation, the name comes directly out of the verb root *awbar*, meaning "to cross over."

The *Ibri* name, with plural *Ibrim*, is used in a number of passages in Genesis and Exodus, but always as identification to foreigners. In the Jewish tradition this designation is not used among Hebrew people; they understood themselves as *benai Israel*, the Sons of Israel. Abraham is thus called an *Ibri* in Gen 14:13. Joseph is known as an *Ibri* in Gen 39:17. Moses saw an Egyptian smiting an *Ibri* in Exod 2:11.

This designation was being used as late as Jeremiah: "*that everyone should set free his Ibri and Ibreyah servants*" so that none would serve his Jewish brother, Jer 34:9.

Refer to Table 29-1. *Ibree* is from the Kal form, the feminine singular imperative, "*One Who Has Crossed Over.*"

TABLE 29-1

	Past		Future		Present	Imperative
Person and Number	Singular	Plural	Singular	Plural		
Kal form: awbar, ebor -- "to pass," "to cross"						
I (we)	awbartee	awbarnu	e'ebor	na'awbor	obar obereh	ebor
You (m)	awbartah	awbartem	ta'ebor	ta'awbror	(obrah)	ibre
You (f)	awbarteh	awbarten	ta'awbree	ta'awbrunah	obreem	ibru
He	awbar		ya'awbru	ya'awbrunah	obreeth	ebornu
(They)		awbru		ta'ebornah		
She	abrah		ta'awbor			
Pi'el form: iber, awber -- "to impregnate"						
I (we)	ibartee	ibarnu	e'awber	na'awber	m'awber	awber
You (m)	ibartah	ibartem	ta'awber	ta'awbru	m'awbereh	awbree
You (f)	ibarteh	ibarten	ta'awbernu	ta'awbernah	(m'awbrah)	awbru
He	iber		ya'awber	ya'awbru	m'awbreem	awbernah
(They)		ibru				
She	ibrah		te'awber	ta'awbernah	m'awbroth	

Note that other forms appear in the tabulation. *Eber* shows as *Ebor*, the masculine singular imperative, an easy shift in pronunciation. Furthermore, *Iber* appears in the Pi'el form, *He impregnated*. If surrounding people recognized Abraham and his descendants as *Iberi*, an easy substitution for *Ibri*, they were unwittingly admitting to a special role promised by God. Still more, the *ibri* and *iber* words are inflected to *ibru*, both in the Kal imperative, and in the Pi'el past plural.

Obviously, there is no need to speculate on the origin of the Hebrew name, or on its associated forms, as erudite scholars are wont to do in order to show their erudition.

I shall now go on to demonstrate how the Hebrew people were known to the

ancients in the Near East regions, their widespread social impact upon other cultures, the manner in which they left a record of their existence, and how special they considered themselves to be.

Egyptian Historical Texts (Middle to Late 2nd Millennium BC)

1) In an Egyptian tomb, belonging to one Puyemre, was carved on the stone walls a scene depicting men working at a wine press. Beneath the picture was a title which ran:

Straining out wine by the *Apiru*.

The date of the tomb is believed to be during the reign of Hatshepsut and of Thutmose III, circa 1470 BC^{HAB}.

Scholars immediately recognized the similarity of the word *Apiru* to *Hebrew*, with a scene depicting manual labor, as described in Exodus for Hebrew people under bondage in Egypt. The date would correspond with the date of the Biblical account of the people of Israel in Egypt.

2) At the end of his second Asiatic campaign Amenhotep II erected a stele at Memphis on which he gave a list of booty he had collected, circa 1420 BC^{HAB}.

List of the plunder which his majesty carried off:

Princes of Retenu (Syria):

127 Brothers of princes:

179 *Apiru*:

3600 Shasu (Bedouin):

15,200 Khuru (Hurrians):

26,300 Neges (Nuhashians): 15,070

The list appears to be given in descending order of social status. First are listed princes, then brothers of princes, and third *Apiru*. The *Apiru* rank below royalty but above the Bedouins, Hurrians, and Nuhashians. The *Apiru* are differentiated from the Bedouin; the *Apiru* are of a higher social class.

The *Apiru* are obviously countable; they are a recognizable group distinct from others. If the *Apiru* were Hebrews it may be that many of those in bondage arrived there as captives; not all were necessarily descended from the original twelve tribes.

3) During a campaign in Palestine Seti I erected a stele at Beth-shan on which he made the following remark, circa 1300 BC^{HAB}:

This day, then, one came to tell his majesty that the *Apiru* of Mt. Yarmut together with the *Tayaru* . . . are engaged in attacking the Asiatic nomads of Ruhma.

The *Tayaru* are understood by most scholars to be a nomadic group. Yarmut is

written as Jarmuth in Josh 21:29 in some English translations. It was a location assigned to the tribe of Issachar. Beth-shan was located to the east of Mt. Gilboa near the upper end of the Jordan river on the line dividing the tribes of Issachar and Manasseh.

Obviously, the Apiru were engaged in open warfare against residents of the land of Canaan, in a setting typical of the book of Joshua, and at a period when the Hebrew tribes were attempting to gain control of the land, as we know it from the Bible. However, the books of Joshua and Judges do not describe Egyptian presence in Canaan at that time. Perhaps the Jewish scribes who compiled the accounts were reluctant to show such presence for fear of degrading the glory of their forefathers. The unopposed conquest of Canaan by the Tribes is denied in this report from Egypt. The report confirms an hypothesis that the Apiru are Hebrew (*Ibree*) people.

4) From the *Papyrus Leiden*, dated to the reign of Ramses II, circa 1250 BC, the following statement is made in a letter:

Issue grain to the men of the army and to the Apiru who draw stone for the great pylon of Ramses II.

Again we see Apiru in bondage in Egypt down to the time of Ramses II. They were being used as quarrymen and manual laborers.

5) In a list of items dedicated by Ramses III, circa 1170 BC, to the temple of Atum at Heliopolis are included:

**Soldiers
Sons of Princes
Maryannu
Apiru
Settlers who were in Egypt.**

The term Maryannu is associated with Apiru/Habiru in other texts. The term is believed to derive from an Indo-European word *mary*, meaning a noble or member of a social elite. Near East scholars believe it means foreign warriors. In this list there is no apparent attempt to rank by social class.

6) A list of men sent to quarry in Wadi Hammamat by Ramses IV, circa 1140 BC, included:

**5000 men of the army
2000 men of the temples
800 Apiru.**

These references to the Apiru in Egyptian documents and on monuments show their presence in Egypt, and their social importance, for more than 300 years. The span of dates covers the period of the exile and well after. If we assume either a fifteenth or thirteenth century exodus, Apiru are still visibly present in Egypt after that event. Not all Apiru left Egypt; some remained behind. Apparently, some

believed in Moses' exhortation to flee, and some did not.

7) One other document is pertinent. In a story in *Papyrus Harris* is an account of Thoth, a general of Thutmose III. There the name *Apir* appears, without the u ending of *Apiru*. The Egyptian general was besieging the port of Joppa and carrying on negotiations with the chiefs of Joppa for their surrender. The general asks the chiefs to permit his Maryannu to bring his horses into the town:

... because otherwise the Apir will pass near and steal them.

The name *Apir* is similar to *Iber* and strengthens the association between *Apiru* and *Hebrew*.

Canaanite Texts (Middle to Late 2nd Millennium BC)

In 1887 an Egyptian peasant woman discovered a collection of cuneiform tablets at Tell El-Amarna in Middle Egypt. They were located in a room of a palace buried in sand. They contained the archives of the Asiatic campaigns of the Pharaoh Akhnaton in the mid-fourteenth century BC. (Amarna had been newly built as Akhnaton's capital.) The tablets were letters of correspondence to Amenhotep III, the father of Akhnaton, and to Akhnaton himself. A very few were to Tutankhamen, his successor and son-in-law. They were written by Canaanite scribes who were located in Palestine, Phoenicia, and southern Syria. They were mostly in the Akkadian language, *full of canaanitisms in grammar and vocabulary*. Occasionally a letter was written in Canaanite with scattered Akkadian formulas and ideograms^{NET}. They described mostly a state of anarchy then in Palestine.

These historical records show that Egypt had previously taken control of Canaan but that law and order had deteriorated; local princes and tribal chiefs were trying to overthrow their Egyptian rulers. Akhnaton apparently was preoccupied with other matters. He was vigorously pursuing a program to reform the religion of Egypt. With his mind and energies devoted to that enterprise, and to the establishment of his new city at Amarna, he may have had little time to tend to the affairs of the empire. Furthermore, he had antagonized the powerful Egyptian priesthood; they were intent on removing him from power. Amidst this unsettled period *Habiru* tribes were on the move in Canaan.

Er-Heba, the Egyptian ruler in Jerusalem, wrote a series of letters to the king in which he complained about the *Habiru*. The *Habiru* were plundering the lands of the king. Er-Heba wanted to know why the king was favoring them in this way; why was he not sending archers to protect his, the king's, properties. If he did not send military help the whole land would be given to the *Habiru*.

The letters contain not only the familiar name Jerusalem but also other names from the Bible^{HAB}:

Hebrew Name	Amarna Name
Yrushalem	Urusalim
Lakisha	Lakisi
Ashkelon	Asqaluna
Goth	Kinti
Gezer	Gazri
Shechem	Saakmi

Out of seven references by Er-Heba to the *Habiru*, four of the names are given as *Habiri*. The Habiru and Habiri names were fully interchangeable. Their similarity to the *Ibrur* and *Ibri* names, can be easily seen in Table 29-1.

If the events of this period were those described by Joshua in the Bible they would place the Exodus prior to the fourteenth century, in agreement with more traditional estimates.

The activities of the *Habiri* in southern Palestine concerns many scholars; they believe this area was not attached to Israelite territory until much later. However, Chapters 10 to 12 in the *Book of Joshua* describe just such conquest, with the very names listed in the Amarna tablets, including Lachish, Gezer, Gath, and the king of Jerusalem. A quote from one tablet shows the state of affairs:

See the deed which Milkilu and Shuwardata have done to the land of the king, my lord! They have the troops of Gezer, troops of Gath, and troops of Qeila. They have seized the land of Rubute. The land of the king has fallen away to the Habiri. And now, even a city of the Jerusalem district, Bit-nin-ib by name, a city of the king, has fallen away to the side of the people of Qeila. Let the king listen to Er-Heba, your servant, and send an army of archers that they might restore the land of the king to the king. For if there are no army of archers the land of the king will fall away to the Habiri.

Other evidence strengthens a postulate that the *Habiru/Habiri* were Hebrew people. In the Bible two names are coupled together in lists of the tribes. In Gen 46:17 the sons of Beriah are given as *Heber* and Malchiel. In Num 26:45 the sons of Beriah are listed as *Heber*, the family of the *Hebri*, and Malchiel, the family of the Malchieli. This same name association is in one of the letters of Er-Heba where he remarks that

This deed is the deed of Milkilu and the deed of the sons of Labaya who have given the land of the king to the Habiri.

Another illustration is found in another letter among the Amarna tablets where Er-Heba states that Labaya gave Shechem to the *Habiri*.

While these are the only explicit references to the *Habiri* in the Amarna tablets many other tablets contain similar descriptions of unrest, and activities of groups hostile to Egyptian interests who were called SA-GAZ, from an ideogram used in

Akkadian writing. Scholars debated identification of the SA-GAZ for many years until it was discovered in other Near East documents that the SA-GAZ ideogram was an equivalent for the *Habiru/Habiri*.

Rib-Addi, the royal governor of Gubla, (Hebrew Gebal, also known as Byblos, just south of modern Beirut), dated the uprising of the native Canaanite tribes of southern Syria, of Phoenicia, and of Palestine, from the return of Thutmose IV from his Asiatic campaigns, circa 1410 BC. His address was to Amenhotep III:

Since the return of your father from Sidon - from his days the lands have been going over to the SA-GAZ.

This report is an explicit historical reference to the conquest of Canaan by Hebrew tribes.

If general unrest existed in the area from southern Syria through Canaan down to the Negev it would have been possible for those tribes to move readily into and through the area. One reason for their forty-year trek in the wilderness may have been Egyptian control in the promised land. As that control relaxed the door was open for their movement into those regions.

The ideogram SA-GAZ and the name Habiri was not limited to the Israelite tribes. If the mixture of blood lines was strong in the Phoenicians, the Amorites, and other Semitic tribes, the designation *Habiri* may have been applied to all of them. This is illustrated by Rib-Addi at Byblos calling the area *the land of the Amurru*, that is, the land of the Amorites. The designation fits well with the location of the Amorites during this period. The Amurru were also regarded as SA-GAZ. Rib-Addi's arch foe was Abdi-Ashirta, prince of the Amurru, a SA-GAZ man.

The entire region was in upheaval; the Israelite tribes entered into, and became part of, that restless scene. The widespread unrest should not be attributed solely to the Israelite tribes; the biblical accounts, slanted to give glory to Israel, are an indication of general territorial rebellion against Egyptian authority.

The SA-GAZ hired out as mercenaries. Biridiya, prince of Megiddo, complained about the sons of Labaya, a rebel prince:

Now behold the two sons of Labaya have given their money to the SA-GAZ and to men of the land of Kashshi to make war against me.

Acts of pillage, looting and murder were commonplace. This is indicated clearly in Judges 9 where Abimelech sought rulership at Shechem. After a speech to the townspeople they gave him seventy pieces of silver with which he hired *worthless and reckless fellows* who followed him.

The SA-GAZ designation is evidenced further in letters from various local governors, including those of Sidon, Tyre, Tubihi, Hazi and others. Zimrida of Sidon states that:

All the cities that the king gave in my charge have gone over to the SA-GAZ. In another letter one Biryawaza, a local loyalist governor, states that rebel

troops:

Its horses and its chariots they have given to the SA-GAZ.

In still another letter the SA-GAZ army made war on Mayarzana of Hazi, seized the town of Mahzibti, and set it afire. This action corresponds to the activities described in Joshua 6:24 and 8:19.

The events surrounding Mayarzana of Hazi are very similar also to those described in Joshua 11, and his battles with the king of Hazor. The SA-GAZ, under a rebel leader, Amanhatbi, seized the cities of Mahzibti, Giluni, Magdali, and Ushte and burned them. Joshua seized the cities of Hazor, Achshaph, Shimron, and Madon and burned them, 11:13. In the El-Amarna letter the SA-GAZ raided Hazi but Mayarzana, with unspecified allies, repulsed the SA-GAZ and killed them. Joshua burned the chariots with fire, 11:6,9, a foolish action for such valuable weapons of war, while the SA-GAZ brought their chariots to a local rebel governor who had gone over to their side.

These descriptions from historic records show that military activities in the land of Canaan were not at all with the glory portrayed in the Bible. They reduce those glamorized accounts to reality.

In a few of the El-Amarna tablets it is stated that the SA-GAZ supported the loyalist governors. Apparently they did not all identify with rebellion; they were not a united group with one political conviction. The evidence from Syria and Palestine in the El-Amarna letters shows also that the SA-GAZ/*Habiri* were not identified with any particular tribe or group of people. They could hire out as warriors of rebel leaders, and they used the lack of Egyptian power as a convenience for acquiring control of the territory.

The identification of groups of *Habiri* (SA-GAZ) and their activities corresponds well to the conquest of Canaan described in the book of Joshua. The Amarna letters suggest that this class of people held unique status in the Near East. Although not of tribal identity, with a specific geographical location, it was given special regard. The location of the SA-GAZ/*Habiri* in southern Syria, Phoenicia, and Palestine suggests that the term was used generally for the Semitic tribes of those areas. It described a particular Semitic stock which, by historical times, had divided into numerous tribes and separate, identifiable ethnic groups. The *Ibir* were merely another branch of that special genetic stock. While the term *Ibri* clung to the Hebrew people for another thousand years, (witness Jeremiah), the *Habiru/Habiri* designation eventually was lost among other groups with that special blood.

The glorified accounts of the conquest of Canaan cannot be considered in isolation from the political environment of the day, nor disregard the activities of neighboring Semitic people. The framework which gave rise to the biblical accounts was complex, and laden with many inglorious elements.

Sumerian Texts (Early 2nd Millennium BC)

The earliest known reference to the SA-GAZ/Habiru are from Sumer and date from the Third Dynasty of Ur, circa 2000 BC. A Sumerian renaissance began under Gudea of Lagash and reached its political and economic peak under the kings of the Third Dynasty. A special mark of this period was the rise of Semitic elements to social attention. This included not only native Akkadian speaking Semites, but also an infiltration of western Amurru (Amorites). Concurrent with this influx of western Semites the terms SA-GAZ/Habiru/Habiri begin to appear in Sumerian documents. The documents show that the SA-GAZ were a new element in society, that they were attempting to establish themselves, and that the judicial system was having difficulty defining their legal status. One document reads:

Nannakiag, son of Lugaladda, said to the ensi (Judge?): Anzika, the SA-GAZ, is not my man. Ur-Mami was sent with him as supervisor. Nannakiag cleared the man with regard to what he said. He did not confirm him regarding SA-GAZ (activity?).

The text seems to say that Nannakiag had suffered some wrong and had first accused the SA-GAZ man. The case was brought to court whereupon Nannakiag states that Anzika was not the one who did it. He cleared him concerning the SA-GAZ activity. The activity seems to have a pejorative air about it, as though the SA-GAZ were engaged in conduct that was regarded as acceptable among themselves, but that was not permitted in Sumerian society.

This state of affairs is suggested again in another document which reads:

Ku-u, Dada-u-numun, Nur-ili, and Zulala were judges. The SA-GAZ sued but was unable to substantiate his case.

In still another, mutilated, text:

If a man rented a boat, and he set it on a journey, for him, the owner, and its journey . . . he altered, and the . . . of the . . . boat was employed for SA-GAZ activity, the man who rented the boat, the boat he shall restore.

In all cases quoted here it appears that the social roles of the SA-GAZ are being defined.

Some of the documents show SA-GAZ receiving rations of cattle and sheep from court livestock. Apparently the SA-GAZ were in government employment; the livestock were used as payment for services.

In another case clothing were given to sergeants of the *Habiri*, demonstrating that the SA-GAZ/Habiri were employed in military service. According to army records:

Four suits of clothing for the sergeants of the Habiri (were) received by Ibni-Adad . . . out of the midst of the treasury of Bit-Shamah from the hand of Ili-ippalsa. Month of Nisanu, 11th day, year Rim-Sin became king.

The Sumerian records all show that the SA-GAZ/*Habiri* were active in service roles in the community, as the Israelites served in Egypt, and as later Jews served in the court of Nebuchadnezzar.

Akkadian Texts (Early 2nd Millennium BC)

Excavations at Kultepe and Alishar in ancient Anatolia, now modern Turkey, uncovered several hoards of letters, and legal and economic texts, belonging to Assyrian trading stations of the old Akkadian period. This location is beyond the Anti-Taurus mountains far distant from the cities of Sumer. Among these documents was a letter from one Assyrian merchant to another requesting that he seek the release of *Haberi* men who were in custody at the palace of Shalahshuwe, an unidentified neighbor, possibly north of Alishar.

Concerning the Haberi men of the palace of Shalahshuwe who are present in custody, I sent word to you thus: Consult there with the princes and the chamberlains as to whether they will return them or will not return them. Then send word to me. If they will not return them, redeem those men. Whatever the ransom for them the palace asks of you, let me know in your message that I may send it to you. Let your hand seize those men. Whatever response the palace makes to you concerning those men, let me know in your message. The men have much ransom money.

The name *Haberi* here is essentially *Iberi*. From this ancient record we see that the Haberi are located in central Anatolia and show the widespread dispersion of those people in 2000 BC. In this document they are considered worthy of ransom and are being detained apparently for that purpose, although the merchant hopes to effect their release without such exchange. If the recipient of his letter is uncertain of the cost he is reminded that the *Haberi* themselves have much money and could use it for their own release. In any case, the author of the letter wants to make sure they are released. He held them in high regard.

An Amorite kingdom dominated Mesopotamia during the 18th century BC, from Babylon in the south, to Asshur in the northeast, to Haran in the northwest, and across to the Mediterranean. This Mari period was unsettled with a half-dozen larger states composed of smaller clustered kinglets. Amidst the strife among these petty kings appear SA-GAZ/*Haberi*. One document states that Yapah-Adad had built up the town of Zallul on the banks of the Euphrates and, with 2000 *Habiri* soldiers, was

then located in that town. In another document Izi-nabu, a Yamubalite chief, had 30 *Habiru* men march in his charge. In still another letter in which the destination and sender have been lost 3000 asses of the *Haberi* are mentioned. (Note the corresponding use of asses by the Hebrew tribes described in the Old Testament. Note also the interchange of the *Haberi* and *Habiru* inflectional endings.) In other letters the *Habiru* men went by night and seized the town of Yahmumam, attempted to seize other towns, and raided Luhaya seizing 500 sheep and 10 men. The *Haberi* were part of the Amorite population.

In a letter from Babylon, the famous Hammurabi instructs a certain Sin-idinam to send an overseer of SA-GAZ men to him when he receives the tablet. In another document twelve SA-GAZ names are listed. They are mostly Akkadian with two Amorite names, showing that the SA-GAZ/*Haberi* were spread throughout the region, with names other than Hebrew Semitic.

In one Alalah text it was stated:

Year Irkabtum, the king, Shemuma, and the Habiru soldiers made peace.

The Habiru were an important segment of society. They were held in sufficient regard that a treaty with them marks a significant date.

In another text from Alalah a prince named Idrimi went into exile.

My horse, my chariot, and my groom I took and departed. The wasteland I crossed and into the midst of the Sutu warriors I entered. With them I spent the night in my covered chariot. The next day I moved along and went to the land of Canaan. In the land of Canaan the town of Ammiya is located. In Ammiya dwelt people of Halab, Mukish, Ni and Amau. When they saw that I was the son of their former lord they gathered about me and said: It has been much for you, but it will cease. Then I dwelt for seven years among the SA-GAZ warriors. I interpreted (the flight of) birds; I inspected (the intestines and livers of) lambs; and thus seven years of Adad/Teshup turned over my head.

The insights we receive from these materials is highly informative. We have firsthand accounts by men who lived in those times. Idrimi must have been descended from the SA-GAZ/*Habiru*; he returned to them when he went into exile. They commiserated with him and reassured him. In his exile he took up quiet domestic activities and watched birds for the signs that he could return to his former lordship. He had returned home for his exile.

In other texts from Alalah lists of SA-GAZ/*Habiru* soldiers are given. They come from wide areas of the country and serve in all levels of activity, as foot soldiers and as charioteers, alongside Maryannu. One name in the lists is *Ibri-beli*. In still another list is a census of the sheep holdings of various SA-GAZ. The texts show them to be a heterogeneous group at all levels of society, from Princes down to lowly foot soldiers and sheep herders.

Nuzi Texts (2nd Millennium BC)

The *SA-GAZ/Habiru* were highly active in the Hurrian principality of Nuzi. Texts from that region are significant in that they describe *Habiru* as selling themselves in service to local officials.

Sill-Kubi, a Habiru, by his own statement into service to Tehiptilla, son of Puhisenni, made himself enter.

Apparently, the Habiri sold themselves into service throughout the Near East and North Africa.

Other individuals who called themselves *Habiru* made the same voluntary entrance into service, including both men and women. In one case Tuntukatil, a *Habiru* woman, with her offspring, made herself enter into service with Tehiptilla. In another case Atal-Teshup, a *Habiru*, together with the people of his household, sold themselves into service.

These records probably were made as official statements of contract among the parties.

In other, more detailed records, the conditions of contract are stated.

Nan-Teshup, a Habiru, made himself enter into service to Tehiptilla, son of Puhisenni. If Nan-Teshup should infringe the agreement and leave the house of Tehiptilla he must compensate Tehiptilla with a substitute man as able as he.

We do not know the length of the term of this agreement but it seems to be for the lifetime of Tehiptilla. In another text the agreement for departure from the household of Tehiptilla is the payment of silver and gold minas. This is also found in other texts where one makes the remark, *We are not maid-servants*. They were to pay a tenfold mina of gold for release from the service.

Some of the terms of contract with Habiru were not pleasant:

Sin-balti, a Habiru woman, made herself enter as a maid-servant into the house of Tehiptilla. If Sin-balti should infringe the agreement and go into another house Tehiptilla may put out both eyes of Sin-balti and sell her for a price.

This contract is similar to conditions specified in the *Code of Hammurabi*, where the loss of an eye or of sale into slavery was permitted. A blind servant would not be sellable; we must deduce that the conditions were specified to prevent breaking of the contract. Sums of 10 gold or silver minas probably were made with the same expectation; anyone who possessed that kind of wealth would not have to sell himself into servitude. Of course, he could always be redeemed by someone else.

In some cases a person might sell another into service. Mar-Ishtar, a *Habiru* of the land of Akkad, thus sold his son Zilgenuri. According to the agreement, if he withdrew his son from service he had to give ten slaves for Zilgenuri. Again, this was a condition which could not reasonably be fulfilled.

In other documents the contracts call for the benefit of food, shelter and clothing in return for entry into service by the *Habiru*. Economic benefit appears to be the reason for most of the agreements. The *Habiru* came upon hard times and sold themselves in return for such protection. But they were regarded as a special group; they were distinguished from ordinary slaves. Although they were compelled, presumably by necessity, to exchange their services for food and clothing, they did not sell their persons. In none of the contracts is a price paid, or money exchanged. This contrasts sharply with contracts involving outright self-enslavement.

These were labor contracts, not slavery contracts. They were the same form of contract used by Joseph to sell the Hebrew tribes into service with the Egyptians. The provision which permitted them to provide substitutes or money shows they were free to go if they could meet the terms of the agreement. Also, the terms of the contract are reminiscent of adoption contracts. In those agreements the adoptee is to serve or respect the foster parents throughout the latter's lifetime. There is a similarity between the punishment for repudiating the connection with the Nuzi official and that of denying one's foster parents.

The Romans had a practice of clientage in which individuals belonged to a household, not as free guests, and not as slaves. These dependents, or clients, lived under conditions of protected freedom. They included refugees who sought a protector, or slaves who had been granted release by their masters but who needed the protection of the household. In both cases they had conditional freedom as members of the household but were subject to the will of their patron.

In the feudal system of medieval times a similar agreement could be arranged. The following is the blank form of application which was used by the Franks of the 7th century for commendation to a noble.

To that magnificent lord _____, I _____:

Since it is very well known to everyone how very little I have wherewith to feed and clothe myself, I have therefor sought your piety, and your good will has allowed me to hand myself over or commend myself to your guardianship. This I have done in the following manner: that you are to aid and succor me with food and clothing insofar as I shall be able to be of service to you and shall deserve it.

As long as I live I am to provide service and honor to you in accordance with my status as a free man.

During my lifetime I shall not have the power to withdraw from your guardianship and power, but all the days of my life I am to remain under your power and your defense. Hence it is agreed that if either one of us wishes to make any changes in this agreement he shall pay _____ shillings to his companion and this agreement shall remain in force.

Wherefore it is agreed that they should make up or confirm between them two documents with the same meaning as this form. This they have done^{IEH}.

Divine Designations

One of the most curious aspects of the *Habiru* name is its association with divinity. Several examples can be cited.

1) In a series of Hittite treaties from Boghazkoi in Anatolia long lists of gods are invoked to protect the treaties. They include gods from many different regions and people. The curious nature of this invocation is illustrated by a treaty with Egypt^{NET}. This list begins with the Sun and storm gods:

**The Sun-god of Heaven,
the Sun-goddess of Arinna,
the Storm-god of Heaven,
the Hattian Storm-god,
Seris and Hurris,
Mount Nanni and Mount Hazzi,
the Storm-god of Halab...**

And so on. The list continues with patron gods:

**... the Patron-god,
the Hattian Patron-god,
Zitharyas,
Hapantalliyas,
the Patron-god of Karahna,
the Patron-god of the shield, Ea,
Allatum...**

And so on. The list continues with warrior gods:

**... Hantdassus of Hurma,
Abaras of Samuhas,
Katahhas of Ankuwa,
the Queen of Katapa,
Ammammas of Taurpa,
Hallaras of Dunna,
Huwassanas of Hupsina,
Tapisuwa of Ishupitta...**

**and so on to ...
and the Hapiri gods, ...**

In reading the long list one immediately recognizes that it was intended to cover every possible god and divine authority known to the authors, of native or foreign origin, to guarantee that the treaty could not be revoked by technical lapse, and that no god would be insulted by failure of mention.

Significantly the *Hapiru/Habiri* gods had special mention, although they are not identified by names. They also could not be forgotten.

2) In a list of gods in the temple of Adad in Assyria is the following:

**Adad
Shala
Nidaba
HABIRU
Kube
Statue of the king
Sherish
Hermesh
Ningersu
Total: 10 gods in the temple of Adad.**

The *Habiru* obviously have an important place among the divinities, ranking even with a statue of the king, who was regarded as a god. This mention of the *Habiru* among a list of gods shows explicitly that they were regarded with origins in divinity. They were different from ordinary people, including rulers and magistrates.

3) Several Assyrian omen texts were discovered:

If a halo surrounds the moon and a planet stands within it, the SA-GAZ will rage. If on the 12th day, moon and sun appear together, the reign will come to an end, the people will perish, the SA-GAZ will cut off the head. If a foetus . . . the *Habiri* will enter . . .

In one case a SA-GAZ appears in a star list.

These texts are sinister. We do not know their significance from the brief remarks but it appears that the *Habiri* were associated with ominous celestial phenomena and with some unknown affliction of the foetus. They were thought to carry divine powers.

4) In Egypt the *Apir* name appears a number of places combined with a divine name. The titles suggest specific identification as *Apir* gods.

Apir-Baal Apir-El Apr-Dager (a god) Apir-Isis Satisfied and so on.

From Anatolia, to the Mesopotamian basin, to Egypt, the *Habiri* were regarded with special social and religious status. Based on the historic evidence, an association of the *Habiri* with divinity cannot be avoided. While the exact significance of each of these references is unknown, it would not have been possible for the people who lived, worked, and traveled with *Habiri* to ignore the divine association. That factor must have been present in the mind of everyone. It was universally recognized and accepted.

The *Habiri* take on a status which is reminiscent of Gilgamesh in the old Assyrian myth. In that tale he was regarded as part god and part man. The evidence reviewed here suggests also that the *Habiri* were regarded as containing divine blood. Their line of descent from the gods was remembered. They were of special genetic stock.

The Form of the Habiru/Habiri Name

In the tabulations provided by Moshe Greenberg^{HAB} the *Habiru/Habiri* name appears about 75 times, excluding the SA-GAZ. Of those less than half are *Habiru*; the remainder are *Habiri* (or *Haberi*). *Habiru* appears mostly in the Nuzi texts; *Habiri* appears mostly in the Tell El-Amarna and Boghazkoi texts. It seems safe to conclude that both were interchangeable but that one was preferred over the other by local pronunciation. There can be no serious objection to equating the u and i terminations, since both are merely inflectional variations of the basic Hebrew verb.

The question then is the initial sound. How does the Ha- relate to the I- or the E- of *Ibri/Eberi*?

In Hebrew the initial phoneme for the basic root is an *ayin*. This shows in the corresponding Egyptian A form. When taken over to Akkadian it becomes Ha-. The further question is the sound formed in the pronunciation of the *ayin*. It is a guttural sound but was formed to obey the vowel inflections. In modern scholarly written texts this is denoted by 'A or 'I, with the reverse apostrophe. This appears as 'Aber, or as 'Iber.

The guttural pronunciation was not easy for all people, and shows in English translations as the modern A or I. The Hebrew guttural sounds, (identified as consonants by most Semitic scholars), showed the same difficulty in pronunciation when the Greeks borrowed the alphabet from the Phoenicians. The location of aleph as the first letter of the Hebrew alphabet was borrowed directly as the first letter alpha of the Greek alphabet and became our vowel A. The location of the Hebrew ayin is in the same position as the Greek and western O, following L, M, and N. These gutturals were both borrowed as vowels.

Another guttural with difficulty in other languages was the hard Kh. It shows as H or as K, and even as G, depending on context and on the language of the borrowing culture. The earlier reference to *Heber* and *Hebri* were H substitutions for the hard Kh.

Greenberg^{HAB} shows translation of the name Halbi in texts from Ugarit as Aleppo in English. Here the Ha- is understood to be an A. Pritchard^{NET} also shows several examples of this same relationship:

Hamani becomes Amanus, Humri is the biblical Omri, Hathiribi is Athribis, and so on.

Therefore the Ha- form would be rendered in English as A- or perhaps O-, since the two are interchangeable in pronunciation. *Habiru/Habiri* would normally be translated into English as *Abiru/Abiri*.

But another difficulty faces us. The *ayin* is pronounced as A- in the raw root, but as l- in imperative and Piel forms. *Awbar* becomes *Iber* or *Ibri*. Therefore *Abiri* would become *Iberi*, depending on the form used, but all derived from the same root.

On this basis it seems that *Iberu* is merely another way to pronounce *Apiru/Habiru*.

We shall refer to the *Iberi* name again in following chapters.

Summary

From this survey of the Habiru/Haberi of the ancient Near East, dating throughout the second millennium BC, we note the following:

1) They must have existed long prior to 2000 BC. The evidence suggests they had a history predating the first documents available to us. One questionable notation in Egypt would date them to the Old Kingdom, hundreds of years earlier than Abraham. Their true antiquity is uncertain. 2) They are scattered all over the Near East from Egypt to Sumera, to the extremities of Assyria, along the coast of the Mediterranean through Canaan, and deep into the regions of Anatolia. They are not limited to any one geographical locale, any one tribe, any one country, or any other definable ethnic group.

3) Many of their names are not Semitic. This led scholars to conclude that they were not exclusively Semitic people but rather a special social class that included many Semites. They argue that all cultures follow habits of naming children after ancestors through long-established practices. Therefore the many non-Semitic names would mean that the *Habiru* were of a social category other than Semitic. However, an alternate argument can be made. If *Habiru* women married non-Semite husbands, or if Semitic *Habiru* men married non-Semite women, as our thesis supposes in a great mixing of Adamic stock, the path of inherited names would not be simple. Many of those classified as *Habiru* might carry non-Semitic names.

4) This special group is difficult to define. They appear at every level of society, in many different social capacities. They are both rural and urban; they contract their services; they are in bondage in Egypt. They do not fit into any simple social category.

5) Their bondage in Egypt is now better understood. It was an economic bondage contracted during a time of need. They bought food and shelter in Egypt by selling their services, under established practices of those days. Succeeding generations were born into that bondage for lack of means to buy their freedom. The Egyptians probably perpetuated severe conditions in order to preserve a source of cheap labor. When Egypt was ravaged by plagues in extraordinary geological and meteorological events, Exod 7 to 10, State control may have been in havoc. The Israelites seized that opportunity to make their escape.

6) The documentary evidence shows they were extremely versatile and socially flexible. Although they were regarded with extra social respect they did not often

assume positions of leadership.

7) Many elements of the *Haberi* groups readily engage in warfare. They are found in military activities in Sumeria, Boghazkoi, Palestine, and Syria. They hire out as mercenaries and use all the weapons of war, including chariots. Although the biblical narrative does not show the Hebrews using chariots, (they burned those they captured), we do not know how much of the record has been omitted or altered. The nature of their mercenary employment, and the remarks made about their threat in the lands, suggest they were fearless fighters.

8) The *Hebrew/Eberi* tribes were *Habiru/Haberi* but not all *Habiru/Haberi* were *Hebrew/Eberi*. The Israelites came out of that special people and thus acquired the *Eberi/Ibri* name. The statement in Genesis that Shem was the father of all the children of Eber now takes on a different meaning. The *Hebrew/Haberi/Ibri* were the children of Eber, as that genetic line was remembered by the later Jewish scribes. Eber was a Semite, a son of Shem; this was the tradition as it was understood in the 6th century BC, at the time of the Babylonian captivity.

9) The *Habiru/Haberi* term drops out of use in later Near East documents near the end of the second millennium. Records show that application of the *Eberi/Ibri* name is then limited to the Hebrew tribes. Apparently the *Habiru/Haberi* were a social class who lost their unique identity. Their blood lines became submerged by interbreeding with other people, and could no longer be distinguished. The Hebrew people attempted to preserve the genetic lines, and thus preserved the *Haberi* distinction.

10) The Abrahamic groups were chosen because they still held a strong portion of that red Adamic blood. God selected this group also, out of all the *Haberi*, because of their religious attitudes. The promises to Abraham carried a deep significance that modified their religious and social conduct down through the generations.

The strength of that tradition is witnessed yet today among the Jews who believe they are fulfilling the promises of the Old Testament, and that they have a right to the lands promised to Abraham. A few simple sentences written millennia ago carry the weight of destiny and modify the lives and actions of people living today.

11) The *Habiri* had no fixed place in the social order where they chose to live. They were accepted in a foreign sense, not as part of a local social group. They cannot rightfully be considered nomadic, although they wandered from place to place. The movements of Terah, Abraham, and other members of that family were merely following the habits of the general *Habiri* people. This is the reason the Sumerians were attempting to define their social roles. They truly were "wandering Arameans."

But the promises to Abraham were intended to bring an end to that unsettled existence. He was to acquire a permanent home, "in the land of milk and honey."

Finally, we note that these "wandering Arameans" were the path through which the ancient Semitic linguistic world memories were preserved. They certainly played a vital role in reconnecting us with the remote history of our planet. They also brought a genetic line down into historic times, with Abraham chosen as the outstanding representative of that blood blessing.

This brief survey casts light on the antecedents of the Hebrew people, the Sons of Israel. It offers us some insight into the selection of Abraham as the "father of

CHAPTER THIRTY

A Covenant with Israel

Melchizedek began a program of planetary rehabilitation. He chose Abraham to initiate that new work. The task involved two major components: a) retrieval of the knowledge of one God above all gods, the Father and Creator of the Universe, and b) disbursement of the remnants of Adamic blood which flowed in the veins of the *Iberi*.

Abraham was not a pious man. But he was devout — and he believed. This made him important to the plans of our planetary supervisors.

In following chapters I shall examine evidence for the migration of Hebrew tribes into Europe, and the manner in which they contributed to that planetary rehabilitation. But first it may be helpful to consider the selection of Abraham and the covenant Melchizedek made with the Israelite people.

From previous evidence we can better appreciate how Semitic people were endowed with a larger portion of Adamic blood. This was discovered through the name for Adam = the *Red One*, the name for Phoenix = the *Purple One*, the red skin color of the Akkadians = the *Adamatu*, the red skin color of the descendants of Esau = the Edomites, and the red color names for Tola and Pua, two sons of Issachar. Some scholars believe the word Canaan derives from the Akkadian *kinahu*. In ancient Nuzi texts from Assyria *kinahu* meant *purple*, or a kind of *red*. *Kanan* would be the land of the red men. The close-kin marriages of the family of Terah displayed Adamic traditions for blood-line preservation. It should not be surprising that Abraham was selected as the channel of genetic improvement. But equally important, he was also selected for his outstanding moral and religious values.

1) When Abraham complained that he had no son he was told he would have many descendants. Melchizedek showed him the stars; so numerous would his descendants be. Abraham accepted the promise, in simple faith. "*He believed Yahweh and he reckoned it to him as righteousness.*" Gen 15:1-6.

2) When Chedorlaomer, the king of Elam, was ransacking the neighborhood, the local kings called upon Abraham for help. He defeated Chedorlaomer, bringing back chattel and people, and rescuing his nephew

Lot. The king of Sodom wanted to give Abraham all the goods but Abraham rejected the offer. He did not want anyone to say he got rich off the property of the king. He wanted only the expense of the expedition. This also was righteous conduct, Gen 14.

3) When Sodom and Gomorrah were about to be destroyed Abraham pleaded to save those cities. If there were fifty righteous men would they be saved? He was assured they would be. If there were forty-five righteous men would the cities be saved? They would be. If forty would they be saved? Yes. If thirty, then twenty, then ten, they would not be destroyed. Not even ten could be found. What more could Abraham ask? What more could God say? Gen 18:23-33.

4) When God destroyed the cities he remembered Abraham; he brought his nephew Lot out safely, Gen 19:29.

Because of his genetic endowment outstanding promises were made to Abraham.

He would be the father of many people:

- 1) I will make your descendants as the dust of the earth; so that if one can count the dust of the earth, your descendants also can be counted, Gen 13:16.**
- 2) Look toward heaven, and number the stars, if you are able to number them. So shall your descendants be, Gen 15:5.**
- 3) I will so greatly multiply your descendants that they cannot be numbered for multitude, Gen 16:10.**

He would be the father of many nations:

- 4) Behold my covenant is with you, and you shall be the father of a multitude of nations. I have made you the father of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come forth from you, Gen 17:4-6.**

Some believe the promises were fulfilled with the Arab nations through Ishmael, Abraham's son by Hagar, Sarah's maid.

5) As for Ishmael, behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, Gen 17:20.

6) And I will make a nation of the son of the slave woman also, because he is your offspring, Gen 21:13.

But it was through Sarah and their son Isaac that the covenant was to carry.

7) She shall be a mother of nations; kings of peoples shall come from her, Gen 17:16.

8) I will establish my covenant with him as an everlasting covenant for his descendants after him, Gen 17:19.

Ishmael was to be blessed, but it was through Isaac that the covenant was to hold:

9) But I will establish my covenant through Isaac, whom Sarah shall bear to you at this season next year, Gen 17:21.

Repeatedly Abraham was told:

10) I will indeed bless you, and I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice, Gen 22:17-18.

Many persons read the promises as a forecast of Jesus.

11) Abraham shall become a great and mighty nation, and in him all the nations of the earth shall be blessed, Gen 18:18.

12) I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall be blessed, Gen 12:3.

These various promises are greatly confused by Christians. The confusion originated with Paul. In Galatians 3:16 he argued that the promises to Abraham were for one offspring, (*spermati*), who is Christ, and not for many offsprings, (*spermasi*). Indeed, the Septuagint translation of the Hebrew scriptures, from which Paul worked, invariably uses the singular *spermati*, Gen 12:7, 13:15 and 16, and so on. The Hebrew word *zar'acha* again invariably is in the singular. These words, both Greek and Hebrew, are translated as *seed*, *descendants*, *offspring*, or *posterity*. The words do, indeed, mean seed, which is singular, but they also mean numerous descendants, many offspring, and great posterity. In English the words seed, offspring, and posterity, all singular words, carry the same meaning. Paul's interpretation is not supported in the language of either the original Hebrew or the Septuagint Greek. His argument was intended to support his views. Nothing in the original texts justify such interpretation; it is done solely from a personal desire to show that Jesus was the promised one.

Although the promises speak of descendants, many seed, Jesus, as a singular offspring, certainly did bring great blessing to this world. Of course we might say that Moses, David, the prophets, and other descendants of Abraham helped to bless the world, but this also is not the intent of the promises. The blood lines were important; Abraham's genes would bless many nations; many kings would arise out of him.

These promises were part of a covenant between God and Abraham, Gen 15:18, 17:2. It was to be an everlasting covenant between God and the descendants of Abraham, Gen 17:7, 9. The sign of the covenant was circumcision, 17:11.

A covenant was a solemn agreement between two parties. But it was more than an agreement; it was a contract. Each party was an active participant; each had a responsibility; each received a benefit. If either failed, serious consequence resulted. Abraham was to obey God's instructions. He was to charge his children, and his household after him, to keep the way of Yahweh by doing righteousness and justice. This was a condition for Yahweh to bring to Abraham that which he had promised, Gen 18:19. On his part God promised Abraham that all the land would belong to his descendants.

12) To your descendants I will give this land, Gen 12:7.

13) To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates . . . , Gen 15:18.

14) And I will give to you, and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God, Gen 17:8.

The covenant was renewed with Isaac:

15) I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands; and by your descendants all the nations of the earth shall bless themselves, Gen 26:4.

This promise was made with Isaac because Abraham obeyed God and kept his charge in the covenant, the commandments, the statutes, and the laws, Gen 26:5.

The phrases "many nations" and "many kings" carry with them grand conceptions of time and geography. Abraham had to be impressed that his descendants would number as many as the stars in the sky. He could not have been unaware that such large numbers would require many generations; such great promise could not be fulfilled in a few centuries.

The phrases also carried an impressive statement of his role in planetary destiny. The future earthly rule of this world would come out of his seed. He was indeed greatly honored to be chosen as the blood father of multitudes of peoples, nations and kings. It would have been fruitless to make such promises to someone who could not appreciate them. Unless the chosen individual recognized their portent they would bring no personal commitment. Abraham possessed the faculties to recognize the responsibilities of his position. He also surely was impressed with the sacred obligation such role entailed. He must have been awed by the responsibilities thrust upon him. He could not act unrighteously; he could not betray his trust.

Some commentators on the Genesis accounts believe Abraham's faith was tested when God told him to make a sacrifice of his son Isaac, the son

who carried the destiny blood. They feel that Abraham showed great faith in God by proceeding to the brink of that act. But Abraham's great faith had to date from before Isaac's birth. The promises were made before Isaac was born. He believed, and it was counted to him as righteousness, long before Isaac appeared.

Although the accounts in Genesis suggest that Abraham was informed of these matters by beings in visions, Gen 15:1, or Yahweh himself, 13:14, 17:3, it is not reasonable either that such important messages would be presented in questionable dream states, or that God would leave his administrative abode on high. They were relayed by a subordinate celestial being. Melchizedek enters into the Genesis account but only for the space of three verses in Chapter 14. He was a priest of the Most High God. In the Book of Hebrews in the New Testament we are told that he was without father or mother or genealogy, and had neither beginning of days nor end of life, Heb 7:3. He was immortal; he was a divine being. But according to the account in Genesis he brought out bread and wine, suggesting that he sustained himself with ordinary material food. He is altogether mysterious; we can only speculate on his physical status and his role. Perhaps he took on a material body to conduct business on this world, but then returned to a celestial body when he departed. From the details of the various episodes it seems reasonable to assume that this divine personage was the one who conversed with Abraham.

The text says that Yahweh took Abraham outside to show him the night sky, but it was Melchizedek who performed this memorable act. We know Abraham was impressed; he helped support Melchizedek by giving him a tenth of everything.

This was a crucial episode in world destiny. It does not seem likely that such an important transaction would have been left to someone who was not fully knowledgeable concerning long-range plans for this planet. Melchizedek was the divine personality who sponsored such plans. He came down here in material form to set conditions, not only for the initiation of the covenant with Abraham, but also to prepare the way for reception among other people. He also may have wanted to ensure that Abraham was properly impressed.

Melchizedek's appearance was the first overt celestial activity with man since the times of Adam, although his appearance in human form may have suppressed his true celestial status. Melchizedek did not violate the condi-

tions of a program that now would depend upon faith, and not the power of celestial performances.

The prior ages of this planet saw dispensations of divine beings; Oc, that infamous fallen brother, once directed the affairs of this world. Adam and Eve also appeared to assist in the uplift of man. But with the great default celestial representatives were removed. The world drifted without guidance, slowly deteriorating, spiritually and socially. Pagan immorality and mythological invention replaced the glorious devotion of those days of long ago. The world languished in darkness.

Now a new era began; now a new hand appeared to take control of world destiny. Now man became aware once again of divine intervention, divine direction, and divine destiny. Lot and his family were saved by "angels." Abraham and his descendants were called to serve, not only as the carriers of the Adamic genes, but also as a light to the world. And most important, Abraham's children would be the mortal parents of the divine Creator himself.

How truly unfortunate we do not have better record of those important transactions.

In ancient Semitic tribal practice right of property and of claim upon a father's estate rested with the firstborn son. Thus Isaac claimed his father's birthright even though Abraham had other children through Hagar and also through his second wife, Keturah, Gen 25:1-2. Although they served to carry partial genetic benefit Hagar and Keturah were not blessed as was Sarah, Abraham's half-sister. Isaac was the focus of that endowment.

In Genesis 24 a lengthy account is given of the demand Abraham made upon his oldest servant, that he would not let Isaac take a wife from among the Canaanites, but would go to the city of Nahor, his brother, and find a wife among his kin. Sarah had died, and he was about to pass away also. Thus he took control of the blood line that was to issue forth from him. The choice was Rebekah, granddaughter of Nahor. She also was to *"be the mother of thousands of ten thousands,"* Gen 24:60.

Rebekah conceived and bore twin sons, Esau and Jacob. Esau came forth from Rebekah's womb with a deep red color, Gen 25:25. When they grew to manhood Esau was a skillful hunter and man of the field, while Jacob was a quiet man who dwelt in tents, Gen 25:27. Esau, the senior, was favored by his father, while Jacob, the junior, was favored by his mother.

One day Esau came in, famished from the fields. Jacob was boiling

pottage and Esau asked for some of the "red pottage." (According to the story, Esau acquired his name from the red pottage, but we see that his birth color gave him the nickname, Edom.) Jacob offered a portion but only if Esau would sell his birthright. Thus Jacob acquired the right to claim the holy promises. Jacob later added to the deception. When Isaac was old and his eyes dim he asked Esau to prepare a savory meal that he might eat in last fond memory; he then would bless Esau. When Rebekah heard these instructions she waited until Esau went out to hunt game for the meal. She then instructed Jacob to prepare the meal from two kids she killed. She placed the skins upon Jacob because Esau was hairy while Jacob was smooth. Jacob went in to his father to receive the blessing. Thus Jacob acquired not only the birthright but also the blessing, Gen 27.

While the stories reflect later glamorized folk memory, they symbolize Adam's genetic endowment. Esau carried strains of man's primitive hunter heritage; Jacob carried strains of more refined cultural disposition. He was the quiet one who could seize upon opportunity; Esau was the dull and bellicose one who gave away precious possession for trivial and temporal benefit. Rebekah and Jacob both practiced deception but their actions were motivated out of concern for future inheritance. Their behavior suggests motives based on understanding of the Abrahamic promises and actions designed to accommodate those promises. The covenant was renewed with Jacob:

I am Yahweh, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants; and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth be blessed, Gen 28:13-14.

Although the promises to Abraham implied that his descendants would cover the face of the earth, yet it was with Jacob we see the first explicit statement that his descendants would spread abroad in all directions. The promise never intended that Abraham's seed would remain in Canaan. Modern people, so intimate with the Jewish phenomenon scattered across our planet, believe that the promise to Jacob was fulfilled by the Jewish

diaspora. But such view would fail to recognize the role of all the descendants of Jacob, the twelve tribes of Israel.

The twelve tribes were highly important and were remembered into apostolic days. According to Matt 19:28 Jesus promised his apostles that in the new world, when he would assume his heavenly throne, those who followed him would also sit on twelve thrones, *judging the twelve tribes of Israel*. We do not know the authenticity of this statement. Parallel passages in Mark 10:28-31 and Luke 18:28-30 do not support the remark, although Luke 22:30 shows the remark in a different conversation. We shall return to a discussion of the apostolic belief in the twelve tribes and why they worked so vigorously to spread the word about Jesus.

Who were these twelve tribes, and how did they originate?

When Jacob was sent away from Esau's anger by his mother she devised reasons why Jacob should not marry a Hittite woman, a pagan resident of Canaan, but should return to the home of her brother Laban in the land of Paddan-aram, an Aramean. He was instructed to marry a cousin, a daughter of his mother's brother, Gen 28:2.

Rebekah recognized the importance of the Abrahamic promises; she schemed to strengthen the blood lines from within the family of Terah; she did not want them diluted by other people.

Again the accounts show a deep desire to maintain blood purity. On the other hand Esau took his wives from the Canaanites, the Hittites, and the Hivites -- inferior blood lines. Gen 26:34 says he took to wife Judith, the daughter of Beerli the Hittite, and Basemath, the daughter of Elon the Hittite. Gen 36:2-3 says he took his wives from the Canaanites: Adah, the daughter of Elon the Hittite, Oholibamah, the daughter of Anah the son of Zibeon the Hivite, and Basemah, the daughter of Ishmael. The records are contradictory and reflect confused tradition. But they show that Esau failed his right of birth by more than one criteria.

The deceptions of Jacob and Rebekah were understood by celestial beings on high. One night as Jacob was traveling to Haran he had a dream in which he saw a ladder extending from earth to heaven with angels descending and ascending. Yahweh stood above the ladder and spoke to him. At that time he was informed that the promises to Abraham and Isaac would be fulfilled through him, Gen 28:10-17. The experience confirmed his sacred role for the future of the earth; he vowed that Yahweh would be his God.

But Jacob had to pay for his deception. Laban asked Jacob to serve him in labor for seven years to earn the hand of Rachel, the younger daughter who was beautiful and lovely. The years passed quickly because of Jacob's great love for Rachel, but on the wedding night Laban took Leah, the older daughter whose eyes were weak (cross-eyed?) into Jacob. When Jacob awoke the next morning he saw that he had been deceived, Gen 29. He then had to work another seven years for Rachel. Through Leah and Rachel, and each of their maids, Jacob had twelve sons, the forefathers of the twelve tribes of Israel. Leah bore him Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. Zilpah, Leah's maid, bore him Gad and Asher. Rachel bore him Joseph and Benjamin. Rachel's maid Bilhah bore him Dan and Naphtali.

Deception continued to plague Jacob's affairs. He had to defend himself against Laban's trickery in receiving a portion of his flock, Gen 30-31, while Rachel stole her father's household gods. He took his family and goods and departed from the land of Paddan-aram to return to the land of Canaan. During a stop one night at Peniel Jacob wrestled with a strange personage he thought was a man. As day was breaking the stranger asked to be released but Jacob said he would not let him go unless he gave Jacob a blessing. This he did, after which Jacob was told that henceforth his name would be Israel, for he contended with God.

Again we see how old folk tales burden our understanding of those remote days. While Jacob may have contended with God, thus to receive the name Israel, it is not possible he physically wrestled with God.

Some persons believe the root to *Yisra* is the word *sarah*. Because of literary context it is thought to mean contention" or *striving*. Israel is the one who strives or contends with God. The *sar* root suggests that the meaning is one who is a prince of God, an individual chosen by God to be prince of his people. On the other hand, the root *yashar*³⁴⁷⁴ means *to be straight, right, straightforward, just, and upright*. This is exactly the meaning of the Indo-European *rex, righ, and ri*, hence, our words *right*, and *righteous*. Far more probably, this was the true meaning of the name *Yisrael, Upright with God*. The folk tales of the origin of the name are simply that, folk myths.

Regardless of interpretations we see from these anecdotes that Jacob struggled repeatedly for the right to carry the promises. They did not come easily. After the return of Jacob to Canaan the narrative in Genesis then

turns to Joseph, Rachel's oldest son. As with Esau, the oldest son of Isaac, now Reuben, the oldest son of Jacob/Israel, is denied the birthright. Joseph is the most loved of all Jacob's children; his brothers are jealous of him. In the episodes of Gen 37 they sell him into slavery in Egypt, where he rises to become the Pharaoh's chief administrator. In the tangled web of folk stories woven together by the later Jewish scribes it is difficult to separate fact from embellishment. But they all reflect knowledge of that important destiny function.

Joseph's rise to preeminence in Egypt shows the high esteem in which the Hebrew people were held by their contemporaries. The strong blood line and the noble manner of the children of Abraham carried down through the generations. In the forecasts of the tribes in Gen 49 we are told that Reuben defiled his father's bed. This probably means that he slept with Zilpah or Bilhah; thus he was denied the birthright. Joseph married an Egyptian woman who bears him Manasseh and Ephraim. When famine comes upon the land Joseph brings his father, his brothers, and all their families to Egypt. When Jacob is on his death bed he blesses Joseph's two sons. Again Manasseh, the elder, is denied the birthright. But the two sons are to be equal to the twelve brothers. Manasseh replaces the tribe of Levi, while Ephraim takes his father's place in the numbering of the tribes, Gen 48:5 and Josh 14:3-4. Ephraim is to have preeminence among the tribes; his descendants were to become a multitude of nations, Gen 48:19. Ephraim carried the promises. In Jer 31:9 Ephraim is equated to the whole nation of northern Israel.

Through this sequence the people of Israel went into economic bondage in Egypt. As I reviewed in the preceding chapter on the *Habiru*, James Pritchard^{NET} published excerpts from numerous Near Eastern texts. Among other items are lists of Semitic people working at various domestic activities including house-men, cooks, brewers, tutors, and weavers. The lists are from the thirteenth dynasty, or mid-eighteenth century BC, at approximately the date attributed to the entry of the Israelite tribes into Egypt. Names on the lists, such as Menahem, Asher, and Anath, are familiar to Bible students. The biblical tradition is well attested by historical records.

Two factors enter into our consideration of the fulfillment of the Abrahamic promises. Were they fulfilled? If so, how? If not, why not? The people of Israel saw only a limited number of kings during their short history from the time of Saul down to the Babylonian captivity. Even then they were

a divided people, with their days of glory under David and Solomon lasting less than one hundred years. We cannot rightly say that kings came forth from Abraham in the sense of the promises. The kings descended from Isaac were to be of many nations, not the one nation of Israel. The Israelite tribes occupied Canaan from perhaps the fourteenth to the eighth century BC. Shalmaneser V of Assyria attacked Samaria in 724 BC; his successor, Sargon II, took it captive in 721, deporting many captives. From that time the northern ten tribes disappeared from world history. In 586 BC Jerusalem fell to the Babylonians; the nation was not fully independent again until 1949. The Jews now believe they are finally returning to fulfill the promises made to Abraham, Isaac and Jacob. However, the covenant was modified under Moses; it then became conditional:

If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine. You shall be to me a kingdom of priests and a holy nation, Exod 19:5 -6.

But they did not follow God's commands. He warned them:

Behold, I make a covenant. Before all people I will do marvels, such as have not been wrought in all the earth or in any nation; and all the people among whom you are shall see the work of Yahweh; for it is a terrible thing that I will do with you.

They were to cut down the Asherim, tear down the altars, and break the pillars. They were to worship no other God but Yahweh. If they played the harlot and went after other gods and ate the sacrifices of the other peoples he would punish them. He would scatter them among the nations, Lev 26.

Modern Jews and Christians alike fail to heed the covenantal conditions which still hold. Although the Jews spread out in all directions, covering the four corners of the earth in a great diaspora, yet they have always been a people isolated religiously and ethnically. They never provided kings for the many nations in which they settled, although they did make mighty contributions to the cultures in which they lived.

The Jews did not, at any time in the past, nor do they today, fulfill the promises.

CHAPTER THIRTY-ONE

The Twelve Tribes

The existence of the Twelve Tribes in the Promised Land after the Exodus can be attested outside the Bible.

1) The presence of Semitic "Hebrew" people in Egypt is shown by more than lists of slaves. A record left by Amenhotep II, circa 1438-1412, states that he returned from Asia with 3600 Apiru captives^{NET}.

2) Modern scholars place the Exodus under Moses sometime late in the thirteenth century BC. Traditionally it took place some two hundred years earlier around the middle of the fifteenth century, at the time of Amenhotep II. Various considerations apply to the fixing of the dates. Modern archeology supports the later dates rather than the earlier ones.

3) A huge black stele erected by Marniptah, circa 1224-1211, in his mortuary temple at Thebes, lists Israelites as one group of opponents then located in Canaan. However, the text shows them to be a landless people^{NET}. The date of the stele was the fifth year of Marniptah's reign; therefore we may assume that Hebrew tribes had entered the land of Canaan but had not yet settled down to definite geographical locations. This would be the period described by Joshua before the apportionment of the lands.

The Marniptah stele is the first known historical record of uniquely identified Israelites outside the Bible.

4) From archeological excavations we know that Palestinian sites at Lachish, Debir, Hazor and Bethel were destroyed in the latter part of the thirteenth century. These sites are attested in the biblical record: Lachish in Josh 10:31-32, Debir in Josh 10:38-39, Hazor in Josh 11:10-11, and Bethel in Judg 1:22-26. The destruction may have been due to the Hebrew tribes in their conquest of Canaan.

A remark in Exod 12:38 says the people were a "mixed multitude." This mixed multitude was in addition to some 600,000 men, not including women and children, Exod 12:37. The number of men older than twenty years is given in Exod 38:26 and Num 1:46 as 603,550. This is a very large body of people. If the number of woman equaled the number of men, and if

the number of children equaled the number of adults, the total number of people would have been in excess of 2,000,000. Add the "mixed multitude" with cattle and goods and there would have been an impressive array of marching people.

The numbers are unrealistic. If they moved four abreast and remained six feet apart between ranks they would have created a marching line extending some six hundred miles from the Nile to the Euphrates river. This number of people approaches that of the population of the modern state of Israel. Such a multitude would have been unmanageable. Besides the problems of logistics there would have been severe problems in communication. Two to three million people in tents would have required perhaps five thousand acres or eight square miles to camp.

The numbers must have been much smaller. When the people saw the Egyptian army approaching they appealed to Moses, Exod 14. A miracle occurred which permitted them to cross the "sea" dry shod. Then another miracle took place. A strange cylindrical object, a "pillar of cloud" called the angel of God, moved through the air and hovered between the two camps so that one did not come near the other all night, Exod 14:19-20. In the morning, as the Egyptians tried to pursue, the "sea" came rushing back and caught the Egyptians in the water.

We must conclude that the Jewish scribes who put the accounts together either had unrealistic numbers in their source documents or elevated the numbers to bring greater glory to Israel. They cannot be taken literally; they must be examined against hard evidence. The record of the subsequent movement into Canaan must also be examined with prudent care. The Haberu records in Chapter 29 provide a more realistic picture.

Although the biblical accounts may contain exaggerated numbers we should not neglect the truly extraordinary care exhibited by divine agents. Time and again Moses talks with the God of Israel, face to face, Exod 33:11. He went up into the "mount," that strange object, on several occasions, Exod 19, 24, and so on. In one visit he took with him Aaron, Nadab, Abihu, and seventy of the elders of Israel. They saw the God of Israel and they ate and drank with him, Exod 24:9-11. In several places it is recited that Moses was so moved by his experiences that his face shone, Exod 34.

During these strange events in the Sinai the covenant with Israel is renewed. God remembered his covenant with Israel and respected it, Exod 2:24-25, 6:4-5. If they obeyed God and kept his covenant they would be a

special treasure above all people. They were to be a holy nation and a kingdom of priests, Exod 19:5-6. As a sign of the renewal of the covenant they were to keep the Sabbath day throughout all generations as a perpetual reminder of the covenant, Exod 31:14-16. They were to obey the ten commandments; they also were not to make molten gods or go a whoring after the gods of pagan people.

The tribes spent forty years wandering in the wilderness. They were told when to stay and when to go by that strange cylindrical object in the sky, a pillar of cloud by day and a pillar of fire by night, Exod 13:21, 40:35-38, Num 14:14. Moses supervised the people of Israel; he was the direct link between celestial beings in that strange object and the people; he was God's human agent. He also was a foremost proponent for righteousness. But when the tribes reached the Jordan his work was finished. He died before they entered the promised land. They now were mostly on their own.

As I showed earlier, the book of Joshua is a highly glamorized account of the conquest of the promised land. The scene was not simple. The people of Canaan were generally of Semitic stock, and thus related to the tribes. They strongly intermarried, as illustrated by Esau and other members of the Abrahamic family. The first chapter of the book of Judges shows that the inhabitants were allowed to remain. The returning tribes mixed with them. These factors must be considered in any assessment of conditions and interplay among people. The descriptions by later Jewish scribes suppress reality to sharply heighten the religious meanings and to show the personal hand of Yahweh in support of his chosen people.

Chapters 13 to 21 in Joshua show the allocation of the lands to the respective tribes. Reuben, Gad and a half tribe of Manasseh were given shares on the eastern side of the Jordan, "beyond the Jordan east of Jericho." Only the tribe of Levi received no allotment. The other tribes all received apportionments, from Simeon, Benjamin, and Judah in the south to Asher, Naphtali, Issachar, and Zebulun in the north. The tribe of Ephraim was near the center of the geographical distribution, with another half tribe of Manasseh just north of him. Dan also received a portion west of Benjamin just south of Ephraim. Asher was on the coast in the lands traditionally assigned to the Phoenicians, including the city of Tyre. Naphtali was just east of Asher on the mountain range separating Phoenicia from Syria.

Were there twelve distinct tribes? Probably, but constantly mixing. Witness the free marriages with surrounding people. Genealogy was highly

important. The heavy concentration on genealogy in the Bible demonstrates how dear a record of ancestry was held by those people. In Num 36:5-12 Moses commanded that the people should marry within their own tribes. However, the tribal boundaries blurred as people intermarried. Common sense discounts strict tribal identities, but the tradition is very strong.

An important characteristic of the Hebrew people was their chasing after the popular gods and social trends of other people. As a group, they did not adhere to one God. Moses was constantly warning them of their tendencies. During their travels in the wilderness they were warned against turning to the idols and images of helpless gods. When they pleaded for molten gods, Aaron and Miriam fashioned one from golden ornaments. Moses was delayed in his activities on the "mountain." In his absence the people felt a need for an object they could worship. In spite of the many miraculous deeds, the presence of that awesome flying object, and communications directly from celestial beings, they still demanded idols. They simply could not forsake the old habits. When Moses returned and saw the calf he was hot with anger. The people just could not understand a living God; they constantly reverted to dead gods, Exod 32.

As they settled down to a life of relative ease in the promised land, and without the direct presence of celestial beings, they forgot God even more quickly. In short order they turned to the Ashteroth, to Baal, and to pagan superstitions. Ever and again Yahweh would raise up judges from among the people, voices who would remind them of their example as a light to the world. The book of Judges describes this period, from the time of settlement of the lands, to the time of Samuel and Saul. The judges included Othniel, Ehud, Deborah, Gideon, Tola, and Jair among others. The spirit of Yahweh came upon Othniel and he judged Israel, Judg 3:10. Chapters 4 and 5 describe Deborah, the only woman judge. Even more famous is Samson, whose exploits are described in Chapters 13 to 16.

It is not my purpose to detail the history of Israel. That has been done admirably by others, including John Bright in *A History of Israel*^{HO1}. Bright compared the biblical account against the many historical records available from all over the Near East and from Egypt, for the entire period of the Israelite experience. The patriarchal period is adequately supported by clay-tablet documents and accounts from Mesopotamia, showing that the Hebrew families easily had origin in the general locales and among the tribes that the Bible portrays. Likewise the captivity, return, and settlement in

Canaan are fully supported both by contemporary documents and by archeology. Anyone familiar with the data, reading firsthand the accounts of the many officials, would not question that the Bible reflects description of those days, even if embellished and glamorized. If the historical books were compiled by Jewish scribes during the Babylonian captivity those scribes had to be working from material that was a faithful reflection of prior ages.

The people of Israel had been warned against putting their trust in worldly power. The book of Judges ends with the remark that in those days there was no king in Israel; every man did what was right in his own eyes. It was God's purpose to be king and ruler in Israel. If the people obeyed his commandments they would have no need for political rulers. But they drifted continually from high moral and religious standards. They envied the worldly power of the nations round about. They wanted to be like those nations, putting their faith in kings and armies. When the Philistines made war with them they were defeated in battle at Aphek. They felt that if they took the ark of the covenant into battle God would give them victory, I Sam 4. Their plan failed; the ark was captured. Although it was eventually returned they still demanded a king, I Sam 8.

In our study of these events we often fail to recognize God's objective. If a nation lives in truth, honesty and righteousness it has no need for kingly rulers. All will obey the commandments, not out of fear of God's laws, but because it is the expression of their hearts. Mutual respect, confidence and trust will rule; not earthly power. There will be no need for laws, police, enforcement, or complex administration. A nation founded on high principles of moral conduct and righteousness would truly be an example to others. It would become a light to the world.

But Israel failed. Her people simply were not matured to such elevated and godly culture. Nor have any people been since that time.

When Samuel became old he appointed his sons Joel and Abijah as judges over Israel. But they took bribes and perverted justice. The people came to Samuel saying that his sons were unjust and that he was old; they wanted a king to rule over them like all the nations. When Samuel prayed to Yahweh he was told to listen to the request of the people. They had rejected Samuel; they had rejected God. Because of their waywardness, from the time he brought them out of Egypt, forsaking him and serving other gods, he would grant them their request. Samuel was to warn them solemnly. He was to explain the ways of earthly kings. Their kings would build

a military state, taking a tenth of everything to support their armies, and appointing men and women to work for the state. When the kings did this the people would cry out but Yahweh would not answer them.

Still the people refused to listen; they would not heed the warnings. They demanded to have a king. When Samuel again went to Yahweh he again was told to give them a king. Their doom was sealed.

Saul was a man of self-conflicts. He had a striking appearance, towering above his fellows, I Sam 9:2. He exercised initiative, 11:7, but he was also full of pride, 18:8, and rebelled against the word of Yahweh, 20:31. Although he displayed bravery, Chap 13, he was reckless, 14:24. When he was older he was beset by mental disorders, 16:14 and 19:9, and consulted familiar spirits, Chap 28. He did this because Yahweh would not answer him, either through dreams, the Urim, or the prophets.

In his younger days David was a handsome lad of great common sense and clever actions, I Sam 16:12, 17:49, who was greatly respected by the people, 18:7. In his later years he became a wicked man who lusted after Bathsheba, the wife of one of his army generals, II Sam 11. When the woman became pregnant with his child he schemed to have Uriah, her husband, killed in battle, II Sam 11:14-17. The wickedness spread itself through his house. David's son Amnon betrayed his half-sister Tamar; by trickery he raped her, II Sam 13. Absalom, her full brother, then also resorted to trickery to kill Amnon, 13:29. Absalom again later practiced deception, Chap 15, to take over the kingdom. Although David had to flee for his life he returned to power but with further strife and rebellion, Chaps 19-20. He lived a troubled life until the day of his death.

In the granting of kingly inheritance to Solomon treachery still prevailed, I Kings 1. Although David's reign is held in fond memory by Jews and Christian's down to this day the glamour is not justified by the accounts given in the Bible.

Time and again the people of Israel had been warned not to stray from God. If they did not obey his commandments -- if they went after the Ashteroth and worshipped Baal, they would reap the consequences. They admitted serving the Baals and the Ashteroth, I Sam 12:10.

Solomon is remembered as the king who brought much glory and riches to Jerusalem but he did so at high cost to the kingdom. He went after the Ashteroth, I Kings 11:5. He had hundreds of wives and concubines; he loved many foreign women, I Kings 11:1. He built temples to foreign gods

for his many foreign wives. He forgot Yahweh; his ambitious plans for kingly glory set the stage for national disintegration. He was told that the kingdom would be torn apart, not in his day, but in the days of his children, 11:11-13.

Upon his death the kingdom became divided between the northern ten tribes and the southern tribes of Benjamin and Judah. The two divisions became known as the kingdoms of Israel and Judah. Thereafter the people were in constant strife and contention with one another.

From the time of Moses they were warned. If they did not harken to God, if they walked contrary to him, they would suffer great affliction. They would eat the flesh of their sons and their daughters, Lev 26:29. God would destroy their high places and cut down their incense altars; he would cast their dead bodies upon the dead bodies of their idols; he would destroy their cities and devastate their lands. And surely he would scatter them among the nations, Lev 26:33. They would have no power to stand before their enemies; they would perish among the nations, Lev 26:37-38. If, when they were in the lands of their enemies, they confessed their iniquities and their treacheries which they committed against him, he would remember his covenant with Jacob, with Isaac, and with Abraham. God also would remember the land, but it would lie desolate without them. Yet, for all that, when they were in the land of their enemies he would not spurn them that they might be utterly destroyed, but for the sake of the covenant he would remember them.

The same warnings were repeated in Deuteronomy. Yahweh would scatter them among the nations and they would be left few in number, Deut 4:27. But then, in the latter days, when they would be in tribulation and all these things would come upon them, they would return to Yahweh their God and would obey his voice, 4:30.

Chapters 28-33 of Deuteronomy continue with repeated warnings but also with promises of what God would do with his people.

CHAPTER THIRTY-TWO

A Sifting Among the Nations

All of us in the Judeo-Christian world have difficulty capturing the reality of the events which took place with Abraham, Isaac and Jacob, with the people of the Exodus, and with daily life in Canaan land. What were their views of planetary programs? How did they understand the promises made to Abraham and Moses? What spectrum of secular, cultic, or devout attitudes influenced their cultural goals? Did they discuss these problems among themselves? Did they write letters to one another? Did religious leaders formulate theories which spread among the people? We simply do not have a good grasp of such practical concerns.

Recognition and discussion of larger planetary programs is virtually blank in the biblical text. The presentations are given in the light of strict commandments from God under the pressure of a stern Judge who does not think enough of his people to offer explanations. Or was social understanding common among the people, therefore taken for granted, and never plainly discussed? Did such views influence lifetime decisions? How many doubters spread disaffection? How many half-believers taught their children skepticism?

The Bible gives us many different stories about those people but we cannot always penetrate to a deeper sense of their motives. Miriam and Aaron were against Moses' marriage to a Cushite woman, Num 12. Perhaps they felt he had betrayed the blood lines. They also must have held him in some disrespect because he was so meek, Num 12:3. His inability to organize was also an indication of plain human weakness. His father-in-law, Jethro, wanted to know why he was wasting his time taking care of all minute details, and not delegating those tasks, Exod 18:13. In light of these transparent human frailties they may have had considerable difficulty understanding why he was chosen for the great honor as God's personal representative. They probably thought they were equally capable to serve in such role. They presumed to speak for Yahweh and were reprimanded by their celestial visitors. Miriam turned white as a ghost, Num 12:10. But this interplay among human personalities is poorly described in the Bible text. If

Miriam and Aaron, the sister and brother of Moses himself, carried human doubts in the worthiness of their brother, how much more so did others who were unrelated to him? How did such skeptical attitude influence the people?

They were warned about their attitudes and their faithlessness with God. But we see those warnings as coming from a stern Judge who was continually angry with his people. We do not view them as the necessary consequence of failure to follow celestial instructions. Hence our appreciation of the Godly voices who spoke through the centuries is darkened and twisted by false misconceptions. We view the promises as mostly mythological, inventions derived from attitudes of special privilege. Hence the concept of a chosen people loses its essential validity and becomes the object of scorn. By what right would such people, who display obvious frailties of humankind, be privileged to become God's chosen representatives? The history of those people, whether during the age of the Judges, the period of the kingdom, the era of foreign conquest, or the violent policies of the modern state, are indicative not of a special people with outstanding social, moral, or spiritual potential, but rather of a group moved mostly by self interests.

We can readily understand why modern anthropologists, historians and theologians would view those people mostly as no different from the rest of the world. Such incredulous attitudes tainted study of the biblical text, with consequent distortions of the significance and meaning of the promises. Perhaps the people of Israel are recognized for their moralistic legacy upon the world but assessment of their role neglected genetic potentials.

In the following discussion I shall show how those promises take on a different cast when viewed in the light of higher cosmic perspectives.

From her earliest beginnings as an identifiable group the people of Israel were warned about their worldly propensities. In the last discourses before his death Moses emphasized the consequences of their waywardness. Deuteronomy 28 repeats again and again the results of disobedience. They would receive untold afflictions, sickness, disease and death. They would be conquered by their enemies and plucked out of their land.

And Yahweh will scatter you among all people, from one end of the earth to the other, and there you shall serve other gods, of wood and stone, which neither you nor your fathers have known, Deut 28:64.

How was Abraham to become the father of many nations? Would the

people of Israel become shining examples of righteousness? Would the nations admire them for outstanding devotion and allegiance to a living God? Would upright conduct attract people near and far? Would they be admired for fairness, care of the land, and building of a highly moral society? Would foreign people ask the people of Israel to be their teachers and guides? Would they want them to be biological fathers and mothers of their children, mixing and blending with those populations? Was this the way God intended that Abraham would become the father of many nations?

Or did God know from the beginning the waywardness of his people, that they would not follow his commandments, obey his laws, or serve him with devotion? Did he recognize that the promises to Abraham had to be executed beyond the voluntary choices of the people? Did he know beforehand he would be forced to scatter the people among the nations, from one end of the earth to the other?

But the promises were more than a scattering among the nations. When all those things were to come upon the people, both the blessings and the curse, they would remember wherever Yahweh drove them. If they would then return to Yahweh, they and their children, obey his voice with all their hearts and all their souls, then he would restore their fortunes; he would have compassion upon them and gather them again from all the peoples where he had scattered them, Deut 30: 1-3.

These same warnings and promises are described in Lev 26. If they obeyed Yahweh they would have manifold blessings, 26:3-13. But if they did not obey him they would receive multiple curses, even to the point of eating their own sons and daughters in their extreme affliction. Their high places would be destroyed, their cities laid waste, their sanctuaries made desolate, and their lands devastated, 26:27-32. They would be scattered among the nations; God would take vengeance for the covenant. But if they confessed their iniquity, and the iniquity and treachery of their fathers, and humbled their hearts, he would remember the covenant with Abraham, Isaac and Jacob, 26:33-45.

These warnings continued down through the times of the kingdom and into the centuries immediately following Solomon. The long and peaceful reign of Jeroboam II, circa 786-746, witnessed national prosperity and territorial expansion. The military security and economic affluence was regarded as a sign of special favor. Unfortunately, their worship was centered in extravagant support of shrines and idols, contrary to the express

commandments of Yahweh. The establishment of the kingdom had effectively blunted devotion to God; kingly rule had diverted attention to national honor and prestige. Out of this scene sprang several prophets who again warned the people of the consequences of their behavior. Amos and Hosea published ringing denunciations. As Amos stated it clearly around 760 BC:

For lo, I will command and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall upon the earth, Amos 9:9.

This was confirmation of the warnings God had made at the time of Moses. Amos was merely repeating for his generation the warnings which had been given so many centuries before.

The warnings were repeated again by Jeremiah to the Jews during the Babylonian captivity in the sixth century:

I will hurl you out of this land into a land which neither you nor your fathers have known, and there you shall serve other gods day and night, for I will show you no favor, Jer 16:13.

This appears as a mere repetition of the earlier warnings. Why would Jeremiah forecast a removal from the promised land if the Jews were already deported to Babylon? Was he repeating it merely for emphasis? Indeed, he added new emphasis. No longer would the people of Israel refer to the awesome events of the Exodus in sentimental memory; they would someday know the God who brought them out of the north country and out of all the countries where he had driven them. He would bring them back to the land which he had given to their fathers, Jer 16:14-15. Jeremiah did not mean merely the Jews; his promise was for all the people of Israel.

This same promise of return is repeated in Jer 24:6. When he brings them back he will set his eyes upon them for good. Forever after he will build up and not tear down. Then they will be his people and he will be their God. No longer will they turn to lifeless idols of wood and stone, of political finesse or military power. The promise is repeated in Jer 32:37. But in 30:3 it is cast in a different light:

For behold, days are coming, says Yahweh, when I will restore the fortunes of my people, Israel and Judah. I will bring them back to the land which I gave to their fathers and they shall take possession of it.

Here Jeremiah distinguishes between Israel and Judah; both will be brought back.

But this view of a two-body Israel is contrary to understanding which has prevailed among the Jews since the times of Alexander the Great, and among most Christians since the time of the Apostles. Israel is regarded as Judah, and Judah as Israel; in all modern eyes they are synonymous terms.

Most of us forgot how Israel was fractured into two people. We no longer distinguish between those Israelites known as Joseph, Ephraim or Israel, and those known as Judah. The word Israel once referred to the northern ten tribes, while the word Jews referred to the southern tribes of Judah and Benjamin. When the prophets used the name Israel they meant the northern tribes; they did not mean Judah. When they wished to distinguish Judah and Benjamin from the northern ten tribes they used the designation Judah.

This distinguishing difference is illustrated many places.

Ezekiel 37 describes the two sticks of Israel:

Son of man, take a stick and write on it, "For Judah and the children of Israel associated with him." Then take another stick and write upon it, "For Joseph (the stick of Ephraim) and all the house of Israel associated with him." Join them together into one stick that they may become one in your hand. . . . Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them back to their own land. And I will make of them one nation in the land upon the mountains of Israel; and one king shall be over them, and they shall no longer be two nations and no longer divided into two kingdoms.

It is believed that Ezekiel wrote his prophecies in the decades immedi-

ately preceding and following the Jewish captivity in 585 BC. Why would he refer to the two divisions of Israel when northern tribes no longer existed? Only the people of Judah were then known. The northern tribes held no political or religious importance; they were already lost. But God recognized their role in his plans for the future of this world; he could identify them. Men would hardly believe they could revive. Ezekiel was not offering a human assessment; he was a voice for God who knew the future.

In order to more fully appreciate the difference between Joseph and Judah we must recognize the great antagonisms which prevailed between the two people after the death of Solomon. They were in great enmity with one another; they thoroughly despised each other. I and II Kings describe their hatred, expressed in both cold and hot wars. As Isaiah stated it in 11:12-13.

He will raise an ensign for the nations, and will assemble the outcasts of Israel, and gather the despised of Judah from the four corners of the earth. The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off. Ephraim shall not be jealous of Judah and Judah shall not harass Ephraim.

The intense efforts of modern Jewry to fulfill the prophecies are not founded in correct understanding. Those promises were made to the entire body of people, to both Israel and Judah. If the promises are to be fulfilled they must be fulfilled with the people of Joseph and Ephraim, as well as with the Jew. Any other view would contradict God's word. This contradiction in understanding so greatly hampers the modern state of Israel. She does not understand the promises; neither do Christians. Both fail to recognize the importance of the role of Ephraim.

The divisions among the tribes weakened them, militarily and nationally. Surrounding kings began to cast eyes upon the people and upon the land. In their weakened condition they were susceptible to conquest.

Jeroboam wanted reassurance that he would rule long over Israel. On pretense he sent his wife to Ahijah the prophet, I Kings 14, seeking Yahweh's favor. But Ahijah said Yahweh would smite Israel (not Judah) as a reed is shaken in the water; he would root up Israel (not Judah) out of the good land which he gave to their fathers and scatter them beyond the

Euphrates, I Kings 14:15. When Ben-hadad, the king of Syria, became sick he sent his messenger Hazael to Elisha the prophet inquiring if he would live. Elisha told Hazael to tell Ben-hadad that he would live but actually he would die. Hazael stared at Elisha for such deceptive response until Elisha hung his head in shame. Elisha then began to weep and Hazael wanted to know why he wept. Elisha replied that he knew the evil which Hazael would do to the people of Israel. He would burn their fortresses, slay their young men, dash their little ones in pieces, and disembowel pregnant women. But Hazael could not believe that he would do such terrible things. Elisha replied that he was to be king over Syria. Hazael returned to Ben-hadad and smothered him in his sick bed, II Kings 8:7-15. According to one inscription Shalmaneser III was victorious over Ben-hadad in 846 BC, and in another inscription he was victorious over Hazael in 842 BC. The consultation with Elisha had to fall between those two dates. From other inscriptions Shalmaneser III was victorious over Ahab, an ally to Ben-hadad, in 854 BC. This great battle was fought at Kir-haraseth (Karkar) on the Orontes River, II Kings 3:25. Although Shalmaneser won the battle he was in a weakened condition and was not able to prosecute conquest of Syria and Palestine. Nevertheless the people of Israel became subject to foreign invasions, conquest, and dispersion. According to I Kings 15:20 Ben-hadad captured cities of extreme northern Israel, including Ijon, Dan, Abelbethmaacha, *"and all Chinneroth with all the land of Naphtali."*

In those days Yahweh began to cut off parts of Israel. Hazael defeated them throughout the territory of Israel, from the Jordan eastward, all the land of Gilead, the Gadites, the Reubenites, and the Manassites, from Aroer, which is the valley of the Arnon, that is, Gilead and Bashan, II Kings 10:32-33.

This territory was east of the Jordan. We have no historical records to show if the people remained in their territories after conquest, or if some moved to other regions.

For the next hundred years Israel lived in mortal danger until Tiglath-pileser III, king of Assyria from 745 to 727 BC, conquered Ijon, Abelbethmaacha, Janoah, Kedesh, Hazor, Gilead, Galilee and all the land

of Naphtali. These were the eastern and northern most lands of the twelve tribes.

He carried the people captive to Assyria, II Kings 15:29.

Kings 15:19 says that Pul was the Assyrian king who was appeased with heavy ransom by Menahem. This is an unfortunate translation of older texts; he was Tiglath-pileser (or Tilgath-pilneser) as identified in I Chron 5:26. He carried away the Reubenites, the Gadites, and the half-tribe of Manasseh and brought them to Halah, Habor, Hara, and the river Gozan, *"to this day."*

The last phrase was a remark made by Jewish scribes during the Babylonian captivity, more than a hundred years later. The northern tribes were still remembered, at least to their Jewish brothers.

The conquered Israelite cities were located in the tribal territories north of a line extending from Mt. Carmel to the Sea of Galilee. The tribes, as listed in I Chron, were those east of the Jordan river.

The cities of Assyria were located in the upper reaches of the Euphrates and the River Habor, west of Nineveh as far as Haran, approximately 150 miles south of Lake Van. These areas are the northernmost regions of modern Syria and Iraq.

The list of Assyrian cities probably is not exhaustive; it may be merely indicative. The resettlement of the people of Israel in the Assyrian cities could have extended to the boundaries of the kingdom -- west to the Mediterranean north of Lebanon, on around the coast to ancient Tarsus, northeastward through the Anti-Taurus Mts, into the lands of the Urartu north of Lake Van, southward past Lake Urmia, and into the Tigris-Euphrates river valley. It is possible that groups migrated beyond the regions of the Assyrian Empire, north to the Black Sea and upward to the Cyrus River and the Caucasus Mts.

The date was 732 BC.

The conquest of Israel continued over the next decade. Shalmaneser V made Hoshea his vassal, forcing tribute, II Kings 17:3. When Hoshea sought help from the Egyptians and refused to pay the tribute, Shalmaneser V put him in prison and invaded all the land. He besieged Samaria for three years, finally taking it to carry away the people to Halah and to Habor, the river of Gozan, and *"to the cities of the Medes,"* II Kings 17:6.

The date was 722 BC.

The cities of the Medes extended as far in the northeast as the Caspian Sea and the Araxes River. Although Shalmaneser V died in 722 the conquest of the people of Israel was completed by Sargon II in 721. According to the records of Sargon he carried away 27,290 people, settling them in the regions of upper Mesopotamia and in Media^{NET}. From that point they lose their identity as Hebrew people.

But they were not lost.

Those *Ibri (Iberi)* became the Iberi of Asia, of Spain, and of Ireland. They also became other people.

CHAPTER THIRTY-THREE

Some Practical Realities

In our attempt to understand the social and cultural processes which unfolded with the people of Israel, their descendants, and those of us living today who may have Abraham as our ancient grandfather, we must face certain realities. The notion of a special people dedicated to God, who went astray, and were scattered among the nations, has been buried in myth equal in unreality to the pagan gods of yesteryear. From the foolish notions of Anglo-Israelism, to the idea that the ancient Welsh language was a near replica of Hebrew, to the purity of blood running in the veins of the nobility of Europe, we find gross distortions.

When Joseph went to Egypt he did so because the people were having difficulty finding food. There was famine in the land. The great grandchildren of Abraham had now grown to a sizeable social group; if they were to preserve themselves as an integral unit, they could not merely marry into surrounding tribes. To maintain their blood cohesiveness they had to stick together or marry among equal genetic stock. The evidence of Terah's family suggests that mate selection was practiced by all the Iberi. The ease with which the Pharaohs greeted Abraham, and the special role of Joseph as an Egyptian administrator, shows that the Egyptians recognized, and related to, those people on a level that was more than economic. The Abrahamites were not merely slave rabble. Abraham had earlier been welcomed into Egypt for reasons which also were more than satisfaction of mere want. If his family practiced close inbreeding, and the Egyptian Pharaohs did the same, we cannot reject the possibility that they may have been related by superior blood stock. The reason the Abrahamites had such proclivity for Egypt in time of need was centered in some connection other than physical convenience.

Joseph negotiated for physical help; in return he promised physical assistance to the Pharaohs. The Hebrew people indentured themselves, and thereby created a social situation from which they could not easily withdraw. The Pharaoh was not a fool.

Many persons date Joseph in Egypt about the mid-nineteenth century BC, perhaps 1850. Issachar was a brother. Two of his sons, Tola and Pua, were nephews to Joseph. When Moses and Eleazar took a census of the people of Israel on the banks of the Jordan, the various groups were already identified by tribal names. In our Bible translations we read *the Punites* for the family of Pua, but in Hebrew they were *ha Puni*, Num 26:23.

The Romans later knew the western Canaanites as *Puni*. The Greeks, with their habitual use of "s" or "x" endings, transformed this name into Poenix, and thus the modern word *Phoenician*. Our witless scholars take this anglicized word and subject it to contorted logic to find the origins of the Phoenician name, when the simplicity of it stares them in the face.

Van der Broek, in his book *The Myth of the Phoenix*^{MOP}, recognized that the Puni were a Hebrew tribe descended from Pua, a son of Issachar. He also emphasized the curious fact that Tola had a name which indicated “red dye stuff,” or “crimson,” while Pua’s name meant “madder.”

It is to say the least remarkable that two sons of Issachar, whose tribe lived in the northern part of Palestine, had names indicating a red dye. And the family name Puni is particularly striking, because it is so strongly reminiscent of the Latin name for the Phoenician colonists in Carthage, Poeni or Puni.

Unfortunately Van der Broek, in pursuit of the reason the “Phoenicians” had a name which meant “purple” or “red,” could not take this crucial information and build his reasoning around it. Some strange inhibition in his mind refused to let him proceed further.

Maria Aubet, in *The Phoenicians and the West*^{TPAW}, also strains over the origin of the name.

The original name phoinix and its derivatives, . . . , are a Greek invention and nobody but the Greeks used the term to designate this eastern people and certain cultural features connected with them. . . . The root of phoinix is neither “Phoenician” nor Semitic, and at present the linguistic problem of the origin of the Greek word has not been solved.

In light of the information available to us this remark is most extraordinary. From her discussions she seems unaware of the Hebrew (Ibri) Puni and application of that name by the Romans to the western “Phoenicians.” Again it is natural to ask why modern minds are plagued by such blindness.

These examples illustrate how godless minds refuse to acknowledge the religious and spiritual forces which shape our world. All social phenomena are interpreted on purely mechanistic or economic grounds, with occasional concession to “gods,” “temples,” and “cults.”

In following discussions I shall engage in certain practices to simplify my presentation. The western “Phoenicians” I shall identify by the name assigned to them by the Romans, the *Puni*. The eastern Phoenicians, before contact with the Hebrew tribes, I shall identify as Canaanites, their original name before it came under the influence of the *Puni*. The Cimmericians I shall call the Kimmericians, to avoid the later English shift from “K” to the soft “C.” Since the tribal name Kimmeri derives from the more basic Semitic root, I shall use Kimri, not Cymry. Similarly with Kelts for Celts.

If the Puni had decided to seek economic advantage along the Mediterranean coast, in the region assigned to Asher, traditionally recognized as Phoenician, they may have quickly adapted to the local religious customs, reverting to the pagan gods, and to Baal. If they were blending with surrounding people, not maintaining strict blood allegiance, they may not have felt a cohesive loyalty to their brothers and cousins in the hinterlands.

The proclivity of the tribes to chase after pagan gods, Baal and the Ashteroth, is condemned time and again. See Judg 2:11-16. They “served” the gods of all the surrounding people, including the Philistines, the Ammonites, Moab, Syria, and Sidon (“Phoenicia”), Judg 10:6. Their proclivity to marry among other people is also

condemned in Josh 23:12. Even Moses married a Cushite woman, Num 12:1. The biblical evidence speaks strongly for foreign marriage, worship of pagan gods, and acquisition by Hebrew people of lands along the coast around Tyre. They were extremely adaptable people, easily blending with surrounding cultures who had close genetic affinities.

The infiltration of the Puni along the coast was with a people who never developed a national identity. The Canaanites, up and down the eastern Mediterranean, were a people with a common culture, but without an organized state, or political unity. They simply did not aspire to political power. The various cities and trading posts were mutually independent, without subservience to a common king or country. Only the later Carthaginian Puni along the coast of North Africa developed a recognizable territorial identity and political force.

Throughout their history, from the earliest identifiable culture circa 3,000 BC, to their later infiltration by the Puni, they were recognized as *kinnahu*. The Akkadian name identified red-skinned brothers who were described by physical attribute rather than tribal identity. All red-skinned people of that genetic strain would have been *kinnahu*. These early Habiru-Iberi tribes then became identified in historical times with this appellative — which we know as *Canaan*. But in blood strain they were nearly equal to the Hebrew Iberi. The Hebrew tribes felt at ease blending with them because of this blood affinity. They were blood brothers. The difference was in their religious devotions; Abraham was selected because of his desire for a true God, rather than debased pagan gods. But some of his children could not avoid relapse to that easier religious allegiance.

These conditions permitted Puni people to infiltrate and absorb the Canaanite culture, modify their goals, and place their name upon them.

The earliest documentary evidence of Canaanite existence is found in a damaged relief at Memphis which shows the Pharaoh Sahure, circa 2500 BC, receiving a Princess to be his bride, in a fleet of sea-going ships, manned by an Asiatic crew. This type of ship was known to the Egyptians as “Byblos ships.” The relief provides evidence of the blood ties between the Egyptian ruling class and Semitic stocks coming from Mediterranean lands occupied by Iberi. Around 2150 BC invading Amorite Semite people destroyed and rebuilt Byblos but continued close ties with Egypt. Other disruptions followed, but the Canaanites began trading with other people farther north along the coast, building temples at Ugarit which date between 2,000 to 1800 BC. Archeological evidence shows non-Canaanite ruling classes intermixing with the Canaanites, a common cross-breeding practice of Iberi-Semitic people throughout the Levant.

In the latter part of the 13th century, when the Hebrews were settling down to a stable existence in the hill country south of the Canaanites, a flood of land and sea raiders came pouring down upon settlements and cities all along the eastern Mediterranean. They brought the knowledge of iron-working with them — to completely alter the course of history. Ugarit, Byblos, and Sidon were destroyed. Thereafter Tyre came under the cultural and biological influence of the Hebrew tribes, as attested by the tribal allotments in Josh 19:17-31. It became the effective cultural center of the Puni. This is the time of the actual beginning of the Puni influence.

Because of the genetic affinities between the *kinnahu*, the Habiru-Iberi, the Hebrew-Ibri, and the Puni branch, their mixing created great confusion in our understanding of the origin of the “Phoenician” people. We cannot rightly speak of “Phoenician” without regard for these genetic and cultural factors.

The Roman author Velleius Paterculus stated that Carthage (modern Tunis) was founded by the Puni after they founded Utica (modern Medjerda) and Gadir (Cadiz) in southern Spain, about 1100 BC. The Sicilian historian Timaeus gave the founding of Carthage at 814 BC. Virgil’s *Aeneid* tells of the founding of the city by the princess Dido, who fled from her brother Pygmalion, an historical Tyrian king. However, archeological excavations date the first Mediterranean settlements between 750 and 700 BC, about the time that the Assyrians were deporting the northern ten tribes, and taking control of the Puni coast. These dates mark the beginning of the Puni push across the western Mediterranean.

The Puni became aggressive in establishing trading centers along the coasts of Tunisia, Morocco, and in Sicily, Sardinia, Malta, and Spain. These centers all date from 700 BC or later. Great scholarly debate rages over the motivating forces which led to the founding of those centers. Were they colonizing, as the Greeks obviously did? Did they establish ports of trade for strictly economic reasons? Or were they reacting to the Assyrian conquest of their home land? We do not know; there may have been a complex of motivations which are now not easily discernible to us. Regardless of the causes, this movement of people had one significant benefit to the Mediterranean regions: the spread of Iberi and Abrahamic blood.

The cities founded by the Puni became independent enterprises, not feeling allegiance to the mother country, but maintaining the same pagan culture and religious beliefs. The language also was preserved through the following centuries, little changed from its close Hebrew affinities. Although the script showed some evolution in the form of the letters, later western Mediterranean inscriptions can easily be read from classical Hebrew. Remnants of the Mediterranean Puni colonies, and even those along the west coast of Africa, continued to exist for centuries into the modern era, with the same Semitic tongue.

Again, modern godless scholars would magnify the differences among language “dialects” and cultural variations in order to classify the different groups. In doing so they suppress the common religious and social elements which motivated those people.

To demonstrate the antiquity of the Semitic tongue, and to show how scholarship exaggerates the differences among groups consider the remarks by Maria Aubet^{TPAW}.

... The discoveries at Ebla and Ugarit demonstrate that the Canaanite language, already documented during the third millennium, forms part of a group of languages called ‘Semitic of the northeast’, (sic = northwest), quite distinct from other more eastern groups such as Akkadian and Babylonian, which presents a host of dialects and local variants from at least the second millennium. The “Phoenician” language of the first millennium is nothing more than a direct descendant of this common Canaanite

**stem and in its turns shows a diversity of dialectal variants —
Giblitic, Tyrian, and so on.**

Scholarly erudition is thus magnified by such classifications.

Although modern studies are careful to distinguish between the mother Canaanites, and the later Puni people scattered across the Mediterranean, the cultural and language differences were minor. The most remarkable aspect of that Semitic language group was the conservative structure. Canaanite/Hebrew was maintained as nearly the same language for three thousand years. Texts at Ugarit had morphology and vocabulary as easily identified as those from texts in the western Mediterranean two thousand years later.

In our attempts to grasp the cross fertilization from one blood stock to another, or one culture to another, we lead ourselves into serious errors by assuming that the various cultures can be rigidly distinguished and classified. Great cultural ferment and commercial exchange were underway in the Mediterranean in the years following the 8th century BC.

In reading statements by various researchers one finds phrases like "*orientalizing influence*." This means that artifacts found in ancient sites show a cross-cultural exchange. This "orientalizing" influence is noted for Greek, Etruscan, Iberian, and other centers. The different people were not shunning each other in this commercial and cultural exchange. By definition, they must have had intimate association with one another. By magnifying differences, or assigning the associations as exclusively economic, modern scholarship has lost sight of reality.

In this great heterogeneous mix we cannot easily distinguish between blood influence and culture. Should we expect that a Puni commercial trader was not attracted to a beautiful Greek woman, and did not desire to take her in marriage? Or should we reject the idea that some young Puni sailor, unloading ships in some Iberian port, did not feel a desire for some pretty Iberian girl?

While the Greeks may have shown a proclivity toward certain artistic values, and thus are clearly identified in archeology, can we say they did not mix in marriage with the Puni, or the Etruscans who displayed different tastes? If the Greeks avoided foreign marriage because of their social codes, can we say the eastern Semites had the same social constraints? Does the evidence not speak to great cross-culture blending by the red-skinned *kinnahu*?

In earlier chapters I showed how the Greeks took certain titles and names directly out of Northwest Semitic, whether we call it Canaanite, "Phoenician," or Hebrew. The god Adonis was one example. He was a major Greek god. Why did he receive the Semitic title of Adon unless the Greeks held him in high esteem from his Semitic origins? (With the habitual "s" ending.) The name of the Roman goddess Diane is directly out of a Semitic verb root which we recognize so easily in Hebrew. Can we find the path by which this Hebrew word became the name for a Roman goddess?

Consider our modern alphabet. It came into Europe via the Greeks and Romans. But where did they get it? Scholarship recognizes that the origins are in that peculiar Canaanite land, with the first recognizable alphabetic script, circa 1500 BC. The impact

of this script on the western world was profound, and conditions our lives yet today. Are we to deny the power of this Semitic/Puni/Hebrew cultural influence upon the world, and its impact upon the Greek, Iberian, Etruscan and Roman people?

I grew up in a Pennsylvania Dutch environment. I did not know until I was eighteen years of age and had left home that one does not say, in good English, “outen the light.” Although these habits are rapidly disappearing, the Pennsylvania Dutch were long an amusement to others for their peculiar way of twisting the order of their sentences. “Lizzy went the hill over” was not uncommon among those people who were contemporary with my generation.

Yiddish is another example of how languages violate rigid classifications. Yiddish is a High German dialect, with mixed Hebrew and Slavic words. It is the product of an Indo-European mix with Semitic.

This linguistic phenomenon is not mentioned by modern scholars, yet is highly important to understanding the cross-influence which affected the Mediterranean, and European hinterlands, of those days.

When two people of different languages and cultures mix in intimate association, through marriages and daily economic transactions, they easily mix their vocabularies, inflections, and morphology. When scholars attempt to translate the strange Etruscan inscriptions they do not give credit to the possibility that they may be facing a peculiar mixture of Semitic and Indo-European words and inflections. In their rigid classifications they unconsciously reject this fluid state of affairs, and they lose valuable insights into our planetary past.

CHAPTER 34

Mediterranean Ferment

The Mediterranean was in ferment in the seventh century BC. Shortly after 700 BC the Puni had spread westward to establish colonies along the coast of North Africa, at Carthage and Utica, and in Sicily. The Ionian Greeks of Chalcis and Eretria in Euboea had planted colonies on the island of Ischia in the bay of Naples, at Cumae on the opposite mainland, and on Sicily. Meanwhile other Greeks were moving farther north along the coast of Italy. About this time the Etruscans also first appeared in Italy between the Arno and the Tiber rivers. Over the next two centuries Puni, Greek and Etruscan colonies proliferated throughout the western Mediterranean, and beyond the straits of Gibraltar. Rome was not yet born.

The exact origin and ethnic identity of the Etruscans is shrouded in mystery. The Greeks called them the Tyrsenoi. Classical writers widely referred to them as the Tyrrhenians. They were masters of the sea; the Greeks feared them. Athenaeus states that they stole Hera's statue on the island of Samos. Plutarch, Eustathius and Philochorus described their conquest and sack of Athens. Palaephatus and Strabo tell of their control and unceasing threat in the Tyrrhenian and Ionian seas and on the coast of Sicily. Other ancient authors describe their colonization of Corsica, Sardinia, the Balearic Islands, and the Iberian coast of Spain. Archeology supports the historical traditions of the maritime power of the Etruscans. Vast numbers of objects of eastern, Sardinian, Punic and Hellenic origin were recovered from Etruscan tombs, denoting an intense maritime activity that cannot be ascribed merely to Punic and Greek shipping. Numerous archeological finds testify to the spread of Etruscan civilization along the shores of Greece, Italy, Sardinia, Corsica, North Africa, southern France, and Iberia. The Tyrrhenian and Adriatic Seas both received their names from these people; the Etruscan port of Adria was located at the mouth of the Po river in the upper Adriatic.

The Etruscans used a language which also has not been identified. It cannot be classified as Indo-European; neither was it Semitic. Like Basque, which has survived as an island in a sea of Indo-European languages, Etruscan apparently belongs to other linguistic origins. While thousands of funerary inscriptions exist hardly any texts of length have been discovered. One was written on the wrappings of a mummy found in Egypt and another exists on a stone slab from Kaminia on the Greek island of Lemnos. Besides proper names and funerary expressions few words are known. Neither is much known of the Etruscan grammar.

Some scholars believe the Tyrrhenians originated in the Balkans, others believe they came from areas farther east in Scythia, or from Asia Minor. Herodotus said they came from Lydia. The remarkable onomastic (proper name) similarities between Etruria and Asia Minor also suggests ties with those regions. If they migrated from regions

of the Black Sea, or if they came from Lydia, they could have left colonies scattered here and there in the Aegean, including Lemnos. They implanted themselves upon a native Urnfield culture in Italy where they made their home.

The practice of cremation with the use of burial urns suggested to some German scholars that the Etruscans migrated from northern European regions. Viewed from north of the Alps this seems an attractive solution to their origins, but few scholars accept it today. This view ignores the fact that they not only cremated -- they also buried the bodies of their dead. Both practices continued in different regions of Etruria down into Roman times. Their exquisite tombs provided much of the information we have on them. Dionysius of Halicarnassus assessed the writings of many ancient authors to claim that they were autochthonous. However, the presence of foreign cultural elements does not support this thesis that they developed from an indigenous population.

As stated by Pallottino^{TE}:

It is unnecessary . . . to postulate a deep ethnic transformation at the beginning of the "Villanovan" (Urnfield) period; but rather an impulse, a determining ferment which would have brought about the crystallization of "Tyrrhenian" ethnic elements into an Etruscan nation in those territories that lie north of the Tiber.

Pallottino ascribed this impulse, this determining ferment, to the natural environment of Italy and to a combination of diverse cultural elements. He did not believe the Etruscan civilization developed merely from a foreign people bringing their own culture with them. Too many native elements, such as cremation, were present to admit merely an invasion from a foreign culture. Also, too many other elements from the Greeks and the Puni were present to admit of an exclusive cultural source for what became the Etruscan nation.

The difficulty in attempting to understand the origins of the Etruscans derives from two factors: first, that they appeared so quickly without recognizable prehistory, and second, that their culture was highly advanced. The prehistory of the Canaanites is clearly evident fifteen hundred years prior to this time. The prehistory of the Greeks also goes back into Mycenaean and Minoan times. But the Etruscans appear as though from nowhere. The architectural designs of their buildings, the rectangular layout of their cities with paved streets fifty feet wide, and the complex water-supply and sewer systems rivaled anything built by the later Romans. These developments laid the groundwork for engineering techniques used throughout the life of the Roman empire, many of which have come down to modern times.

The impact of the highly advanced state of the Etruscan culture should not be minimized. They were building beautiful cities before Rome was conceived as a nation. Whoever these Tyrrhenians may have been they brought with them the knowledge of iron, a knowledge which also was to help transform the western world. Much of their iron was mined on the island of Elba off the Etruscan coast, while a major iron-working center was located in the city of Populonia.

Part of the argument for a foreign invasion is based on that strong *orientalizing influence* which appears in the seventh century, and which impacted so heavily on so many Mediterranean sites. Either the Etruscans were borrowing pottery, tool and decorative techniques from the Near East, or a separate culture brought those techniques with them. However, this orientalizing influence could not have been the base for the unique Etruscan developments. The presence in Greek sites, as well as in Iberia, shows that the influence spread across all cultures. Egyptian, Mesopotamian, Syriac, and other Asiatic motifs mingled in hybrid combinations. Its inspiration has been sought in the cities and ports of mixed cultures, such as those of Canaan and Cyprus, but its spread and elaboration is thought due largely to the Greeks.

Of course, another possibility not entertained by our modern scholarly world is the subtle migration and high cultural persuasion of groups of wandering Iberi whose origins were in the cities of the Medes.

Pallottino expressed the opinion that the impression gained from Etruscan tombs of this unique orientalizing period, with their sumptuous fittings and replicas of their houses, is that the architecture, and the forms of the culture they represent, were a development of local tendencies, while the spirit and characteristics of the decorative elements were external and acquired, and may be attributed to the oriental "fashion"^{TE}.

In other words, a persuasive and pervasive cultural force was at work which came from the eastern regions of the Mediterranean, but which has not been identified.

The social forces were ubiquitous. Not only were the Etruscans bringing their civilization to the shores of Greece -- the Greeks were establishing trading colonies in Etruscan ports in Italy. Although scholars would attempt to rigidly classify boundaries between Punic, Greek and Etruscan geographical areas, examination of a map of the Mediterranean shows how profusely they scattered their cities and colonies among one another. This was an era of great social interchange and interaction; local and temporary disputes did not detract from this tremendous cultural cross-sifting.

During the seventh and sixth centuries the Etruscans spread north and south to become masters of Italy from Naples to the Po valley across the Apennine mountains. As a result, Etruscan ethnic and political continuity was established from the Gulf of Salerno to the Tridentine Alps^{TE}.

In the folk traditions of Rome several Etruscan kings were counted among the first Roman rulers.

Roman Dynasty:

Romulus 753-716

Numa Pompilius 716-672

Tullus Hostilius 672-640

Ancus Marcius 640-616

Etruscan Dynasty

Tarquinius Priscus 616-578

Servius Tullius 578-534

Tarquinius Superbus 534-509

This list is not regarded as valid history. Roman rulers certainly did not come before the Etruscans. Romulus was a mythological character, not a real one. The form of the Roman names is artificial, and the length of the reigns also seem devised. Archeology does not support the city of Rome existing at such early dates. The Etruscan dynasties fit within the context of Etruscan power and control of Italy but those names also are subject to question. No written histories date from this period, including the establishment of the Roman republic in 509; the list is strictly traditional. Although the might of the Roman empire is well nigh supreme in the minds of those of us who are a part of that great legacy we must remember that Rome had her roots in the Etruscan civilization, and that her origins are shrouded in myth.

... A careful study of the archeological documents in our possession is sufficient to persuade us that both the predominant role and absolute chronological priority in the formation of the civilization of ancient Italy belong to Etruria. . . . Latium and Campania revolved within the orbit of Etruria and Greece. . . . (Originally) there mainly subsisted a rather archaic (Roman) village culture; its definite transformation into an urban culture, into a true and proper civilization, was at first due to the political predominance and cultural radiance of Etruria, and, later, to the unification of the peninsula achieved by Rome. . . . Unity was mainly arrived at in Italy well before the unification achieved by Rome. This unity was mainly due to the political dominance and cultural prestige of the Etruscans^{TE}.

The Etruscans were highly religious, with a strong belief in an afterlife. Rich treasures accompanied the dead and detailed replicas of familiar everyday surroundings were created for the enjoyment of those who had passed on. There was great family love; many of the sarcophagi show husband and wife in sculpture, holding hands as they did in life. They observed many of the pagan practices of Asia Minor, Assyria and Mesopotamia, divining their fate from thunder and lightning, sheep's livers, and flights of birds. These were the practices so dearly beloved by the Hebrew tribes and so severely condemned by Yahweh. The Etruscans also greatly respected certain geographical features, trees and rocks, as did the Hebrews, illustrated by Shiloh and Bethel, the oaks of Mamree, and Jacob's pillar stone.

According to Dionysius the Etruscans called themselves the *Ratsenna*. This designation is confirmed by inscriptions which carry the words *rasna* and *rasnal* in contexts which show reference to themselves. Much scholarly speculation has revolved around this name. Some believe it might derive from Semitic *erets* = "earth." It also might be related to the Hebrew root *ratsah*⁷⁵²¹ "to delight in," "to be pleased with," or "to accept kindly." The female plural imperative in the Hebrew Pi'el form is *ratsenah*, literally "be satisfied," "by paying off a debt."

Of the few known Etruscan words a number find parallels in Hebrew, Greek, Latin, and other languages^{TE}.

Etruscan Parallels With Latin

Etruscan *pui, puia* = **wife**. Compare Latin, apparently derived forms, as offspring of the wife, *puer* = **boy** and *puella* = **girl**.

Etruscan *suplu* = **piper**. Compare Latin *subulo*.

Etruscan Parallels With Indo-European

Etruscan *ais, eis* = **god**, *eiser* = **gods**, *aisna* = **divine or divine service**.

Greek *osios* = **pious, devout, sacred**.

A common I-E root inflection of the verb to be" = Sanskrit *as-*, Greek *es-*, Latin *es-*, Gothic *is-*, and modern English *is*. A god is one that *Is*.

Etruscan *sacni, sacniu* = **sacred place or action**, and *sacnisa* = **consecrate**.

Latin *sacer* = **holy** and *sacre* = **devout**; English *sacred*.

Etruscan *ama, ame, amce* = **to be**.

Common I-E root in Sanskrit *asmi*, Greek *eimi*, Gothic *im*, Irish *am* and English *am*, all from the first person singular, from the verb **to be**.

Etruscan *verse* = **fire** and *versie* = **concerning fire**.

Compare with Umbrian *pir*, Greek *pur*, Dutch and Flemish *vuur* and *vier*, Old Teutonic **fuir*, from which we get our English **fire**.

Etruscan *papa* = grandfather.

(This is a very common word found in most modern Indo-European languages.)

Etruscan *nefis, nefis* = **nephew**.

Latin *nepos* = **nephew, grandson, descendent**

Old English *nefa* = **nephew, stepson, grandson, second cousin**,

from whence modern English *nephew*. Note the Latin "p" for "f" substitution.

Etruscan *thruna* = **power, sovereignty**.

Compare Hesychius with Greek *drouna*.

This word came into English via French, Latin *thronus*, and

Greek *thronos* = **elevated seat**.

Etruscan *maru, marunu, marniu*, and so on = **magistrate**.

Umbrian *maro*.

Compare also with *mary* in Near Eastern texts = **noble or warrior**.

This is a clear Semitic source.

Etruscan *cerur* = **pottery** is found in English *ceramic*, (originally *keramic*), from Greek *keramicus* = **pottery** and *keramiki* = **potter's art**.

Other Etruscan and Indo-European Parallels

Etruscan	Latin	Greek	English
vinum	vinum		wine
leu	leo		lion
culixna		culixni	(cup)
cupe	cuppa		
cupa	cup		cask, tub
lertumzuza	lexuthos		small pitcher
pruxis	proxous		pitcher
putere	potir		pottery
qutun	kuthu		name of vase
athre	atrium		part of a building

Etruscan and Hebrew Parallels

Etruscan *mula, muli, mulu, mulune, mulunice*, and so on = **to dedicate**.

Hebrew root *mala*⁴³⁹⁰ = **to fill, be full**; *mallu* = **consecration**, Exod 29:22, Lev 8:33.

Compare Hebrew *malak* = **king, angel**, an ambassador from God, a dedicated or consecrated one.

Etruscan *suth, sutanas, suthce* = **to place, to stand**.

Also *sathe, sathena, sathene, sathas, setirune* = **to establish**.

Hebrew *sheeth*⁷⁸⁹⁶ = **to settle down, and to abide**.

In the Pi'el it means **to settle down, to establish**, as in one's residence.

In the Hif'il it means **to place, to set in array**^{BDB}.

Refer Exod 23:31, I Sam 2:8, and so on.

Note the anglicized *Seth*, Adam's son, a name derived from this root.

In Arabic *sheth* means the **seat**, as the **buttocks**, and also **foundation**.

Etruscan *lauxume* = **king, prince**.

Compare with Latin *lucumo*.

Hebrew *lakham*³⁸⁹⁸ = **fight, engage in battle, wage war**. See Brown, Driver and Briggs^{BDB}.

Etruscan *murs* = **sarcophagus, urn**.

Compare with Latin *mors* = **death**,

Sanskrit *marā* = **death**,

Irish *marth* = **dead**,

Lithuanian *murti* = **to die**,

Greek and Latin *mort*- whence **mortal**

Old Teutonic and Gothic *murthro* = **to die**,

whence English *murder* and *mortify*.

Compare also Latin *mortuari* and English *mortuary*.

Also compare with Hebrew *mote*⁴¹³¹ = **to waver, slip, fail**, and *muth*⁴¹⁹¹ = **to die**.

Etruscan also has *mutna*, and *mutana*, again, from limited context, translated as sarcophagus.

Etruscan *caru, carsi, caresri, cerine*, = **to make, to build**.

Hebrew *kur*⁶⁹⁷⁹ = **to trench, throw forth, wall up, build**,

but found in biblical application in the sense of estop **from a wall**,

hence opposite in use: **break down, cast out, destroy**.

Inflected forms are *keer*⁷⁰²⁴, and *kerah*⁷⁰²³, and found in the Bible as **wall, town**, and **fortress**.

See Lev 14:37, Ps 62:3. See also the place name *Kir* and *Kir-Haresh* in Moab, and different inflections.

Many items of common and household use could have been borrowed from Greece through trade. But it is clear that Latin inherited words from Etruscan.

Strikingly, a considerable number show parallel phonetics and meaning with Hebrew or Puni words. These are in basic verb roots, which show they were more than borrowings of the names of objects from commerce and trade. The evidence suggests that a strong Semitic influence affected the Etruscan language.

This could come about only if foreign ethnic groups infiltrated and interbred with the Tyrrhenian population to leave an imprint on basic elements of the language. If the Puni were engaged merely in trade we would expect them to have no more influence than did the Greeks. The effect of the Puni language should be not more than on everyday objects and items of trade, or in technical practices. But the evidence indicates a mixing of languages; hence a mixing of people.

Because of the close, very nearly identical, affinities of the Phoenician language with Hebrew, we might assign this Semitic influence to the Puni. The Puni, if pushed out of their homes along the coast of Canaan, may have done more than create their own settlements in the western Mediterranean. They may have actually infiltrated among other people, including the Etruscans. Hebrew people did not engage in maritime activities, neither did they establish colonies that have been identified. Ancient historians do not describe the movement of Hebrew people, nor have they been identified through archeology.

Therefore, if a Semitic influence other than Puni existed, that influence cannot be connected directly to Hebrew tribes. However, if the Hebrew tribes had been resettled among the cities of the Medes, perhaps they were no longer recognized as Hebrew. They might now go by different names, most likely by *Ibri* or *Iberi*. We must examine ancient records according to the identifications used in those ancient times, not in the simplistic ideas of "Hebrews" somehow spreading from their familiar homeland in Palestine. If we could discover those ancient identities, and the locations of the people, we might acquire a better understanding of how they were sifted among the nations.

Furthermore, the close affinities between Puni and Hebrew would prevent us

from distinguishing different social influences strictly from language.

The profound nature of the Semitic influence may be inferred from the few Etruscan cognates identified in Hebrew. If the limited number of known Etruscan words show a percentage of parallel with Hebrew, how much more the entire language?

If a Semitic influence affected the Etruscan language, it should show not only in vocabulary, but also in morphology and syntax. Since we know very little of the Etruscan language this cannot be vigorously tested. On the other hand, depending upon the nature and degree of interbreeding, vocabulary, morphology and syntax may each have been affected differently. If the influence carried down into Latin it may have also left its imprint there. We shall examine this possibility shortly.

About the time the Tyrrhenians were grasping control of Italy other groups were moving into the Iberian peninsula, not only along the Iberian sea coast, but also up the Guadalquivir River valley from the Gulf of Cadiz. Ancient authors knew the latter as the Tartessians, named after Tartessos of biblical fame, Hebrew Tarshish. From this valley they spread into central Spain and southern Portugal. As far as is known from inscriptions, their language, like the Etruscan, was not Indo-European. The relationship among movements of people into the Iberian peninsula, whether Tartessian, Iberian, or other is not clear.

The use of the alphabet was different among the Etruscans, the Iberians, and the Tartessians, suggesting differences in phonetics among the various groups. The Etruscans did not use the voiced stops, the "b," "d," and "g" sounds, but used only the unvoiced "p," "t," and "k." They also confused the "o" and "u" vowels.

(The explosive sounds of b-p, d-t, and g-k are made with the lips, hard-front palate, and soft-back palate respectively: labial, palatal, and velar. The "b," "d" and "g" are called voiced stops because the air is held back to make an explosive sound when spoken.)

Curiously the Iberians not only used both the voiced and unvoiced stops -- they invented special symbols for the combinations of the vowels, a syllabic representation to ensure that they would not be misidentified in script. This strange emphasis on the stops leads one to speculate that there was a desire to show readers the exact form of the sound, necessary only if the vowels could be confused when used with the stops. Did this need arise because groups were mixing, some who used the stops, and some who did not? Was this also to ensure full recognition of all the vowels, again because of possible confusion, as shown by the Etruscan "o" and "u"? Once invented did these practices then continue after their need was forgotten? We simply do not know enough about the Iberian language to answer these questions, but it is obvious that invention was at work and that it was filling the needs of people who were in a state of social flux.

Connections among Etruscans, Lemnians and Iberians is noted by similarities in words found in each of the regions:

Etruscan *seruntho* -- Lemnian *zerona* -- Iberian *serona*;

Etruscan *vana* -- Lemnian *vana*;

Etruscan and Iberian *alisno/alsi/alsina* forms.

Unless we learn more about the respective languages we cannot say how they were related to one another.

The Mediterranean ferment of the seventh century BC could easily condition the views of Eberi/Ibri who had been transported to the cities of Assyria and Media. As they gazed westward they should have been able to recognize the amenable environment for migration which prevailed throughout all those lands, with intensive trade, commerce and interchange among Puni, Greeks, Etruscans, and natives. With their Puni brothers as active participants in that widespread ferment they could easily blend with the movements of people. It was an ideal opportunity for scattering in the farther shores of Spain, as well as into the hinterlands of Europe, and to Teutonic and Keltic tribes. It was this ferment which brought that great orientalizing influence, the use of iron, and cultural upheaval which forever changed the destiny of the western nations and the world.

CHAPTER THIRTY-FIVE

The Iberians

No more dramatic illustration exists of the blindness which infects the minds of godless Near East scholarship than that of the Eberi/Ibri name. For nearly a century they speculated on the relationship between the Apiru/Habiru/Haberi and the Hebrew/Eberi/Ibri. Finally, in a concluding remark, Moshe Greenberg summed up the situation by stating:

Further historical combinations between the two groups appears to be highly doubtful; they may serve now, as they have served in the past, only to obscure the distinctive features of each. Further attempts to relate them appear fruitless and confusing; each should be studied independently of the other on their separate merits^{HAB}.

Attempts to relate them are fruitless and confusing only because godless scholarship will not pay heed to the evidence.

1. Although the presence of red skins, and a prominence of red/purple color within the evidence, including the color red for Adam and the Edomites, of Tola and Pua, of the Phoenix bird myth and the eponymous ancestor of the Phoenicians, is part of the traditions of Semitic people, the significance of that information has never been fully explored or understood. The “red skin” is transformed to “dark skin” and equated to the Bedouin skin colors of modern times. Attitudes about the evolution of human kind from animals prohibits acceptance of the ancient traditions which say the gods once lived on earth and became the forefathers of mankind.

2. Although many Near East scholars are Jews they became so entrapped by their racial glory they could not give credit to the evidence of the Ibri attested in the old records. “Wandering Aramaens” did not have meaning except as some amusing folk tradition. Thus it was not possible that the wandering *Habiru/Iberi* scattered across the Near East regions had any relationship to those wandering *Ibri* who later settled in Canaan.

3. Those same Jewish scholars were trapped in other ways. They could not examine the roots of their language to perceive the vast treasures it contains. They became so entranced by the notions that the Hebrews were just another people among a morass of people in the Near East, without special selection, or special language, they were unaware of the unique information they possessed in their language.

4. Illusions about social evolution prevented modern minds from accepting that a process was at work in ancient times to preserve the unique information contained

within the roots of language, and in attitudes those people had about special racial selection.

5. Jewish pride prohibited them from accepting that their northern brothers would be sifted among the nations for biological uplift. Therefore, evidence for such sifting must be rejected out of hand. The *Ibri/Iberi/Iberian* connections could not be real.

6. Historical combinations that Greenberg feared were rejected because of these attitudes. As an expert in linguistics, intimately familiar with Hebrew and other Near East languages, he had other insights at his fingertips — but did not see. He reviewed several proposals for the origins of the *Apir* and *Ibri* names, suggesting that *Apir* is a verbal-adjective from an hypothetical Egyptian root **apr*, while *Ibri* is a gentilic from the substantive base *eber*, from a Semitic root **abr*.

By **gentilic** he meant **not Hebrew**. He proposed not-existent hypothetical roots to explain evidence which sat at his fingertips. All he need have done was open his Hebrew Lexicon and look at the verb roots. But he could not do so.

Scholarship invented word roots as a substitute for something that existed without the need for invention. There was no need to invoke non-existent hypotheticals. The *Ibri* name derives directly, without qualification, or without “gentilic” formation, from a basic Hebrew root. That root is *abar*.

The Hebrew root *abar* means **to pass** or **to cross over**. It is a basic word which finds numerous applications in Hebrew and is well illustrated in the Old Testament.

Brown, Driver, and Briggs list nearly five pages of usage for this word and its derivatives in the Bible^{BDB}.

1. To pass or cross over, as a river, or a sea.
2. To cross over a boundary.
3. To cross over an intervening space.
4. To march over, as in bodies of captives.
5. To overflow, as in a flood.
6. To pass over, as waves over one's head.
7. Passing over, as time passes by.
8. Pass over upon, as coming or lighting upon.
9. Overstep or transgress, as in passing over the conditions of a covenant or command.
10. Pass over, as in overlooking or forgiving.
11. Pass beyond.
12. Pass through, traverse.
13. To overwhelm, as an army.
14. To pass over to the side or cause of anyone.

Other senses are derived by use with other words: *abar babrit* means **to enter into a covenant**; *abar w'shab* means **to pass on and return**; and so on.

From this root directly come such words as *Ibri*, *Iber*, *Ibru* and *Eber*. *Eber* is a derived noun which takes on such meanings as **a ford**, **a place to pass a river**, or **a mountain pass**. In I Sam 26:13 David went over to the other side; *Y'abor David ha-eber . . . = Went over David to the (other) side . . .* In Deut 30:13 the noun is again

found along with the verb: *Lo me-eber layam* = **beyond (the other side of) the sea**; and *Me ya-abar lanu el-eber hayam* = **Who shall pass over for us (to the other side of) the sea?** Many other examples could be cited.

It is interesting to note that the sense of crossing over, as in human copulation, is brought out in the Pi'el form, which means **to impregnate**. This form is directly the source of *Iber* without alteration whatsoever. The *Habiru/Iberi* were the ones who carried a larger proportion of Adamic seed. They were destined to impregnate many people with the remnant of his genes.

From the above list we can enjoy considerable speculation on the literal significance of the Eber/Ibri/Iberi names. Given that the Habiru/Iberi were not isolated to any one geographical area, that they seemed to be in a constant state of movement, (witness Abraham, Joseph, the Exodus, and the breakup of the kingdom), and that they served in so many different social roles, could we consider them as those who were merely passing by? Were they the vehicle for crossing over from one era to the next? Or were they to impregnate the western nations?

The Jewish scholars who translated the Greek Septuagint version of the Old Testament in the third century BC were not ignorant of the root origin of the Ibri name. They did not take the Ibri name directly into Greek, as Ibri. Rather they saw through it to the root and used the Greek phrase *toe perati* as a literal substitute for Ibri. *Perati* comes from the Greek root *peran* = **across, beyond, over, on the other side**. This is the Greek equivalent of the Hebrew Ibri, one who passes or crosses over. In the Septuagint Abraham is the one who **Passed By**; in Hebrew he is the one who **Crossed Over**. Modern scholars puzzled over this choice by the Septuagint translators, failing to recognize the Hebrew root and its Greek equivalent. With trivial examination they could have answered the puzzle quickly — but their scholarly blindness prevented them from doing so.

Even the name Abraham derives from this root. Although the Hebrew text shows the name beginning with the *aleph* “A” the Arabs remember it with the *ayin* “I”: Ibrahim or Ibraihem. It comes from the Eber noun in the plural — *Ebareem*; the third person masculine plural is *Ibraihem*: **They Who Pass**. Abraham was given this name because he was the one who carried the burden of passing or crossing over from one era to the other. On the other hand, from the Pi'el form, Abraham was the one who would impregnate the nations.

It seems incredible that he would not have known the literal significance of his new name, when his celestial visitor told him to forget Abram and become Abraham.

Other forms derive from this root; I shall later examine them in more detail. I mention one here before going on to the main subject of this chapter. *Ober* is the first person present tense of *abar*: **I pass over**, or **I cross over**. It is remembered to this day in German *ober* and, with a slight sound shift, in English *over*.

We come now to one of the most important names in the history of western man. It is found as the third person singular of the Pi'el past form of *abar*. It is *Iber*. This name became synonymous for a wide distribution of people from the Caucasus Mountains just east of the Black Sea, to the Iberian peninsula, to the Emerald Isle of Erie Land.

Iber in Hebrew literally means **He did impregnate**. The Adamic/Abrahamic seed was planted and it sifted throughout Europe.

In Chapter 29 I offered evidence from Alashar and Boghazkoi in Anatolia to show that *Habiru/Haberi* people were located as close as one hundred miles from the Black Sea. If one draws a straight line along the Tigris River from the Persia Gulf through Anatolia one passes through the heart of the ancient Hittite kingdom in Asia Minor dating between the 17th and 15th centuries BC. We do not have evidence to say the Haberi actually lived on the shore of the Black Sea (Pontus Euxinus), nor how far in a northeast direction toward the Caucasus Mountains they may have moved. Since they are known some 500 miles from Mari on the Euphrates River it seems plausible that they could have been another hundred miles farther north to reach Pontus Euxinus. It also seems plausible, with their wide geographical distribution, that groups of them could have migrated still farther in a northeasterly direction toward the Caucasus mountains.

Thus, if we find *Ibri* located at the foothills of the Caucasus Mountains in 100 BC we cannot definitely decide if they came from the more ancient *Haberi* of the 15th century BC, or if they derived from the *Ibri* tribes who were resettled in the cities of the Medes in 700 BC.

What is important for this study is the fact that later history shows a unique group of people resident in a region bordering on and just south of the Caucasus, what is now Georgia. The residents of that region were known to the ancients as *Ibri*.

Sure knowledge of *Ibri* east of the Black Sea comes from the campaigns of the great Roman general Pompey. He was commissioned to stop the activities of Mithridates, king of the lands around the Black Sea. Mithridates had subjugated the people on the north shore of Anatolia and was extending his control into the regions of Cappadocia and Bithynia in Asia Minor. The latter two were allies of Rome and his adventures incurred Roman opposition. After the death of Sulla in 78 BC Mithridates levied an army to expel the Romans from Asia. He was defeated by Lucullus and forced to seek refuge in Armenia where Tigranes, the king of Armenia, gave him safety and aid. From there Mithridates raised another great army and defeated the Romans in 67 BC. He rapidly recovered his lost territory when the soldiers of Lucullus went into mutiny. Lucullus was recalled and replaced by Pompey who, a year later, completely routed the army of Mithridates near the Euphrates. Pompey then continued his advance into Armenia, where Tigranes capitulated. Pompey continued his advance to within three days' march of the Caspian Sea, including the territory of the *Ibri* and the Albani^{HAG}.

Our knowledge of these *Ibri* depends on Theophanes, a companion and intimate friend of Pompey. Although Theophanes' writings are not preserved they were quoted extensively by Strabo, circa 10 AD^{GOS}. According to Theophanes the *Ibri* were highly civilized, with towns and markets. They had some pretense to architecture with tile roofs on their buildings. They had four classes of society: the nobility, the priests, the soldiers and farmers, and slaves employed in menial tasks. Their domestic organization was patriarchal, with the property of each family possessed in common and administered by the eldest member. We have no information

on their physical attributes, religion, or other details of their culture. Neither do we know their origins, their history, or their antiquity.

The middle of the first century BC is well down into historical times. The question is the possible connection of the Caucasian *Iberi* to the Near East *Haberi* and the Hebrew *Ibri*. A thousand years passed since last mention of the *Haberi* in Near East documents. About 400 years passed since mention of the *Ibri* in Jeremiah. Were these Caucasian *Iberi* descended from either the older *Haberi* or the resettled *Ibri*?

Our query is complicated further by the presence of *Iberi* in the Iberian peninsula, modern Spain and Portugal. Historical record of the Iberian *Iberi* exist as far back as the sixth century BC.

The solution to our query is confused by the ancient historians. According to Strabo, 1.3.21:

... The migration of western Iberians (was) to the region beyond the Pontus and Colchis.

The Pontus is the Black Sea. Colchis was a region bordering on the Black Sea just south of the Caucasus mountains. It was separated from Armenia by the Araxes, according to Apollodorus, or by the river Cyrus and the Moskhican mountains, according to Strabo. The *Iberi* lived immediately adjacent to the Colchis.

Herodotus^{HER} thought the residents were of Egyptian origin. (Note the traditions of these *Iberi* once living in Egypt.) The Caucasus Iberian people in classical times were celebrated for frugality and industry. According to Strabo the country abounded in all kinds of fruits and material for shipbuilding. Linen and wool of fine quality and in great quantities were produced.

If we interpret Strabo's remark correctly he believed that elements of the western *Iberi*, those living in Spanish Iberia, migrated to the Iberian regions of the Caucasus. However, according to a 17th century English writer named Purchas in a work entitled *Pilgrimage*, published in 1614: "The Iberians:

...saith Montanus, dwelt neare to Meotis; certaine Colonies of them inhabited Spaine and called it Hiberia^{OED}."

Meotis was the ancient name for the Sea of Azov. If Montanus was correct, some of the eastern *Iberi* lived north of the Pontus Euxinus (Black Sea) and migrated to Spain. This would imply that the *Iberi* were spread over a large geographical area around the northern and eastern shores of the Black Sea. They were not limited to the small territory described by Theophanes. As we shall see, this is the identical territory of the Kimmerians of historic fame.

Montanus was a Christian heretic who lived in the 2nd century AD. He was a converted pagan priest who proclaimed himself to be the Comforter promised by Jesus. His influence spread after his death; Tertullian was counted among his disciples but the sect was soon stamped out. His native land of Phrygia was the home of the ancient Hittites and the location of elements of the *Haberi*. It bordered on

Armenia, Colchis and *Iberia*. The residents of Phrygia should have known something of the traditions of the people surrounding their land.

The first known historical mention of the *Iberians* was that of Hecataeus, born 540 BC. Although his writings are not preserved other Greek and Roman historians quote him.

According to Hecataeus the *Iberians* occupied Spanish *Iberia*^{HOAG}.

Herodotus, circa 485 to 425 BC, mentions the *Iberians* twice. In Book II.163 he states that the Phocaea were the first Greeks to make their fellow Greeks acquainted with the Adriatic, with Tyrrhenia, with *Iberia*, and with the city of Tartessus. Tartessus was an ancient site situated near the modern Cadiz beyond the straits of Gibraltar. For Herodotus *Iberia* was the Mediterranean side of Spain. In Book VII.165 he lists an army raised among various people by Terillus and under the command of Hamilcar, son of Hanno, king of the Carthaginians. The members of the army included men from Phoenicia, Libya, Iberia, Liguria, Helisycia, Sardinia and Corsica^{HER}. From these references it appears that the *Iberians* of Spain were already well settled in their country, and could raise appreciable numbers of fighting men, in the mid-fifth century BC. Hanno is roughly contemporaneous with Herodotus.

In order to better answer the question of the movement of the *Iberi* it is necessary to look at folk migrations and colonizing activities of various people during the first millennium BC. Regardless of which direction the *Iberi* moved they certainly used the waters of the Black Sea and the Mediterranean.

Unfortunately, if the *Iberi* came from the *Haberi* prior to the first millennium we could not depend upon classical Greek and Roman authors for information; they would not know. We would be forced to rely strictly upon archeology. While this is scientifically sound it does not reproduce living languages or cultural identifications beyond the remains of pottery, stone and bone. It cannot tell us if a people knew themselves as *Iberi* unless they left written evidence.

Unfortunately again we lack written evidence around the Black Sea and the Mediterranean prior to 1000 BC. We are forced to depend upon the classical historians. As we come down to the middle of the first millennium we discover stone monuments and inscriptions which permit further insight, but even these are so scattered and uncertain we cannot arrive at precise understanding.

From available evidence it seems reasonable to conclude that *Iberi* were on the move in the middle of the first millennium BC. They were part of a great folk migration and colonizing movement that had participation by the Puni, Greeks, Etruscans, and others. If the *Iberi* were on the move, and since we must depend upon archeological artifacts, their movements could easily be obscured among those other people.

The general flow of migration was from east to west. If the Spanish *Iberi* moved from west to east they would have done so counter to the movement of all other people. Although Strabo provided an invaluable record of ancient geography, and of people, a good portion of his work was borrowed from earlier sources; he also was not noted for his scholarly rigor. Since he relates the two *Iberi* people, and since Montanus does also, it would appear that the Spanish *Iberi* came from the Caucasian *Iberi*, or that both came from other *Iberi* origins. In any case the western *Iberi* settled along the eastern and southern shores of the Iberian peninsula. They quickly

penetrated to its heartland in heavy population, building many cities and towns. From pottery, buildings and artifacts archeology shows that an indigenous population could be called *Iberian* from before the eighth century. Although this culture can be identified distinctively from archeological remains it was not necessarily *Iberian*. The *Iber* name may not have been used for those people until several centuries later as migrating *Iberi* mixed with the natives. The region may have retained its distinctive culture while becoming identified with immigrating *Iberi*. The *Iberi* may have imposed a powerful influence over the indigenous population, giving them the name while blending with their lifestyle.

Such proposition is well within reason. The Kelts who penetrated over the Pyrenees around the sixth century mixed with both the native population and the *Iberi* to create the famous *Keltiberi* tribes. They were valiant fighters greatly feared by the Romans, who called them “Spanish hearts of oak.”

Other evidence supports such proposition. We saw that the Carthaginian general Hamilcar raised troops from among the *Iberians*; this is indicative of the close relationship with the Puni people, presenting difficulty in separating cultural elements. Iberian pottery was found in Carthaginian cities, while Puni and Greek artifacts were found in Iberian urban centers. There was a heavy and general commercial traffic from one area to the other, as well as general movement of people.

The *Iberi* name was important; we should not underestimate its significance for the native populations. It was applied not only to people but also to geographical features and locales. The river that flows from the Cantabrian mountains in northern Spain to the eastern coast of Catalonia was called the *Iberus* by Strabo, 3.4.1. Elsewhere he calls it the *Iber*, 3.4.10. We would not say that the Spanish *Iberi* received their name from the river but rather that the *Iber* received its name from the people. Today it is called the *Ebro*. *Ebro* is merely a phonetic variation of *Iber*.

The Cantabrian mountains received their name from the *Cantabrian* tribe of the *Iberi* who occupied the northern sections of Spain along the Atlantic coast. The *Cantabri* were also trouble to the Romans. Heavy campaigns against them began around 150 BC but they were not subdued until the reigns of Agrippa and Augustus, at the time of Jesus. The *Cantabri* name is made up of two elements, *Cant* + *Ibri*. Other names show themselves related to the *Iberi*. *Evora* in the Evora district of Portugal was once called *Ebora*, an evident *Iber/Eber* name. Both the Aviero and the Beira regions of Portugal may be Iberi names. Other names, such as Miranda de Ebro and Villafranca del Bierzo, may reflect this ancient influence.

The Iberi trail does not end with the Iberian peninsula. It continues north to Ireland. The name Ireland comes from Old English *Iraland* from *Yra*-land. In turn *Yra* comes from an older Irish *Eri*. The Irish *Eriu*, with its inflected forms of *Eirinn* and *Erin*, comes from the Old Keltic *Iveriu*, with the accusative and ablative *Iverionum* and *Iverione*^{OED}.

The first recorded mention of Ireland was by the Greek explorer Pytheas in the 4th century BC, who traveled beyond the straits of Gibraltar and north along the English coast to Iceland. He called Ireland *I'erne*, as did the classical Greek writers after him. The Roman name used by Julius Caesar was *Hibernia*. Pomponius referred to it as *Iuvernica*.

The *-an* ending on proper names is an old Latin practice which is also found in many other Indo-European languages. English has African for Africa, American for America, Russian for Russia, and so on. Without the “n” *Hibernia* becomes *Hiberia* and this is the familiar *Iberi* name with an “H” added to the front, as in *Haberi*. The Old Keltic *Iveriu* with a “b-to-v” shift is *Iberiu* and this also is the familiar *Iberi* name. Some authors have claimed that the Hebrides Islands off the coast of Scotland also display the Iberi name but the origins are contested. The Egyptian geographer Ptolemais, circa 150 AD, gave the name as Eboudai, while Pliny, the Roman writer, circa 100 AD, gave it as Haebudes. Bunbury felt that Hebrides was a corrupt form of the latter^{HOAG}. On the other hand Eboudai/Haebudes may be corruptions of Ibridai/Ibrides.

Other evidence points to the origins of the Irish *Iveriu*. The *Lebor Gabala Erenn*, The Book of the Taking of Ireland, is a medieval work which attempts to describe the history of Ireland^{CH}. According to those accounts one of the later people to invade Ireland were the Sons of Mil. They first occupied a land called Scythia. They came to Ireland through Egypt, Crete, Sicily and Spain. They were called Gaedhal (Gael) because their remote ancestor, who lived with Moses, was Gaodhal Glas^{SIR}. According to the Irish folk tales, as a child Gaedhal was cured of a serpent bite by Moses who promised that no serpent would infest the land where his descendants lived. Thus the folklore explanation for the lack of serpents in Ireland. According to the traditions a grandson of Gaodhal named Niul married a Pharaoh's daughter named Scotia. Her name then became the ancient name Scotia by which Ireland was known to many people. (This name was later transferred with the migration of Irish people to Albion — Scotland.) According to the folk tale, while in Egypt, Niul and his people grew rich and powerful. They resented the injustices of a later Pharaoh, were driven from Egypt, and after long and varied wanderings, reached Spain. After sojourning in that land for some generations a certain Bregon, one of their number, heard of Inisfail, the *Island of Destiny*. Bregon built a tower in Spain and from there his son Ith was able to see the magic land. Ith set sail for Ireland to investigate but the Tuatha de Danann, who were in control of the island, were suspicious of his motives and killed him. His kinsmen, the eight Sons of Mil, invaded Ireland to avenge his death. Most prominent of the eight were Donn the king, Amairgen the poet and judge, Eremon the leader of the expedition, and, most important to our study, Eber. With a large body of people they defeated the Tuatha and took control of Ireland. According to some older Irish scholars the Sons of Mil reached Spain in the fifth century BC^{SIR}.

The old Irish folk tales, including the *Lebor Gabala Erenn*, show many distorted folk traditions mixed with segments that must be based on actual events. The scribes who put these stories together in the eleventh and twelfth centuries had strong faith in their source materials, even though they did not fully understand them. We can see that Donn is part of the memory of Adam. Eber also is probably part of the memory of the ancestor of the Iberi, and strengthens our proposition that the Irish people have a strong admixture of Iberi blood. Perhaps there was an individual among the immigrating clans from Spain who was named Eber. We cannot say. But it is obvious that the folk traditions of Irish origins repeat the very route of the Iberi

migrations from Egypt, Caucasian and Moetic Asia, the Mediterranean, and Spain. That these traditions so closely follow the linguistic and historic evidence speaks for valid roots in the traditions, even though they come to us distorted.

According to the stories Eremon and Eber divided Ireland between them, with Eremon receiving the north and Eber the south. In the new era that is being inaugurated Eriu will be the “high ship” of the Sons of Mil. To them and to Lugaid, son of Ith, will be traced the lineage of all the tribes of Ireland.

This folk evidence from Ireland supports our estimates that the Iberi came from “Abraham the Ibri” and not merely the Haberi. The time of those migrations would be in the seventh and sixth centuries BC, eventually reaching Ireland.

CHAPTER THIRTY-SIX

The Kimmerians

Crucial to understanding of the fall of Israel, and the scattering among the nations, is the fact of deportation to other lands. The people were not slaughtered or persecuted in pogroms; they were carried away and resettled. For reasons which we can now more deeply appreciate, they were given opportunity to reestablish themselves in small groups in separate foreign locations. The purpose behind the deportation may have been to break the unity of the people, but this action greatly served God's purpose. Faced with the consequences of insurrection against Assyrian authority they had to suppress their tribal pride. Thus they may have recognized the futility of attempts to reestablish themselves as a unified people. With return to their homeland now closed to them they may have become discontented; they may have cast their eyes on other geographical locations.

Furthermore, we should always keep in mind their wandering proclivities and desire to mix with other people, both suited to God's purpose.

These conditions and natural genetic tendencies may have led to ambitions to move beyond the range of Assyrian power, outside the control of empire. They may have relocated to more attractive distant regions. No longer identifying themselves as the people of Israel under the protecting hand of Yahweh, they may have reverted to former ethnic designations. It is well within the range of possibility that they renamed themselves in their new homes. No longer were they "ben Yishrael," the sons of Israel, but rather *Iberi*, or perhaps other designations which denoted their special status. They may have become disillusioned with their special status as "ben Yishrael." Since they were also eager to follow the pagan traditions, they may have identified themselves according to the older traditions of Adamic descent and forsaken their special status as the people of Yahweh.

We also should not neglect the great intellectual, artistic, and administrative potentials of these people. While not finding full expression under the complacent ease of life in Canaan those potentials may have been stimulated by the hardships of establishing new lives in less amenable situations. We know from the biblical record that such potentials certainly existed. The great social respect accorded these people is clearly evident for the Babylonian captivity. The Jews were placed in high administrative positions. Those who were skillful in wisdom and endowed with knowledge, "who were capable of learning and competent to serve in the king's palace," were taught the letters and language of the Chaldeans, Dan 1. Daniel was made ruler over the whole province of Babylon, Dan 2:48. These highly influential positions as teachers and administrators were also demonstrated by the unique honor accorded Joseph in Egypt. Continued bondage in Egypt may have been the natural result of a desire on the part of the Egyptian ruling classes to employ those outstanding Hebrew

tribesmen. They were regarded as far more than mere witless slaves. Some of the greatest architectural wonders of Egypt come out of the era when the Iberi were indentured servants.

We have been witness to similar cultural processes in our own day. The scientific staffs of Germany were prized by both Russia and the United States after World War II. During the Hungarian uprising of 1956 thousands of selected refugees were admitted to the United States, based on their education and their technical abilities.

Although the policy of deportation and resettlement in foreign locations broke up resistance among subject populations it also resulted in the loss of strong patriotic unity. This was one of the elements that led to the eventual fragmentation and fall of the Assyrian empire. When people lose their ethnic identity they no longer feel a sense of cultural unity. They may continue their respective social customs but they no longer identify with a national purpose. The many different social elements scattered around the Assyrian empire posed no threat to royal power but they also did not build a solid nationalistic spirit.

Given these social conditions and ethnic expectations we should expect groups to emigrate to other regions. The Eberi/Iberi name was witness to just such process. We also might find it in other names.

A second group that deserve attention are the Kimmerians. The Kimmeri or, in the manner of the Semitic verb inflections, Kimri, were first alluded to by the Greek elegiac poets Archilochus and Callinus^{HOAG}. Archilochus was born on Paros and lived from about 720 to 660 BC. Callinus was born in Ephesus and lived somewhat contemporaneous with Archilochus. They mention a Kimmerian invasion of Asia Minor taking place in their own day.

Note the inflectional parallels between the Ibri/Iberi and the Kimri/Kimmeri.

Herodotus gave us more detailed account of the Kimmeri but his versions are subject to debate. In IV.11 he states the following:

... The wandering Scythians once dwelt in Asia, and there warred with the Massagetae, but with ill success; they therefore quitted their homes, crossed the Araxes, and entered the land of Kimmeria. For the land which is now inhabited by the Scyths was formerly the country of the Kimmerians.

This passage is difficult because the land of the Scyths was a vague and general term for regions north and east of the Black Sea. If the Scythians had crossed the Araxes they would be in Media, the exact location of the Iberi deported to “the cities of the Medes” described in II Kings 17:6 and 18:11.

Herodotus further complicates matters by stating in IV.12:

Scythia still retains traces of the Kimmerians; there are Kimmerian walls, and a Kimmerian ferry, also a tract called Kimmeria, and a Kimmerian Bosphorus. It appears likewise that the Kimmerians, when they fled into Asia to escape the Scyths,

made settlement in the peninsula where the Greek city of Sinope was afterwards built. The Scyths, it is plain, pursued them, and missing the road, poured into Media. For the Kimmerians kept the line which led along the (Black) seashore, but the Scyths in their pursuit held the Caucasus upon their right, thus proceeding inland, and falling upon Media.

He remarks further in IV.13:

... The Arimaspi drove the Issedonians from their country, while the Issedonians dispossessed the Scyths; and the Scyths, pressing upon the Kimmerians, who dwelt on the shores of the Southern (Black) Sea, forced them to leave their land.

The difficulty with the route of the Kimmerian flight described by Herodotus is the impossible terrain where the Caucasus come down steeply to the eastern shore of the Black Sea. This area has topography that is nearly impassible, especially for a group of fleeing people. Furthermore, if the Scythians were in hot pursuit, as Herodotus suggests, it seems difficult to understand how they could have missed the road, moved east along the northern side of the Caucasus, and made their way into Media along the shore of the Caspian Sea. This would have been a geographical mistake of nearly 500 miles.

A resolution to the dilemmas created by Herodotus is to suggest that the Scythians were on the move, probably due to the pressure of people who lived farther north and east in Asia, and that they moved in both westerly and southerly directions, forcing the Kimmeri from their habitations north of the Black Sea, and also pouring along the shore of the Caspian into Media. Other groups of Kimmeri living in the “cities of the Medes” may have escaped over the Black Sea, as well as moved through passes in the Caucasian mountains to reach the northern regions of Asia Minor.

The information from Herodotus is instructive in spite of its difficulties. The tract of land known to Herodotus as Kimmeria is now known as the Crimea. The name Crimea derives directly from Kimmeria. The Kimmerian Bosphorus is the narrow passage of water from the Black Sea to the Sea of Azov, now known as the Kerch Strait. The Sea of Azov was then known as the Palus Maeotis. The Kimmerian wall probably refers to a wall that ran across the narrow isthmus which connects the Crimea to mainland Russia, about three miles wide.

It is important to note that regions on both the northern and southern shores of the Black Sea occupied by the Kimmerians correspond roughly to the regions occupied by the Iberi. We found the latter attested historically by Pompey and Theophanes just south of the Caucasus mountains. Montanus placed them around the Sea of Azov. The available evidence suggests that both groups were in the same geographical regions at the same time. It is interesting, and pertinent, that the Irish folk traditions also say their ancestors came from the land of Scythia, reinforcing the possibility that the Iberi and Kimmeri were related racial stock.

The date of the movements by the Kimmeri in Asia Minor was sometime during the eighth century BC. The existence of a simultaneous movement of Scythians and Kimmeri is affirmed not only by Greek writers but also in the historical records of Assyria. Sargon II fought Kimmeri attacking his northern provinces. In 706 he marched to Tabal (Tubal) where he met the Kimmeri. Sargon was killed in 705 in one of those battles. Esarhaddon, king of Assyria who reigned from 681 to 668 BC, listed the Kimmeri as one of the groups whom he fought on his northern borders. Ashurbanipal, 668-616 BC, also fought the Kimmeri in Asia Minor^{HOLNET,CAH}. At the time of Aristeas of Proconnesus (Marmora) about 550 BC, quoted by Herodotus, there were Kimmeri still remaining in the regions of the Crimea, although Herodotus does not recognize Kimmeri living in those regions a hundred years later.

The Kimmeri were on the move along the southern shore of the Black Sea and in the central regions of Asia Minor through this period. They destroyed the Midas dynasty in Phrygia and controlled that section of Asia Minor for at least thirty years. They reached the borders of the Lydian kingdom in western Asia Minor by 685 BC; by 660 the Lydians were in danger of being overrun. Gyges (Assyrian Gugu), king of the Lydians, appealed for help to the Assyrians, hoping that Assyrian attacks on the southern flanks of the Kimmeri would inhibit their adventures in Lydia. According to the Assyrian annals Gyges won a victory over the Kimmeri. But attempts by Gyges to sustain a strong alliance with Assyria were not successful; the Kimmeri fell on Lydia in 652 and captured Sardis, the capital. The success of this venture emboldened Tugdamme, the leader of the Kimmeri, to return through Cilicia toward Assyria. Unfortunately the records are incomplete. Apparently the Kimmeri were not successful in prosecuting further action on their own. They may have made alliance with other groups; Assyrian records use the general term Umman-manda for groups of tribes who were defeated in battle in Cilicia shortly afterward.

Such alliance is attested in the Assyrian records for Esarhaddon about 670 BC. He proposed to use Bartatu, king of the Ashguzai (Scythians) against a league of Gimirrai, Sapardai, Madai and Mannai threatening his borders around Lake Van. The Madai are the Medes, the Sapardai are the Sepharad of Obadiah 20, the Mannai are the Minni of Jeremiah 51:27, while the Ashguzai are the biblical Ashkenaz. Gimirrai is the Assyrian name for the Kimmeri.

Origin of the Kimmeri is subject to considerable scholarly debate. Strabo equated them with a group of Bulgarian people called the Treres. More than one ancient historian knew a tradition that Lydia had been invaded by a northern horde to which the name Kimmeri was attached, long before the historic attack on Sardis. Eusebius mentions invasions as far back as the twelfth century^{CAH}. How much of the movement in Asia Minor was composed of Kimmeri who had settled there in the eighth century and how much was due to infusion of new people from northern regions is totally unknown. Herodotus' use of the term suggests almost a generic designation, that he meant more than one small tribe; the invasions in Asia Minor and the attacks against the Assyrians also suggest a large diverse group. For both Assyrians and Greeks the term stood for any non-Scythian horde which invaded from the north^{CAH}. As with the Puni and Iberi, through cultural infusion and interbreeding, imposition of the name on large groups of people probably was part of that powerful

Semitic social phenomenon. Groups which had been blessed with the genetic and cultural gift of the noble descendants of Abraham might welcome assumption of a designation which helped uplift them.

Xerxes, the king of Persia circa 470 BC differentiated between Amyrgian Kimmerians and Kimmerians wearing pointed caps^{NET}. The name was not applied to one group as a unique designation, by either Greek classical or Assyrian writers, but rather was used in later records as a generic term for northern foreign invaders.

The language and social customs of the Kimmeri are equally unknown. They are believed to have spoken an Indo-European tongue. The names of their leaders suggest an Iranian origin. The Medes referred to the regions of Cappadocia, location of the Kimmeri, as Gamir. This name is similar to the biblical Gomer. Both Gamir and Gomer are thought to refer to the Kimmeri. Other Assyrian historical records show a group of people living in Media called the Kumri. There was a fortified town on the Araxes River called Gumri. Again, ancient records and traditions confirm the same geographic location for Iberi and Kimri.

This information takes on even more intriguing aspects when we examine the Semitic root word — *khamar*.

Brown, Driver, and Briggs, on page 331, show #IV of *khamar* as a verb which means “to be red.” In Arabic it is used for “dye red,” “redness,” and “reddish brown, apparently a skin color.” In Job 16:16 it is translated in some versions as “my face is reddened from weeping.” The verb also means “to boil up” or “to ferment²⁵⁶⁰.” It has the following inflections:

- 1) Kimmer = Pi’el singular third person past tense.
- 2) Kimri = Kal singular female imperative.
- 3) Kimru = Kal plural male imperative.
- 4) Kammri = Pi’el singular female imperative.
- 5) Kamru = Kal plural third person past tense.
- 6) Komer = Kal first person present tense.

Gomer is sometimes thought to derive from *gamar*, a cognate word which means “to end,” in the sense of completion or failure. However K-to-G phonetic changes could have given the name *Gomer* from *Komer*. The *Kumri*, *Gumri*, and *Gamir* names are all phonetic variations of words readily identified in Hebrew. The designation Kimmeri/Gimirrai, as a description for red skin color, may have developed from groups of red-skinned Iberi who integrated among the native tribes around the Black Sea. The appellatives *Kimmeri*, *Kimri* or *Gimmeria* denoted the visible skin color rather than the *Iberi* racial designation.

As I indicated above, the Kimmerian name was well-known to Greece by the latter part of the eighth century. If it derived from groups of red-skinned Iberi coming out of Canaan those people would have had to migrate appreciably earlier, perhaps as much as a hundred years before. This would take such movement into the latter part of the ninth century, the time of the conquest of the eastern Israelite tribes by Hazael. Although deportation is not attested at that time, groups of Israelites may have moved elsewhere. If they mixed with tribes on the northern shore of the Black Sea the

Kimmeri name may have been acquired that early by those mixed people. More than one group using the physical Kimmeri designation may have settled on both the northern and southern shores.

We should not neglect the possibility that the Ibri were sensitive to the destiny ordained by God. If their prophets had reminded them of the promises made to their forefathers, and if those prophets were telling of a sifting among the nations, the promises and warnings may have weighed heavily on their minds. It is conceivable they carried such doctrines with them. If they were an impressive group, displaying outstanding talents, native populations could have welcomed them as major contributors to their cultures. With such social prominence their theological doctrines also might have had major influence. The blended people might easily have adopted the *Kimmeri* and *Kimri* names. God was creating a ferment among the nations; the Kimmeri name not only reflects the red skin color; it also could have meant a great boiling up.

After the events with Lydia in the middle of the seventh century the Kimmeri of Asia Minor fade from the historical scene. Although mention is made of them by Aristeas as existing in Asia Minor a century later, they are, by that time, of little importance.

Where did they go? Did the pursuit of the Scythians and the Assyrians rout them completely? Were they absorbed into other tribal groups? Did they lose their Kimmerian identity to become known by other names on the pages of history? Did they migrate to other regions — as did the Iberians?

Considerable evidence exists to show Kimmeri/Kimri movements. Kimri is a town in Russia some fifty or sixty miles north of Moscow^{RHDEL}. The name is straight out of the Hebrew dictionary - shown by the list above. Was it assigned by wandering Kimmerian tribes who settled in those regions?

Recent archeological evidence points to Kimmerians moving in a westerly direction up through the Balkan peninsula. This supports Strabo's identification with the Treres. He merely misplaced the direction of their movements. They were known as the Thraco-Kimmerians. They —

... moved westward into Europe, spreading along the Danube into Bulgaria and reaching as far west as the Great Hungarian Plain, where their burials, with echoes of their Pontic origins, have recently been recognized. It is possible that the appearance of these foreigners, bringing with them finely bred horses, may in some way have influenced the emerging aristocracy of the west^{CW}.

Yes, indeed, they influenced the emerging aristocracy of the west. They were of noble, aristocratic blood. They were sifting their biological heritage among the nations.

Further confirmation of their movements is found in names which show up in the western extremities of Europe.

According to classical authors the Kimbri lived in the northern regions of ancient Germany near to or on the isthmus of Jutland, modern Denmark. Their identity is not exactly known. According to Strabo and Plutarch their armor and customs were

very unlike the Teutons; therefore, they are believed to be Kelts^{AE}.

They were a powerful people. They appear in central Europe late in the second century BC. About 120 BC they are attested in Teutoburgium, between the Sava and Drava rivers in northern Yugoslavia, exactly where archeological traces of the migrating Kimmeri from Asia Minor were found. In 113 BC they defeated a Roman army in Noricum in the Austrian Alps. The Romans sent two other armies to subdue them but both were defeated. The Kimbri then marched into Gaul. Two new armies were dispatched to stop them but they also were defeated with the loss of 80,000 men. The Kimbri then passed over the Pyrenees into Spain where they were repulsed by the Celtiberians. As these invasions neared Italy they created the so-called Kimbrian Panic at Rome. Finally they stormed into Italy but Gaius Marius, who had spent three years preparing for their attack, routed them at Vercellae in the Po valley in 101 BC.

The Cymbri, who also dwelt in the same corner of Germany, adjoining the Ocean, had dwindled into a small tribe, though still retaining the fame of their ancient glorious exploits^{HAG}.

The powerful attacks of the European Kimbri certainly show parallel to the power of the Kimmeri in Asia Minor in earlier centuries. Although Roman historians imply that the Kimbri originated in Jutland their appearance on the Hungarian Plain corresponds to the earlier appearance of the Kimmeri in the same geographical locale. These facts bring into question the true sequence of events with the Kimmeri/Kimbri/Kimri, their movements, and their origins. Rather than marching from Jutland to Teutoburgium, branches of those tribes may have migrated from the Hungarian Plain to Jutland. Other branches may have migrated into England. In the face of the meager historical and archeological evidence we cannot be sure.

As stated by Cunliffe^{CW}:

The overall situation in Gaul in the last decade of the second century BC was confused. The movement of the Kimbri and Teutones had caused widespread disruption among the Celtic tribes. Indeed it may have been at this time that groups of settlers crossed the Channel into southeastern Britain. But to present the situation as a German-inspired invasion (as the later Roman writers were inclined to do) is a gross oversimplification. Whatever the origins of the Kimbri, the majority of the tribes on the move were probably Celtic from the northern fringes of the Celtic world. Pressure from the north would make the neighboring tribes of the south so vulnerable that a single, and possibly quite small-scale, event like the migration of a few Kimbri could cause sudden and widespread dislocations.

This statement demonstrates the major influence a relatively small group of people can have on a culture if the social environment is amenable. Such has been the history of the Ibri/Kimri people.

The Kimri/Kimry name is found not only in a town in Russia; it is the name by which the people of Wales know themselves to this day. They are believed to be a branch of the Keltic family which succeeded the Gaels in a great westward migration of Kelts. According to this view they drove the Gaels west into Ireland and north into Scotland while they occupied the southern regions of England, where they were known as *Britons*. In the fifth century of this era they, in turn, were driven into the hill country of Wales, Cornwall and northwest England by the invading Anglo-Saxons. A part of them may have reverse crossed the English channel and settled in Brittany^{AE}. The movement of the Kymry (Kimri) is detected by variations of the Kymric/Kymric dialect known as Cornish in Cornwall and American in parts of Brittany. The Welsh name *Kymru* is the plural of the name *Kymro*. Linguists believe the name derives from an ancient Celtic word, *combrox* = “compatriot,” or “fellow-countryman.” They suggest this origin of the Kymru/Kymri name from a parallel with *Allobrox*= “men of another country^{OED}.” However, the parallels with the Hebrew words are striking: Kimri/Kymry and Kimru/Kymru are one-for-one in pronunciation. Also, we cannot be sure of reverse origins, that *combrox* comes out of *Kimri*, not vice versa.

Other evidence suggests that migrations took place from the time the Kimmeri fade from Asia Minor until the appearance of Kymry/Kimbri tribes farther west in Europe. An “m-to-mb” phonetic variation is common with the Kimri name. The Romans knew ancient Wales as *Cambria*, a variation on Kimri^{AE}. Many scholars in the past referred to the Welsh as the *Cambrians*. This name form is shown in the *Cambrian* Mountains of Wales. Many persons believe that the Grampian Mountains of Scotland also derived their name from the Kimri, but they are so far from known residence of those people the association is questioned. Eilert Ekwall lists many English and Welsh place names with the *Camb-* or *Cumbr-* form^{CODEPN}. *Cumberland* is the “land of the *Cumbrians*,” the ancient Britons. This name is very popular in English speaking countries and is found many places, including in the United States. Other ancient English and Welsh names are *Cumberworth* from *Cumbras Worth*, *Cummersdale* from “The valley of the *Cumbrians*,” and *Comberback*, *Combermere*, *Comberford*, *Comberton*, and so on, all from the ancient British *Cumbra*. Such names as *Combroom*, *Cumrew*, *Cumwhiton* are thought to not derive from Kymry/Cumbra but rather from *cumb*, the ancient Britonic word for deep hollow or valley. However, this word also may have the same origins. *Cumrew* is identical in pronunciation to the Hebrew *Kumru*.

The name *Cambridge* is still another of Kimri origins^{CODEPN}.

The Iberian and Kimmerian evidence shows that the migration of groups of people, from the eighth century BC, down to historical times, is a complex web which cannot be easily untangled. The mixture of Kelts and Iberians in Spain to form the Celtiberians, the migration of Iberians to Ireland to form part of the Keltic stock of that land, the blending of Kimmerians with Kelts in the Hungarian Plain to confuse the separation of the two groups, and the influence of these groups to form an aristocracy — all demonstrate the profound sifting which was taking place among the nations.

But other evidence speaks to this great sifting among the nations.

CHAPTER THIRTY-SEVEN

The Kelts

The elder human ancestors of Europe begin in the dawn of remote prehistory. They provided the base upon which subsequent lines were built. Those ancient people did not suddenly disappear to be replaced by immigrating tribes. On the contrary, immigrants interbred and blended with the natives to produce other racial stock. One cannot exactly pinpoint the origins of European people, either in space or in time, although certain innovative episodes can be demonstrated. The threads of biology and culture produced transitions that, while barely perceptible in the archeological record, caused sudden replacement of old cultures.

The accumulation of archeological data over the past hundred years shows how the people of paleolithic and neolithic Europe were influenced by social developments in the Near East. The farming communities of Çatal Hüyük and the Anatolian regions spread their knowledge in ever widening arcs rippling through the hinterlands of Europe.

The origin of farming in Anatolia speaks of two important sources for what we now recognize as civilization. The geographical source is near the center of the original Adamic blood lines. The temporal source is demonstrated by the need to engage in intensive farming where, at one time, the earth was more bountiful. Meteorological changes were forcing man to new "civilized" techniques. The construction of buildings at Çatal Hüyük, with clay walls replicating wood panels, shows that the people were clinging to the memory of a wooded environment that had since become arid.

It is now believed that farming was brought into Central Europe by immigrants, although those people cannot be positively identified. Once begun this influence spread widely and rapidly. The immigrants brought with them not only agriculture but also new inventions in pottery and polished stone tools. They also brought a knowledge of wooden structures. There is abundant evidence from Czechoslovakia and the Low Countries that the people of the fifth to fourth millennia BC built strong, timber-framed houses with sturdy ridged roofs. Although the details of the structures, the pottery, and the tools were different from those of the Near East and Anatolia, the influence of the immigrant populations is evident^{TC}. Timber-framed houses with wood motifs certainly were known in the regions of the Near East before the great meteorological changes created those arid conditions.

Early farming communities of Europe do not display evidence for special chieftain houses, nor shrines, nor temples. This lack of cultural differentiation follows the social patterns displayed at Çatal Hüyük. Although the regular arrangement of houses in a community of several hundred people shows some form of social organization there was no distinct ruling or priestly class. On the other hand, the technological advances in pottery and tools could come about only by specialists

who devoted themselves to particular tasks. As the cultures acquired metal-working, specialist knowledge intensified. Individuals learned to mine and smelt ores while others learned how to refine, mold and smith the metals. By the middle of the third millennium BC copper-working had spread well into central Europe.

A millennium later, bronze-working had penetrated into virtually all regions of Europe.

Recent studies indicate that this period saw the immigration of two successive groups of people. The first were the so-called Bell Beaker folk, known for their distinctive drinking vessels. They brought with them new archer's equipment, including flint-tipped arrows and a stone arm-bracer to absorb the rebound of the bow-string. Small metal tanged daggers are occasionally found associated with their archeological sites. The second group brought the perforated stone battle-axe together with metal daggers and personal ornaments. The common form of burial was of individuals, accompanied by utensils of daily life, under a circular barrow or earthen mound. This same period saw the introduction of copper axe-heads of design similar to the stone axes.

These immigrations appear to have provided a nucleus from which later grew the warrior aristocratic elements. Their introduction of copper and bronze technology ended the simple self-sufficient farming life of the neolithic cultures. Philological studies coordinated with archeology now suggests that the battle-axe people were the first migrating waves of Indo-European speaking groups.

During this period, into the middle of the second millennium BC, a disparity in grave furniture between ordinary folk and aristocratic elements first appears. An aristocracy was beginning to form founded on immigrant populations, although it did not display great differences from the common folk.

Toward the end of the second millennium there was a wide-spread cultural disruption throughout Europe. This disruption corresponded to the great disruptions of the Near East, at the time of, or shortly after, the Exodus under Moses. The great Mycenaean civilization was destroyed with dramatic changes taking place in the political alignments of Mesopotamia and Syria. Out of these cultural disruptions appeared the Urnfield people of Europe, regarded by modern scholars as "proto-Keltic." The Urnfield name derives from the custom of cremation and burial of the body ashes in urns in cemeteries.

Extensive use of bronze was made by these people. Their household utensils show improvements in the quality of cooking and eating. Personal adornments of bronze became more sophisticated. Metal farming tools, such as sickles, and metal carpenter's tools become more abundant; there was a general improvement in wood-working technology. All of these advances were passed on down to the later Keltic people as an increase in the standard of living.

Briefly, this was the background for the creation of a new and distinctive group of people known to us as the Kelts. They spread over wide regions of Europe, beginning from a heartland in Czechoslovakia, Hungary, Austria, Switzerland and neighboring areas of southern Germany during the sixth century BC -- the geographical locale which saw the immigration of the Kimmeri and movements of the Kimbri.

This new culture was discovered in 1846 when Georg Ramsauer, director of the

Hallstatt state mines on the shores of Lake Halstatt in Austria, began to excavate the graves of a prehistoric cemetery where a flourishing community had buried their dead in the first half of the first millennium BC. In 1876 the Vienna Academy of Sciences began to excavate a nearby prehistoric salt mine. Both the cemetery and the mine provided outstanding evidence for a culture which had lived and worked in the area roughly between 1100 and 400 BC. The salt of the mine had preserved the common everyday articles of the workers: their protective clothing, the leather sacks in which they carried the salt, and their wooden implements. Detailed evaluation of the site showed four distinct phases of culture. Halstatt A and B lasted until about 700 BC. Halstatt C falls within the seventh century. This phase saw a dramatic change with the introduction of iron. Halstatt D spanned the sixth and extended into the fifth century BC. Only the last two phases, with the appearance of iron, are known commonly among archaeologists as the Hallstatt culture; the first two phases are identified with the previous Urnfield culture.

Meanwhile other important discoveries were being made at La Tene on the banks of Lake Neuchatel in Switzerland. At the northeastern end, where the River Thielle flows into the lake, a drought in 1858 lowered the water level, revealing rows of blackened timbers projecting from the mud. Museum authorities in Zurich immediately dispatched a team of archaeologists who discovered large quantities of Iron Age metalwork including swords in their decorated sheaths, spears, shield bosses, horse gear, tools of all kinds, together with ornaments, coins, and numerous other objects. Study of these artifacts revealed three different phases called La Tene I, II, and III. The La Tene period lasted from the late fifth century BC to the time of the Romans, circa 100 BC.

Both the later Hallstatt and La Tene cultures were eventually recognized as Keltic. Together they provide evidence for the evolution of a culture that spanned nearly six hundred years. They demonstrate clearly that prior to 700 BC there was little disparity in wealth between leaders and the common people. An aristocracy had not yet developed into major cultural recognition. Not until the seventh century, coincident with the introduction of iron, did a distinct aristocracy emerge.

At the beginning of the Halstatt period, (circa 700 BC), there was a reversion from cremation to inhumation in timber burial chambers. This might have resulted simply from a change in emphasis of funerary ritual, as had occurred at the beginning of the Urnfield period -- perhaps a return to an older tradition. There is further evidence, however, which strongly suggests that it was prompted, in part at least, by external influences. This evidence consists principally of bronze harness mounts and horse-bits which have been found in Eastern and Central Europe, but less common further west, as in Glamorganshire. Most finds date from the eighth and seventh centuries BC, and thus overlap with the beginning of the Halstatt-Keltic culture. Parallels to this horse-gear may be identified in the steppes of southern Russia, particularly in a culture which are convincingly identified with that of the Kimmerians who appear to have been pushed westward by the Scythians. Further support for a derivation from southern Russia is provided by the adoption by early Keltic chieftains of wagon burial, a practice whose origins may be traced in the steppes during the second millennium BC. The evidence shows that aristocratic elements entered

central Europe to dominate certain groups of late Urnfield peoples. The impetus which this provided is documented archeologically by the beginnings of the Halstatt culture. And so the end of the Bronze Age in Central Europe is marked, as it began, by the arrival and absorption of peoples who had moved westward from their homeland on the steppes of southern Russia^{TC}.

Evidence for the early Halstatt phase, dating from the beginning of the seventh century, is found in the Upper Danube region, in Upper Austria and Bavaria, and in Bohemia. This appears to be the heartland of what we now identify as the Keltic people. From this region they eventually spread into the Iberian peninsula, the British Isles, all of France, western Germany, into Italy, Czechoslovakia, down into the Balkans, and back into Asia Minor. The possession of iron weapons and tools was a powerful aid to their settlement in those varied lands. Iron provided efficient weapons in large quantities to warrior chieftains and their armies.

The richest graves were found in the "Keltic" heartland. As this new influence spread throughout Europe the richness of the graves diminished, suggesting that the aristocratic blood was diluting^{CW}.

The availability of iron tools meant that new territory could be cleared for farming, which itself may have become more productive. This in turn may have contributed to an increase in population, always conducive to social instability and aggression. The infusion of a new aristocratic element may have provided the final stimulus (for the Keltic dispersions). Descendants of late Urnfield chieftains appear to have been receptive to the example of the newcomers, for among later Urnfield burials there is evidence of richly furnished cremation burials, indicative of high status^{TC}.

Thus we see that a new blood of aristocrats began to infuse the people of Europe in the last days of the eighth century BC. Although that blood has been identified with the Kimmerians we cannot neglect the possibility that aristocratic elements from other regions were also part of this infusion. They brought with them the knowledge of iron which permitted new techniques in both warfare and farming to create a new breed of people that spread throughout Europe.

The location of Hallstatt as the center of this new breed may not have been accidental. Salt was a precious commodity desired by people everywhere. Widespread trading and commerce between all regions of Europe and the Near East guaranteed that they would know of each other. The tribes of Europe could not have been ignorant of the sources of commodities from the Mediterranean, including Syria and Palestine, nor could the people of Palestine and Syria be totally ignorant of the source of amber along the Elbe and Oder rivers, of tin in England, and of iron in eastern Europe. The numerous amphorae of Greek origin are indicative of the widespread and heavy traffic between the two regions. It would have been natural for migrating people to be attracted to those regions most familiar from the tales of travelers. The ease of movement along river valleys may have determined their routes of travel. The Danube was an excellent choice.

Our kindergarten views of a savage and uncivilized people living in the hinterlands of Europe leaves us poorly prepared for a solid evaluation of those days. Although they engaged in human sacrifice and hung the heads of their victims of war around the necks of their horses and upon their housepoles we truly fail to perceive

them in the depth of their culture. The classical authors of Rome many times contributed to such foolish attitudes.

The Kelts practiced improved methods of farming, with enclosed cattle grazing, not much different from farming methods two millennia later. They knew advanced techniques in weaving with spindle whorls and loom weights. Numerous artifacts from their houses shows the advanced state of their home life. According to Timagenes, a writer in the reign of Augustus,

... the Gauls are all exceedingly careful of cleanliness and neatness, nor in all the country, and most especially in Aquitania, could any man or woman, however poor, be seen either dirty or ragged.

Although the record of the classical writers is sparse Pliny reported on the refinements of their personal care. He stated that they had invented a special soap for personal bathing, special ointment to improve the complexion of the woman, and fine perfumes. Other writers described refined toilette devices. Although Julius Caesar referred to them as "those trousered barbarians" other writers described the gracefulness of the female dress and the personal ornaments of both sexes. Typical of a more contemptuous view expressed by the Romans is that of Ammianus Marcellinus:

Nearly all of the Gauls are of a lofty stature, fair and of ruddy complexion. They are terrible from the sternness of their eyes, very quarrelsome, and of great pride and insolence. A whole group of foreigners would not be able to withstand a single Gaul if he called his wife to his assistance, who is usually very strong and with blue eyes; especially when, swelling her neck, gnashing her teeth, and brandishing her sallow arms of enormous size, she begins to strike blows mingled with kicks, as if they were so many missiles sent from the string of a catapult.

Note the description of their ruddy (red) complexion.

Obviously the description is exaggerated to suit an audience which was in fear of those northern and generally unknown tribes. However it finds parallel with Dio Cassius's portrait of Boudicca, queen of the Iceni tribe of eastern Britain in the first century AD:

She was huge of frame, terrifying in aspect, and with a harsh voice. A great mass of bright red hair fell to her knees; she wore a great twisted golden torc, and a tunic of many colors over which was a thick mantle, fastened by a brooch. Now she grasped a spear, to strike fear into all who watched her.

The high social status of Keltic women is attested, not only by the Roman writers but also by archeological remains and by the folk tales of the Irish. An

important site in Burgundy contained the burial of a young woman about thirty years of age who was accorded all the honor of a chieftain through rich grave accouterments. In the stories of early Irish history Maeve (Medb) was the queen and ruler of Connaught, western Ireland; her consort Ailill played a subservient role.

The outstanding bravery and courage of the Kelts led to their reputation as fierce fighters. As Aristotle wrote:

We have no word for the man who is excessively fearless; perhaps one may call such a man mad or bereft of feeling, who fears nothing, neither earthquakes or waves, as they say of the Kelts.

The ancient world recruited Keltic warriors into their armies. The Kelts first immigrated back into Asia Minor through invitation of the king of Bythnia; some 20,000 of them served under his command. Antigonus Gonatas employed Keltic mercenaries in his army, although he was defeated in 277 BC by Pyrrhus, king of Epirus. Alexander the Great had to undertake campaigns in Bulgaria in 335 BC as the result of Keltic invasions. Later they came to him to arrange terms of peace. Egyptian kings also used them as mercenaries. These examples show the high reputation of the Kelts for their fierce fighting spirit.

It is now believed by some Keltic experts that writing was known to the later Druid priest class but no evidence has been found in any of the grave sites which would demonstrate that the Kelts were a literate people. Knowledge of writing among the Druids is demonstrated by the remarkable bronze calendar of Coligny dating to the first century BC. The surviving fragments cover a five-year period but some scholars believe it originally covered a 19-year lunar cycle. Although written in Roman letters it is entirely Keltic in concept and language. On the other hand the Druids were against general literacy. They believed that writing for the common masses detracted from the development of the mind.

The advanced oral methods of the Kelts were striking to all Roman writers and historians. Both classical and medieval scholars knew them as grand masters of eloquence. Individual Kelts in Ireland and Wales, into this century, deplored the loss of the elevated oral methods among their people. Cato in the second century BC was as much impressed with their eloquence as he was with their personal bravery at war. Diodorus Siculus in the following century commented on the succinct and figurative nature of their speech with the use of allusion, hyperbole and grandiloquent language. One Latin panegyric of unknown source, and addressed to Constantine the Great, portrays a Gaulish prince of the tribe of Aedui pleading for his countrymen against the invader Ariovistus as "the Aeduan prince, haranguing the Senate, leaning on his shield." A number of ancient Gaulic orators are known to us by name. The Romans were anxious to employ them as tutors to their sons. Formal courses of instruction conducted by the Druids in the training of their successors lasted for some twenty years. In spite of the lack of books their instruction included the stars and the motion of the planets, the size of the universe and the earth, the nature and greatness of the earth, the power and majesty of the gods, and other subjects in natural and moral philosophy. They believed in the immortality of the soul.

Numerous Roman authors commented on their depth of learning. Pliny, in his *Natural History* of 77 AD, said that it "almost seems she (Britain) exported the (Druidic) cult to the Persians." Dio Chrysostum compared the Druids to the Brahmins of India and the Magi of Persia. St. Clement of Alexandria, circa 200 AD, stated that Pythagorus, the ancient Greek mathematician and philosopher, was a hearer of the Galatai and the Brahmins.

According to Pythagorus the Druids and the Magi had studied their philosophy long before the Greeks. Hippolytus in the third century AD said the Druids used Pythagorean methods in the reckoning of their prophecies. He did not mean that the Druids learned Pythagorean methods but that they used methods later taught by Pythagorus. Iamblichus in his *Life of Pythagorus* states that Pythagorus was acquainted with the Keltic mysteries. Valerius Maximus said, "...*what those trousered barbarians believed is the very faith of Pythagorus himself.*" Sotion referred to them as the "Holy Ones." The Greeks used the word *semnotheoi* for the Druids; literally it means "revered gods"^{TD}.

Popular opinion of early Christian writers agreed that the Druids did not actively resist the spread of Christianity. Richard Broughton, a Catholic historian, thought the Druids supported Christian missionaries and that Druidic teachings greatly facilitated the conversion of Britain. Early Christian scholars believed the Druids, with their arcane knowledge, were able to anticipate and interpret events of Jesus' nativity. They were alarmed by the portents of the Crucifixion and, being in touch with Rome, they soon understood what had happened. They knew from the phenomenon of natural disturbances at the time that the devils then on the loose had been overcome.

These attributes of Keltic culture cannot be neglected in any honest appraisal of those people. They had a refined social order; pictures of raw barbarism and savagery are not justified.

From inscriptions in Asia Minor it is now known that the Galatae met every five years in tribal assemblies at Ancyra where they held religious festivals together with gymnastics and sports. These traditions have come down to us through the Greek Olympics, although we no longer remember or recognize the religious ties. At these tribal meetings the Galatae settled tribal differences and elected leaders.

Their French kinsmen, the Gauls, held yearly tribal meetings at Chartres where they also observed religious ceremonies together with amusements and games. Here their tribal differences were adjudicated by the Druid priests.

In Ireland the Keltic tribes assembled every three years at Tara, the traditional center of ancient Irish kingship. Their meetings were similar to those of the Galatae and the Gauls with religious observance, games and amusements. Again business among the tribes was conducted at this conclave. This was a solemn assembly for the Irish Kelts. During this period there was universal amnesty; all indebtedness was forgiven and all criminals were released from imprisonment. But woe to any who should break the solemn sanctity of the period; such an individual was severely punished. These assemblies were held on a regular basis until the sixth century AD^{SIR}.

The assemblies of the Keltic people followed the same pattern as those of the Hebrew tribes prior to the organization of the kingdom under Saul. They would gather

on a regular basis to conduct business among the tribes and to adjudicate their differences. They gathered at Shiloh where they set up the tabernacle and the ark of the covenant, Josh 18:1, Judgs 18:31, Jer 7:12.

This brief outline of the origin and culture of the Kelts cannot encompass many aspects of their history. Numerous works have been published on the Kelts; the interested reader can search those for himself. My intent is to show that they were a people whose origins lie buried in previous ancestral stock but that their culture was stimulated by the infusion of aristocratic blood around the end of the eighth and well into the seventh century BC. They created a mighty race which fathered many of the modern people of Europe.

One of the problems which afflicts a study of this kind is the sharp boundary normally understood between the Keltic and Teutonic people. Recent scholarly work has shown that this boundary is not nearly as clearcut as previously thought. Julius Caesar classified all peoples living on the northern side of the Rhine as "Teutonic" but his designation was one of military convenience rather than of cultural differentiation. The word "Teutonic," a designation for the Germanic people, is obviously derived from *Teutone*, a name for a Keltic tribe. Caesar identified both the Kimbri and the Teutones as Germanic but he was forced into this classification by his geographical assignments. The word *Teutone* derives from the Keltic *tuath* meaning the common people, or a tribe. The personal names of all the Kimbri leaders were purely Keltic, as were those of the Teutones; therefore we must believe both groups were Keltic. Even the word German is thought to be of Keltic origin. Dionysius of Halicarnassus, at the end of the first century BC, says that the parts of Keltica lying beyond the Rhine were known as Germania. It is believed that a tribe known as the Germani was Keltic. Much of this confusion was due to the cross-trading and intermarriage between the Keltic and Teutonic tribes in the region of the Rhine. There was a blurring and blending of people in that region which Caesar neatly cleared for his convenience by his artificial boundary. Undoubtedly there were people who could be rigidly classified as Teutonic; their languages show considerable difference from the Keltic tongues. But linguists today detect many connections between the two, much more so than can be claimed for people who merely traded with one another.

We come now to examination of the names of the Keltic people. The Greeks knew them as the *Keltoi*.

The Romans called them the *Galli*. Both Greeks and Romans referred to them also as *Gallati*.

The geographical distribution of the *Galli/Gallati* names covers the entire range of Europe from Spain to Asia Minor. The former province of Spain called *Galiccia* was known to the Romans as *Gallaeci*. The Keltic immigrants from Europe into Asia Minor were known as *Galatae*. The Apostle Paul later addressed letters to them which we know in our Bible as the *Book of Galatians*. In their later debased worship of Cybele, the Galatians created a class of emasculated priesthood called the *Galli*. The heart of the Keltic lands was in *Gaul*, modern France. The name is still used widely and shows in surnames, such as Charles de *Gaulle*, former Prime Minister of France. Some Keltic tribes settled in the Po river valley in Roman times; the Romans referred to the district as *Gallia Cisalpina*, the Gauls this side of the Alps,

to distinguish them from *Gallia Transalpina*, the Gaul on the other side of the Alps. The *Galata* section of Istanbul, Turkey carries a reminder of the Kelts, as does the city of *Galati* and *Galati* province in Rumania. The names of *Galitina*, *Galitone*, and *Gallipoli* in the heel of the Italian boot all reflect Celtic origins. The *Galicja* region of east central Europe northeast of the Carpathian Mountains also shows the Celtic influence.

The primary form in these names is *Gaul*. The *Galati* and *Keltoi* names are inflections of the basic root word, (with a Greek "G" to "K" shift).

If the Iberian and Kimmerian names could easily be identified in Hebrew verb roots, can the *Gaul*, *Galli*, *Keltoi*, and *Galati*?

*Ga'al*¹³⁵⁰ is a Hebrew verb root which means "to be redeemed." It is used extensively in the Bible. For individuals redeemed from death see Hos 13:14 (*ega'aleem* = "I shall redeem them"); for individuals redeemed by God, Lam 3:58 (*ga'alta* = "thou hast redeemed"); for Israel redeemed from Egyptian bondage, Exod 6:6 (*ga'altee* = "I will redeem"); for those redeemed from exile, Isa 44:22 (*ga'altenah* = "I have redeemed thee").

Ga'alee (Roman *Galli* as the inhabitants of Gaul) is the singular female imperative of the Kal = "Redeemed!"

Ga'alt, from which the Kelt form probably derives, is the singular female second person of the past tense, literally = "you were redeemed."

The first person singular past tense is *ga'altee*, literally "I was redeemed."

I know that my redeemer lives, and in the last days he shall upon the earth, Job 19:25.

The word is *go-eele*, or in a slight change of vowel intonation, *ga'alee*. God was redeeming his people.

We come now to one of the most intriguing passages in the Bible, that of Isaiah 9:

But there will be no gloom for her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali. But in the latter days he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

As we saw earlier, Zebulun and Naphtali were tribes in northern Israel, just inland from Asher. They were the first to fall to Assyrian conquests, around 845 BC, and probably were the first contribution to dispersion of the Iberi tribes. The date usually assigned to this passage is 735 BC because Isaiah had to be writing some time after that event.

The question before us concerns the phrases "*the way of the sea*," "*make glorious*," "*the land beyond the Jordan*," and "*Galilee of the nations*." Also, this is an introduction to a promise on the Messiah.

The "way of the sea" could not be inland, in an easterly direction; it had to be in a westerly direction. To make sense of the passage commentators take this to mean

"the highway from Damascus to the sea," thus making it mean the route by which the Assyrian invaders came marching. This would take their route out to the Mediterranean, and then south along the "Phoenician" coast to the tribal territories. Why they would take such circuitous route across difficult mountains is not explained; they could travel by much easier path straight across the land. Also, such view fails to consider the "latter times" and making this activity "glorious." The phrase "latter days" or "latter times" is always used in biblical prophecy to mean the far future, when the earth is to be rejuvenated. The context of the Messiah also show that the description is for the far future.

Therefore, it does not seem reasonable that "the land beyond the Jordan" could mean the tribes of Manasseh, Gad, or Reuben then living to the east of the Jordan. This is the view taken by all commentators. Furthermore, "Galilee of the nations" is a most strange remark. The Hebrew word translated "nations" is *go'im*¹⁴⁷¹, and almost always is understood to mean Gentiles, all those people who were not Israelites. Who could possibly be the "Galilee of the gentile nations?"

How profoundly enlightening it would be if a slight error was made on the name of Galilee.

In the Hebrew Masoretic text Galilee is spelled literally, = *G'LL*, where the "E" is the long "ee." The word "redeemed" is spelled literally = *G'AL*. If we would now engage in a simple emendation, as the scholars love to call it when they alter the text to make sense according to their views, we would propose that some scribe mistook the *aleph* "A" for a *lamed* "L" with a close *yod* "jot." This would be a very easy mistake, and quite simple to execute.

Then the passage would read "Ga'alee" of the nations.

On the other hand, perhaps he had a text before him which he did not understand. What could anyone mean by "Gaul of the nations?" There was no such thing. Nevermind that Galilee of the nations had almost equal mystery. At least the emendation made sense in the context of known words for his day.

There may be a third possibility. If, by chance, the word was mistaken when dictated by Melchizedek to some early Jewish scribe, and he wrote Galilee for Ga'ulee, it would alter a hundred human generations of understanding.

What simplicity for such profound meaning!

Who were the Keltic/Gaulic people?

The REDEEMED of the nations!

CHAPTER THIRTY-EIGHT

The Stone of Destiny

Located in Westminster Abbey in London, England is a most unusual chair. It is built of solid oak planks which extend from the seat up the high back and up the sides to steeply sloping arms. The interior is plain but the outside back and sides are carved into deep panels. The two back corners extend above the arms into pole handles, while the back itself is level first from the two handles inward but then rises toward a gable peak in the center. The paneled sides extend below the seat to provide a base while the whole assembly rests on four cast iron lion feet. Beneath the seat is a shelf, and on the shelf, fit tightly up against the seat, is a very famous Stone.

All the kings and queens of England since the days of Edward I, (1272 to 1307), have been crowned sitting in that chair and on that Stone.

Or, at least that is the way it was until 1950, when circumstances took a turn.

The facing page shows a picture of the Throne.

The chair was built by Edward I to hold the Stone and to provide a proper seat for the coronation. The chair shows the wear of nearly 700 years; the planks and panels are chipped and cracked; the interior once had cloth glued to its lower section; the back is scarred with the initials and marks of royal and nonroyal graffiti.

The Stone is composed of a coarse-grained sandstone; it might have come from many places around the earth. It is fitted at each end with iron staples and rings to carry it. It is believed that Edward I attached the staples and rings.

Edward may have had reason to attach the rings. After his 1296 campaign against the rebellious Scots he brought back to England certain Scottish charters which he thought were better in his own keeping. He also brought the Holy Rood from Edinburgh, the most sacred relic in Scotland, placed there by Saint Margaret. And he brought the Stone.

The Stone had been located in the famous abbey at Scone, Scotland, a village on the north bank of the River Tay in Perthshire, the traditional seat of Scottish kings^{AE,HOS}.

Edward's interest in the Stone was not idle. In Gaelic it was called *Lia Fail*, the Stone of Destiny. By tradition the person who was crowned sitting on the Stone had right of kingship ordained by God. By removing the Stone from Scotland, Edward removed that right. He also ensured that the right would henceforth vest in English, and not in Scottish kings.

The last Scottish king to be crowned on the Stone was Alexander III in 1249. All the kings of Scotland back to Kenneth MacAlpin in 843 had been crowned sitting on that Stone. In those days MacAlpin had located the seat of Scottish kingship in Dunkeld, farther up the River Tay, to which he carried the Stone and other holy relics from the island of Iona, home of the famous Irish priest, St. Columba. The seat of



Scottish kingship, together with the Stone, was later moved to Scone.

Kenneth MacAlpin figures prominently in Scottish history. He was the first king to rule all of Scotland. Prior to his reign Scotland was divided between the Picts and the Irish immigrants of DalRiada. The Picts were Keltic people who had migrated to the British Isles from the European continent around 600 BC, spreading across England into Wales, west into Ireland, and north into Scotland. Their language was Gaelic; they brought with them the knowledge of iron. About 300 years later another wave of Keltic people moved into England, pushing the Gaels out of the south and east into Ireland and into the north parts of Scotland. The new wave may have inhabited areas as far north as Loch Ness and the Grampian Mts. They were the Cambrian/Kymry who spoke Welsh/Brythonic^{KKES,ES}.

The people of DalRiada were Irish Gaels who had moved from Antrim, east of the River Bann in extreme northeastern Ireland, across the north channel of the Irish Sea, to settle in Argyll near the Scottish islands of Islay and Jura. For about 100 years the name DalRiada, after one of the royal houses of Ireland, was applied to the dynastic territories in both Ireland and Scotland. This movement took place sometime in the latter part of the fifth century under Fergus Mor Mac Erc. The date is sometimes given as 464, sometimes as 501; it is not known with certainty. The Scottish DalRiada remained subject to the rule of the Irish DalRiada until about 575, when, through the influence of St. Columba, a member of the royal family, the Scottish DalRiada became an independent kingdom under King Aidan.

Kenneth MacAlpin was descended from Fergus Mac Erc and Aidan. They, in turn, were descended from Cairbre Riada who had founded the dynasty in Ireland some ten generations before. Cairbre Riada was the son of the Irish High-King Conaire, son of Mug Lama. The genealogy in the Irish king lists is carried back another five generations to another Conaire Mor, the famous "Peace King," and again another five generations, around the time of Jesus, to a certain Dedad, from whom all branches of the Irish royal stock were descended. They were known as the Clanna Dedaid. They were of first importance in Irish traditional history, but in the historical period their power had waned. In Scotland down to the twelfth century the royal family was described as the "seed of Conair Mor^{ES}."

The Scottish DalRiada had gradually taken possession of Pict lands, with major conquests by Aidan, until MacAlpin finally defeated the last Pictish king and established the kingdom of Scotland which has come down to modern times. Before his time the Stone had been used at Iona by the kings of Scottish DalRiada beginning with Aidan. Prior to Aidan the Stone had been in Ireland where all Irish High-Kings were anointed and crowned sitting on the Stone. It was brought to Iona by St Columba. Its previous location in Ireland is not known, although tradition places it at Tara, ancient home of the High-Kings of Ireland^{KKES}.

The Scot name did not originally belong to Scotland; it belonged to Ireland. The Romans knew the inhabitants of Ireland as the Scoti. The Gaelic native name was *Cruithni*; it applied to all the Gaelic people, including the Picts of Scotland. From a phonetic change in Gaelic Keltic to Welsh Keltic words beginning with "C" (K) in Gaelic were pronounced with a "P" in Welsh. Thus *cenn* became *penn*. *Cruithni* would then become *Prythni*. With a further change of "th" to "t" this became *Prytni*.

With a still further metathesis of the “ni” to “in” this became Prytin, and thus our word Britain. The Romans called all the inhabitants of Britain *Brittani*, both Welsh and Picts. Because the Cruithni and Brittani names are phonetically connected scholars surmise that the application of Brittani to all the inhabitants of Britain, the Welsh as well as the Picts, was a misapplication through ignorance back in Rome for the people of the British Isles^{ES}. The name has stuck to this day.

Curiously the Gaelic people had traditions that their Cruithni forebears came originally from Thrace, the location of the Thraco-Kimmerians, and one track of the Iberi migrations. They first moved to France, where they founded Poitiers, and later to Ireland. This was soon after the invasion of the Gaedil, the sons of Mil, while Eremon, leader of the invasion, was still reigning in Ireland. According to the traditions Gub and his son Cathluan, rulers of the Cruithni, acquired great power but Eremon would not allow them to remain in Ireland. They were forced to move to Alba, (the ancient name for Scotland), where they became the Picts. Both Irish and Pictish Chronicles and Kings Lists which have come down to us contain common names for their early rulers, to support the oral traditions^{ES, KKES, IKHK}. However, we do not know the times of this common rulership, whether prior to migration to the British Isles, during the first settlement in Ireland, or after the establishment of dynastic rule.

Other traditions say the Cruithni came from Scythia, and many people believe the name Scoti is merely a modified form of Scythi^{ES}. The geographical proximity of Scythia to Thrace, confusion among ancient accounts on the two regions, the track of the Iberians near Meotis and the Crimea, and the presence of the Kimmerians in Asia Minor and in the Crimea – all lend support to these two versions of the Gaelic folk traditions. Thus we see that Ireland has a tradition of two different invasions from the descendants of the Eberi/Ibri, one through the Iberians of Spain and the sons of Mil, and another through the Cruithni who came through France from Thrace or Scythia.

It is interesting that the traditions show the Cruithni (Gaelic) Kelts arriving within a few years after the arrival of the Eberian elements from Spain.

Archeology shows that Keltic people entered the British Isles along the eastern coast of Scotland as well as England. The style of ancient stone forts on the east coast is somewhat different from those on the west coast, suggesting two different segments of people. Other archeological evidence suggests that some of the ancient Kelts may have moved from Ireland to Scotland, prior to Roman times; this movement would be the basis for the folk traditions of Scottish Cruithni coming from Ireland^{ES}. The movement of people is complex and difficult to trace in the archeological record. Available evidence would not deny the folk traditions.

Some folk traditions are more fanciful. In another tradition Gathelus Gael, a remote ancestor, married Scota, daughter of a Pharaoh, and came to Ireland from the Mediterranean via Spain. The Gael name came from Gathelus while the Scoti name came from Scota. Gathelus brought the Stone of Destiny with him and placed it at Tara where it remained until removed by St Columba^{HOSA}.

It is also known as Jacob’s Pillar Stone. In that version of the tradition it was the stone on which Jacob rested his head when he saw the vision of angels descending and ascending a ladder to heaven, Gen 28. When he awoke in the morning he took the stone and set it up as a pillar and memorial. He poured oil on it and called that place

Bethel, the house of God. According to this tradition Baruch, a disciple of Jeremiah the prophet, rescued the Stone from Babylonian control and brought it to Ireland along with Tea-Tephi, the daughter of Zedekiah, last king of Jerusalem. Tea-Tephi married into the Irish royal line to carry the seed of Abraham to all the kings of Ireland, Scotland and England.

The tradition of Goedhal Glas, who was saved from the serpent's bite by Moses, has parallels. His grandson Niul married Scota, a daughter of the Pharaoh. Their descendants became the Scoti of Ireland^{SIR}. The Stone is not mentioned in this form of the tradition.

These traditions cannot all be true; perhaps none of them are.

The Anglo-Saxon invaders of Britain had a tradition of coronating their kings on a stone. These ceremonies were held at Winchester and Kingston-on-the-Thames. The name Kingston means King's Stone. King Egfrith was anointed with oil on the Anglo-Saxon stone at Kingston in 785^{AE}. During these ceremonies authority for the anointing was taken from the Old Testament, I Kings 1:39-40:

There Zadok the priest took the horn of oil from the tent, and anointed Solomon. Then they blew the trumpet; and all the people said, "Long live King Solomon!" And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split with their noise.

Since the Anglo-Saxons also used a stone for their coronations, the Stone of Destiny is not unique, and raises doubt as to its authenticity. Sacred stones are common many places among many people. Furthermore, a stone still exists at Tara, which is thought by scholars to be the traditional one. It now rests in a recumbent position and is considerably larger than the Stone in Westminster Abbey. However, no one is sure the Tara stone is the one used for coronation purposes by ancient Irish kings; it may have served a different purpose. If the Tara stone is the traditional one it would mean that the Stone of Destiny is any old stone dug out of the ground by some forgotten person and made into the coronation stone. There is no hard evidence that would permit us to determine the authenticity one way or the other.

Still, the tradition is very strong. The Stone of Destiny may be an ordinary stone but Edward I thought it was divinely endowed. So did all kings and queens of England since that time, and so did the kings of Scotland back to Aidan. If St Columba brought it from Ireland he must also have given it similar solemn regard. Prince Charles of England is directly descended from the Scottish kings through the Stewarts, and since the Scottish kings were directly descended from the earliest Irish high-kings, going back to the time of Jesus, Charles carries the royal line of kingship. Edward I did not deprive the Scots of the blood lineage; he merely transferred the right of kingship as had St. Columba 700 years before. Edward may have had more secular political purposes in mind but St. Columba was motivated by his sense of destiny.

Who was St Columba? Why did he play such an important role? In order to more properly answer these questions we should review the tradition of high-

kingship in Ireland. St. Columba was a member of the royal family; he carried impressive credentials.

From previous discussion we know the Hebrew tribes were a loose confederation who would periodically gather to conduct common business, and who would call upon one individual, a judge, to handle their affairs during times of crisis. Similar loose confederations of Keltic tribes were established by the Kelts of Asia Minor, of France, and of Ireland. During times of crisis they also would call upon one of their tribal chiefs, or kings, to lead them. If he held this position through extended periods he became a high-king, or a king above the tribal kings. In Ireland in later times this developed into three different strata: the tribal chiefs or kings, a king of a confederation of tribes, and a king of all confederations, the high-king. This position was based on his royal credentials of aristocratic descent from earlier kingly lines. Eventually this evolved into actual kingship, where all tribal chiefs became subject to him. They did not act on matters of import without his approval. They had standing obligations to supply the high-king with men of arms, as well as other material support. The high-king became the practical ruler of Ireland, with full power and authority.

It is believed that this evolution did not become complete until the beginning of the fifth century when a member of the Irish royal line, Niall Niogiallach, (Niall of the Nine Hostages), consolidated power into his hands from the province of Connaught^{KKES,IKHK}. However, this would not deny the practice of tribal confederations, going back to earliest Keltic times, nor the selection of a high-king above the tribal chieftains. The tradition of a high-king in remote times is very strong but the actual record is lost to historical memory.

The information we have on St. Columba is chiefly from St. Adamnan, an Irish ecclesiastic who was descended from a cousin of St. Columba, and who entered the monastery at Iona to become its abbot in 679. His biography on St. Columba contains much valuable information. According to Adamnan, Columba was born Dec. 7, 521 at Gartan, a village in the wilds of Donegal. At baptism he received the name Crimthann, (A Fox), but while still a child the name Columba, (A Dove), was given to him because of the simplicity of his character. Later in life he was known as Columcille, (Dove of the Church).

He was born into the race of the O'Donnells, and through each of his parents, could claim royal blood. His father was the great grandson of Niall of the Nine Hostages, while his mother was descended from the King of Leinster. By right of birth he might himself have become high king of Ireland, but he chose the monastic life instead. This royal blood explains his great power among the nobility of Ireland and the DalRiada of Scotland. He founded numerous monasteries in Ireland and Scotland, ruins of which exist to this day.

While his character may have been simple it also carried righteous indignation. Columba had two grievances against Diarmad, the High-King at that time. In the first Columba wished to make a copy of a codex of the Psalms which had been brought back to Ireland from Rome by another priest, but he was refused permission. Not so easily deterred, he stole into the church at night to make the copy but was discovered in the act. The abbot demanded that he give up his copy but Columba refused. The

decision was referred to Diarmad who decided against Columba.

The other grievance was due to his protection of a royal relative who had killed someone at the court of the High-King at Tara. The man was dragged from his presence and put to death by orders of the King. Stung into indignation by the double affront he appealed to his kinsmen, the O'Donnells, and roused them to battle. The result was some three thousand men killed. Because of this act he was excommunicated. However, upon appeal, the excommunication was annulled on the condition that he forever leave Ireland.

He chose to become a missionary to the pagan Picts of Scotland and established himself on the island of Iona just off the Scottish coast. Rights to the island were given to him by his kinsman Conall, King of the Scottish DalRiada, and by Brude, king of the Picts, who also held interest in the island. There he built a monastery which became his base of operations for the rest of his life. He was instrumental in converting many Picts to Christianity, and is credited with creating the conditions which permitted Kenneth MacAlpin to complete conquest of Scotland 300 years later.

Although he occasionally returned to Ireland to conduct important business he could not remain there for any length of time.

From the stories we get some insight into his character. He was not to be put aside for political reasons. The codex of the Psalms was important, not only to himself, but also to other religionists. Refusal to copy it probably was based on royal interests and religious power. He would not be guided by such political interests. When he gave refuge to an accused man he expected it to be honored. But when he would not accept the decisions of the King he brought trouble and death. He was a powerful person but his obstinate temper brought him into personal danger.

What would motivate St. Columba to take the Stone from Ireland? Perhaps he felt it was not given proper respect by the Irish royalty. The fact that he could remove it suggests they no longer considered it important. He was a devout religionist and he may have been moved to carry his view of destiny to those people he felt should inherit that right. For him the Stone carried a holy respect of great antiquity. Whatever its source, he must have regarded it as a symbol of divine authority. Furthermore, his contest with Diarmad, for him, was a righteous cause, but it led him into disrespect for the King. This may have created an intent to remove that divine authority from a line of royalty he felt were callous, disrespectful of God, and hence undeserving.

The notion of a divine coronation stone is part and parcel of the social practice of kingship among the Keltic people. The one does not have meaning without the other. Therefore, the origins of Destiny Stones must go back to the origin of kingship. For the Israelite tribes this was the anointing of Saul by Samuel. For the Keltic tribes this could have been the establishment of kingship among confederated tribes. Or it might be the transference of kingship from the infiltration of Eberi people into Keltic population. But the removal of the northern ten tribes, and their infiltration into other groups, did not carry kingship. The creation of an aristocracy throughout Europe was due to noble blood, not magical stones. The kingship remained in Palestine where it was assumed by the Jews until the Babylonian conquest. Thus we can better

appreciate why the traditions of the Stone show it coming from Palestine via Baruch or Gathelus. It carried no authentic respect if it was not the stone anointed by Jacob and used in Israelite kingship.

These factors suggest that the tradition of the coronation stone is not actual history. Christian use of native traditions to convert the pagan world probably created the authority of Jacob's Pillar Stone.

If other tribes felt the need for divine approval of their kings, and if they did not possess the authentic stone, they might very well have taken another stone, anointed it, asked God's blessing on it, and used it for their coronation ceremonies. Likewise with the Stone of Destiny. It does not matter that the Stone now sitting in Westminster Abbey is the actual stone anointed by Jacob. It carries the weight of the generations and influenced the minds, not only of the royal family, but of whole realms of people. In our world today the royalty has lost its power and its destiny function. The decisions and policies of the nations have bypassed those traditional routes. The world is now under renovation. The coronation stone, and the royal lines no longer have meaning.

The importance of the Stone is the tale it tells of belief that shaped the thoughts, minds, and policies of the generations down to the present day. It served as a symbol for their view of destiny. This view was vividly expressed in the national purpose of England from the time of Edward I, her conquest of many nations of the world, and her influence on the spread of Christianity to every corner of the globe. The European nations settled in Africa, completely absorbed both North and South America, as well as Australia and New Zealand. Much of this contribution came out of England and her sense of divine destiny.

We should not neglect the fact that the Stone is a pagan symbol grafted onto Christianity. It is a lingering reminder of our pagan past, but it served God's purpose in his influence of the minds of the generations. The Stone shows how deeply the people of Ireland, Scotland, and England, from the highest royalty to the lowliest common man, believed they were descended from Hebrew tribes and that they were fulfilling the role of destiny as the children of Abraham. The Stone of Destiny symbolized that fact.

Several names and linguistic phenomena struck my attention in study of Keltic evidence in the British Isles.

1) The personal name Niall, sometimes spelled Niel, Neil, and Niull, was a strong Irish surname. The name occurs repeatedly in a line of Irish kings, including Niall Noigiallach, Niall of the Nine Hostages. It is still found as a surname in France, sometimes also spelled Neal. The presence in both Keltic France and Keltic Ireland suggest that its origins are very old, dating back to centuries BC. Without question, it is regarded as a Keltic name.

But it is also a legitimate Hebrew name. It is found as a place name in Joshua 19:27. Modern versions write it as *Neiel*. Literally it means "Moved by God⁵²⁷²."

2) The personal name Kenneth is also thought to be of Keltic origin. It is found as Kinath in the Latin versions of the DalRiada kings list. In the Irish lists this name appears as Conadh, and in the Scottish lists as Conchad^{KKES}. The name Kenath³⁶⁷⁵ is also a legitimate Hebrew name; it means "colleague" or "companion." It is used

throughout the book of Ezra, 4:7, 5:3, and so on. It comes from the root *kanah*, “to address by an additional name,” “to give a flattering title,” or “to surname oneself.”

3) Many Irish and Scotch families are descended from royal Irish stock. Among the many Irish names are those beginning with “O.” This form comes from the Keltic “Ui” or “Ua,” meaning “son” or “descendant.” Ui Neill became O’Neill. O’Donnell, O’Connor, O’Reilly, O’Rourke, O’Flaherty, O’Dowd, O’Kevan, O’Hyne, O’Shaughnessy, and O’Clery are examples of these names.

The “Mac” form in Scotland and the “Mc” in Ireland meant “son.” MacDermott and MacDonough are examples. Loeguire mac Neill, died 463, was Loeguire son of Neill. This became a surname, MacNeill, or McNeill, as well as O’Neill.

When reading the old Irish lists orthography often buries the form of the name from modern eyes. Lenition of “b” and “m” became “v.” Domnall is spelled Douenall in many old texts, and later Donall and Donald. Eoghann became Hogan. Other illustrations are:

mac Diarmait (Diarmad) became MacDermott
 Cholmain or Colman Mar became Coleman
 Fogartach became Fogerty
 Flannacan became Flanagan
 Muiredach or Muirchertach became Murdock
 Domnall became Donell
 Cenel or Conaill became Connell
 Coemgen became Kevan
 Ciaran mac int sair became MacIntyre
 Ua Cellaig became O’Kelly Ua
 Flaithbertaig became O’Flaherty
 Cennetig became Kennedy
 And so on.

These names are all found in the genealogies of the Irish kings, descended from Niall of the Nine Hostages.

4) Earlier we saw that the word *clan* was used by the Etruscans for “son.” This means a descendent. The word *clann* or *clanis* used in both Ireland and Scotland for the tribal groupings descended from one ancestral figure: a “family,” “stock” or “race.” The dictionaries give the definition as a number of persons claiming descent from a common ancestor, or associated together, a tribe. This shows again that some Etruscan words may derive from Indo-European sources, or that the Keltic word may have been borrowed from the Etruscans. The Oxford English Dictionary states that the word is not originally Keltic; according to linguists the word is from the Latin *planta* = “sprout,” “shoot,” or “slip,” modern English *plant*. With a Gaelic sound shift from “p” to “c” this became *clanta* or *clan*.

5) Furious debate has raged around the name “Britain.” In Hebrew *brit* means “covenant.” Many persons have claimed that the *Britanni* were the covenanted ones. Scholars see the derivation of the name from the Cruithni and the Prytni. The confusion by the Romans on application of the names has given rise to speculation that there were actually two different names with phonetic relationship, the Cruitni and the Britanni, with the latter deriving from the Hebrew word. However, this is an

attempt to find a religious connection when the linguistic derivation is relatively simple.

6) St. Columba may have been keenly aware of his Hebrew affiliations. The island of Iona, his home for many years and final resting place, is known to us by its adjectival form, and because of a scribal mistake. In the oldest manuscripts it is given as *Ioua Insula*, where *Insula* is the Latin word for “Island,” and *Ioua* is the adjective. In later manuscripts the “u” was mistaken for an “n,” making it Iona. However this “mistake” may have been influenced by the respect accorded St. Columba by the scribes. *Iona* in Hebrew³¹²³ means “Dove,” Columba’s name in Gaelic.

The name is intriguing on other grounds. The adjective *Ioua* is from the simple “I,” pronounced “ee.” In manuscripts available to us it shows as many different spellings:

Irish: hIe, Eo, Ia, I.

Latin: Eo, Hu, Hya, Hi, Hii (Bede).

Saxon forms: Hii, Ii.

Scottish forms: Yi, Hii, Hy, I, Yona, Iona.

Monuments from Iona: Y.

In the old orthography “Y” is pronounced “ee.” The origin is simple. The Hebrew word for island is I = “ee.” Columba, being an erudite scholar of Hebrew, probably used the Hebrew word for island.

ADDENDUM TO THE STONE OF DESTINY

In *The Chronicles of Scotland*, Hector Boece, (translated into Scottish by John Bellenden, 1531) tells us Gathelus, the ancestor of the Scots who came to Egypt when “*in this tyme rang [reigned] in Egypt Pharo ye scourge of ye pepill of Israel*” was given Scota to wife (Scota was the daughter of a Pharaoh). “*Lang tyme he landit in ane part of Spayne callit Lusitan*” (later called Portugal). After this, he built the city of Brigance and “*callit his subdittis [subjects] Scottis in honour and affeccioum of his wyiff.*” With peace, Gathelus “sittand in his chayr of merbel within his citie.”

In 843 A.D., Kenneth Mac Alpin was crowned on the Stone Lia Fail as the first King of the United Kingdom of the Picts and the Scots. One of his first acts as King was to found a church at Scone (near Perth, Scotland) because it was there that he had gained his principal victory over the Picts.

The Stone may have been used in the coronation ceremonies of the Irish Kingdom of Dalriada from roughly 400 AD until 850 AD, when Kenneth I, the 36th King of Dalriada, moved his capital of his expanding empire from Ireland to Scone (pronounced “scoon”) in what is now Perthshire, Scotland. The Stone was moved several times after that, and used on the remote, western island of Iona, then in Dunadd, in Dunstaffnage and finally in Scone again for the installation of Dalriadic monarchs.

King Kenneth II (d.995 A.D.) had the Stone placed on a wooden pedestal in front of the high altar of the Abbey of Scone. The ancient Abbey of Scone was destroyed in 1559 A.D. at the time of the Reformation. Today, on Moot Hill stands a stone chapel, marking the place where the Stone of Destiny had rested and where the

kings of Scotland presided over their Parliaments until Edward I of England removed the Stone to Westminster Abbey in 1296 A.D.

The Stone was last used in a coronation in Scotland in 1292, when John Balliol was proclaimed King. Four years later, in 1296, the English monarch, Edward I, infamous as the “hammer of the Scots,” and nemesis of Scottish national hero William Wallace, invaded Scotland. Among the booty that Edward’s marauding army removed was the legendary Stone, which the English king apparently regarded as an important symbol of Scottish sovereignty. The present Coronation Throne was made to house the stone in 1301.

When London was being bombed by German Luftwaffe during World War II, contingency safety plans were written up to protect the Stone. Only until the 1950’s was it revealed that the then Prime Minister of Canada was the only person outside a group numbering no more than 10 men, caretakers of the Relics at Westminster Abbey who knew where the Stone was hid. No similar plans had been made to secret away the Crown Jewels.

On Christmas eve, 1950, four young Scottish patriots named Ian Hamilton, Alan Stewart, Gavin Vernon and Kay Matheson, stole the Stone of Destiny from beneath the Coronation Chair in Westminster Abbey. In the process they dropped the 300 pound stone and broke it. About four months later the rock was recovered from the Arbroath Abbey in Scotland, where it had been deposited by the kidnappers, and returned to the Westminster Abbey.

According to the treaty of Northampton of 1328, peace was restored between the warring neighbors of England and Scotland, and King Edward III of England promised to return the Stone to its rightful owners forthwith. But somehow the English never got around to fulfilling their end of the bargain, and the Stone of Destiny remained in London until British Prime Minister John Major, with the approval of Her Majesty the Queen, arranged for it to be returned to Scotland on November 15, 1996. It is now in Edinburgh Castle, where the “Stone of Scone” has joined other Scottish royal regalia – crown, scepter, sword and jewels – in a closely-guarded museum.

Much emotion attaches to the Stone. The Dean and Chapter of Westminster Abbey, who have acted as the “guardian” of the Stone of Scone for 700 years, accepted with apparent reluctance the Queen’s decision to allow it to be returned to Scotland.

The illustration on the following page is a picture of the Stone as it now rests in Edinburgh castle.

Many rumors persist that the stone stolen from Westminster Abbey is not the same as the one later returned, but this is highly doubtful. Only the thieves would know for sure: and they aren’t talking. Doubts about the pedigree of the Stone are unlikely to be resolved. But few would debate the symbolic significance of restoring what is at least presumed to be the original Stone of Destiny to Scotland. Most Scots are pleased, if somewhat bemused by this unexpected turn of events, although some express reservations about the legal niceties surrounding the return of the pilfered artifact. Technically, under British law the Crown still “owns” the Stone – the assumption apparently being that, after seven centuries, possession is ten tenths of

the law. However, Her Majesty has decided to lend it permanently to her Scottish subjects, on the understanding that it can be temporarily taken back to London, whenever it might be required for future coronations.

The last time the Stone was used was in 1952 at the coronation of Queen Elizabeth II. Whomever this hefty rock really belongs to, Her Majesty's Canadian subjects hope that the Stone of Destiny – whether it be the fabled original or a reasonable facsimile thereof – will not be needed again for official duty any time soon.

The Stone, weighing over 300 pounds, is rectangular being about 26" in length; 16" in width; and, 10.5" in depth. Across its surface runs a crack and some chisel-marks are still visible on one or two sides. There are two large iron rings (or some rust resistant alloy), one at each end of the Stone which hang loosely from eyes, made of similar metal let into the Stone.

Regarding the Stone, Professor Odlum, a geologist at Ontario University, was intrigued with the idea that perhaps its source could be found in Palestine, as suggested by the ancient records of Ireland. Odlum discovered a stratum of sandstone near the Red Sea at Bethel in Palestine geologically the same as the Coronation Stone. British Royal geneology traces its heritage to all the Royal households throughout Europe from the Spanish Monarchy to the last Royals of Russia and the Danes, Swedes and nearly every monarch in between.

One of the most significant facts about the Coronation Stone is that no similar rock formation exists in the British Isles. Professor Totten at Yale University, after performing a thorough examination of the Stone made the following statement: *“The analysis of the Stone shows that there are absolutely no quarries in Scone or Iona where-from a block so constituted could possibly have come, nor yet from Tara.”* The sandstone in Scotland and Ireland is dissimilar to the Stone.



CHAPTER THIRTY-NINE

The Apostles on the Twelve Tribes

In our brief survey of the sifting of Abrahamic seed among the nations we have been limited by practical constraints. What evidence is available from archeology? Can stones, or bones, or pottery tell how a people believed, what they thought, or their expectations of life? Can we penetrate the mists which veil the countless generations? Can we discover “scientific” proof of the genetic influence of Adam or Abraham on the western world? Surviving records from the Near East do not explicitly or clearly support this proposition. If we are to find evidence of folk belief we must look elsewhere. Europe had not yet begun to preserve her histories when the folk migrations began in 700 BC. We must rely on fragments here and there, on folk traditions, and on linguistic memories.

Consider the mathematical numbers in ancestry. We all have two parents, a mother and father. We have four grandparents, eight great grandparents, and so on. This number doubles each generation. In ten generations, perhaps 250 years, we each have approximately 1000 parents. Back another ten generations this number jumps to roughly one million. Back to the time of Jesus the number of our ancestral parents is one trillion, or one million million. Obviously these cannot be distinct parents; there must be many common ancestors interwoven in this multiplicity of numbers. In any tribe, clan, or common stock of people, without crossbreeding from exterior sources, the generations are like a web flowing in a common channel down through time, with every individual related by blood to every other. This common channel leads to certain racial or tribal characteristics which distinguish that group from another. The Germans are noted for their great mechanical skills. The French carry certain intellectual traits. The melting pot of America, with its great mixture of bloods, has produced unprecedented inventive genius but also a boisterous population noted more for its uncouth behavior than for its cultural refinement.

In spite of distinct traits displayed by European groups there was a tremendous mixing of tribal stocks. The Kelts overran and intermixed with a bronze age people, penetrating to the British Isles, Spain, Italy, and back into Asia Minor. Later the Teutonic Goths overran this strata, penetrating again to Spain and to the Balkan peninsula from origins around the Baltic Sea. The Anglo-Saxons invaded England after Rome departed. The Norsemen left their blood and linguistic influence on major sections of the British Isles. The French Normans spread themselves on top of the other layers. In eastern Europe the Asiatic Huns left traces of yellow blood which imprints physique yet today among Slavic people. The Norsemen also left a legacy down through those Slavic regions to the Black Sea.

Any precise trace of specific genetic endowments in this massive mixing of people would be impossible. Ten tribes are no longer ten groups of identifiable people; they have been thoroughly lost in this blending and blurring. The features of the people of Spain are different from the Swedish Norse. Perhaps those features are

due to particular characteristics of Israelite tribes, but identification of such endowment today would be beyond our technical skill. There are black Irishmen and red Irishmen. Did the bravery and great personal courage of the Kelts derive from an admixture of Adamic Indo-European stock mixed with Abrahamic blood? We cannot say how different traits were influenced by Abraham's seed.

Preceding chapters contain large voids in this brief survey. We did not examine Teutonic origins, nor Slavic, nor other important segments of possible Abrahamic influence. We discovered a few threads here and there and followed those with limited evidence. But the material is sufficient to demonstrate that a great religious power was at work on our planet to form and shape its destiny. Strands of belief show among various people. Tales of migrating Hebrew tribes and Stones of Destiny guided the choices and policies of the generations. Sometimes this produced highly distorted views, as Anglo-Israelism or Welsh "Hebrews." Nevertheless, this confused belief persuaded many generations. Although modern men regard such views today as strange theological persuasions there are elements in early Christianity which show that a true blood connection was known and accepted. This evidence is in writings preserved in the New Testament.

Matt 19:28 has this remark by Jesus:

Truly, I say to you, in the regeneration, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

See also Luke 22:30.

In Acts 26 Paul offered a defense before King Agrippa. As part of that defense he mentioned the twelve tribes of Israel, verse 6-7:

And now I stand here on trial for hope in the promise made by God to our fathers to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by (no less than the) Jews, O King!

The letter by James opens with the address:

"To the twelve tribes in the Dispersion."

I Peter 1:1 carries the same reference to a Dispersion:

To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father ...

References to twelve tribes of Israel also exist in John's *Revelation* but I postpone discussion of those passages to my work on *The Redeemed*.

What do these several references mean? Who are the twelve tribes? What is the dispersion? Who is exiled? What was the *“hope in the promise made by God to our fathers to which our twelve tribes hope to attain?”*

Looking around the world today we see no evidence for a genetic or physical “twelve tribes.” Not since long before the time of Jesus were twelve distinct Israelite tribes identifiable in any known geographical region. All historical, archeological, or linguistic evidence speaks for a great mixing and blending of racial stocks. Therefore, when the writers of the New Testament spoke of “twelve tribes” they must have had reference to people who were not specifically identifiable by tribal name. They referred to a large heterogeneous mass of people, not specific tribes. They must have used the term in a symbolic sense, not a literal sense.

The symbolic use of the phrase then leads to great contest over its exact meaning. Was it intended to denote a “spiritual” Israel? If it was intended to denote a genetic Israel how could such body of people be identified? Does it imply merely a spiritual endowment to a regenerated world? What did Paul, James, Peter and the authors of the Books of Matthew and Luke intend in their use of the phrase?

Modern biblical scholars offer remarks which demonstrate a disbelief. On Matthew 19:28:

The Son of man is judge of all and the Twelve are associated with Him as patriarchs of the new Israel^{NBCR}.

The twelve tribes of Israel are Israel restored to its ideal state, which is part of the new world that is to be^{CBC-GAM}.

More probably Israel means the spiritual Israel, or the whole body of the Church; and the number twelve . . . imports the complete number of those being judged^{BBC-GAM}.

On Acts 26:6-7:

6. Hope in the promise: This might seem most naturally to refer to the messianic hope. But the parallel with 23:6 and 24:15, and the words that follow in vs. 8, make it clear that the resurrection hope is in view. At the same time Jesus’ claim to be the Messiah is validated by his resurrection. Our fathers, i.e., the patriarchs, in particular Abraham, Isaac, and Jacob.

7. Twelve tribes: The Greek has a singular archaic sounding word, dudekaphulon, which suggests, as the English does not, that in their hope the twelve tribes are one single community^{IB}.

These examples from modern exegesis show that the idea of a genetic Israel has been almost completely suppressed, and that the notion of “twelve tribes” is regarded entirely in a “spiritual” sense.

Much of this view is founded in Paul’s remarks about a “spiritual” Israel.

Rom 9:6-7 – But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but “Through Isaac shall your descendants be named.”

Some believe the twelve tribes are an anachronism. Those who hold such view propose that the idea of twelve tribes had clung so long in the minds of the Jews that they held onto the phrase 700 years after its literal meaning and application had passed. According to this interpretation the phrase really could mean only the Jews. But the phrase “the twelve tribes of the Jews” is never used in the Bible. The phrase is always “the twelve tribes” or “the twelve tribes of Israel.” Did the New Testament writers truly intend the Jews?

Although the apostles may have recognized a genetic component to the “twelve tribes,” later Christian theology denied this possibility by centering concepts in a “spiritual” body of Israel, without acknowledgement of a genetic element.

Paul speaks in the present tense. The twelve tribes were hoping and earnestly worshipping. He accepts their physical existence. He differentiates between the Jews and the twelve tribes. If he did not wish to distinguish why did he not say “us Jews” instead of “our twelve tribes?” He implies that the tribes are restricted by blood; “our twelve tribes” is used in the same reference as “our fathers,” a special application to Hebrew people. He is on trial only because he has been accused by Jews, one part of the twelve tribes, while all twelve hope to attain to the ancient promises at some future time. Paul works for that goal.

The *Interpreters Bible* ignores the remark except to say that the word translated “twelve tribes” suggests one single community, presumably “spiritual” Jewish and Gentile^{IB-9}. F. F. Bruce states that “Paul knows nothing of the figment of ten ‘lost’ tribes^{NBCR}.” Bruce maintains that Paul has in mind the promise of world-wide blessing to come through the progeny of Abraham, Isaac and Jacob: the Jews, and thus through Jesus, a Jew. Bruce rigorously deflects any suggestion of Israelite people other than the Jews, and believes the promises were fulfilled completely in the person of Jesus.

In its treatment of the several Genesis promises *The New Bible Commentary: RevisedNBCR* virtually ignores discussion, adhering strictly to the theological position that Jesus was the embodiment of those promises.

The Dispersion, Greek Diaspora, is universally understood to mean the Jewish diaspora, a well-known phenomenon that existed from the times of Alexander the Great down to the twentieth century. But the letter is patently addressed to all Christians, both Gentile and Jew, although it presupposes familiarity with Old Testament scriptures.

The twelve tribes seem at first to refer to Jews scattered throughout the world. The term is used for the living nation in Acts 26:7, though it is already an anachronism. The contents of the Epistle are, however, hardly limited to Jews. The Christian community is the new Israel of God and may therefore have this

term “twelve tribes,” descriptive of the old Israel applied to them. Christians are thus “scattered abroad” from their home and at best are temporary visitors^{NBCR}.

Note how the commentator, R. A. Ward, struggles with the problem. He believes that Acts 26:7 refers to the living nation of the Jews with an assumption that the phrase was already an anachronism when Paul wrote it. The twelve tribes are the believing Christian church, regardless of genetic origin; the phrase has nothing to do with blood descent. In his view the Dispersion then comes to mean that all believers are scattered abroad from their heavenly home and at best are temporary visitors on this world. Thus he avoids the possibility that descendants of twelve actual tribes are scattered abroad throughout the Near East, Asia Minor, and Europe.

The geographical regions cover most of Asia Minor north of the Taurus Mountains. The conventional Christian idea of exile is not that of twelve blood tribes scattered from their home in Palestine into the regions of Asia Minor, but of Christians who are *“away from their true homeland or metropolis in heaven^{TNTC-IP}.”*

The word “exiles” would have been better translated as “sojourners” because the Greek word carries both the idea of alien nationality and of temporary residence. Once again we have the problem of whether these Christians are residing as aliens temporarily away from their heavenly home, or as blood descendants of Abraham temporarily away from their promised land.

In I Peter 2:9 the Christians residing in these regions are called “a chosen race,” “a royal priesthood,” “a holy nation,” “God’s own people.” A chosen race implies physical descent. D. H. Wheaton believes it may refer to the Godward and manward relationship brought about by the new spiritual birth^{NBCR}.

The idea of a chosen race, or a chosen people, is as old as the Exodus under Moses, and applied to all the people of blood Israel, all twelve tribes, long before there was a difference between Jew and Ephraimite.

In Deut 10:15 it is stated that Yahweh set his heart in love upon the Hebrew fathers and chose their descendants after them, above all peoples. The phrase in I Peter reflects this belief, as applied to the Christian Gentile converts. They are inheritors of the promise.

Again the royal priesthood reflects Exod 19:5-6:

Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all people; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation.

The phrases in I Peter 9 are obvious repetitions of the passage from Exodus, which are promises made to the Haberi/Eberi/Ibri. If the writer of I Peter intended them to apply to people who were not descended by blood from the Hebrew tribes he is making a bald assumption. Then they understood that through Jesus’ death and resurrection they now become one with the body of the Jews and are part of “spiritual Israel” regardless of the genetics. They have “been born anew,” not as part of a

rebirth through physical descent, but through personal spiritual salvation. They are being brought “*to an inheritance which is imperishable, undefiled, and unfading, kept in heaven . . .*” This was for a salvation ready to be revealed in the last times by God’s power through faith, I Peter 1:3-5.

Is it possible the writer had in mind both a physical rebirth and a spiritual rebirth, and did not clearly differentiate between them? What did he mean by an “*inheritance which is imperishable?*” Does this remark have significance except with respect to the Hebrew traditions of Abrahamic blood descent?

Repeatedly we are faced with this problem in attempts to understand the New Testament remarks. Was this great evangelistic effort intended to save those who were blood descendants of Abraham, those who were not, or perhaps both? In I Peter 2:10 a reference is again made to one of the Old Testament promises:

Once you were no people but now you are God’s people; once you had not received mercy but now you have received mercy.

The implication is that these Christians of Asia Minor never were God’s people and had never received mercy. It is not that they once were God’s people and had become lost, but rather that they never were God’s people. The quotation is from Hosea. The context is important.

In the allusions of Hosea 1 the prophet is told to marry a harlot, symbolic of the great harlotry committed by the people of Israel (not Judah) in their forsaking Yahweh. Yahweh was about to put an end to the kingdom of the house of Israel (not Judah).

At the time Hosea delivered his message, Yahweh still had pity on the house of Judah, Hos 1:7. The harlot conceives three times, with a son, a daughter, and another son. In each case the child symbolizes the northern tribes of Israel. The third child is called “*Not My People*” because they were not God’s people and he was not their God.

Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered; and in the place where it was said of them, “You are not my people,” it shall be said to them, “Sons of the living God.” And the people of Judah and the people of Israel shall be gathered together, and they shall appoint for themselves one head; and they shall go up from the land, for great shall be the day of Jezreel.

The people of Israel are obviously different from the people of Judah. When Hosea wrote these lines his term “Israel” could only mean the ten northern tribes. It had no other significance. Someday they will be gathered together and will have one ruler.

Could the writer of I Peter have been ignorant of this context? Would he have slipped this phrase into his argument without regard for the intent of Hosea? We might expect quotations out of context from an inexperienced or unknowledgeable

person but hardly from the author of I Peter, who gives every evidence of knowing his sources, and who is a mature thinker. Would his quotation not cause his readers to search out the passage from which it was taken? It seems unreasonable that the author did not intend his phrase to mean the people of blood Israel who were lost, who were “no people,” but now, through the ministry of Jesus and the teaching of the Gospel, became God’s people. Indeed, they were aliens and exiles from the promises, I Peter 2:11, (compare Eph 2:12), not aliens and exiles from their heavenly home.

This view is emphasized in I Peter 2:25:

For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.

There could be no straying away unless they once belonged to that Eberite sheepfold; they could not return if they did not once leave. Of course one might view this as a departure from the blessed condition known to man before the fall of Adam; then they have strayed like sheep from that former ideal state. But this view is not the intent of the writer. His whole theme is wrapped around Abrahamic descent.

Paul discussed this question in considerable detail; his thought is more clearly expressed. The letter to the Romans is addressed to both Gentile Christians and Jewish Christians. That he was addressing both is indicated in 7:1 where he makes a particular point for those who know the law, certainly intending Jews, as well as knowledgeable Gentiles. This double address is also indicated in 11:13 where he remarks directly that he is speaking to “you Gentiles.” In 4:1 Paul asks a question:

What then shall we say about Abraham, our forefather according to the flesh?

The phrase literally in Greek is “*Abraham the forefather of us according to flesh.*” John Knox in IB-9 states that:

The pronoun “our” in “our forefather according to the flesh” is not to be taken as requiring supposition that the Roman readers of this epistle were Jews (compare I Cor 10:1, where the apostle is unquestionably addressing Gentiles). The “our” is best explained by the fact that it appears in a question of an imaginary Jewish objector and is thought of as being addressed primarily to Paul, himself also a Jew, rather than to the Romans.

Repeatedly we see the difficulties raised by such remarks in the New Testament. To avoid the “twelve blood tribe” problem Knox would have us imagine a Jewish person who has asked this question of Paul. Paul is responding to this imaginary individual. While this is an ingenious device for solving the problem of Paul’s phrase, and certainly a logical possibility, it seems to disrupt the flow of Paul’s argument, which is directed to all readers. The preceding verse of Chapter 3 asks the question,

“Do we then overthrow the law by this faith?” This question is obviously addressed to all Roman readers as an instruction for those who might question the role of the law, now that we live by faith and not merely by law.

He is emphatic, *“By no means! On the contrary, we uphold the law.”* This use of the third person shows the sense in which Paul intended the question of 4:1. It is a question which fits naturally in the context of his presentation as applied to his Roman readers, both Gentiles and Jews. The “we” of 3:31 is the same people as the “our” of 4:1.

Again he repeats this argument in verse 16 and 17:

That is why it depends upon faith, in order that the promise may rest on grace and be guaranteed to all his descendants – not only to the adherents of the law, but also to those who share the faith of Abraham, for he is the father of us all, as it is written, “I have made you the father of many nations.”

Did Paul mean that Abraham was the spiritual father of us all, which indeed he was, and not mean that he was the blood father of us all? The phrasing in I Cor 10:1, a letter addressed to Christian Gentiles, is similar:

I want you to know, brethren, that our fathers were all under the cloud.

This could mean only the pillar of cloud which directed the movement of the people of Israel during the Exodus. His letter is addressed to people who could only be Gentiles; they could not be Jews. When he writes to them he includes them in that group which makes “our fathers” their biological ancestors, as well as his.

Again he includes the Corinthians in his collective address, *“these things are warnings for us . . .,”* verse 6. His message is to Corinthians whose blood fathers were all under the cloud. If we were to accept that Abraham was merely the spiritual father of the Corinthian converts then we would be forced to apply this concept to all the fathers of Israel, all those who were in the Exodus. They too are spiritual fathers and not blood fathers.

Paul wrestled with the problem of the law. As a devout Pharisee, dedicated to the law of Moses prior to his conversion, he was trained to respect and uphold that law. But when he met God on the road to Damascus he saw a great light. It was not law that held men to God, nor God to men, but rather faith on the part of men, and grace on the part of God. At times he spoke strongly against the law:

The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be heirs, faith is null and the promise is void, Rom 4:13-14.

At times we are justified in questioning Paul’s insight into this problem. For

example:

Yet if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, "You shall not covet." But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness.

Did Paul really mean that he would have had no covetousness if he had not heard about it from the commandment? It seems strange that he should speak this way. We all have experienced covetous feelings. Perhaps we did not always recognize them, but quickly we must have dealt with the possible social repercussions if we expressed them. Laws and commandments have nothing to do with such moral sense. We did not obtain the sense of right because of a commandment. We obtained it because of an inner voice or feeling which awoke us to it from inside. The commandment may clearly express the abstention from the act but it was not necessary to bring it to light. Paul's point is poorly taken.

This discussion was anticipated by a remark in 3:20:

For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin.

Whether or not we agree with Paul on the source of the knowledge of sin we can see that his argument casts the law in a bad light. The Jew felt he was justified by works of law; Paul is now saying he is not. In order that he not strike his audience too harshly he attempts to balance his remarks.

What shall we say then? That the law is sin? By no means!

7:7

We know that the law is spiritual; but I am carnal, sold under sin, 7:14.

So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin, 7:25.

He goes on to say that the law of the spirit of life in Christ Jesus set him free from the law of sin and death, the law of the Pharisee, 8:2.

Paul obviously faces difficulty in his attempts to treat the connection among law, sin, and the saving grace of Jesus. In order that he not be condemned by believing Jews, he enters into more intense discourse in chapters 9 to 11.

Numerous biblical students have noted the extraneous sense of these three chapters. If they were lifted from the *Book of Romans*, with chapter 12 continuing immediately after chapter 8, there would be no sense of discontinuity in his presentation. Had they not been included in the book no one would have ever questioned absence of a "missing" piece from the complete work. But this section contains remarks which more clearly defines Paul's views concerning the Gentiles, descended or not, from Abraham.

First he wishes that he himself were accursed and cut off from Christ for the sake of his brethren, his kinsmen by race, 9:3. He would give himself if they could all be saved. What more could a man give than the prospect of eternal loss for the salvation of others?

They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs . . ., 9:4.

These are Jews, and to them belong the Abrahamic inheritance.

He then treats more rigorously the question of who is part of God's salvation.

Paul says that not all who are descended from Israel belong to Israel. He means that not all the flesh children of Abraham are a part of spiritual Israel. It is not the children of the flesh who are the children of God; it is the children of the promise who are reckoned as descendants. Though they were not yet born and had done nothing, good or bad, they became part of God's elect.

Paul asks, does this mean there is injustice on God's part?

Is God unjust because he has a chosen people beforehand? He answers, by no means! God will have mercy on whom he will have mercy and compassion on whom he will have compassion. It does not depend upon man's will or exertion but upon God's mercy.

Paul makes an outright statement that it is not the children of the flesh who are the children of God. He then goes on to quote from Hosea the same verses as did the writer of I Peter. Only a remnant of the flesh sons of Israel will be saved. Paul continues in this manner through chapters 10 and 11.

He prays that the Jews may be saved, 10:1. Christ is the end of the law, that everyone who has faith may be justified, 10:4. There is not distinction between Jew and Greek; the same Lord is Lord of all. Everyone who calls upon the name of the Lord will be saved, 10:12-13.

Did God reject his people? By no means! God did not reject anyone whom he foreknew among the Jews, 11:2.

Through the trespass of the Jew salvation has come to the Gentiles. If their trespass meant riches for the world how much more would their full inclusion mean, 11:11-12? If their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead, 11:15:

In his discussion Paul clearly intends that all Gentiles, all the people of the world, now benefit by the sacrifice of Jesus, from the path of salvation prepared at the time of Abraham.

He then goes into an illustration of a holy root and its various branches. If some of the branches were broken off and the wild olive shoot of the Gentiles was grafted in their place to share the richness of the olive tree, they should not boast. It is the root which supports the branches, not the branches which support the root. Through unbelief some of the original branches were broken off in order to make way for the wild branches. But this should be no cause for the Gentiles to boast; if the natural branches were broken off then more easily could the wild branches be broken off. Furthermore, if the natural branches, the disbelieving Jews, did not persist in their unbelief they could be grafted back in again. In use of the parable of the branches he

intends blood Israel.

Then he makes a remark which has led to great controversy.

Lest you be wise in your own conceits I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved . . .

Did he mean that the disbelieving Jews were the ones that were hardened, and that they would remain hardened until all Gentiles had been converted? By Israel did he mean spiritual Israel, not Jewish Israel, and that a hardening had come upon part of non-Jewish Israel? Would this hardening continue for some time until all of non-Jewish Israel would be converted? Did he mean the Gentile nations, as political units, and not merely the whole mass of Gentile people? When did he expect that the full number of Gentiles would come in, a hundred or a thousand years? Through his quotation of phrases from Isa 50:20-21 he puts this presentation into an apocalyptic frame, a work to be consummated at the future healing of the world.

Regardless of Paul's convoluted discussion, it is clear that he addressed himself to all Gentiles, even those who are not of blood descent. He may have felt an obligation to the Gentile blood descendants of Abraham but his work was to all the people of the world.

This is a primary tenet of Christianity. Jesus is God to the entire world, not to any one special people. He may have used the Jews as a vehicle of salvation but that salvation belongs to everyone. And it was through the birth, life, death and resurrection of Jesus that it was guaranteed to everyone.

We find similar discussion by Paul in Galatians 3. It is men of faith who are the sons of Abraham.

And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed," verse 8.

Those who are men of faith are blessed with Abraham who had faith. It was through Christ Jesus that the blessing of Abraham might come upon the Gentiles, verse 14. If you are Christ's then you are Abraham's offspring, heirs according to promise, verse 29.

In these remarks Paul is showing that the promises do, indeed, pertain to all who live by faith, not only the blood descendants of Abraham, but others also. Paul did not want to exclude anyone who had faith in God, regardless of their ancestry.

The great difficulty which Paul faced, as well as the other apostles, was the lack of keen insight into the difference between personal salvation, which was extended to all the citizens of the world, regardless of blood descent, and planetary salvation, which was focused through blood descent from Abraham. The one was spiritual; the other genetic. The two aspects of salvation were so intimately interwoven that a clear, incisive presentation was not achieved by Paul or any of the other apostles.

It may very well be that these problems were confused in the minds of the Apostles. The New Testament speaks strongly for a tradition and a belief that many of the people of Asia Minor, the Greeks, the Romans, the Kelts, and the Iberians of Spain, (Paul intended to go their Rom 15:24), all contained that Abrahamic gift of genetic endowment. He worked to bring this saving message to those people. But he also realized that the life of Jesus meant much more than blood ancestry. He became the spiritual savior and ruler of this world.

In order to offer greater insight into this confusion it may be helpful to show how Jewish people viewed the aspects of divine destiny in the period between the return from Babylonian exile and the birth of Jesus. This evidence exists outside the traditional Old Testament texts.

First, regarding the Diaspora. The *International Critical Commentary*^{ICC}, in the Volume on the First Epistle of Peter, offers discussion of the widespread dispersion of Jews throughout the Near East and Mediterranean regions. According to Josephus in his *Antiquities*, 12:3-4, Antiochus the Great, circa 200 BC, settled two thousand Jewish families from Mesopotamia and Babylonia in Phrygia and Lydia. In 138 BC the Roman Senate wrote on behalf of the Jews to the kings of Pergamos and Cappadocia, I Macc 15:16-24. Agrippa, in a letter to Caligula, asserted that there were numerous Jewish settlements in Pamphylia, Cilicia, and the greater part of Asia as far as Bithynia and recesses of Pontus. Petronus stated that Jews abounded in every city of Asia and Syria. From this evidence modern commentators falsely assume that the New Testament writers meant exclusively Jews when describing the Diaspora.

Thus we have specific evidence how Israelite people populated the countries of those ancient times, not limited to the “northern” ten tribes. The essential difference between the Jew and his northern brethren was his determination to maintain himself distinctly different in his genetic and religious affiliations, although he blended with the economic and social culture of the surrounding people. The northern tribes, in their departure from their religious loyalties, also departed from their genetic loyalties, and hence, did not maintain so distinct a religious or genetic separation. They became one with the surrounding people. But the New Testament writers recognized their genetic gift to other racial stocks, and clearly understood them to be part of the Diaspora also. Then they, too, were exiles from the promises.

The continuing strong belief in the “twelve tribes” is attested in several places, inside and outside the Bible. That individuals identified with tribal stock is shown by Anna in Luke 2:36, where she felt herself descended from the tribe of Asher. Paul, in Rom 11:1 and Phil 3:5 identified himself as a Jew, from the tribe of Benjamin. The difference here was distinguished by Paul’s recognition of himself as a Jew, while Anna’s claim was to a non-Jewish tribe. In the Apocryphal works *Tobit* and *Judith* both claimed descent from tribes of Israel.

In the *Letter of Aristreas*, written sometime between the third and first century BC, a list of elders, fictional or not, is specified from each of the twelve tribes, “seventy-two in all,” Sect 51. In the *Testament of Benjamin*, 9:2, one of the *Testaments of the Twelve Patriarchs*, circa 100 BC, a statement is made that in the regeneration “the twelve tribes shall be gathered there.” In *II Baruch*, several statements are made: “And truly I know that behold all we the twelve tribes are bound by one

bond, inasmuch we are born of one father, 78:4.” *II Baruch* 1 also says of “the ten tribes which were carried away captive,” that “I will scatter this people among the nations that they may do good to the nations.” In Chapters 62 and 63 the writer carefully distinguishes between the “nine and one-half” northern tribes, and the “two and one-half” tribes (of the Jews). In *The Assumption of Moses*, Chapter 4, the remark is given that, although “they have gone into captivity with their wives and their children,” “God will remember them on account of the covenant which he made with their fathers.” “And the ten tribes shall increase and multiply among the nations during the time of their captivity.”

Obviously, we cannot interpret the remarks of the Apostles, and especially Paul, as addressing merely a “spiritual” Israel. While the Apostles understood that personal salvation was open to the entire world, biological salvation was through the twelve tribal blood lines. They knew this, and recognized this in their writings. Unfortunately, they did not distinguish between the two, that later generations could understand.

CHAPTER FORTY

Focus

The geographical interest of the Apostles is plainly evident by the focus of their address, and by their travels.

1. When I Peter addresses exiles in the Dispersion it is directed to Gentile converts, who formerly were ignorant, 1:14, the ones who were “No People” but are now “God’s People,” 2:10 and Hos 1:9, and the ones who reveled in pagan debauchery, 4:3.

2. I Peter addresses “exiles of the Dispersion” in the following regions:

- a. Pontus and Bithynia were located along the southern coastal regions of the Euxine (Black Sea). These were the northern regions of the Anatolian peninsula.
- b. The Galatians were located in the heartland of Anatolia.
- c. Cappadocia was a neighbor to Galatia in the eastern part of Anatolia.
- d. Asia (Minor) was in the western part of Anatolia, earlier known as Lydia.

3. The opening Chapters of the *Book of Revelation* are addressed to seven churches in the western regions of the same Asia (Minor).

4. Paul’s letters were addressed to Galatians in central Anatolia, Ephesians on the western coast of Anatolia, to Colossians interior from the western coast, perhaps fifty miles from Rhodes, to Philipians and Thessalonians in Macedonia, and to Corinthians in Greece.

a. Paul’s first missionary journey took him to Syrian Antioch, the island of Cyprus, Perga in Pamphilia on the southern Anatolian coast, to Antioch of Pisidia interior to Anatolia, and to Iconium, Lystra, and Derbe, all cities in Galatia.

b. Paul’s second missionary journey took him by way of Antioch to Tarsus, again through the same Galatian cities, to Troas on the western coast of Anatolia, and on to the Macedonian and Greek cities. On his return he stopped off again in Ephesus.

c. His third missionary journey again took him into the hinterlands of Anatolia.

Obviously, Anatolia was a major focus of attention for apostolic efforts.

But apostolic interests covered the entire Mediterranean region, and even the hinterlands of Europe.

5. We know there was a great mission work in Rome but we do not know the details, or the persons who were engaged in it. Refer to my earlier linguistic parallels of Etrucan.

6. Paul expressed a hope of going on to Spain, Rom 15. This was the location of the Iberii.

7. From II Tim 4:10 it is quite probable that Crescens traveled into Gaul, the location of Keltic tribes and the Gauli.

All of this interest was motivated by concerns for taking the “gospel” message of Jesus to the “lost brethren,” the “wild branches.” Concern was centered in those who were part of the great sifting. The concern was not to the far east and the yellow man, or the population of India, or other pagan groups. Paul’s calling was framed by this goal; his vision was then persuasive on much other apostolic and gospel efforts. He greatly influenced the goals other missionaries set for themselves. It was not until the great explorations of the world in modern times that the “gospel” was taken to the rest of the nations.

Note the background which framed Paul’s goals.

1. The deportation of the Iberi tribes by Sargon II was to Halah, Haran, the river Gozan, and “cities of the Medes,” scattered in regions on the northern most reaches of the Assyrian empire, and southwest of the Caspian Sea.

1. Anatolia, and those regions just to the east and southeast, is the origin of the Iberi and Kimmeri, and the Ga’ali arising out of the Kimmeri.

2. Many modern scholars believe the Ratsenna (Etruscans) originated in Anatolia, and specifically Lydia.

3. The similarities of recognized words, script, vowels, and lack of voiced stops on Lemnos, Etruria, and Spanish Iberia also suggest origin in Anatolia.

4. The *orientalizing influence* found in Greek, Etruscan, Punic, and Iberian cities is believed to have a major component out of Anatolia.

5. Ancient traditions show Spanish and Irish Iberians originating in Anatolia or regions to the east, in Media.

(Note: The Caucasus Iberi were historical 100 BC, with date determined from Pompey’s conquests. They were an isolated cell of people who had remained and had retained the ancient name. Most likely, they were of mixed blood, not pure descendants.)

6. Archeological evidence shows Kimmeri-Kelti (Gauli) migrating out of the regions of Anatolia, and from the north shore of the Euxine, through the Balkans, and into the hinterlands of Europe.

From this tabulation we can better grasp the geological location of the “tribes,” their movement into Europe, and early Christian goals.

Now consider chronologies. These are taken from the Bible and from Assyrian Chronicles. See *Cambridge Ancient History, Vol III, The Assyrian Empire*, by J. B. Bury, S. A. Cook, F. E. Adcock, Eds. Cambridge University Press, 1925.

Do the chronologies make sense? Did the scattering of the northern tribes take place with adequate time to infiltrate and blend with other groups, who were then uplifted to cause the cultural phenomena and ferment of the years following 700 BC? This would involve,

- Movement of people.
- Cultural impact, on household utensils, artifacts, building techniques, art, religion, and so on.
- Language.

Date	Refer.	Event
854	II Kings 3:25	Shalmaneser III over Ahab.
850?	I Kings 15:20	Ben-Hadad captures Naphtali, Chinneroth, Ijon, Dan.
846		Shalmaneser III over Ben-Hadad.
844?	II Kings 8:7-15	Hazael kills Ben-Hadad.
844?	II Kings 10:32-33	Hazael over Gilead, Gadites, Manasaites, Aroer, valley of Arnon, Bashan.
842		Shalmaneser III over Hazael.
732	II Kings 15:39	Tiglath-pileser captures Ijon, Janoah, Abelbethmaacha, Kedesh, Hazor, Gilead, Naphtali. Carried away Reubenites, Gadites, Manasseh to Halah, Habor, Hara, and river Gozan.
722	II Kings 17:6	Shalmaneser V over Hoshea and Samaria. Carried away captive to Halah, Habor, river Gozan, and the “cities of the Medes.”
721		Shalmaneser V died. Sargon II completed conquest. Carried away 27,290 to upper Assyria and Media.
705		Sargon leads forces against “Kimmerian hordes,” defeated them, but was killed.
687		Gyges (Gugu) became king of Lydia.
679		Esrhaddon drove Kimmeri under Teushpa westward into Anatolia.
660		Kimmeri threaten Lydia and Sardis. Gyges appeals to Ashurbanipal. Gyges defeats Kimmeri.
652		Assyrians do not support Gyges. Tugdamme of the Kimmeri falls upon Sardis and kills Gyges.

Our search for the northern tribes should be centered in the northern reaches of the Assyrian empire, the “cities of the Medes,” and in Anatolia. They were land oriented people, in contrast to their sea oriented Puni brothers on the coast. They moved, or were moved, into the land mass to the north. Therefore, if we are to discover them we should focus in that region.

Presence of the “tribes” is first visible in the phenomenon of the Kimmeri. I now offer several quotes from the *The Cambridge History* to show how this phenomenon is viewed in modern scholarly studies.

Who were these people, or peoples, whose raids with their consequences make so large a proportion of our meager knowledge of Asia Minor in the seventh and eighth centuries and perhaps earlier still? Assyrian scribes, contemporary with events in the first half of the seventh century, speak only of Gimmerai (Hebrew Gomer) when recording both the campaigns of

Esarhaddon and Ashurbanipal, and also the fortunes of Gyges against northern hordes. Herodotus, also, in relating both the Lydian and Greek history of Asia Minor, speaks only of Kimmerians. But Strabo distinguishes the sacker of Manesia as Treres, a race which we know subsequently in Bulgaria during the fifth century BC. At the same time he calls these, in one passage, a Kimmerian people, and in another, Kimmerians passing under another name.

We know in fact too little about these northern hordes in Asia Minor to restrict their incursions to two appearances or to any definite number; or to regard them as derived from only one ethnic stock or locality; or indeed, to be sure that all who appeared in the west were composed wholly of newcomers. It is quite possible, for example, that the horde which attacked Gyges had started no farther afield than Sinope, where we know that a Kimmerian settlement had been formed towards the end of the previous century.

1. The end of the previous century would have been 700 BC.
 2. The writer admits that we cannot regard them as deriving from only one ethnic stock. The Kimmerians may have been composed of more than one ethnic stock.
 3. Those who appeared in Lydia may have been a composite group, with or without newcomers.
 4. The number of incursions they made into Lydia is unknown.
 5. The later Greek and Roman historians are unsure of their exact identity. Strabo is uncertain, and Herodotus uses the name "Kimmerian" with broad application.
 6. The uncertainty of identification then opens the door to the possibility that earlier people, identified as "Kimmerian," were, in fact, entirely different groups. This gross application confuses our attempt to fix dates and locations.
- The confusion of people, movements and dates is seen in other observations.

More than one ancient historian of repute knew a tradition that Lydia had been invaded by a northern horde, to which the general name, Kimmerian, was attached, long before the historic sack of Sardes in 652 BC. Eusebius, indeed, pushes the invasion back into the twelfth century.

Meanwhile the Treres and Scythians were pushing into Asia Minor. The Kimmerians flooded all Asia Minor, destroyed the Midas dynasty in Phrygia, and were a great power for thirty years and more. Tugdamme, leader of the Kimmerians, encouraged by his conquest of Lydia, sought room to his south, engaging battle with the Assyrians, but was defeated.

The defeat seems to have led to a collapse of the Kimmerians, now under Tugdamme's son, Sandakhshatra, and they seem to have been dispersed and absorbed, chiefly perhaps by the Scythians.

Ardys, the next king of Lydia, aided by the Ionians whose cities had been sacked by Tugdamme, defeated him and apparently slew him, for Ashurbanipal soon after boasts of driving his son Sadakhshatra northwards. At the same time the Thracian Treres were also raiding in Asia Minor. . . . the Kimmerian dominion in Asia Minor did not last long, though they maintained themselves for many years in Sinope and Antandrus.

Thus the scholarly world is uncertain of the origin of these people who have no identifiable home in Anatolia. They may have created a settlement or two, as in Sinope, but they had no capital city or recognized geographical location. They were newcomers; they may have been of more than one ethnic stock.

Further confusion is in their language.

. . . But if the Scythians certainly spoke an Iranian dialect, it is not clear what the Kimmerians spoke. Of the three or four names preserved Teushpa and Sandkhshatra are almost certainly Iranian, and Iranian Kimmerians would contribute to the Pontic Iranism. Also, the tendency to confuse Scythians and Kimmerians would be more intelligible if they were closely akin; not only did Strabo confuse them in calling Madys a Kimmerian, but also in the Babylonian version of the Behistun inscription, Gimirrai answers to the Persian Saka. Against this it has been suggested that the Kimmerians are actually the conquerors who imposed a language akin to Thracian and Phrygian upon the Caucasian inhabitants of Armenia. . . . If the Kimmerians were Thracian it would account for the Thracian element that played a leading part in all the history of the Bosphoran kingdom.

We do not know if they were Indo-European, Semitic, or other. The names of some of their leaders shows them as Iranian. But this is not sufficient to identify the body of people.

A major question of linguistic identity is how they acquired a Semitic name which the Arabs recognized as denoting a red skin color. How many other people of the Near East also identified the name with the skin color? Was this a wide acknowledgment, crossing ethnic tribes and political dominion? This question must be weighed in the context of the strong predominance of the red skin colors of the Iberi tribes.

That query leads us to a still deeper probe. How did Semitic words, which we recognize so easily in Hebrew, get spread so far and wide throughout Europe as identifications for major classes of people? How do a small group of people place

their name over vast territories and large ethnic groups?

Our evidence consists of four major names:

Puni – Tribal name

Iberi – (Habiru) General designation for a particular type of people

Kimry – (Khamar) Physical description — red skin color

Gauli – (The Redeemed) Destiny designation

No description is like another. Each had a different application. Although we might debate the similarity of application between Puni and Iberi, the notion is different. Puni is direct from an ancestor; Iberi specifies a class. The Puni identified themselves by their forefather; those who came into contact with them carried that description to others in daily intercourse, until it eventually achieved the status of a racial designation, (and confusion for modern scholarship). The Iberi identified themselves to others according to their origins, not from a forefather, but from a racial legacy.

The Kimmeri-Kimry designation is one which foreign people would apply; it describes a physical attribute. However, to do so the significance of the label must be known. Just as labels were current in the Near East for the *kinnahu* and the *Habiru*, we should not be surprised that another label might be applied to those who were of red skin color. If the *kinnahu* and *Habiru* labels was used widely, why could not a *Kimmeri* label also thus be used.

This leads to another observation. The *kinnahu* may have been identified with a certain group of people scattered along the coast of the eastern Mediterranean, but those people did not practice political cohesiveness. They held common cultural ideas and tastes, but they did not build political empire. The great puzzle for modern scholars, as summed up by Moise Greenberg, was the widespread scattering of *Habiru* who also could not be identified socially and politically. They also did not build political empire. Thus he was unwilling to accept a real racial tie between the *Habiru* and the later *Hebrew* tribes. Yet the Hebrew people were taught to admit that their “*father was a wandering Aramean.*” The reason the Hebrew tribes settled in Canaan, after their forefathers had also wandered around the Near East, was due to direct instruction from a higher power. The notion of wandering Kimmeri does not violate the ancient habits of wandering Habiru or wandering Hebrews.

The difficulty is that the Kimmeri became a military power which threatened political dominion. They were no longer peaceful wanderers but a militant group. If the Iberi tribes had become mixed with Iranian people we would have an explanation for both Iranian leaders and more aggressive behavior.

The Ga’ali label offers sharp contrast to the other names. It denotes a destiny function, a purpose to blood which reaches beyond mere cultic practices. It is far more than a physical attribute or tribal identification; it is neither.

The Ga’ali-Keltai recognized themselves for destiny in a double sense. First, they remembered their racial origins, deriving from a peculiar descent from a red-skinned forefather. Second, they recognized destiny function. The first they inherited; the last they applied to themselves. In a sense, this has filtered on down to the present day. The white man has always held himself in special regard, whether that special role was religious salvation through Christianity, or Columbus being

called to a divine destiny in his attempt to discover a new passage to India. The Crusaders of the Middle Ages expressed this same attitude. England felt a destiny to empire. The policies of the western nations, led by England and the United States, still feel a strong call to support and defend the modern Israelis and the Holy Land.

The curious power of a small group of people to place their name, or recognition of their attributes, upon other races of people has not gone unnoticed by the modern scholarly world. A few have commented upon it, but I am not aware of a technical justification for that social phenomenon. Our inability to penetrate the process may be due to our abysmal ignorance of social and religious attitudes of ancient times, and our modern godless assumptions of evolutionary rise from animal origins without credit to that destiny desire which drives all of us.

Deportation of Iberi under Sargon II in 721 BC leaves very little time for them to become absorbed into a “Kimmerian” people, or to influence the ambitions of the latter. A mere fifteen years is not sufficient for the deported people to become “Kimmerian.” Also, how could they grow into a group large enough to be called “hordes?”

The first record of the Kimmeri (Gimmerai, Gomer) name dates to 705 BC and the campaigns of Sargon II. The Greek poets Archilochus and Callinus make mention of them about 670 BC. An unknown element in our attempt to assess these social influences in ancient times again is due to our ignorance. By 840 BC the Assyrians had conquered all land east of the Jordan and the Dead Sea. They also had taken control of the lands of Naphtali, Dan and as far south as the Sea of Galilee. We have no record of deportation of Iberi tribes at that time, but this is not to deny that such deportation took place. The later policies of the Assyrians would support such an assumption. If so, it would place Iberi people in the lands of Assyria nearly a hundred and fifty years before first notice of the Kimmeri. We also do not know how many Iberi may have moved elsewhere simply because they did not want to live under Assyrian rule. In one hundred and fifty years a couple could multiply, assuming twenty-five years per generation, and with four children, into more than a hundred people. If four thousand couples moved they could multiply into nearly 500,000 people, even with some loss.

The numbers are not unrealistic for significant impact over that period. If their social respect was as deep as our information suggests they could have had far more impact than that of mere numbers.

The Iranian names for leaders does not mean that the Iberi influence did not exist. A social force could have infiltrated into Iranian tribes that then acquired the Kimmeri name. How much the language may have been affected, again, we simply do not know. The tiny examples of unidentified languages subject to our examination suggests that a peculiar linguistic process was at work.

The influence of these social and spiritual forces shows in other ways.

These (Lydians) represent a civilization of very considerable artistic capacity, beginning to be influenced by Ionian culture, but fundamentally native. Later remains of the sixth and fifth centuries show the native elements still in vigorous dominance,

(for example, the Lydian script defied the Ionian till well into the fourth century). It would be a miracle if the pitch of artistic achievement attained by the middle of the seventh century has sprung from barbaric beginnings lying no further back than the Mermnadae...”

Again, if the Iberi tribes were migrating north and west, they may have had an impact upon the Lydians, or others, as well as upon Iranian groups.

Unfortunately, we do not have sufficient evidence to say exactly what was happening in those ancient times. There is sufficient evidence to propose that Iberi tribes were on the move, and that they were impacting upon various people in Anatolia and regions round about.

CHAPTER FORTY-ONE

Motivations

The people of Israel regarded themselves as a noble elite. We know from the biblical record that Joseph was appointed to high rank by the Pharaoh. Although not plainly evident, the context of Exod 2 suggests that Moses also held a high administrative position. He was adopted by the Pharaoh's daughter, certainly not a casual act.

The Hittites described Abraham as a "mighty Prince among us," Gen 23:6.

In Gen 32:28 the translators had problems understanding the meaning of Jacob's dawn struggle with a divine being. RSV translates the phrase simply as "*striven with God*," but KJV adds a conditional phrase, "*as a prince thou hast power with God*." The troublesome word *issaretha* from *sarah*⁸²⁸⁰, denoting persistence and perseverance, but of a princely kind. Literally, the phrase is "saretha with God." Jacob offered princely perseverance with God.

In Numbers 7 princes are listed for all the tribes. The word means "an exalted one." The modern sense "leader" fails to capture the noble social role designated by the word. In Ezek 7:27 the same word is translated as "Prince" by RSV. RSV also translates the word as "Prince" in Num 25:18 and other places.

In Num 34:18 Moses was commanded to take one "Prince" of every tribe to divide the land. As the list shows, these persons were selected from among the general group of Israelite people. The passage does not describe the selection of those men because they were leaders, as they may well have been, but because they were Princes.

Did those ancient people, the *kinnahu*, or the *Iberi*, recognize themselves as different from other people? The primary emphasis in the Hebrew tradition was their selection from among other people. That is the broad sense of the biblical accounts. If we take the traditional Christian view we see it merely as "spiritual." But they certainly could not have been ignorant of the promises to their forefather. Abraham was to be father of many nations. These promises were retained in some written or oral form, otherwise why would the Jewish scribes make the genetic promises so prominent when they edited the Mosaic books during the Babylonian captivity? Did those promises not condition how Abraham's descendants decided on the conduct, attitudes, and expectations of their lives? Did those Jewish scribes not recognize how the genetic lines were taking an unexpected turn, at their national failure?

Did the twelve tribes know they were building a pool of *Iberi* blood? Would the commandments to breed among their own kind make sense unless they saw their purpose in that light? Should we expect that they would be a model people merely through spiritual separation?

If Joel, Hosea, and Amos warned them of their fate did they recognize the significance of those warnings in terms of their biological status? Were they not

acutely aware they would be sifted among the nations? After the Assyrian captivity did they respond to a recognized obligation to God? Did they feel they could make restitution by mixing and interbreeding with other people? Did they see those events as part of a larger purpose in forcing them out of their lands?

When they were carried off to the cities of Media did they know that they would take their blood to the nations? Is this what caused them to disperse across the Mediterranean and into the hinterlands of Europe?

Once the act of breakup had occurred, and they could no longer build that pool of genetic stock, did they come to the realization that their obligation was to sift among the nations?

We know from the confused traditions, from the Stone of Destiny, and belief in a descent from a forefather called Eber, that the people of Ireland believed in a divine destiny of blood descent. The kings and queens of Europe practiced it in formal marriage requirements.

Those people recognized their genetic destiny role, and they acted to implement it. They taught it to their children as they interbred. The rich Keltic burials of Europe show the respect that elite received. The traditions of noble blood carried down to the present generation.

Somewhere in the ancient past is a source of those traditions. Was part of it out of original descent from Adam? Did the traditions arise solely from the Iberi legacy? Was there a mix of the two components of Adamic and Abrahamic genetic descent? We cannot say.

As the generations passed, and those blood stocks interbred with the people of Europe, the genetic potentials diluted. Although some members of the noble families retain fair minds and high social qualities, the general genetic level has greatly declined. And this fact is true for all levels of European people and their descendants in the Americas, Africa, Australia, and New Zealand.

Again, as witness to the rule of the Most Highs in the kingdoms of men, is it not curious that the white European has now spread to all corners of the globe? Did all the nations of the world not borrow his culture, and his civilization?

Christianity perverted the biological aspect of the Abrahamic promise. Modern generations do not want to know about genetic obligations to God. Genetics is a physical reality; spirituality becomes an escape from reality buried beneath erudite theologies.

But the two go hand-in-hand. More noble genetic elements lead to more spiritual sensitivity to God and to the world. Part of our great world decline is due to this dilution of noble blood.

CHAPTER 42

The Evidence of Language

Convincing evidence for the influence of Iberi tribes upon Europe is found in language, in the words we use from day to day.

Literally thousands of modern English words have cognates in Hebrew roots. I shall spend the next few chapters showing this evidence.

It is utterly incomprehensible to me that these linguistic ties have not been explored by modern scholars. Some of the roots are so apparent it is impossible that someone, somewhere did not notice. I can only grasp this failure by the principle that God simply did not want us to know. We so deluded ourselves with intellectual and academic arrogance, and with assumptions about godless planetary history, we were unable to come to grips with our social and spiritual past.

My sources in the following presentations are too numerous to list. Some of the more important are:

1. *Strong's Exhaustive Concordance*. I shall give his dictionary numbers for convenience of reference.

2. *Hebrew and English Lexicon of the Old Testament*, by Brown, Driver and Briggs.

3. *201 Hebrew Verbs*, fully conjugated in all the forms, by Abraham S. Halkin.

4. *Modern Hebrew Grammar and Composition* by Harry Blumberg.

5. *The Oxford English Dictionary*.

6. *The Oxford Dictionary of English Etymology*.

7. *The Indo-European and Semitic Languages*, by Saul Levin.

Saul Levin gave us a most profound, and complex, analysis of relationships between Semitic Hebrew and the Indo-European Sanskrit and Greek, comprising more than 700 pages of text filled with appropriate symbology. Because his work was motivated to find original common sources, he takes us back beyond the influence of the Iberi tribes in Europe. However, this goal blinded him to more practical understanding of the Hebrew linguistic influence which later came into Greek.

Another unfortunate aspect of Levin's work is its high level of erudition. He exhausts exhaustion to demonstrate his many theses. This minute detail, in every possible aspect of sound and inflection, probably was motivated by recognition of the strenuous objections and total disbelief he would receive from his fellow linguists. In spite of these difficulties he has some truly significant observations. In a section on the *Genesis of the Indo-European and Semitic Languages* he offers thoughts and conclusions derived from his work.

1. In the correspondences between Semitic Hebrew on the one hand, and Indo-European Greek and Sanskrit on the other, he states that *such correspondences could not have originated independently and without contact*. Somewhere deep in the past there was a time when both groups of languages shared a common influence, or one had a deep impact upon the other.

2. In his discussion on morphology, he remarks that *“The features common to Hebrew and Sanskrit but not Greek concern mainly the verb and also seem primeval to me . . .”* This shows an awareness of an origin in the remote past which came down into both languages. *“On the other hand, Greek but not Sanskrit shares with Hebrew some striking nominal formations which look less archaic.”* In this sense Levin recognizes two different influences, one very old, and the other more recent that is represented by vocabulary. His studies support the very ancient common Semitic place name phenomenon derived from that original *lingua franca*, but evidenced in Sanskrit verb comparisons. This shows a morphological relationship among very ancient languages that goes beyond mere vocabulary. The more recent influence from migrating Iberi tribes is shown more by vocabulary and not as much by morphology. As he states, *“All this tends to prove, although not conclusively, that they came into Greek by borrowing.”* Unfortunately, Levin then misses the cultural process when he says *“So my present theory concerning those parts of Greek morphology derives them from a Semitic source, in an early period when the forerunner of Greek still had a structure flexible enough, though prevalently I-E, to fit these Semitic features in.”* As a linguist he became too linguistic. He does not envision the possibility of a noble elite contributing to the every day language of a foreign culture which accepted them because of their superior blood.

3. He then returns to that most ancient of linguistic origins when he states: *“But the rest of the morphology which cuts across the IE-Semitic line seems not to have been grafted on, either to Greek or Sanskrit or Hebrew, but rather to a heritage from the earliest stage than any research into the pre-history of language can discern.”*

4. In a section on the semitization of Hebrew he struggles with the strange differences between Hebrew and the other Semitic languages. *“The phonetic and morphological resemblances of Hebrew to Greek or Sanskrit make Hebrew (and north Semitic) an aberrant Semitic language.”* “. . . by far the greater part of the vocabulary and morphology common to the Semitic languages appears in Hebrew actualized with a phonology nearly IE in many respects. I cannot conceive how Hebrew could have borrowed those IE traits after it had assumed a definitely Semitic character.” Although one might believe other Semitic languages display the original morphological structure, Levin did not consider the possibility that the reverse may be true. The other Semitic tongues may have evolved from a common branch to attain their “Semitic character,” whereas Hebrew retained more of the morphological structure and phonology of the original Semitic. The IE languages are patterned after that more original structure, to provide the similarities Levin discovered.

5. This same phenomenon of similarity of phonology and morphology between two languages was noted by Kenneth Jackson in his *Language and History of Early Britain*. He stated that *“On the whole, the phonetic and morphological systems of Latin and English were unusually similar to one another. Consequently it was easy for Britons to adopt Latin words into their speech with very little change.”* Jackson then goes on to compare modern French and English, and the great difference in phonology between the two, not considering the possibility that the ancient tongues

more nearly resembled one another, while the great differences among tongues today is a recent development from cultural isolation and loss of linguistic interaction.

6. Levin goes on to comment on the differences between the “southern” Semitic tongues and the “northern.” According to prevalent linguistic views Arabic most resembles the proto-Semitic tongue. *“Arabic therefore affords little basis for a convincing comparison with the IE languages.”* He continues with the thought that Semitic linguists have cut themselves off from comparisons with IE simply because they see all Semitic tongues as deriving from that proto-Semitic without other influences. *“The purpose of this book, as I conceive it, is to bring out how Hebrew and Aramaic (but especially Hebrew) have, besides the Semitic heritage which they share with Arabic, another heritage that links them to the IE languages.”*

7. Again, Levin seeks to find a common “evolutionary” origin in both language groups, with no acknowledgement of the later Hebrew influence which impacted so heavily upon the European languages. *“Conceivably, still further back there lay some common origin — proto-“Nostratic,” out of which proto-IE and proto-Hamitic-Semitic emerged. . . . the question remains in suspense whether any definable features . . . go back to a primeval speech-community existing before the very inception of a distinction between IE and Hamito-Semitic.”* He then makes a curiously unsuitable remark. *“The vocabulary seems altogether unfitted to prove any such thing; for the best-founded etymologies (like horn and earth) can establish, at the most, that certain words spread very early . . .”* By his theoretical focus on evolution from the primitive he prevents himself from recognizing the tremendous wealth of cognates now present in European languages. Like all other modern scholars, he prevents himself from thus discerning a process of cultural sifting which is startling. He demonstrates that modern scholarship is not objective. It has a paradigm, a scheme which it attempts to preserve, only to lose sight of the larger world reality.

8. Levin goes on to propose that the Hebrew verb root system was originally biconsonantal rather than triconsonantal. This view again is conditioned by that ever-present belief that languages evolved, along with human kind, from primitive origins, not considering that Hebrew may be descended from an intelligently structured language.

Many Hebrew scholars have noted the curious structure of the verb root system. I shall now illustrate this to demonstrate that Hebrew is descended from a proto-Semitic language which was intelligently planned. I am unaware that any persons have attempted a rigorous analysis. What follows is my attempt to show this intelligent structure.

To avoid contamination of my work from modern Hebrew I use biblical sources exclusively except where etymologies provide undoubted ancient origins.

I use the following abbreviations:

Am = Aramaic

Ar = Arabic

Ak = Akkadian

As = Assyrian

I shall begin with an arbitrary selection from a group of verbs beginning with

“n” and with a second phoneme represented by the Hebrew *wav*. In modern notation we might represent this by “u.” I use the double “o” to indicate the English vocalization.

Strong's Number	English Vocalization	Definition: Strong & B-D-B	English Cognate Definition from OED
5106	noo	to forbid, dissuade, restrain, frustrate	no – proposed reduction from <i>none</i> , in turn derived from OE <i>ne</i> + <i>an</i> , = no (nay) + one.
5110	nood	to nod, waver, move to and fro, flutter Am: shake, be disturbed, agitated	nod**
5120	noot	to quake, dangle, shake	
5127	noos	to flit, vanish, to flee, escape Am: move to and fro.	
5128	noo'ah	to waver, quiver, tremble	
5130	noof	to move to and fro, wave (the hand) be sprinkle	
5132	noots	to flash, fly away, to blossom	
5136	noosh	to be sick, distressed	

**“Of obscure origin: no equivalent form with the same sense is found in any of the cognate languages. Connection with MHG *notten* ‘to move about, shake’ is doubtful.”

It is curious to note the proposed etymology for no. In somewhat circular fashion OED derives it from none, which came from the two words no + one. In the older Teutonic languages this form was pronounced with a sharp vowel, as in “nay”

and German “nein.” Obviously, the exact origin of no is uncertain. But the modern English comparison with the ancient Hebrew word is vivid.

The seeming reversion of modern English phonetics to ancient Hebrew pronunciation is found time and again.

OED also has difficulty explaining nod. The Middle High German “to move about, shake” is exactly the sense of the ancient Hebrew word.

In this list I did not attempt to be exhaustive. Nor did I offer evidence of several other words which could have been fit into the framework, but which would have involved extended discussion. For example, Hebrew noor (5135) = “to shine,” Ar: “give light,” is related to ‘or (215) = “to be luminous,” “to become light,” “to shine.” The list is merely used to illustrate.

The common concept behind the words ending in “d,” “t,” “s,” “ayin,” and “ph,” is vibratory motion. This, in turn, is related to a higher concept, that of transience, seen in 5132, or even 5136. This is also seen in 5106 and (not included in the tabulation) 5107 noob = “to germinate,” hence “to flourish,” or “bear fruit.”

If we refer to *Roget's International Thesaurus*, and changeableness, Section 141, we get the impression that these words did not evolve in random sound from mere common use, but that they were somehow designed into a larger structure of relationship between sound and meaning. To group them in this manner strongly suggests a living personality laid out a grand system, and then intelligently categorized into this pattern.

This idea can be expanded into all middle phoneme *wav* words. What of those beginning with “aleph,” “b,” or “g,” and so on?

Consider moo_ words.

4127 moog To melt, to disappear

4128 mood To shake, stretch

4131 moot To totter, to slip, to fall**(1)**

4134 mook To become thin, impoverished

4135 mool To curtail, cut-off

4160 moots To press, chaff, to oppress

4167 mooq To corrupt, deride, mock**(2)**

4171 moor To dispose, alter

4185 moosh To withdraw, remove, depart

4191 mooth To die, murder**(3)**

Again, there is a strong relationship among these verbs. All denote unpleasant action in moving to a weaker, poorer, or final state of being. These range from melting away, to slipping, to becoming thin, to being cut-off, to being oppressed, to being corrupted, to being disposed or altered, to being withdrawn or removed, and to death.

English cognates are noted by the bold numbers.

(1) The English *moat* denotes a deep and wide ditch surrounding a castle or other place of fortification, usually filled with water. The form *mote* is now obsolete, but meant a hillock, mound, or castle-hill. The word is found in Spanish, Portuguese, Old French, Medieval Latin where it meant terrace, embankment, rampart or dam. OED states: “The Italian *motta* = *landslip* and *mota* = *mud* are commonly cited as cognates but this is doubtful.” “The Roman word is commonly supposed to be of

Teutonic origin; compare MG mot = moor, bog or HG mott = peaty soil.” The word mud is found in the German languages where it means *bog, bog-earth, or peat*. All of these forms could easily have derived from the danger one faces in such environments from tottering, slipping, or falling, the Hebrew meaning, and found in the Italian *landslip*.

(2) The English *mock* means to deride or jeer, identical in sense to the Hebrew. OED offers no clear origin. Some scholars speculate it may come through OF *mocquer* from Latin *muccare* = “to wipe the nose.” Others suggest it may come from the German *mucksen* = “to growl or grumble.” Of course, either route would show a relationship in “mock sound.”

(3) The English word *murder* has a much clearer linguistic path than the previous two examples. Cognates are found in the IE Sanskrit *mur* = “to die,” *morti* = “death” and *marta* = “mortal,” Greek *mortos*, whence English *mortal*, Latin *morti* = “to die,” with *mors* = “death,” Lithuanian *murti* = “to die,” and Irish *marth* = “dead.” Old English used the “t” and “th” forms (*morthor*) which evolved to the modern English “d.” Gothic and Old Teutonic had *maurthra* and *murthro*. This is an example of a word that cuts across IE and Semitic lines, with origins deep in the past. It may have come into the European languages prior to the Hebrew Iberi influence. Next consider zoo_ words:

2100 zoob = To flow, gush, overflow

2102 zood = To boil up, seethe

2123 zooz = To be abundant, fullness

2107 zook = To shake out, scatter profusely

2109 zoon = To be plump, feed copiously

2111 zoo’ah = To tremble, to shake off

2114 zoor = To turn aside, to refuse friendship, be a stranger

These examples show a relationship among the verbs with the sense of a copious amount or abundance in the actions.

Although this study could be extended into tabulation of all the verb phonetic combinations, such research requires major commitment of time and energy, and perhaps would not significantly add to the thesis that an intelligent structure underlies the Hebrew verb root system. It certainly is a fruitful area of study, and might reveal how much Hebrew had deteriorated by the time it came into historical record, and also perhaps something of the pattern of the mind which devised the original sound relationships.

For example, many of the initial phonemes, such as *ab* = “father,” *akh* = “brother,” *zeh* = “this, that,” and so on are used for the most basic human relationships, and for pronouns, conjunctions, prepositions, and so on.

CHAPTER 43

A Great Light Shall Shine

Two Hebrew roots served as the base for a large array of words which arose in the European languages. The two roots are closely related to one another. They are *or* (*oor*)²¹⁵, and *ar* (*aur*)⁵⁷⁸². The first means “to become light,” “to shine.” In the Pi’el form this root is *ier* “to air.” The second (⁵⁷⁸²) means “to awake.” The two roots gave us such words as *air*, *ear*, *hour*, *early*, *ore*, *arise*, *rear*, and *year*.

These roots and their derivatives came into English by both the Mediterranean Romance languages and the northern European Teutonic languages. *Or* (*oor*) has many different applied meanings expressing luminosity, illumination, brightness, glory, revelation, clarity, happiness, and prosperity, as well as lightning, the sun, the morning, and the break of day.

The following tabulations and lists show the details of the root words, the sense and meanings found in the Bible, their inflections, and etymologies for the European and English words.

Several factors become evident in examination of the tables and lists.

1. The Hebrew roots are found as the base for European words, not the highly inflected Hebrew forms. This fact provides strong evidence that the elemental meaning of the root was introduced into the European languages. These did not come through commercial or incidental contact. In fact, they appear to be intelligent formulations, from a source with highly persuasive powers, imposed upon the respective cultures. This does not mean that purity was maintained, but rather that the essential concept behind the root was used in many different applications.

2. Many of the modern English forms are phonetically close to the original Hebrew roots and do not contain the inflectional variations found in the older Teutonic and Romance languages. They are more simple representations of the basic meaning of the Hebrew verbs. Either the original root sounds were maintained through many centuries to carry into modern English, and not recognized by etymologists, or there has been an evolution back to the original phonetics. I illustrated this process above with *no*, *nod*, *moat*, and *mock*.

3. “S” and “Z” phonemes which appear in Gothic, and assumed by linguists to be more original Teutonic, are a phenomenon associated with eastern Europe, and are not the source of postulated original primitive Teutonic stems. This sibilant addition is common in Greek, and caused much trouble for students of antiquity in their attempt to trace the word *Phoenix*. It is found in the Egyptian god *Osar* who was known in Greek as *Osiris*, (*H*)*or* became *Horus*, *Yeshua* became *Jesus*. The phenomenon probably is Indo-European but restricted geographically. (The Egyptian god (*H*)*Or* is from the same *or* root, meaning source of light, evidence of very ancient Semitic influence in Egypt.)

4. The two Hebrew roots *or* and *ar* are obviously related to one another in meaning and phonetics, but are separated in dictionary classifications because of the

initial Hebrew gutturals *aleph* and *ayin*. Modern linguists classify these two gutturals as distinct consonants, but the evidence suggests the two roots either were once not so separate, or that the constructive intelligence who designed the root system intentionally distinguished between the two forms by the two gutturals. Where and how the gutturals came into the Semitic languages to create these differences is beyond the scope of this work.

Partial Conjugation of the Hebrew Verb "Or"						
Person & Number	Past		Future		Present	Imperative
	Singular	Plural	Singular	Plural		
Kal form: or: "to become light," "to shine"						
I (we)	ortee	ornu	a'or	na'or		
You (m)	ortah	ortem	ta'or	ta'oru	or	or
You (f)	ort	orten	ta'oree	ta'ornah	orah	oree
He	or		ya'or	ya'oru	oreem	oru
(They)		oru			oroth	ornah
She	orah		ta'or	ta'ornah		
Pi'el form: eir: "to air"						
I (we)	iartee	iarnu	a'aer	n'aer	m'aer	
You (m)	iartah	iartem	t'aer	t'aru	m'aereth	aer
You (f)	iart	iarten	t'aree	t'aernah	(m'arah)	aree
He	ier		y'aer	y'aru	m'areem	aru
(They)		iru				aernah
She	irah		t'aer	t'aernah	m'aroth	
Pu'al form: uar: "to be aired"						
I (we)	uartee	uarnu	a'uar	n'uar	m'uar	
You (m)	uartah	uartem	t'uar	t'uru	m'uereth	
You (f)	uart	uarten	t'uaree	t'uarnah	(m'uarah)	
He	uar		y'uar	y'uru	m'uaereem	
(They)		uru				
She	urah		t'uar	t'uarnah	m'uaroth	

European Cognates of Hebrew *Or* and *Aer*

Time

Hebrew: *or, ora*

“Morning light,” *or boker*, I Sam 14:36

“Break of day,” *ye’or*, II Sam 2:32

Greek **ora** season, time of day, hour

Latin **hora** hour

Old French **ore**

Italian **ora** hour

Spanish **hora**

Hebrew: *or, ar, aer*

Greek **eri** early in the morning

Gothic **air** early

Old High **aer** at an early hour

German **er** the first part of the morning

Old Norse **ar** near the beginning of the day

Old English **ar** (ar + ly + early)

Manner, Appearance

“Light and gladness,” *ora*, Esther 8:16

“Light of countenance,” *or* Psalm 4:6

Glory, Honor

Hebrew: *aer, orah*

“Glorious,” *n’or*, Psalm 76:4

The following forms appear to have developed from the Pi’el = “to air.”

Greek **aer, aura** to blow, breath, breeze

Latin **aer, aura** spirit, manner, countenance

Old French **air** aspect, air

English **air** spirit emanation, distinctive quality or character, as in
“putting on airs.”

Hebrew *ora, aer*

Old High German **era**

Old Norse **eir**

Old Saxon **era**
 Old English **ar**
 English **ore, are**

Atmosphere

Hebrew **aer** = “to air”
 Greek **aer**
 Latin **aer**
 Italian **aria**
 Spanish **aire**
 French **air**
 English **air**

Hearing

Hebrew **ora, aer** = “to air”
 Latin **auris**
 OHG **ora, horren**
 ON **eyra, heyra**
 OS **ora, horean**
 OE **eare, hieran**
 English **ear, hear**

Eastern European forms have “s”: Goth **auso**, Greek **ous**, Lithuanian **ausis**, Old Slavic **ucho**

Place

Hebrew **aeree** = “airy place”
 Greek **aeree**
 Latin **aeri, area**
 English **area** = Spot of level ground
aerie, = Nest of a bird of prey
aerial, = Of the air
arena = Open place

Other cognates:

English **year** is found in Old Saxon and Old High German as **yar**, Gothic **yer**, but the more direct Hebrew form is found in Old Norse as **ar**, with Swedish and Danish **ar**, and **aar**. Other forms are in Zend **yaere** and Greek **oros**.

English **era** has a curious history. OED says that “*The chronological use of the word appears to have originated in Spain, where (as also in southern Gaul and North Africa) it is found in inscriptions prefixed to the number of years elapsed*”

since 38 BC, the selection of which as an initial year has not been satisfactorily explained. Isadore of Seville in the 6th century said that this was the year in which Augustus first ordered the taxation of Spain.” Thus we have historic evidence for use of the Hebrew (perhaps Puni) word at that early date.

Another curious form is found in Latin **aurum** = gold, that which shines? The Danish denomination for money is **ora**. English parallel in **ore** creates a question of the actual (or confused) origin. Western European parallels are in OHG **er**, ON **eir**, OS **er**, and Old English **ora**. The eastern European forms once again display the “s” sibilant: Latin **aes** = brass, Gothic **aiz** = brass, and as far away as Sanskrit **ayas** = metal, suggesting a more ancient influence on the “s” forms.

Ore is also an old Teutonic word for a fine kind of wool. It is parallel with Greek **orion** = wool, and may be the original meaning of the **Orion** stellar constellation. Old English **ore** also meant “beginning,” “origin,” and “front,” equivalent to the “break of day.”

Latin **ora** meant “shore,” “coast,” perhaps from the sense of the “beginning of land.”

Other Latin forms are found in **ornahand ornare**, directly from the Hebrew inflection, which became

English **ornament**.

English **adorn** is from Latin **ad + ornare**, and **aurora** from Latin **aurora**, the rising light of morning.

The Hebrew Root *Ar*

The sister verb, *ar*, with the initial *ayin*, follows the same pattern of inflections as *or*, but does not contain the Pu’al form. The Kal imperatives in the *ayin* are pronounced the same as in the *aleph*, except for the switch in gutturals. The Pi’el in the *ar* also has a doubled “r.”

Many of the *or* forms take on meanings which are close to the *ar* forms. For example, *or boker* in I Sam 14:36 is translated as “the morning light,” but II Sam 2:32 has *ye’or* = “break of day.” Thus the *or* verb has wide application, but the *ar* verb is limited more to personal reaction to the “break of day.”

The European linguistic evidence shows both the *or* and *ar* forms. If the two Hebrew roots were the source for European words we are not now able to readily distinguish their respective influence. The tabulations show this difficulty.

Some of the biblical words deriving from *ar* are:

Joel 3:12, **yaralu** = awakened.

Isa 42:12, **yayeer** = stir up.

Isa 41:2, **h’eer** = raised up.

Job 31:29, **hitorarte** = lifted up.

Isa 10:26, **orer** = to awaken, arouse

er: waking, watchful

eree: watchful

eran: watchful
eer: a watching
eerah: watch
eru: a watching
eru: a watchman

In the first waking of the morning one is **oor**: “bare, naked.” In Hebrew a derived meaning is found in words for “skin,” “hide,” “leather.”

An example of a Latin word which comes out of the Hebrew *ar* is **ex-oriri** = “to get up.” This is found in Isa 10:26, **orer**, “to awaken,” or “arouse.” The Teutonic words **arise** and **rear** come from this form: Gothic **ur-risan**, OHG forms **ur- ar- ir-risen**, and Old Saxon **arisan**. No related forms are reported beyond the Teutonic; etymologists credit these words to Indo-European origins because of the forms without the **ar** prefix. They view **aras** a modifying prefix, but we now see the Hebrew influence.

Another curiosity is found in English **arable**. It is from Latin **arabilis** = “to plough.” It is found in Old English **earian**, OHG **erran**, Old Norse **erya**, Gothic **aryan**, Irish **airim**, Latin **ar**, Greek **aro**, all of which mean “to till the soil.” Were these considered acts of “awakening the soil” and “lifting it up to the light of day.”

Other words come from these two Hebrew roots. The following is a partial list.

Aureate: golden, gold colored, brilliant, splendid.

Aurelai: shine like gold, yellow, golden.

Aureola: golden, celestial (shining) crown.

Auric: pertaining to gold, that which glows or gleams.

Aerate: to blend with air.

Aerial: airy, thin or attenuated air, ethereal.

Auricle: Latin “external ear.”

Oracle: a divine speech or pronouncement.

Orient: from Latin **oriens** = “rising sun, east.”

Orifice: from Latin **or** + **facere** = “to make a mouth.”

Origin: from Latin **oriri** = the act or fact of springing from some thing.

Plus many, many more.

The Surname *Moyer*

When Europe was converted to Christianity it began using mostly Bible names for given names. Few Keltic or Teutonic names still exist. One of those is Thurston, from Thor’s Stone.

The surnames of Europe would be an intriguing area of investigation, since many may have retained their original meanings, but beyond the scope of this book. However, one exactly familiar is my personal surname.

The gerunds of the Hebrew verbs, those words taken in systematic manner from verbs but functioning as nouns, have four forms. From *or* these are:

b’or = “in becoming light,”

k’or = “on becoming light,”

l’or = “to become light,” and

m'or = “from becoming light.”

In the Pi’el these are:

b'aer = “in becoming aired,”

k'aer = “on becoming aired,”

l'aer = “to become aired,” and

m'aer = “from becoming aired.”

From *ar* these are:

b'ur = “in awakening,”

k'ur = “on awakening,”

l'ur = “to become awake,”

m'ur = “from becoming awake.”

If we attempt to spell these words in English, and with accent on the last syllable, we might have *meyor*, *meyer*, and *meyur* for the “m” = “from” forms. These are very well known surnames in Europe and carried by descendants who now live widely dispersed in other parts of the world.

Golda Maier was a former Prime Minister of the modern state of Israel. She was born in eastern Germany and adopted this name when she moved to Israel. She had good cause; she knew the literal significance. Maier, Meier, Meyer, Myer, Mayer, and Moyer are all different spellings and pronunciations of the same name.

Two supposed ancestors of mine were Hans and Christian Meyer, brothers living in Pennsylvania Dutch country in the 17th century. Many students believe the Moyer name is a corruption of Meyer, and indeed, some Meyer family lines did assume the Moyer form. However, in my investigation of lists of passengers coming to this country from Europe, I discovered an Alan Moyer on a German ship in 1684. Therefore, the supposed origin of the Moyer name from Meyer is suspect. I also learned that Moyers emigrated from Germany directly into Virginia in the 17th century.

In 1977 I met a Jewish man of Yiddish background who asked if I was Jewish. I replied, not to my knowledge. He stated that Moyer was the Yiddish way of pronouncing Meyer. The changes in inflection of the vowel come about because of the accent. With accent on the last syllable the initial vowel is suppressed, as shown in the Hebrew gerund forms. Therefore, it can easily be modified in pronunciation to create Moyer from Meyer. Multiple origins of the Moyer name should not be surprising.

Golda Maier chose this name because of its literal significance. Whether we see *or*, *aer*, or *ar*, the literal significance in Hebrew is “from becoming light,” “from becoming aired,” or “from becoming awake.” A person who carries that name serves others in providing light, fresh air, or awakening.

CHAPTER FORTY-FOUR

Coming Over

The Hebrew verb *abar* = “to cross over,” which was the source of *Eber* and *Iberi* names, suggests other possible cognates in the European languages, but some of the evidence is slim. For example, did Latin *arbor* = “tree” come from this word, something which crosses over head?

A much stronger possibility is the Teutonic body of words which gave English *over*.

Old English **ofer**.

Old Saxon **obar**.

Old High German **ubar**.

Gothic **ufar**.

Compare with:

Greek **uper** and Sanskrit **upari** from **upara** = “over,” “higher,” “more advanced.”

The strength of the Hebrew *abar* suggests that the Indo-European cognates came from the older Semitic source. Since Sanskrit shows this form, we cannot say if the Teutonic *over* came through the Indo-European languages out of that older Semitic influence, or if it came through the Iberi migrations.

The many senses of the word suggest that its origins are not simple. OED uses five pages to list the various applications of the word, and more than fifty pages of the many compound forms. The main concepts are:

1. Above and related notions. Above and on high; above so as to cover the surface.

2. With sense of to, or on, the other side.

a. Indicating a motion that passes above or across something.

b. Crossing from one side to the other, as the sea.

c. From one person, side, party, etc. to another.

d. On the other side of something intervening.

3. With the notion of exceeding in quantity.

a. Remaining or left beyond what is taken.

b. Placed so as, or serving, to cover something else.

c. Higher in power, authority, or station.

d. That which is in excess or remaining above the normal amount, or that which is right or proper.

4. Being over in time.

These meanings compare with the many of the Hebrew *abar*. Refer Brown, Driver and Briggs. The main senses are “*Pass over, through, by, pass on.*”

1. “*Cross stream, sea, etc.*” Josh 3:14 *l’abor* = “pass over” the Jordan.

2. “*Cross border or boundary.*” Num 20:17 *esher-na’abor* = “we have passed” thy borders.

3. "Cross over intervening space." I Sam 14:4 l'abor = Jonathan sought "to go over."
 4. "Pass, or march over." Isa 51:23 na'aborah = "we may go over," and l'ebreem = "them that went over" captives prostrate on the ground.
 5. "Overflow." Isa 8:8 abar = "he shall overflow" and go over.
 6. "Pass or go over waves or one's head." Jonah 2:4 abaru = waves "passed over me."
 7. "Passing over head." Num 6:5 ya'abor = no razor "come over" his head.
 8. "Pass through and traverse." Num 21:23 abor = "pass through" his border.
 9. "Be past, over, of time, etc." Gen 50:4 ya'abru = When the days "were past."
- These are only some of the uses of *abar* = over in the Bible. Compare them with similar meanings of English "over."

The Word Come

This is a strong Teutonic word that finds multiple applications in the respective languages.

Old English **com**.

Old High German **chom**.

Old Norse **koma, kom**.

Gothic **qam**.

It is also found in Sanskrit as **gam**. Again this throws the question into the domain of a more ancient Semitic influence, or does it come out of the migrating Iberi tribes? OED offers the following uses:

1. In its most literal sense it expresses hitherward motion.
 - a. To move towards, approach.
 - b. To reach by moving towards; hence, often "to arrive," present oneself.
2. Also said of the hitherward motion of involuntary agents.
 - a. Of things having (apparently) a motion of their own, as water, wind, etc.
 - b. Of things which are brought, or persons brought without their own will, e.g., "To come to bear," "to be brought to bear."
3. *Come* may be used with many different prepositions to express various nuances of meaning. The most common is *to*. Others are *into*, *unto*, *towards*, *against*, *on*, *upon*, *about*, *around*, *beside*, *near*, *above*, *beneath*, *before*, *behind*, *over*, and *under*.

The notion is not limited to spatial or temporal sense.

1. To come in one's way, within one's reach, under one's notice, within the scope of a measure, and so on.

Brown, Driver and Briggs define the Hebrew verb *qam* as arise, stand up, stand. They offer the following cognates in other Semitic tongues.

Arabic stand, arise.

Ethiopic stand, stop.

Sabean place.

Assyrian **kumu** = place, dwelling, **kum, kemu** = in place of, **Kaiamanu** = enduring, constant.

B-D-B offer the following applications:

1. Arise —
 - a. after lying down,
 - b. out of a condition, state,
 - c. stand, figuratively of success,
 - d. For a purpose,
 - e. To formal speech,
 - f. To listen to God.
2. In a hostile sense.
3. To become powerful.
4. To come on a scene, as a leader or prophet.
5. Arise for a purpose, as a witness.
6. Arise for action,
 - a. as from a throne,
 - b. Out of inaction,
 - c. To start, make a move
1. Stand,
 - a. Maintain oneself,
 - b. Be established, confirmed,
 - c. Endure,
 - d. Be fixed
 - e. Be valid
 - f. Be proven.

While it is clear that there is a different basic meaning from the Teutonic *camto* the Hebrew *qam* there is also an overlapping in some of the senses. They are both fundamental verbs of action commonly employed in everyday life.

I shall now tabulate parallel forms among Hebrew, English, and German.

Root word: Hebrew **qam** — English **come** — German **kam**.

Past, third person, singular: Hebrew **qam** — German **kam**.

Past, second person, between Hebrew singular **qamt** and German plural **kamt**.

Present, between Hebrew second person **qamah** and German first person

komme.

Present, third person, plural between Hebrew **qameem** and German **kommen**.

Imperative between Hebrew **qumee** and German **komme**.

We come now to one of the more interesting linguistic phenomenon. In the preceding chapter I tabulated Hebrew gerund forms for the word *light*. For the Hebrew verb **qam** these are:

b'koom = in arising or standing

k'koom = on arising or standing

lakoom = to arise or stand **mikoom** = from arising or standing

The first is reflected in English **become** and German **bekommen**.

The second is reflected in German **gekommen**, with a phonetic shift from “k” to “g.”

In all three languages they appear in gerund or participle forms, nouns and adjectives formed from verbs. The “be-” and “ge-” appear in both Old High German

and Old English. Modern English has lost the “ge-” form.

The presence of the “ge-” form in Old English prevents linguists from looking for the “be-” prefix in the verbs for existence, **is**, **was**, and **be**. They accept **become** as a form with an independent origin, and with cognates in German.

The “be-” sense of “in” is retained in both Hebrew and Teutonic. A similar sense is found in the “ke-” or “ge-” prefix in both Hebrew and Teutonic.

This is an illustration of how Hebrew not only introduced vocabulary into the European languages, but also grammatical forms.

It might be possible to determine more precisely the manner in which Hebrew affected the European languages by examining, for example, the loss of the “le-” and “me-” prefixes. However, such detail is beyond the scope of this work.

Sour Soup

I shall go on to other cognates which are striking.

Two common everyday words which have their origin in Hebrew are *sour* and *soup*.

The first is found as *sur* in OE, OS, OHG, and ON. It is also in Lithuanian *suras* = saltish or bitter, and in Old Slavonic *syru* = moist, raw. (Note the “s” ending again in a eastern European language.) OED states the ultimate origins of *sour* are uncertain.

The word comes from Hebrew *sur*⁵⁴⁹³, “to turn aside,” “to turn off,” “to deteriorate.” It is translated in the Bible as “decline,” Deut 17:11 in KJV, “leave undone,” “put down,” “turn aside,” “degenerate,” Jer 2:21, and “be sour,” Hos 4:18 in KJV.

This word also probably gave us English *sewer*, from Old French *seuwiere*, although etymologists would derive it from Latin *ex-awquare* = “out of the water.” The word was originally used in France to denote a drainage system for a swamp, and later for covered drains from houses and towns, hence our sewer.

English *soap* comes to us through OE *sawp* and Latin *sawpo*. It is found in the Keltic languages as Gailic *siabunn*, Cornish *seban*, Welsh *sebon*, and Manx *sheabon*.

The Hebrew *zobe*²¹⁰⁰ from the root *zoob*, is used to describe seminal or menstrual flux. Brown, Driver, and Briggs offer a meaning of “flow” or “gush” for *zoob*. In Arabic it means “to melt,” “to dissolve,” and “to flow.” Urine was once used to make soap, as a convenient source of chemicals, and thus a direct connection to the Hebrew meaning.

The Teutonic cognates are ON *supa*, OHG *sufan*, OE *sop*, *sup*, and *seap*. The word was also in the Romance languages as French and Latin *suppa* and *supe* = “a piece of bread steeped in soup.” They became the modern English *sop*, or a slice of bread dipped in gravy, as well as *supper*, *sup*, and *sip*.

When I traced this word I visualized many generations of European people who enjoyed their *soup*, their *sop*, and their *supper*, and afterwards washed themselves with the use of *soap*. And if they left their *soup* too long it turned *sour*.

Guarded Gardens

This word is found in Teutonic as *garda*, Gothic *gardo*= “enclosure,” and German *garten* = “enclosure” or “yard.” With a slight metathesis it is from Hebrew *gawdar*¹⁴⁴³, = “to wall in or around,” “close up,” “fence in.” From it we get *guard*, = “to fence around,” “protect,” and through sound shifts we also received *warden*= “a keeper of an enclosure.”

Shameful Shams

Awsham or *awshame*⁸¹⁶ is a Hebrew root meaning “to be guilty,” or “to offend,” “a fault,” or “a trespass.” See Lev 5:19 and Num 5:7, *awsham* = “trespass,” Jer 50:7, *nesham* = “we offend not,” Hos 4:15, *el-yesham*, = “let not offend,” and so on. According to Teutonic etymologies our words *shame* and *ashamed* came through OE *scom*, and OS, OHG, and Gothic *skama*. The “a” prefix is a common separate element widely attested in the Teutonic languages. Therefore, linguists believe *ashame* is a formulation of *a* + *shame*. However, this is an illustration once again how modern English has reverted to a more original sound pattern found in Hebrew.

The word *sham*, which appears to be derived from *shame*, first appeared in English literature in the 17th century as a slang term.

Ravished River Ravines

The Hebrew words *ravah* and *raveh*⁷³⁰¹, mean “to be saturated,” and “drink one’s fill.” Proverbs 7:18 says “come let us take our fill (*nirveh*) of love.” Isa 14:5 says “For my sword satiated (*ki-rivtha*) itself in heaven.” Isa 6:9 shows God’s sorrow when he says he shall “water (*ehrayavek*) thee with my tears.” Other senses of the verb are “to be intoxicated,” “drench,” “water abundantly,” and “satiated.” Nouns and adjectives derived from this verb have the sense of “moisture,” “sated with affliction,” “saturation,” “slake the thirst,” “bathe,” “fill,” and “soak.”

This word is found in Latin *rivare* = “to carry water,” and in its derivative *ripa*= “river bank.” It is found in Spanish *rio*, and English *river*. The French *ravine* is from an earlier *ravin*, which is from Latin *rapina* = “robber and rapine,” a form of Latin *rapere*= “to seize,” “to take away.” These words gave French *raviss* and English *ravish*, as well as *rape*. French *raviss* became French *ravir* and English *ravage*.

These interrelated forms all have similar senses in the Hebrew *ravah* and *raveh* words.

Effacing the Faces

The Hebrew root *awface* or *awfes*^{656,657} means “cease,” “fail,” and “come to an end.” In the noun form it is used to denote “end,” or “extremity.” It also expresses non-existence, as in Isa 34:12, where “all his princes shall become nought (*ahfes*).” Other passages are translated as “end,” “less than nothing,” “none,” “uttermost part,” and so on. In Ezek 47:3 it denotes an extremity of the body, “the waters were to the ankles (*awfeseem*).”

The English word *face* is thought to derive from the Latin *facies*, and a popular altered form *facia*. Similar forms are found in Spanish and Portuguese, and in French as *face*. OED says “*the etymology of Latin facies is uncertain.*”

The English word *efface* is thought to derive from the Latin *ex + facies*, literally “from out of the face.”

The Hebrew word probably was adopted into Latin in the sense of “extremity,” or “front end of the head.” Note once again that the English *efface* is virtually identical in phonetics and meaning to the Hebrew word.

Roar, Ruin and Razors

English *ruin* comes to us through French from the Latin *ruere*= “to fall in pieces,” “crumble away.” *Roar* is through the Teutonic found in Old English as *rawrian*, and in Old German as *raren*. Etymologists believe this last word is ultimately echoic in origin.

One Hebrew root probably lies behind both of these words. *Ruah*⁷³²¹ means “to mar, especially by breaking,” and figuratively, “to split the ears with sound,” and “shout with alarm.” It is translated as “blow (the horn),” “cry,” “shout,” “destroy,” and so on.

Hebrew *rawzaw*⁷³²⁹ means “to emaciate,” “make thin,” and “wax lean.” French *raser* is from the Low Latin *rasorium*= “a scraper.” We use the expression today, “He is as thin as a razor.” Etymologists find a similar form in Sanskrit *radati* = “he scratches, scrapes.”

The Mighty Cromlechs Around the Lakes

Many observers of the Keltic languages have commented on the cognate of the Gaelic and Welsh word *cromlech* = *crom* + *lech*, with the Hebrew *luach*³⁷⁸¹. *Lech* in the old Keltic languages meant “flat stone.” In Hebrew *luach* means “a tablet of stone, wood or metal.” The essential meaning of the Hebrew word is “to glisten.” The word was applied to “boards, plates, and tables” as something which was polished.

A parallel phonetic form is Hebrew *lakh*³⁸⁹² = “moisture,” and “to be new or fresh.” This word came over into Latin and the Teutonic languages where it took on the meaning of “basin,” “tub,” “tank,” “lake,” and “pond.” The Latin *lacus* gave Old French *lak*. In the Teutonic languages *lak* was used in Old English as *lacu*, in Old High German as *lahha*, in modern German as *lache*, and is found in Scottish *loch*. Other Keltic forms are Welsh *luch*, Irish *luach*, now written as *lough*. The old Teutonic forms denoted moisture, exactly as the Hebrew.

In Hebrew *log*³⁸⁴⁹ meant “a liquid measure,” and is derived from the verb *log* = “to deepen, or hollow.” The modern English forms are *log* and *lug*, denoting a lumbered tree or branch of a tree, and something heavy, clumsy, or cumbersome, “to pull with force,” or “tug heavily.” The word *leakh* in Hebrew also means “natural force,” “freshness,” and is parallel with the modern English *leak*.

Living a Life of Love

Brown, Driver and Briggs list the many meanings and nuances, together with illustration of Bible passages, for the Hebrew word *labe*³⁸²⁰= “heart.”

1. The inner man in contrast with the outer: Ps 84:2, “My heart (libbee) and my flesh sing for joy to the living God.”

2. Of one’s own mind: In Num 16:28 Moses saying, “...I have not done them of my own mind (or heart) (milibbee).”

3. Inclinations, resolutions, and determinations of the will: Job 11:13 says, “If thou prepare thine heart (libbecha).”

4. Moral character: In Ps 17:3, “Thou has tried my heart (libbee).”

5. And as the seat of the emotions and passions, numerous passages: In Ps 37:4, “And he shall give thee the desires of thine heart (libbecha).”

As we all know, the heart is also the seat of love.

In German *leib* means “body,” “belly,” and “womb,” with the sense centered on the inner anatomy. Certainly, a clear and close phonetic and semantic relationship to Hebrew *labe*.

More curiously, in German, with a reversal of the vowels, *liebe* means “love.” As an adjective *lieb* means “dear, nice, and kind.” There are numerous German inflectional variations, with additive words, for example *liebchen* = “sweetheart.” *Liebhaben* = “have love,” or “be fond of.” A more curious form is *liebhaver* = “lover,” or “beau,” a “heart companion.” The curiosity comes from Hebrew. *Haber*²²⁷⁰, known also in Assyrian as *abaru* = “friend,” denotes a joining together. In Ps 94:20 *haber* is used as “to be allied with.” It also means “company,” “association,” and “companion.” It is translated as “companion” in Ps 119:63. Literally, in Hebrew *labe haber* means “heart companion.”

The German *leib* and *liebe* derive from the same Teutonic source as English “live,” “life,” “love,” and “liver” = “the inner part.” OHG had *lib* = “life.” OHG and Gothic also had *luba* and *lubo* = “love.” These related forms all come out of that Hebrew *labe*, with inflectional shifts from “b” in *lub*, to “f” in *lof*, to “v” in *love*.

Other Word Curiosities

Oath

The Hebrew root *oath*²²⁵ means “to come,” and by implication, “to assent,” or “to consent” with translations of “consent,” Gen 34:15, “mark,” Gen 4:15, “sign,” Exod 4:8, and “token,” Gen 9:12. The derived form *oath*²²⁶ is translated as “signal,” “flag,” “beacon,” “omen,” “prodigy,” and “evidence.”

The English *oath* finds historic predecessors in Old English *ayth*, Old Saxon *eeth*, Gothic *aith*, and Old Irish *oeth*, where it means literally, “a going,” or “a going together in agreement.”

Yet again, we see how modern English has reverted to a near identity to the Hebrew in both phonetics and meaning.

Cover

Hebrew *kawfar*³⁷²² means “a village, as protected by walls,” or “covered,” among other senses. Latin *cooperire* = “shut up,” or “cover” is thought to derive from *co* = “together,” or “jointly,” added to *operirer*. It came into English through French *couvrir*= “to cover,” and French *covert*. We see it in our modern words of *cover*, *covert*, and *cove*.

Milieu

Among many other curiosities is this English word. It comes from French *milieu*= “middle or medium.” Etymologists derive it from Latin *medius*, in turn formed from *mis* = medium plus *lieu* = “place,” hence “middle place.” Hebrew *miloo*⁴³⁹⁴ means a “fulfilling,” “a setting,” or “a consecration.” The English meaning of *milieu* is “environment, medium, or condition.” Again the similarities are evident, with the possibility that the English word comes through a process which is not evident to linguists.

Pig

This is one of the most curious of all words. It is in Old English *aspigga*, but its origins are unknown. The Hebrew word *piggool*⁶²⁶⁹ means “fetid,” “unclean,” and “to stink!”

CHAPTER FORTY-FIVE

Other Linguistic Evidence

Most of the words previously discussed were fairly obvious. They were identified from similarities in sound, and by tracing etymologies in European historic sources and meaning through Hebrew dictionaries. In fact, my ability to recognize them depended upon those phonetic similarities.

In many of those examples we saw transformation and adaptation from the Hebrew root structure to a practical European environment, not merely a borrowing of words to specific applications.

Other important elements showed themselves in tracing linguistic examples. One was in the loss of affixes, leading or trailing syllables, illustrated by *awface/face* and *awshame/shame*. Another was in the form of phonemes, illustrated by the gutturals, and European evolution away from those. German *nacht* became English *night*, *licht* became *light*. This is attested in many biblical names: Akher to Aher, Bakhureem to Bahurim, Khaggai to Haggai, Khobab to Hobab, and so on. A third difficulty was in the eastern Indo-European manner of attaching sibilants to cause confusion on postulated IE roots, and hence, failure to recognize the Semitic connections.

Still another is evolution of families of words in the Semitic, and the manner of application which we might find foreign to our Indo-European linguistic habits. We saw that the Hebrew *rawvaw*⁷³⁰¹ provided the source for *river* and *ravine*, those places that are watered abundantly. Another root with the “rah” phoneme, *yawraw* (3384), means “to throw,” “shoot,” “cast,” or “pour,” in the sense of throwing, shooting or casting water from the sky. Hosea 6:3 has “as the spring rains that water (yoreh) the earth.” Deut 11:14 uses the same word in “the early rain and the later rain (yoreh).” A more inflected form is found in Job 37:11, “Also by watering (yatreekha) the thick cloud . . .”

Latin *rigere* means “to water,” “to irrigate.” This is related to the Teutonic words which led to English *rain*: Old English *rein*, Old Saxon *regan*, Old Norse *regn*, and Gothic *rign*. In all of these, from the Hebrew *rawvaw* and *yawraw*, to the Latin *rigere*, to the Teutonic forms, we see the “rah” or “ree” phoneme.

The YAW prefix shows in other Hebrew words. *Hawlawkh*¹⁹⁸⁰ has multiple applications, including “to go,” “walk,” “proceed,” “depart,” “go about,” “walk to and fro,” “exercise,” and so on. *Yawlawk*³²¹² means “to go,” “to journey.” Gen 13:17 has “Arise, walk (hithawlawkh) through the land . . .” Jer 3:17 reads “. . . neither shall they walk (yelku) . . .”

In the Teutonic languages the predecessors of the word *walk* had meaning different from those we recognize in this English word today.

Old English *wealcan* = “to roll or toss.”

Middle High German *walcan* = “to knead, to roll (paste) in the hands,” and (rarely) “to move about.”

Old Norse *valca* = “to drag about,” “to torment,” “to wallow.”

OED comments that: “*It is remarkable that to the end of the Old English period the sense of the strong verb was ‘to roll,’ and that from the beginning of the Middle English period it was ‘to move about, travel.’*”

OED offers an explanation for this remarkable shift in meaning. They propose that there became current in this period a colloquial use, and that the old meanings quickly disappeared in written works to be immediately replaced by the new applications. This again demonstrates strange transformations taking place in English which revert to Hebrew sounds and meanings. The word *walk* has all the phonetic elements of Hebrew *hawlakhor yawlak*. They are “w,” “l,” and “k,” and in the same phonetic order. (The guttural kh already went to the hard k in Hebrew.) The wide application of the Hebrew words could easily have permitted their introduction into the Teutonic languages with related meanings as we see them in the historical record.

We come now to a set of far more interesting and curious *yaw* words:

Yawkheed^{B173} *Yawlad*^{B205} *Yaldaw*^{B207}

Brown, Drive and Briggs offer definitions for *yawkheed* = “one,” “only one,” and “solitary.” In Aramaic and Arabic it also was used as “solitary.” In Gen 22:2 the phrase translated “*thy son, thine only son*” is *binka yakhheedka*. The identical phrases and translation are offered in Gen 22:12,16. In Jer 6:26 the phrase *yehbel yawkheed* is translated “*as for an only son.*” In Amos 8:10 *yawkheed* is again translated as “*only son.*” In Prov 4:3 *yawkheed* is translated as “*an only child.*” In Judges 6:34 is the phrase *hea yawkheedah*, “*his only child.*” In this case *yawkheed* had the female application.

OED states the English *kid* is a Middle English adaptation of Old Norse *kith*. It is found in German *kitz* and Old High German *kizzin*. In Germany it was applied to the young of a roe-deer during its first year. In England it meant the young of a goat. Later it was used for human children. The origins are unknown. This is another illustration of English reversion to Hebrew phonetics and meaning.

Brown, Driver and Briggs show the definition of *yawlad* as “*bear, bring forth, and beget.*” The word is found in Aramaic, Arabic and Assyrian *aladu*. As a noun B-D-B offer translation as “*offspring, child.*” With a slight vowel change to *yeled* it is translated as “*child, son, boy and youth.*” It is found in numerous passages, including Gen 21:8,14, Exod 2:3,6, I Chron 20:6, and so on.

OED states that the origin of English *lad*, in Middle English as *ladde*, is unknown. It rejects a suggestion that it derived from the last syllable of the Gothic *juggalauths* = “*young man,*” on grounds both of phonology and meaning.

Brown, Driver and Briggs show the definition of *yaldaw* as “*girl,*” or “*damsel.*” It is found in Gen 34:6, Joel 4:3, and so on.

OED shows *daughter* as a common Teutonic word, pronounced mostly the same way since ancient times. It has cognates in Sanskrit *duhitar*, Old Slavonic *dusti*, and Lithuanian *dukte*. Etymologists propose origins in an ancient Indo-European root **daugh* found in Sanskrit *duh-* = “*to milk.*” However, the curious parallels with *yawkheed* = “*kid,*” and *yawlad* = “*lad,*” now make such proposal suspect. This word may be from the original ancient Semitic source which lies behind both the IE and recent Semitic languages.

The following list shows words culled from the Hebrew dictionary of *Strong's Exhaustive Concordance* and compared against the definitions provided by Brown, Driver and Briggs. The list is not intended to be exhaustive, merely indicative. In certain cases there may be a relationship in phonology and meaning which is not directly descended from a Hebrew word, but which shows the phenomenon of reversion which is so curious.

I do not include words previously discussed. I use Strong's phonetic representation for ease of sound recognition.

The dictionary numbers refer to Strong's Exhaustive Concordance.

Some Possible Hebrew-English Cognates

Dictionary Number	Hebrew Word	Hebrew Meaning	English Word
56	awbal	to bewail, lament, mourn	bawl
544	omen	verity, truth	omen
907	bad	to brag or lie, liar	bad
935	bow	to go or come, to bend	bow
944	bool	produce, food, stock	bowl
956	booth	to lodge overnight, a tent	booth
1104	behlah	a gulp, devouring, swallowing up	belly
1116	bawmaw	an elevation, height, high place	boom
1341	gay	haughty, proud	gay
1342	gawaw	to mount up, to rise	go
1361	gawbah	be lofty, great height	gable
1745	doomaw	to be dumb, silence, death	dumb
1826	dawmaw	to be dumb, astonished, be quiet	dumb
1843	dayah	knowledge, opinion	idea
1846	dawak	to be extinguished, to expire, put out	dark
1856	dawkar	to stab, pierce	dagger
1876	dawshaw	to sprout, spring	dash
1921	hawdar	to swell up, be high, proud	haughty
2040	hawras	to pull down, destroy, break	harass
2042	hawrawr	to loom up, a mountain	horror
2251	khawbat	to knock out, beat	combat
2254	khawbal	to wind tightly, bind	hobble
2266	kheber	a society, a spell, enchantment	habit
2283	khawgaw	to revolve, vertigo	cog
2346	khomaw	to join, a wall of protection	home
2348	khofe	to cover, a cove	cove

2356	khore	cavity, socket, hole	core
2363	khoosh	to hurry, be eager	gush
2370	khazaw	to gaze, to dream	gaze
2397	khawkh	a ring, chain, hook	hook, hawk
2441	khake	in the sense of tasting, palate, mouth	cake
2456	khawlaw	to be sick, diseased	choler
2480	khawlet	to snatch at, catch	collet, collar
2483	kholee	malady, disease	colic
2541	khawmotse	violent, a robber, oppressed	commotion
2580	khane	graciousness, kindness, favor	kind
2654	khawfates	to incline, have pleasure, desire	covet
2672	khawtsab	to cut, carve, hew, split	stab
2673	khawtsaw	to cut or split in two, divide	saw
2681	khawtseer	a court or abode	court
2710	khawkak	to hack, engrave, inscribe	hack
2729	khawrad	to shudder, to fear, be afraid but also, and more naturally	coward horrid
2734	khawraw	to glow, grow warm, fret	care
2786	khawrak	to grate the teeth, gnash	crack
2814	khawshaw	to hush, be quiet, hold peace	hush
2954	tawfash	to be thick, stupid, fat	tough
2963	tawraf	to pluck or pull, rend in pieces,	tear
- 2965	tehref	something torn, fragment,	tare
	tawrawf	freshly torn off	torn
2973	yawal	be slack, foolish, dote	yaw, yawl
3001	yawbashe	be ashamed, disappointed, confused	abashed
3213	yawlel	to howl, yell	yell
3259	yawad	to fix upon, agree, assemble	add
3897	lawkhak	to lick, lick up	lick
3947	lawkakh	to take, bring, carry away	lug
3992	mawar	be bitter, be painful, fret	mar
4055	made	extent, height, measure, armour, clothes	made
4110	mawhalawl	fame, praise	hail
4116, to	mawhar	be liquid, flow easily, rush headlong	hurry
4118	mawhare	hurrying, quickly, speedily	
4215	mesawreh	a scatterer, north wind	misery

4334	meeshore	to level, a plain, straightness, equity	measure
4376	mawkar	to sell, to surrender	market
4394	milloo	a fulfilling, a setting, consecration	mileau
4406	millaw	a word, command, discourse	law
4551	massaw	a missile, a quarry, dart	missile
4604	mahal	treachery, sin, falsehood, trespass	malice
4716	mak	a melting, putridity, rotteness, stink	muck
4758	mareh	a view, an appearance, a shape, vision	mirror, mirage
4784	mawraw	be bitter, rebel, grievous, provoke	morose
4916	mishlawkh	a sending out, dismissal	mission
4995	naw	a harshness, tough, uncooked flesh	knaw
5024	nawbakh	to bark	bark
5048	neghed	a front, part opposite, counterpart, other side	negate
5117	nooakh	to rest, settle down, dwell, stay	nook
5205	need	motion (of the lips or hands), moving to and fro	knead
5263	nawsas	to wane, be sick, faint	nauseous
5307	nawfal	to fall (wide application)	fall
5494	soot	covering, clothing	suit
5606	sawfak	satisfaction, be enough, suffice	suffice
5620	sar	peevish, heavy, sad	sore
5627	sawraw	apostacy, crime, remission	sorry
5637	sawrar	to turn away, backsliding	sorrow
5707	ayd	a witness, a recorder	aid
5750	ode	iteration, continuance, repeat more	ode
5844	awtaw	to wrap, cover, veil, clothe	attire
5942	illee	high (in comparison), upper	elite
6006	awmas	to load, impose a burden	amass
6031	awnaw	looking down, browbeating, depress, afflict	annoy
6168	awrak	to set in a row, arrange, put in order	rack
6186	awraw	to be bare, empty, destitute	arid
6267	atteek	removed, antique, ancient	attic, antique
6284	pawaw	to puff, blow away	puff
6331	poor	to crush, break, bring to nought	poor
6387	pak	a flask, box, vial	pack

6438	pinnaw	an angle, a pinnacle, corner, tower	pinnacle
6471	pahmaw	to stroke, to beat regularly, agitate	pummel
6527	pawrat	to scatter words, prate, chant	prate, prattle
6529	peree	fruit, bough, reward	berry
6530	perects	violent, a tyrant, destroyer, robber	pirate
6962	koot	to cut off, detest, be grieved	cut
6963	kole	to call aloud, a voice or sound	call
7121	kawraw	to call out, cry	cry
6991,	kawtal	to cut off, put to death, kill	kill
3615	kawlal	to end, to cease, be finished	kill
7270	rawgal	to walk along, be a talebearer, slander	regale
7280	rawgah	to toss violently, break, divine	rage
7311,	room	to be high, to raise, elevation,	room
7315	rome	haughtyelevation, aloft, on high	roam
7328	rawz	to attenuate, hide, mystery, secret	ruse
7378	roob	to toss, grapple, wrangle, controversy	rub, rub(barb)
7386	rake	empty, worthless, emptied	rake (worthless fellow)
7392	rawkab	to ride, carry	cab
7451	rah	bad, evil, grief, harm	raw
7477	rawal	to reel, to brandish, shake	reel
7494	rahash	vibration, uproar, commotion, rushing	rash
7742	sooakh	to muse pensively, meditate	sulk
7811	sawkhaw	to swim, inundate	soak
7896,	sheeth	to place (wide application), apply, lay up, seta dress, attire	sheath
7897			
7953	shawlaw	extracting, to draw out, remove, take away	shell
8131	senay	to hate, enemy, foe, odious	sin
8173	shawah	to look upon, fondle, stare	show
8242	sak	a mesh, sacking, bag	sack
8279	sehred	scribing awl, scribed line	serrate
8446	toor	to meander, guide, search out, spy	tour
8524	tawlal	to pile up, elevate, eminent	tall
8537	tome	completeness, prosperity, full, perfect	tome
8539	tawmah	to be in consternation, be amazed, wonder	temerity

8543	temole	ago, time since, yesterday, before time	time
8639	tardaymaw	a lethargy, trance	tardy
8643	terooaw	clamor, battle-cry, alarm, loud noise	terror
8651	terah	a door, palace, gateway	terrace

CHAPTER 46

The Pronouns

The Personal Pronouns

Semitic etymologists believe the Hebrew first-person, singular pronoun, *ani*⁵⁸⁹= “I” is composed of two elements. The first element is *an*⁵⁷⁵, a contracted form of *ayin*³⁶⁹, = “to be nothing,” “to not exist,” “a nonentity.” The second element is *ee* = “island.” Brown, Driver and Briggs classify the latter under the general form of *Ah*, and its several derivatives: as an adverb, “whence” or “where,” as an interjection, “alas,” and as a different adverb, “not,” and “nought”³³⁵⁻³³⁹. One might assume that the “island” meaning came from a geographical entity which does not amount to much in comparison to the continental land masses. We saw *ee* used by St. Columba in the naming of his island we know as Iona.

Literally, in Hebrew, *ani* means “an island nonentity,” or perhaps “a lonely nothing.”

Confusion may exist on the linguistic origin of “island” because it is represented by the Hebrew *yod* and one cannot simply write *yod* by itself in Hebrew script. It is written with the help of *aleph*. The origin of *ani* also may not be simple because the *ee* (*yod*) ending is found on all words which indicate the first person singular, both nouns and verbs: *moothee* = “my death,” *libbee* = “my heart,” *lamadtee* = “I study.”

OED has a lengthy dissertation on the form of the “I” letter in English, and its ultimate origins through Greek and the Puni (Hebrew) *yod*. The English “I” was earlier pronounced the same as the Hebrew *yod*, as a long *ee*.

In the Mediterranean and eastern European languages “I” was sounded with a hard “k,” “kh,” or “g” sound, found in Greek and Roman *ego*, German *ich*, Gothic *ic*, Norwegian *eg*, and so on. Again, English shows reversion to the more original Semitic phonetics.

(In Greek, the name *yod* became “*iota*” by shifting the “d” to a “t” and adding an “a.” We know it in English as “*jot*.”)

The Greek and Roman *e(g)o* is composed of the Semitic “*ee*” married with the Indo-European “*o*” first person ending, found in Latin *amo* and in Greek *philio* = “I love.” The form of the pronunciation was more like *i’o*, with the glottal stop. This marriage suggests that Greek and Latin did not abandon the IE first person singular “*o*” form, but retained it under the Hebrew/Semitic “*ee*” influence.

Although the English first person, singular “I” may show a correlation with the Hebrew first person singular inflectional ending, the third person, singular pronouns are far more interesting.

Consider the following tabulation^{EOH}:

Third Person Singular Pronouns

Language	Masculine	Feminine
English	he	she
Hebrew	hu	he
Aramaic	hu	he
Arabic	huwa	hea
Mehri	he	se
Minean	su	se
Akkadian	shu	she
Assyrian	shu	she
Egyptian	siu	siIt

We can see plainly evident that the third person, singular pronouns in modern English are identical to those of the ancient Semitic/Hamitic languages. The masculine “he” is found in the masculine Mehri, and the feminine “she” is found in both feminine Akkadian and Assyrian. It can be seen also that in Hebrew, Aramaic, and Arabic, the feminine took on the masculine “*h*” while losing the feminine “*s*.” It can be seen further that the predominant Semitic masculine ending is “*u*,” while the feminine is “*e*.”

In 1936, E. A. Speiser, a noted Hebrew scholar who wrote the Anchor Books volume of *Genesis*, published a detailed study of these formatives (affixes), and their origins in the Semitic languages^{OBS}. From his study Speiser proposed that the original Semitic mother tongue used “*h*” for the masculine, and “*s*” for the feminine. Individual languages which had swapped the initial phoneme, identification was still possible because of the masculine “*u*” and the feminine “*e*” inflectional endings.

Are the parallels of modern English third person pronouns with the ancient Semitic third person pronouns a linguistic accident?

Consider use of English forms in various dialects over the past 1500 years.

Examples of English *He* and *She*

(Not indication of evolution.)

Old English	hu	he
Old Frisian	hi	hio
c. 1200	he	heo
c. 1300	hu	shu
Went to:	he	sio or sie
English	he	she

Immediately obvious is that Old English had the identical form of the Semitic third person pronouns, both masculine and feminine, found in Hebrew, Aramaic, and Arabic. If the origin of the Old English pronouns was Semitic that origin was Hebrew, and not Akkadian, Assyrian, or Egyptian.

This list has many forms common with the Semitic list. They include not only

“he” and “she,” but also “hu,” “sio/siu,” and “shu.” The linguistic forces which led to variations in the Semitic languages were apparently the same as those which were at work in the Teutonic languages.

What is our understanding of the origin of the modern English “*he*” and “*she*?”

OED states that an original Teutonic demonstrative stem *hi* = “this” supplied not only the pronouns *him*, *his*, *her*, and (*h*)*it*, but also the adverbs *here*, *hence*, and *hither*, Old English *he*, and Old Saxon *hi*. Other Teutonic languages apparently dropped the “h” to build upon a stem *i*, illustrated in Old High German *ir*, *er*, and Gothic *is*.

This does not explain how the *hu* got into Old English, except through a linguistic process commonly at work on the personal pronouns in both Semitic and Teutonic languages. The swapping back and forth between the “*u*” and “*e*” inflectional endings, which Speiser identified respectively as masculine and feminine in an original Semitic mother tongue, shows a fluid state of evolution in the English language. Did the Hebrew personal pronoun *he* serve as the origin of the Teutonic demonstrative *hi*? Is it possible the Semitic third person pronouns were carried into the Teutonic languages in their actual application, and that the demonstrative pronouns derived from them, not vice versa? Our ability to rigorously determine these relationships is buried in the obscurity of available linguistic evidence.

A similar difficulty faces us in attempts to understand the origins of the English feminine *she*. OED remarks that *she* is “of difficult etymology, but probably an altered form of the Old English demonstrative *sio*, *sie*. . . The phonetic development (of *she*) is exactly parallel to that of the Old English feminine personal pronoun *hio* and *he*.” In other words, etymologists are uncertain of that evolution, although similar parallels between *he* and *she* are indicated in the historic record. Evolution into *she* is assumed due to a conflict on meaning between the masculine and feminine forms. “. . . The phonetic development of various dialects had in the 12th and 13th centuries rendered the pronoun *she*(masc.) and *heo* (fem.) almost indistinguishable in pronunciation.” This was a strong motive for resorting to the demonstrative *sio*(*shu*) and *sie* (*she*).

The ability to trace these developments is complicated by related words. Under etymology of the word *the* OED states that *sie* (*she*) may be “. . . the reduced and flectionless stem of the Old English *seand* *seo* . . .” which later shifted to *the*, *theo*, and *thaet*, with the last our modern *that*. A related *sa* demonstrative was a common Teutonic and Indo-European stem found in Old Saxon *se*, Old Norse *sa*, Gothic *sa*, Sanskrit *sa*, and Gaelic *so*, all related to a shifted *tha* found in Slavonic *ta*, Greek *to*, Sanskrit *ta*, Latin *tam* and *tum*.

Obviously, the different forms of the pronouns, both demonstrative and personal, have a complex interrelationship and evolution, in phonetics and meaning, in both the Semitic and Indo-European languages.

The curiosity once again is the reversion of the English third person singular pronouns to Hebrew phonetics and meaning, a reversion which is not found in other Teutonic languages.

Demonstrative Pronouns

Hebrew has the following demonstrative pronouns:

Singular		Plural	
English	Hebrew	English	Hebrew
this (m)	ze (za)	these	elle
this (f)	zoth		
that (m)	hu	those (m)	hem
that (f)	he	those (f)	hen
yonder (m)	hallaze	yonder	hallaz
yonder (f)	hallezu		

The masculine and feminine of the Hebrew singular *that* are the same as the personal pronouns, “hu” and “he.” The masculine and feminine of the Hebrew plural *those* are the same as the inflectional endings on the Hebrew third person, plural nouns, “-hem,” and “-hen.” Thus, they are mere borrowings from the pronoun and noun inflections. If these forms came into the European languages as demonstratives we would not be able to easily distinguish them from the personal pronouns and noun inflectional influences.

However, the masculine *this* = “ze,” a word heightened in sound from a lost accusative “za,” finds parallels in Teutonic Europe. The plural *these* = “elle,” finds strong influence in Latin and the Romance languages.

In the statements I quoted above from OED about the origin of the English *the*, it was noted that a proposed original Teutonic stem *sa* was the nominative singular masculine and feminine base. In a Kentish dialect of the 14th century this shows up as *ze* masculine and *zy* feminine. In the course of evolution the “t” also shifted to “d,” found in modern German *der*, *die*, and *das*. Thus much evidence exists for a fluid swapping through time of “t,” “d,” “s,” and “z” sounds, among the several Teutonic languages and dialects.

From this evidence we see there are no formidable linguistic barriers to propose that the Hebrew *za* demonstrative could have been the source of the Teutonic *sa* demonstrative. The resulting complex of English “the,” “this,” “these,” “those,” “that,” and similar words, would have resulted from that one ancient Hebrew stem. However, the underlying influence of a more ancient Semitic demonstrative *sa* cannot be ignored. If it existed prior to the separate development of the Indo-European and Semitic languages a proposal of influence from Hebrew *za* upon the Teutonic languages may be amiss. The Hebrew *za* was merely part of the linguistic heritage from the more ancient Semitic mother tongues. The evolution of these linguistic paths is far too complex for us settle on a definitive origin.

On the other hand, the related *se* may have come out of the Hebrew *ze*.

More enlightening than the Teutonic demonstratives are those found in Latin and the Romance languages.

Frederick Bodmer, in *The Loom of Language*^{TL}, provided graphical illustrations of the influence upon the Romance languages of the Latin nominative singular

demonstratives *ille* and *illa*= “that,” and the plural *illi*, and *illae*, together with the accusative plurals, *illos*, and *illas* = “those.” Refer to the tabulation below.

We can recognize immediately how the Latin demonstratives went into French, Spanish, and Italian third person personal pronouns, both singular and plural. This is a process parallel with the Teutonic *sa* and *sed* demonstratives going into English third person personal pronouns. It is the reverse process as Hebrew third person personal pronouns or inflections becoming demonstratives.

Important to this discussion is the origin of the Latin *ille*= “that,” the singular, masculine, nominative demonstrative pronoun. *illi*= “those” is the plural. The feminines are *illa* and *illae*. The Hebrew nominative, plural demonstrative pronoun is *elle* = “these,” both masculine and feminine.

If the Latin *ille*, with its inflections blossoming out into the Romance languages, derived from Hebrew *elle*, this single word had far reaching impact.

A difficulty exists with assignment of the particle words which Bodmer used. As simple particles they could have other origins. For example, Hebrew also used a simple *el* = “these” as a demonstrative. This particle is found eight times in the Pentateuch. Did the Spanish *el* and the French *il* have origins other than through *elle*? The Hebrew preposition *la* = “to” is used in a wide variety of applications. Did the French, Spanish and Italian *la* words have an origin through other paths? Did the Hebrew adverb *lo* = “not” somehow find its way into the Spanish and Italian words?

We saw how the *hem* and *hen* third person inflectional endings of the pronouns were used in Hebrew for demonstratives. Other Hebrew inflectional endings show in the European languages. Consider the following Hebrew personal pronouns.

Singular		Plural	
I	ani	we	anakhnu
you(f)	atte	ye(f)	atten
you(m)	atta	ye(m)	attem
she	he	they(f)	hen
he	hu	they(m)	hem

The Hebrew second person singular feminine *-te* ending is found in the *te* second person singular feminine personal pronoun of Greek, Latin, Spanish, Portuguese, and Italian *it*. The Hebrew second person singular masculine *-tah* ending is found in the second person singular masculine pronoun *tu* in Greek, Latin, Spanish and Portuguese.

The same Hebrew *-ta* and *-te* endings are found in Old English and English *thou* and *thee*. The plural *hem* and *hen* endings have parallels in English *them* and *then*.

Thus we find many forms of the personal and demonstrative pronouns in the European languages which could have had origin in Hebrew.

One could go on and on with these fascinating relationships. For example, in two pages following I tabulate some of the parallels in the prepositions and conjunctions. It is not my purpose here to do an exhaustive linguistic study. I wish merely to illustrate how the influence of the migrating Iberi tribes infiltrated into all levels and groups of the widespread European people.

There was a master force at work to bring this blood and cultural power to European people, and even a more subtle force to return English to many of the more original phonetics and meanings. We should not underestimate the power of God.

Prepositions and Conjunctions

A number of parallels exist between Hebrew and the European languages. The following tabulation shows more outstanding ones.

English Affix	Latin Meaning	Hebrew Meaning
AD-	Motion, direction, change to or toward; adherence, addition, proximity, intensification.	To duplicate or repeat. Even to, for, into, till, so that, so long as, toward, until, thus far, unto, again, further, etc. Used also for duration, terminus, perpetuity.
DE- DI-	From, down, away; denotes separation, intensification, completeness, reversal This word is used in many Keltic and Romance surnames: de Leon, Dimaggio, D'Arco, and so on.	DE: enough, ability, too much, sufficient, after, among, from, in, since, etc. DI: but, for, that, until, which, whom, whose, when, therefore,
IN-	In, within, into, toward, on; not, non-, un-	From <i>ayin</i> = in, en: be nothing, not exist, non-entity, come to nought, fail, was not.
-AL	Belonging to, pertaining to, have the character of, appropriate to.	Denoting motion towards, often in general to, occasionally, quiescent; against, as far, near, toward, unto, with, among, etc.
OF, OFF	Teutonic Origins	AUF: primitive root, to cover, to fly, also, moreover, furthermore, but, yet, even, etc.
AS	Teutonic Origins	AZ: at that time or place, therefore, at which time, now, then, yet.

APPENDIX A

The Word

I must add something here about *The Word, The Dictionary That Reveals The Hebrew Source of English*, Shapolsky Publishers, New York, 2000.

The Word contains a voluminous catalogue of nearly 3500 Hebrew words that the author, Isaac Elchanan Mozeson, believes lies behind nearly 22,000 English words.

Isaac Mozeson earned a B.A. degree from Yashiva University, and an M. A. at the City College of New York. He taught English at Yashiva and New York Universities. He had a heat stroke while hiking in Galilee in 1997 that left him in a coma for nine days. He lost fine motor skills and the ability to speak normally. Because of this near-death incident, and consequent physical problems, he is retired. He lives with his wife and children in northern New Jersey.

The difficulty with the work of Isaac Mozeson is that he truly believes Hebrew is the mother tongue of all the earth, and that all other tongues derive from it. He does not grasp the concept of scattered loose tongues prior to the advent of the Planetary Prince about 500, 000 years ago and the creation of the original Semitic mother tongue at that time. He further fails to grasp the idea that a great planetary rebellion disrupted the teachings that were quietly spreading to mankind, and how this may have modified the original invented language being taught everywhere. (Now the whole earth had one language and few words.)

Then Adam and Eve came along about 38,000 years ago. The Semitic mother tongue was reconditioned. Those two divine beings further confounded matters with their default. In an effort to break from their memory another tongue was invented soon after the default, which we know as the original mother Indo-European language. This Indo-European used many of the Semitic roots as a basis. Hence, it shows strong Semitic origins.

These two tongues, existing side by side, then confounded the linguistic evidence we have today.

My purpose is to merely give a taste of the many words that Mozeson offers. Many are not true indicators of the origins of our language. I offer only those I believe have some basis for his proposal.

ABASH

Found in Old French *ebaiss*.

OED:

1. To destroy the confidence or self-possession; to put out of countenance, confound or discomfiture; to check with a sudden consciousness of shame.

2. To stand dumb with confusion or astonishment; to lose self-possession or confidence; to flinch or recoil with surprise, shame, or humiliation.

Hebrew *bosh*: to be ashamed. BDB pg 101.

boosha: to be ashamed.

(Arabic: was surprised.)

Hebrew *pashaw*, BDB 833, is related. It means to rebel, transgress.

The term “poo shaw” was used by my mother. I never understood the origins of this expression, and hunted in lexicons all my life. According to Mozeson *pah shiou* is found in Polish and Chinese expressions.

ABASE

Abasement was from the same source, but used differently between northern and southern dialects of early English. The sense of abasement is found in: to lower, depress, or cast down; to lower in rank, humble, humiliate.

One can see how the meanings become transformed.

HOOK:

Found in Teutonic OLG *hooc*, and so on.

OED:

A piece of metal, wood, or other material bent sharply back. Numerous applications.

Hebrew *hook*: briar or bramble; hook, ring or fetter. BDB 296.

ACCOUTERED:

From the French, of uncertain origin,

OED:

Attired, dressed, equipped, arrayed. Generally, with the idea of being attired for some reason.

Hebrew *koot*: thread, cord, or line. BDB 296.

ACUTE, ACUITY:

Latin *acutus*.

OED:

Sharp, pointed.

Hebrew *khad*, *khud*: sharp, keen, pointed. BDB 292

ADMIRAL:

From the French, with the D added through assimilation, as in admire. Originally was *amiral*, from Arabic *amir* = commander, or *amara* = to command, order. Found in *emir*.

OED:

Has many illustrations including an emir or prince under a Sultan. Although this word can clearly be traced from Arabic origins, the Hebrew root shows its ultimate origin.

Hebrew *amar*: to utter, say, declare, promise, and command. BDB 55.

ADORE:

From Latin *adorare*: to address, salute, reverence.

OED:

To reverence, worship, or honor very highly.

Hebrew *hadar*, honor, adorn, and in its nominative, adornment or ornament, splendor.

These few examples show the thousands of words in English that have origin in Hebrew.

LIST OF REFERENCES

1. AE: *Americana Encyclopedia*, Americana Corp., New York, 1958.
2. AGL: *Analytical Greek Lexicon*, H. K. Moulton, Zondervan, Grand Rapids, 1977.
3. AHCL: *Analytical Hebrew and Chaldee Lexicon*, B. Davidson, Zondervan, Grand Rapids, 1970.
4. AHDAC: *An Historical and Descriptive Account of China*, H. Murray, et al.
5. AMA: *A Mayan Grammar*, A. Tozzer, Dover Reprinting, New York, 1977.
6. APIC: *Ancient Persian and Iranian Civilization*, C. Huart, Alfred A. Knopf, New York, 1927.
7. APOT: *Apocrypha and Pseudepigrapha of the Old Testament*, R. H. Charles, Oxford University Press, 1968.
8. ARSI: *Annual Report of the Smithsonian Institution*, 1954, p 389, Shanidar Cave, *A Paleolithic Site in Northern Iraq*, R. Solecki.
9. ASAG: *Aristocratic Society in Ancient Greece*, R. F. Willetts, Routledge and Kegan Paul Ltd, London, 1955.
10. ASD: *A Concise Anglo-Saxon Dictionary*, J. R. Clark Hall, Cambridge University Press, 1970
11. ATAW: *Atlantis, The Antediluvian World*, I. Donnelly, Harper and Brothers, New York, 1949.
12. BBC-GAM: *Beacon Bible Commentary - The Gospel of Matthew*, Beacon Hill Press, Kansas City, 1964.
13. BGSA-75, p 538: *Bulletin of the Geological Society of America*, Vol 75, 1964, *Pleistocene Temperatures*, C. Emiliani.
14. BDB: *Hebrew and English Lexicon of the Old Testament*, F. Brown, S. R. Driver, and C. A. Briggs, Oxford University Press, Oxford, 1951.
15. CAH: *Cambridge Ancient History*, Vol III, The Assyrian Empire, J. B. Bury, S. A. Cook, F. E. Adcock, Eds., Cambridge University Press, 1925.
16. CAHU: *Çatal Hüyük*, J. Mellaart, McGraw Hill, New York, 1967.

17. CBC-GAM: *The Cambridge Bible Commentary - The Gospel of Matthew*, Cambridge University Press, 1963.
18. CLP: *The Life and Times of Cleopatra*, A. Weigall, Chautauqua Institution, Chautaugua, New York, 1924.
19. CH: *Celtic Heritage*, A. Rees and B. Rees, Thames and Hudson, London, 1961.
20. CHM: *Classical Hindu Mythology*, C. Dimmitt and J. A. B. van Buitenen, Temple University Press, Philadelphia, 1978.
21. CODEPN: *The Concise Oxford Dictionary of English Place-Names*, E. Ekwall, Oxford, 1936.
22. COWA: *Chronologies in Old World Archeology*, R. W. Ehrich, Ed., University of Chicago, 1965.
23. CW: *The Celtic World*, B. Cunliffe, McGraw-Hill, New York, 1979.
24. DGRA: *Dictionary of Greek and Roman Antiquities*, W. Smith, Ed., Harper and Brothers, New York, 1861.
25. DOP: *The Collected Dialogues of Plato*, E. Hamilton and H. Cairns, Eds., Princeton University Press, 1961. See also *The Peoples Plato*, H. Drake, Philosophical Library, New York, 1958.
26. DWM: *Dictionary of World Mythology*, A. Cotterell, G. P. Putman Sons, New York, 1980.
27. E: *Eriu*, J. Fraser.
28. EBD: *The Egyptian Book of the Dead*, E. A. W. Budge, Dover Publications, New York, 1967.
29. EHD: *An Egyptian Hieroglyphic Dictionary*, E. A. Wallis Budge, Dover, New York, 1978.
30. EMLI: *Epics, Myths and Legends of India*, P. Thomas, D. B. Taraporevala Sons and Co., Bombay, 1961.
31. EOH: *Elements of Hebrew*, W. R. Harper, Charles Scribner's Sons, New York, 1896.
32. EOM: *The Evolution of Man*, G. H. R. von Koenigswald, University of Michigan Press, 1962.

33. ES: *Early Scotland*, H. M. Chadwick, Octagon Books, Farrar, Straus and Giroux, New York, 1974.
34. FOT: *Folklore in the Old Testament*, J. G. Frazer, Hart Publishing Co., New York, 1975.
35. GB: *The Golden Bough*, J. G. Fraser, Macmillan Co., New York, 1951.
36. GEOTP: *The Gilgamesh Epic and Old Testament Parallels*, A. Heidel, University of Chicago Press, 1949.
37. GOS: *The Geography of Strabo*, Translation by H. L. Jones, Harvard University Press, 1917.
38. GQG: *Glacial and Quaternary Geology*, R. H. Flint, John Wiley and Sons, New York, 1971.
39. HAB: *The Hab/piru*, M. Greenberg, American Oriental Society, New Haven, 1955.
40. HAG: *A History of Ancient Geography*, H. F. Tozer, Cambridge University Press, 1897.
41. HAEL: *Hebrew and English Lexicon of the Old Testament*, F. Brown, S. R. Driver, and C. A. Briggs, Oxford University Press, Oxford, 1951.
42. HAI: *Handbook of American Indians North of Mexico*, F. W. Hodge, Ed., House Documents Vols 61 and 62, Government Printing Office, Washington, 1907 and 1910.
43. HBS: *History Begins at Sumer*, S. N. Kramer, Doubleday Anchor Books, #A175, Garden City, 1959.
44. HEL: *History of the English Language*, A. C. Baugh, Appleton-Century-Crofts, New York, 1935.
45. HER: *The Persian Wars*, Herodotus, Random House, New York, 1942.
46. HG: *Historical Geology*, C. O. Dunbar, John Wiley and Sons, New York, 1960.
47. HM: *Hebrew Myths: The Book of Genesis*, R. Graves and R. Patai, McGraw Hill, New York, 1966.
48. HOAG: *A History of Ancient Geography*, E. H. Bunbury, Century Co., 1932. Reprinted by Dover, New York, 1959.

49. HOI: *A History of Israel*, J. Bright, Westminster Press, Phila., 1959.
50. HOIE: *How Old is the Earth*, P. M. Hurley, Doubleday, New York, 1959.
51. HOS: *History of Scotland*, P. H. Brown, Cambridge University Press, 1909.
52. HOSA: *A History of Scotland*, J. D. Mackie, Penguin Books, Baltimore, 1964.
53. HT: *Hesiod Theogony*, M. L. West, Oxford University Press, Oxford, 1966.
54. HV: *201 Hebrew Verbs*, A. S. Halkin, Barron's Educational Series, Woodbury, 1970.
55. IB: *Interpreters Bible*, Abingdon Press, New York, 1956.
56. ICC: *International Critical Commentary*, T. & T. Clark, Edinburgh, 1930.
57. IELS: *Indo-European Language and Society*, E. Benveniste, University of Miami, 1973.
58. IIEH: *Ideas and Institutions in European History*, Mendenhall, Henning and Foord, New York, 1948.
59. IKHK: *Irish Kings and High-Kings*, F. J. Byrne, St. Martin's Press, New York, 1973.
60. IN: *Inanna, Queen of Heaven and Earth*, D. Wolkstein and S. N. Kramer, Harper and Row, New York, 1983.
61. KKES: *Kings and Kingship in Early Scotland*, M. O. Anderson, Rowman and Littlefield, Potowa, New Jersey, 1973.
62. LAM: *Latin American Mythology*, H. B. Alexander, Cooper Square Publishers, New York, 1920.
63. LTC: *The Life and Times of Cleopatra*, A. Weigall, Chautauqua Institution, Chautauqua, 1924.
64. MAW: *Mythologies of the Ancient World*, S. N. Kramer, Doubleday Anchor #229, Garden City, 1961.
65. MER: *Myth of the Eternal Return*, M. Eliade, Bollingen Series XLVI, Princeton University Press, 1954.
66. MHGC: *Modern Hebrew Grammar and Composition*, H. Blumberg, Hebrew Publishing Co., New York, 1959.
67. ML: *Missing Links*, J. Reader, Little Brown and Co., Boston, 1981.

68. MLCOT: *Myth, Legend and Custom in the Old Testament*, T. H. Gaster, Harper Torchbooks #1852, Harper and Row, New York, 1969.
69. MOG: *The Masks of God, Oriental Mythology*, J. Campbell, Viking Press, New York, 1962; also *The Masks of God, Primitive Mythology*.
70. MOP: *The Myth of the Phoenix*, R. Van der Broek, E. J. Brill, Leiden, 1972.
71. NAM: *North American Mythology*, H. B. Alexander, Cooper Square Publishers, Inc., New York, 1964.
72. NAT-219, p 36: *Nature*, Vol 219, Jul-68, *Changing Duration of Glacial Cycles from Lower to Upper Pliocene*, J. Chappell.
73. NAT-278, p 400: *Nature*, Vol 278, Mar-79, *Difficulties in the Definition of New Hominid Species*.
74. NAT-283, p 522: *Nature*, Vol 283, Feb-80, *Information Exchange in the Palaeolithic*, C. Gamble.
75. NAT-294, p 125: *Nature*, Vol 294, Nov-81, *Early archaeological sites, hominid remains and traces of fire from Chesowanja, Kenya*, J. A. J. Gowlett, et al.
76. NAT-298, p 303: *Nature*, Vol 298, Jul-82, *Cut marks and early hominids: evidence for skinning*, M. C. Wilson.
77. NAT-301, p 13: *Nature*, Vol 301, Jan-83, *Late Pleistocene life in Tasmania*, F. Bailey.
78. NAT-301, p 199: *Nature*, Vol 301, Jan-83, *A new chronology for the Mousterian*, R. Dennell.
79. NAT-309, p 342: *Nature*, Vol 309, May-84, *33,000-yr old . . .*, P. M. Vermeersch, et al.
80. NEC: *The Nile and Egyptian Civilization*, A. Moret, Alfred A. Knopf, New York, 1927.
81. NET: *Ancient Near Eastern Texts*, J. B. Pritchard, Ed., Princeton University Press, 1955. Supplement, 1969.
82. NG-123, 1-63: *National Geographic*, Vol 123, Jan 1963, *Adventures in the Search for Man*, L. S. B. Leaky.
83. OBS: *Oriental and Biblical Studies*, E. A. Speiser, J. J. Finkelstein and M. Greenberg, Eds., University of Pennsylvania Press, 1967.

84. ODEE: *Oxford Dictionary of English Etymology*, C. T. Onions, Oxford University Press, Oxford, 1969.
85. OED: *Oxford English Dictionary*, Oxford University Press, 1971.
86. OM: *Oceanic Mythology*, R. B. Dixon, Cooper Square Publishers, New York, 1923.
87. OTR: *The Origin of the Races*, C. S. Coon, Alfred A. Knopf, New York, 1963.
88. PW: *The Persian Wars*, Herodotus, Random House, New York, 1942.
89. RHDEL: *Random House Dictionary of the English Language*, Random House, New York, 1966.
90. ROC: *The Roots of Civilization*, A. Marshack, McGraw-Hill Book Co., New York, 1972.
91. ROP: *The Riddle of the Pyramids*, K. Mendelsohn, Praeger Publishers, New York, 1974.
92. SA-219, 12-68: *Scientific American*, Vol 219, Dec 1968, *Sea Floor Spreading*, J. R. Heirtzler.
93. SA-241, 12-79: *Scientific American*, Vol 241, Dec 1979, *The Neanderthals*, E. Trinkaus.
94. SA-249, 9-83: *Scientific American*, Vol 249, Sept 1983, *The Atmosphere*, A. P. Ingersoll.
95. SC-146, p 515: *Science*, Vol 146, Oct-64, *Carbonate Deposits and Paleoclimatic Implications in the Northeast Pacific Ocean*, Y. R. Nayudu.
96. SC-146, p 723: *Science*, Vol 146, Nov-64, *The Pliocene Epoch in Deep-Sea Sediments*, D. B. Ericson, M. Ewing, G. Wollin.
97. SC-156, p 1477: *Science*, Vol 156, Jun-67, *Elephant Teeth from the Atlantic Continental Shelf*, F. C. Whitmore, K. O. Emery, H. B. S. Cooke, and D. J. P. Swift.
98. SC-157: *Science*, Vol 157, Aug-67, *Sea Levels 7,000 to 20,000 Years Ago*, K. O. Emery and L. E. Garrison.
99. SC-158, p 1301: *Science*, Vol 158, Dec-67, *Freshwater Peat on the Continental Shelf*, K. O. Emery, R. L. Wigley, A. S. Bartlett, M. Rubin, and E. S. Barghoorn.

100. SC-159, p 1456: *Science*, Vol 159, Mar-68, *Pleistocene-Recent Boundary and Wisconsin Glacial Biostratigraphy in the Northern Pacific Ocean*, W. E. Frerichs.
101. SC-160: *Science*, Vol 160, Jun-68, *Littoral of the Northeastern United States: Late Quaternary Warping*, W. S. Newman and S. March.
102. SC-162: *Science*, Vol 162, Nov-68, *Archeology of Ancient China*, K. Chang.
103. SC-203, p 321: *Science*, Vol 203, Jan-79, *A Systematic Assessment of Early Hominids*, D. C. Johanson and T. D. White.
104. SC-208, p 175: *Science*, Vol 208, Apr-80, *Evolutionary Implications of Pliocene Hominid Footprints*, T. D. White.
105. SC-212, p 617: *Science*, Vol 212, May-81, *Oceanic Mechanisms for Amplification of the 23,000-Year Ice-Volume Cycle*, W. F. Ruddiman and A. McIntyre.
106. SC-219, p 43: *Science*, Vol 219, Jan-83, *Fossil Lucy Grows Younger; Again*, R. Lewin.
107. SD: *Stonehenge Decoded*, G. S. Hawkins, Garden City, N.Y., Doubleday, 1965.
108. SEC: *Strong's Exhaustive Concordance*, J. Strong, Abingdon Press, New York, 1890.
109. SIR: *The Story of the Irish Race*, S. MacManus, Devin-Adair, New York, 1944.
110. SKL: *The Sumerian King List*, T. Jacobsen, University of Chicago Press, 1939.
111. SSS: *Sign, Symbol and Script*, H. Jensen, G. P. Putnam's Sons, New York, 1969.
112. STH: *The Secrets of the Hittites*, C. W. Ceram, Alfred A. Knopf, New York, 1956.
113. SU: *Sumer XIII*, p 165, *The 1956 Season at Shanidar*, R. Solecki.
114. TAC: *The Times Atlas of China*, New York Times Book Co., New York, 1974.
115. TAM: *The Ancient Maya*, S. G. Morley, Stanford University Press, 1956.
116. TAW: *The Times Atlas of the World*, New York Times Book Co., New York.

117. TC: *The Celts*, N. Chadwick, Penguin Books, Baltimore, 1970.
118. TCH: *The Chinese Heritage*, K. C. Wu, Crown Publishers, New York, 1982.
119. TD: *The Druids*, S. Piggott, Thames and Hudson, London, 1968.
120. TE: *The Etruscans*, M. Pallotino, Penguin Books, Baltimore, 1955.
121. THEO: *Hesiod - Theogony*, M. L. West, Ed., Oxford University Press, 1966.
122. TI: *The Illiad*, Homer, W. H. D. Rouse, Transl., Thomas Nelson and Sons, Ltd., New York, 1938.
123. TIU: *The Intelligent Universe*, F. Hoyle, Michael Joseph, London, 1983.
124. TK: *The Key*, J. P. Cohane, Crown Pulishers, New York, 1969.
125. TLL: *The Loom of Language*, F. Bodmer, W. W. Norton, New York, 1944.
126. TNTC: *The Tyndale Commentaries*, Inter-Varsity Press, William B. Erdmans, Grand Rapids, 1963.
127. TPAW: *The Phoenicians and the West*, M. E. Aubet, Cambridge University Press, Cambridge, 1993.
128. TS: *The Sumerians*, S. N. Kramer, University of Chicago, 1963.
129. TWIG: *The Times Index-Gazeteer of the World*, Times Publishing Co., London, 1965.
130. WIC: *Worlds In Collision*, I Velikovsky, Doubleday and Co., New York, 1950.