

The Early History of Man: Part 1. The Table of Nations

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INTRODUCTION

The following is the first of a two-part study regarding the early post-Flood history of mankind. In Part 1, we shall examine what documentary evidence exists that verifies both the presence and activities of those characters and peoples of whom explicit mention is made in that portion of Genesis that is known as the Table of Nations. We shall find in this part of the study that the documentary evidence available to us is at an astonishing variance with the claims that are currently being put forward by the modernist school of historical and biblical interpretation. According to this school of thought, the Genesis record is without historical foundation; whereas we shall see in this study that exactly the opposite is true. This portion of Genesis in particular is fully corroborated by an overwhelming richness of documentary (and other) historical evidence so vast that it is unique in recorded history! No other document enjoys such a wealth of detailed corroboration from such a wide-ranging variety of sources — sources, moreover, that were often hostile to the concept of God and His direct revelation to mankind through His written Word.

In Part 2, we shall go on to examine the genealogies and king-lists of the early Celts and Saxons that show conclusively that these pagan, **pre-Christian** peoples were all too aware of their historic and ethnic descent from Noah through Japheth's line. These peoples, through carefully preserved records, could trace their lineage and race back to the time of Babel and the dispersal of the nations from the Plain of Shinar. Again, we shall see how these ancient and unique records are dismissed by the modernist school with a readiness that is astonishing in its unthinking disregard for the historical method. Rather, the records that have come down to us will be seen to lend their weight to the already vast body of documentary evidence that can only convince us that the Genesis record is a true and faithful historical account of the early history of mankind.

Certain questions will **not** be dealt with in this two-part study, for the simple reason that their subject-matter is vast and that they constitute **specialist** study and exposition. In particular, linguistic inter-relationships and diversities are only lightly touched upon, because these will doubtless be the subject of future exposition by

creationist scholars who have specialised in their study. Likewise, the descent of, say, the American Indians or the Chinese or other Mongoloid races is not dealt with, simply because they lie outside the scope of the present work. Rather, Part 1 in particular is concerned only with that documentary evidence from those early post-Flood nations of the Middle East who had **direct** contact with one another, and who preserved in written records those names that are explicitly mentioned in the Genesis record. The notices that accompany each genealogy are thus very brief collections of recorded historical facts and subsequent information that pertain to the names under which they appear, and which have been gleaned over many years from a wide variety of sources. What is remarkable about these notices is that they mostly come from ancient historians and writers of various nationalities who had not the least intention, either conscious or otherwise, of lending support to the Genesis record. Indeed, most of them were nurtured within pagan systems that were openly antagonistic to the knowledge of the One True God, and who had laboured over many centuries to darken, if not totally erase that knowledge altogether! Their testimony is therefore all the more valuable to us.

I certainly would not pretend that the information gathered here is complete in any sense! The subject is too vast for that. Indeed, it may be that some will consider one or two of the facts presented in this study to be insufficiently discussed, and will therefore feel that these should be given a more adequate and exhaustive treatment. Should that be the case, then the fruits of their researches will be warmly welcomed! My intention, after all, is merely to present to the serious researcher a definite historical framework that can be built upon and added to as more information comes to light; that, and to vindicate a record that has been supposed for too long to be nothing more than a 'pious fiction'.

THE BIRTH OF PAGANISM

Perhaps the most outstandingly inaccurate claim made today by modernist and liberal scholars, is that the book of Genesis grew out of the pagan mythologies of nations like Babylon. It is indeed a much vaunted claim, but one that flies in the face of all the evidence. We shall

see, as our study progresses, that as each nation was dispersed from Babel, so they carried with them the names of their founders, and wove around those names a fanciful mythology that led them further and further away from both the true knowledge of God, and a true understanding of their own beginnings. As time passed, so the ancestor worship to which these early peoples were so prone, became more gross and degenerate until we are left with such hideous polytheistic systems as the Babylonian, Assyrian and Egyptian. Yet, in spite of the parody of religion that we see in the early and modern pagan systems, it is still possible to trace the memory, albeit distorted, of a great many subjects that Genesis records so accurately.¹

This is especially true of the Babylonian system. As well as such distorted memories as they possessed of the Flood, and the dispersal of the nations from Babel, they also carried with them distinct memories of Adam, Eve and the Fall. Indeed, as can be seen in the illustration of Figure 1, they were still able to portray Adam, Eve, the Serpent and the Tree of the Knowledge of Good and Evil with remarkable accuracy many hundreds of years after supposedly losing the knowledge of God altogether! Eve was known to them as Nini-ti, 'The Lady of the Rib', which name can also mean in their tongue 'The Lady who causes to live', which is the very epithet that Genesis itself records of Eve as the 'mother of all living' (see Figure 1).

Eden was known to the Babylonians as Idinu, and was said to have been the paradise in which the 'immortal' ones lived. Moreover, the very name of Babylon itself, Bab-ilu, meant literally 'The Gate of God', standing as it did between the Tigris and Euphrates rivers — the very location of Eden as described in the book of Genesis. The original Tigris, Euphrates and Eden were, of course, destroyed beyond all recognition by the Flood of Noah; and yet the Babylonians were to preserve both the knowledge and names of them even within their own otherwise perverse philosophy.

Likewise, Tubal-cain² was remembered and worshipped by the Babylonians as Bil-kan, the god of metal-working, which name was later further corrupted to Vulcan, the Roman god of fire. And so it goes on. However, the foundation of paganism was itself a direct and calculated attempt to obscure and pervert the true knowledge of God among the early nations, and its success is all too evident even today. These pagan gods were adored merely for the licence that they gave to the practice of perversions and abominations that it would be tedious to describe, and as we ponder these things we surely cannot fail to see the absurdity behind the latest notion to emerge from the modernist school, namely that all religions lead to God! Whoever is responsible for such a nonsensical idea can know neither the God of Whom they speak, nor the true and evil nature of pagan worship:

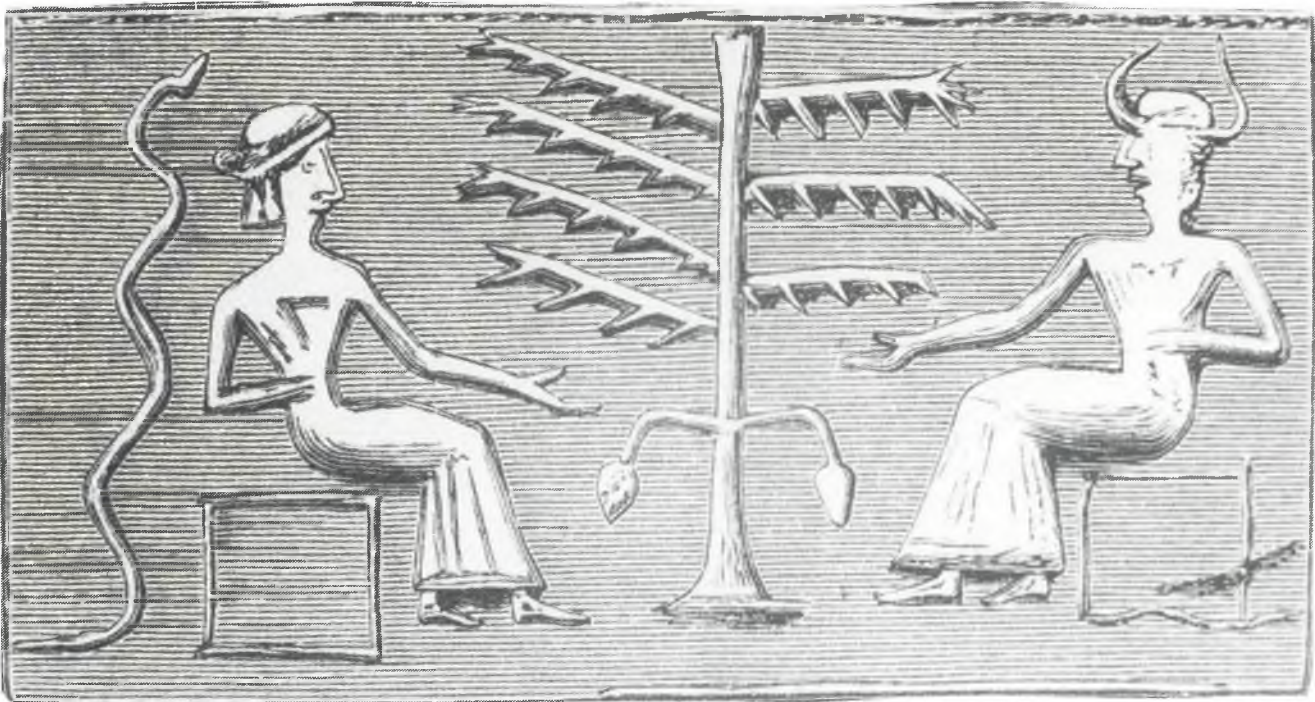


Figure 1. Based on a very early Babylonian cylinder seal, this illustration demonstrates the undoubted knowledge among the early Babylonians of Adam, Eve, the Serpent and the Tree of Knowledge of Good and Evil. Note how the Serpent stands behind Eve whilst she invites Adam to eat the fruit with her. In all, this seal is an astoundingly accurate 'picture-book' account of the Fall.



Figure 2. An early Babylonian cylinder seal depicting the migration of an eastern tribe or people. '... and from thence did the Lord scatter them abroad upon the face of all the earth'. Genesis 11:9

*'As a patroness of war (the goddess) Anath appears in a fragment of the Baal Epic in an incredibly bloody orgy of destruction. For some unknown reason she fiendishly butchers mankind, young and old, in a most horrible and wholesale fashion, wading delightedly in human gore up to her knees — yea, up to her throat, all the while exulting sadistically. . . "Like gods, like priest; like priest like people" expresses a law that operates unfailingly.'*³

It is thus fallacious for the modernist school to suggest that either these 'gods' or their worshippers bear the faintest resemblance to those who are one day to inherit the Kingdom of God. And equally fallacious is the idea that the Word of God owes its origins to any such insidious and fatal system.⁴

REASON AND FAITH

In the light of all this it is, perhaps, time for us to adopt a more reasonable and constructive approach to our study of the early history of mankind, and of the Genesis record in particular. Some, no doubt, will be quick to decry such an act as that of accepting the truth of the Genesis record as an act of blind faith. Yet, where does blind faith come into it when that record is so fully endorsed by the writings of so many disinterested, or indeed antagonistic witnesses? When we read a book about King Henry VIII of England, we are not learning about him by way of 'blind faith', for we know that there are many independent sources to which we can go in order to verify what we have read. Rather, we believe the historical accounts of Henry VIII by way of informed reason, not faith; and exactly the

same thing applies when we read the history that is contained in the book of Genesis. We accept that history because, in the face of so many disinterested witnesses and corroborative statements, that is simply the reasonable thing to do. To discard such a vast weight of independent testimony would be most unreasonable, and would itself be an act of almost incredible faith in the approach and highly questionable logic of modernistic philosophy. It is through the sheer reasonableness, then, of accepting the overwhelming testimony of so many witnesses that we come to accept the Genesis record as a truly historical and factual account; and if this leads us on to faith in the God of Whom Genesis so eloquently testifies, then that faith is seen to be a reasonable and informed faith, and not a blind faith as some would wrongly assert.

And so we arrive at the main object of our present study. We shall see that the brief but comprehensive portion of the book of Genesis known as the Table of Nations, embraces a truly vast panorama of human history; a panorama that took several centuries to be fulfilled. Indeed, it seems that the migration and dispersal of the nations from Babel did not finally settle down until only the last century or so. Ever since those distant days, when the Plain of Shinar witnessed the first migrations, humanity has been spreading itself out across the face of the globe in waves that were every bit as irresistible and energetic in the days of the Vikings as ever they were in the days of Nimrod and Asshur, and, on an admittedly smaller scale, are still observable today. Mankind, in spite of its active determination to do otherwise, has finally obeyed the commandment of God to 'multiply and fill the earth' (see Figure 2).

THE HISTORICAL NOTICES

'When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave everyone his peculiar language; and for this reason it was that the city was called Babylon'.

The Sybil.

'After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they lighted upon, and unto which God led them; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of these nations do still retain the names which were given to them by their first founders; but some also have lost them . . .'

**Flavius Josephus
Antiquities, Book 1, Chapter V**

PART ONE: THE LINEAGE OF JAPHETH

Refer to Table 1 and Map 1.

(1) Japheth

Literally the progenitor of many nations — all the Indo-European peoples, in fact — it would be surprising indeed if his name had gone unremembered among them. As it is, we find that the early Greeks worshipped him as IAPETOS, or IAPETUS, whom they regarded as the son of heaven and earth, and the father of many nations. Like-

wise, in the ancient Sanskrit vedas of India, he is remembered as PRA-JAPATI, the sun and ostensible Lord of Creation. His name was further corrupted and assimilated into the Roman pantheon as IUPATER, which eventually became that of Jupiter. None of these names are recognised as being of Greek, Indian or Latin origin; but are rather mere corruptions of the Hebrew name of Japheth. Similarly, the early Saxon races perpetuated his name as Scaef, (pr. 'sheef' or 'shaif'), and recorded his name in their early genealogies as the son of Noah, the forebear of their various peoples.

(2) Gomer

He was the father of the Cimmerians who settled originally on the shores of the Caspian Sea. They were later driven away by the Elamites (see 49). At the time of the Babylonian Exile, the Jews knew them as the tribes that dwelt in the 'utmost parts of the north' (Ezekiel 38:6). The Assyrians referred to them as the Gimirraya. Esarhaddon (681–668 BC) records his defeat of the Gimirrai; whilst Ashurbanipal tells us of the Cimmerian invasion of Lydia (see Lud, 52), in the days of the Lydian king Gugu around the year 660 BC (see Map 1).

(3) Ashchenaz

His descendants settled originally in what is now Armenia; although in later Jewish traditions he was associated with his father Gomer with the Germanic races. Hence, Germanic Jews are still known as Ashkenazi (see Figure 3). More immediately, perhaps, the Assyrians tell us in their inscriptions of the Askuza, a tribe who allied themselves with the Mannai in a revolt during the seventh century BC — an incident that is also mentioned by Jeremiah 51:27. Indeed, it is in this statement that Jeremiah

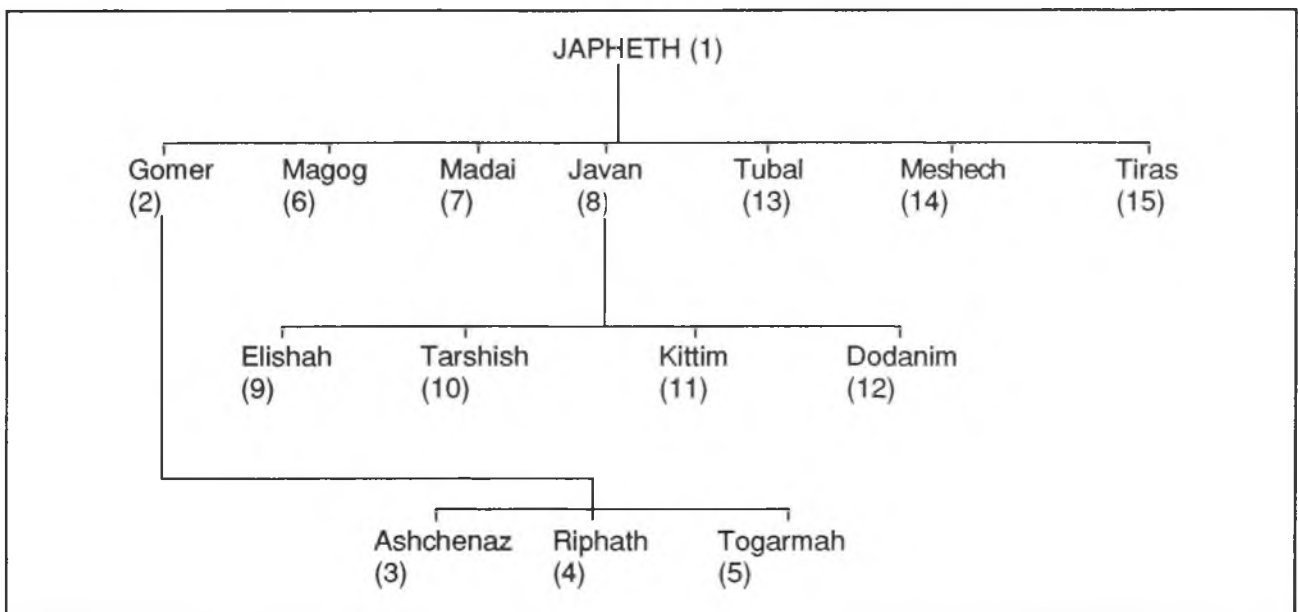


Table 1. THE LINEAGE OF JAPHETH, THE PROGENITOR OF ALL THE INDO-EUROPEAN RACES.

incidentally confirms the identity of the Ashchenazim with the Askuzu. This name, the Askuzu of the Assyrian records, later became the Skythai (Scythians) of Herodotus. Other early sources confirm their place of settlement in what was later to become Pontus and Bythina, where the peoples of Ashchenaz gave their name to the lake and harbour of Ascanius, and to the district of Ascania. Somewhat more tentatively, perhaps, they are also said to have given their name to the Axenus or Euxine Sea (the modern Black Sea), on whose shores they first settled. Josephus tells us that they were subsequently known to the Greeks as the Reginians (see Map 1).

(4) Riphath

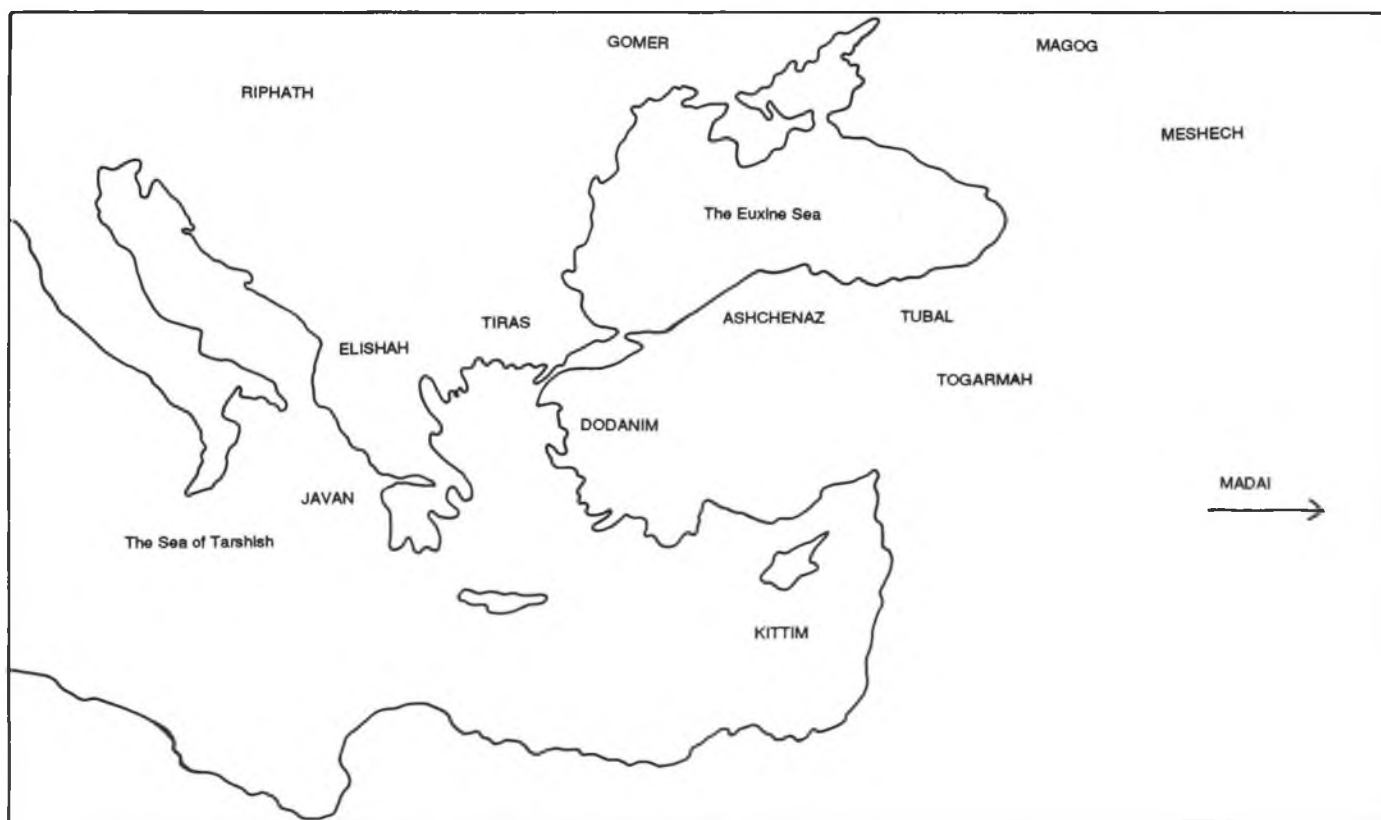
His descendants gave their name to the Riphæan mountains, which early cosmographers thought of as constituting the then northern boundary of the world. More certainly, Pliny, Melo and Solinus record the name of Riphath as that of the Riphæi, Riphaces and Piphataei who were later known to history as the Paphlagonians, the descent and identification of which is confirmed by Josephus (see Map 1).

(5) Togarmah

His earliest descendants settled in Armenia. We know from certain Hittite documents that in the fourteenth century BC, the then region of Tegarama, which lay between Carchemish and Haran, was sacked by 'the enemy from Isuwa, (that is from beyond the Euphrates)'. Both Sargon II and Sennacherib mention the city of Tilgarimanu, the capital of Kammanu which lay on the border of Tabal (see 13). This city lay some 30 miles due east of present-day Malatya, and was not finally destroyed until the year 695 BC. It is after this destruction of Tilgarimanu that the descendants of Togarmah become lost in obscurity. In line with the Assyrian policy of that time, the survivors would have been uprooted and transported to other lands within the Assyrian empire (see Map 1).

(6) Magog

His immediate descendants being known as the Magogites, Josephus tells us that they were later known to the Greeks as the Scythians. However, given the subsequent history of the peoples of Ashchenaz (see 3), who are far more certainly identified as the later Scythians (Greek



Map 1. The geographical distribution of Japheth's immediate descendants. It should, however, be noted that these given areas of settlement are not necessarily contemporaneous with one another. For example, the area shown for the people of Ashchenaz has been deduced from Assyrian documents from the 7th century BC; whereas that of Meshech has been deduced from inscriptions of the 13th century BC. Naturally, a great deal of 'adjustment' would have taken place concerning the borders of each respective nation in that 600 year period, and this must be borne in mind if certain discrepancies are to be successfully resolved.



Figure 3. After a woodcut illustration depicting an 'Ashkenazi' Jewish Rabbi of Prague, from the year 1617. The Ashkenazi Jews are so called from the fact that, after the destruction of Jerusalem in AD 70, they settled in central and eastern Europe, as did the descendants of Ashchenaz centuries before. The Ashkenazi Jews were, of course, the majority of those Jews who were so wickedly slaughtered in the Nazi holocaust.

Skythai and Assyrian Askuzi), it is much more likely that the early Magogites⁵ were assimilated into the peoples of Ashchenaz, thus making up merely a part of the Scythian hordes (see Map 1).

(7) Madai

His descendants became the Madaeans, who are better known to us as the Medes. The Assyrians recorded the name as Amada; the Greeks as Medai; and the Old Persian inscriptions speak of them as the Mada. The earliest reference to the Medes that is found in secular records is in the inscriptions of Shalmaneser III, King of Assyria from c.858–824 BC, in which he tells us that he invaded their lands for their famous and excellent horses. Both Strabo and Herodotus confirm the fact that the Medes were of Indo-European (that is, Japhetic) extract, and we know also that their language was of this group. After 631 BC, the Medes joined with the children of Ashchenaz (that is the Askuzi or Scythians), and those of

Gomer (the Cimmerians), in order to throw off the Assyrian yoke (see Map 1).

(8) Javan

The name of Javan's descendants appears in Assyrian documents as the Iamanu, where we are told that they engaged the Assyrians in a major naval battle during the reign of Sargon II (721–705 BC). The Archaemenian inscriptions also refer to them as the Yauna. Homer wrote in the Iliad that Iawones (Hebrew Iawan) was the father of the Ionians (Greek Iones); a nation that was later famed in the old world for the high quality of their yarn and bronze vessels. The Hebrews knew the Greek races as the Jevanim (Iewanim) (see Map 1).

(9) Ellishah

He was the ancestor of the Aeolians, and his name constantly appears in Greek history and mythology. Two Greek cities were named after him, namely Elis and Elisius; and a district was named Ellas in his memory. There is also reason to believe that his name is perpetuated in the Greek paradise, the Elysian Fields. The Amarna tablets refer to his descendants as the Alashia, and the Hittites knew them as the Alasiya. Their name also appears in the Ugaritic inscriptions (see Map 1).

(10) Tarshish

The father of the peoples of Tarshish or Tartesis, whose descendants are thought by most to have settled in Spain. The Mediterranean Sea was once known as the Sea of Tarshish, and it is known that the Phoenicians built a class of sailing vessel called a ship of Tarshish. However, Phoenician inscriptions that have been found on Sardinia, and which date to the ninth century BC, mention Tarshish without, unfortunately, providing us with a positive identification of its geographical location. Josephus records the name as Tharsus, and tells us that it used to be the name under which Cilicia was once known, the chief and 'noblest' city of which was Tarsus. For various reasons this is unlikely, and the matter remains as yet unresolved (see Map 1).

(11) Kittim

Referred to in the old Phoenician inscriptions as the 'kt' or 'kty', this people settled on the island of Cyprus. They were to give their name to the ancient Cypriot city of Kition, that is modern Larnaka. This city was known to the Romans as Citium (see Map 1).

(12) Dodanim

This is the collective name of the people descended from Dodan, who were known to the Greeks as the Dardani, the Dardanians of Asia Minor. They settled initially around the area of Troy, whose coastal regions are known to this day as the Dardanelles. The original progenitor of this people was to be subsequently deified and worshipped as

Jupiter Dodonaeus. (Here we have a mingling of the names of Japheth and Dodan). The propagators of this cult built the priestly city of Dodona as the chief seat of his worship. Egyptian records tell us that the 'drdny' were allies of the Hittites (see 38) at the battle of Kadesh (see Map 1).

(13) Tubal

The descendants of Tubal first come to our notice in the inscriptions of Tiglath-pileser I, King of Assyria c.1100 BC. He refers to them as the Tabali, whose original area of settlement (that is, Tabal) was adjacent to that of Tegarama (that is, Togarmah, see 5). Subsequently, Josephus was to record the name of Tubal's descendants as the Thobelites, who later became the Iberes. Their land, in Josephus' day, was known to the Romans as Iberia, and covered what is today the state of Georgia in the USSR. From here, having crossed the Caucasus mountain range, this people migrated due north-east, where they gave their old tribal name to the river Tobol, and hence to the modern-day city of Tobolsk (see Map 1).

(14) Meshech

The descendants of Meshech are often spoken of in close association with those of Tubal (see 13), the Assyrians, for example, mentioning the Tabal and Musku, whilst Herodotus also writes of the Tiberanoi and Moschoi. A very much earlier reference to the posterity of Meshech is an inscription of c.1200 BC which tells us how they overran the Hittite kingdom; and an inscription of Tiglath-pileser I, c.1100 BC, who tells us that, in his own day, the Muska-a-ia were able to put an army of 20,000 men into the field. The activities of this same people are also subsequently reported by Tukulti-ninurta II, Ashurnasirpal II, Sargon and Shalmaneser III, who refers to them as the Mushki. Josephus knew them as the Mosocheni (LXX. Mosoch), whom, he says, were known in his own day as the Cappadocians (but see 34). He also points out that their chief city was known to his contemporaries as Mazaca, which was also once the name of the entire nation.

Some later writers have pointed out that the name is preserved in the old tribal name of the Muscovites of Russia, who gave their name in turn to the city of Moscow. Such an identification, it must be said, is not at all unlikely, especially when we consider the subsequent history of their historically close associates, the people of Tubal, and the fact that the name of the city is still today rendered in the Russian tongue as Moskva — an exceedingly close, not to say identical relationship to the Assyrian Musku. Intriguingly, we read in the book of Ezekiel 38:2 of 'Gog of the land of Magog (see 6), the prince of Rosh, (Rosh is the name under which the modern Israelis know Russia), Meshech and Tubal'. All these, with the armies of Gomer (see 2), Togarmah (see 5), Persia (modern Iran), Ethiopia and Libya, are to come against the restored land of Israel in the last days. In view of this prophecy, the present-day

political stance of these various nations is instructive and immensely sobering (see Map 1).

(15) Tiras

Merenptah of Egypt, who reigned during the thirteenth century BC, provides us with what is so far our earliest reference to the people of Tiras, recording their name as the Tursha, and referring to them as invaders from the north. The Greeks were later to know them as the Tyrsenoi, whom they feared as marauding pirates. Josephus identifies them as the tribe who were known to the Romans as Thirasiensians, but to the Greeks as Thracians. History attests that they were indeed a most savage race, given over to a perpetual state of 'tipsy excess', as one authority put it. They are also described as a 'ruddy and blue-eyed' people. Tiras himself was worshipped by his descendants as the god Mars, but under his own name of Thuras. The river Athyras was also named after him, and it is not at all unlikely that the Etruscans, a nation of hitherto mysterious origin, owe to him both their name and descent. The ancient city of Troas (Troy) appears to perpetuate his name, as also does the Taurus mountain range (see Map 1).

PART TWO: THE LINEAGE OF HAM

Refer to Table 2, and Maps 2 and 3.

(16) Ham

'Yt is observed that Cham, and his famely, were the only far Travellers, and Straglers into divers unknowne countries, searching, exploring and sitting downe in the same: as also yt is said of his famely that what country soever the Children of Cham happened to possesse, there beganne both the Ignoraunce of true godliness . . . and that no inhabited countryes castforth greater multytudes, to raunge and stray into divers remote Regions'.

Thus the findings of one William Strachey, who added to these words in 1612 the following damning indictment, accusing Ham's posterity of instigating;

' . . . the Ignoraunce of the true worship of God . . . the inventions of Heathenisme, and adoration of falce godes, and the Devill . . . '. (Hodgen p. 262, see Bibliography).

It must be said that Strachey, in writing such words, was hardly departing from the norm of opinion that historians had been voicing for hundreds of years before him. Indeed, whenever the origin of heathenism or paganism was treated, it was invariably to Ham and his immediate descendants that the accusing finger would be pointed;

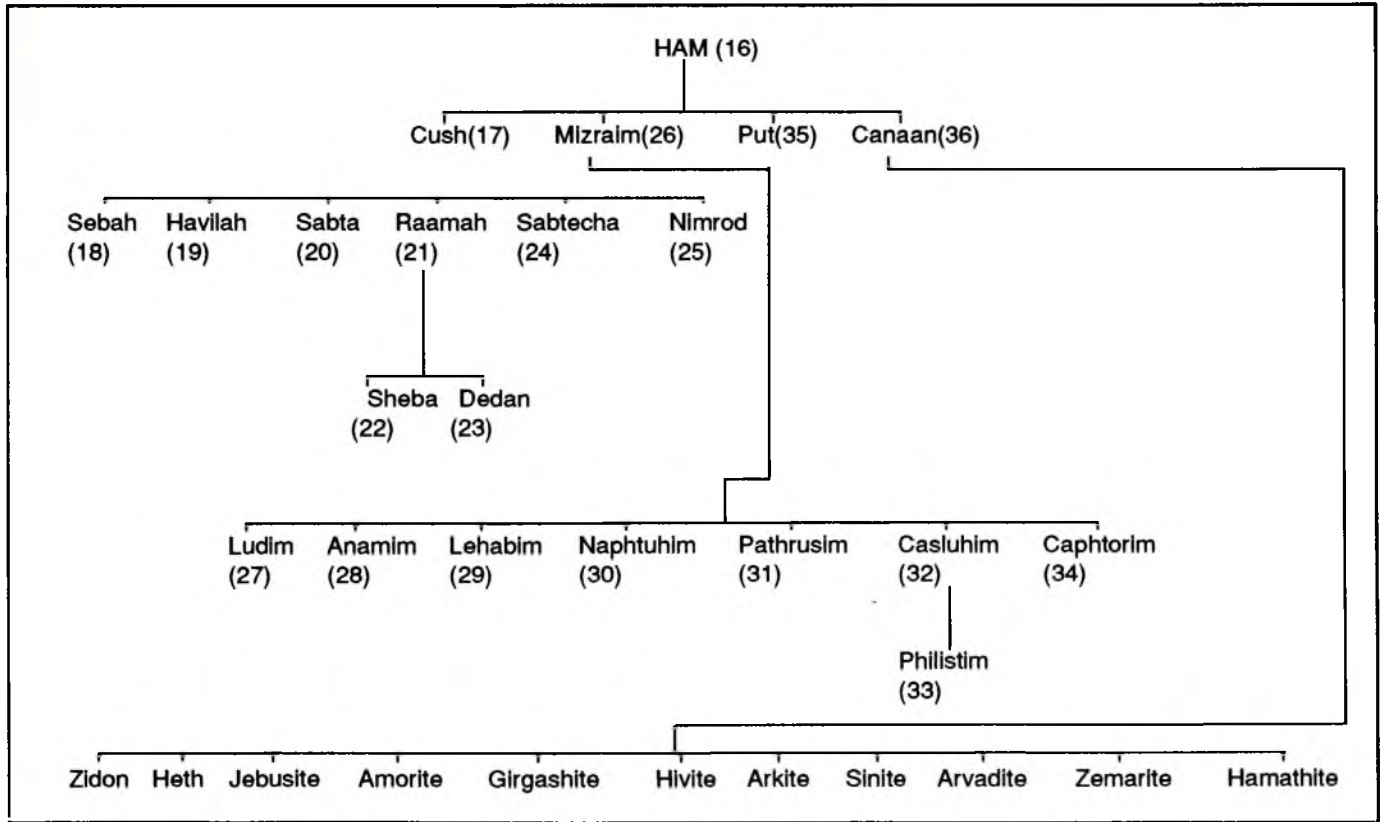


Table 2. THE LINEAGE OF HAM. The peoples of Ham's line populated parts of Asia Minor, the Arabian Peninsula, and eventually the entire continent of Africa — once known as the Land of Ham.

and not, it seems, without reason.

Even if we discount the testimony of earlier historians, who it could be said, were unduly biased in their opinions either on a cultural or religious basis, we are nevertheless presented with overwhelming and indisputable archaeological evidence that all of the early Hamitic peoples were given over to the most debased and degraded systems of thought and worship. Indeed, to say that they were merely deprived of the knowledge of God would be an understatement, for the immediate descendants of Ham were so quick to divest themselves of that knowledge, and so thorough were they in its complete extirpation among themselves, that we can only conclude that they consented to and were partakers in some grand and wilful conspiracy to destroy that knowledge altogether. In fact, it is within only a few generations of their migration from Babel, that we read of the Canaanites, the Sodomites and others as having filled their cups of iniquity. And this conclusion is more than adequately confirmed by all the documentary and archaeological evidence that has come down to us. Indeed, even if the Bible had itself remained silent on the matter, then the extra-biblical evidence would have been more than sufficient to force us to the sad conclusion that the early Hamitic nations deliberately rendered themselves devoid of all

saving knowledge of the One True God.

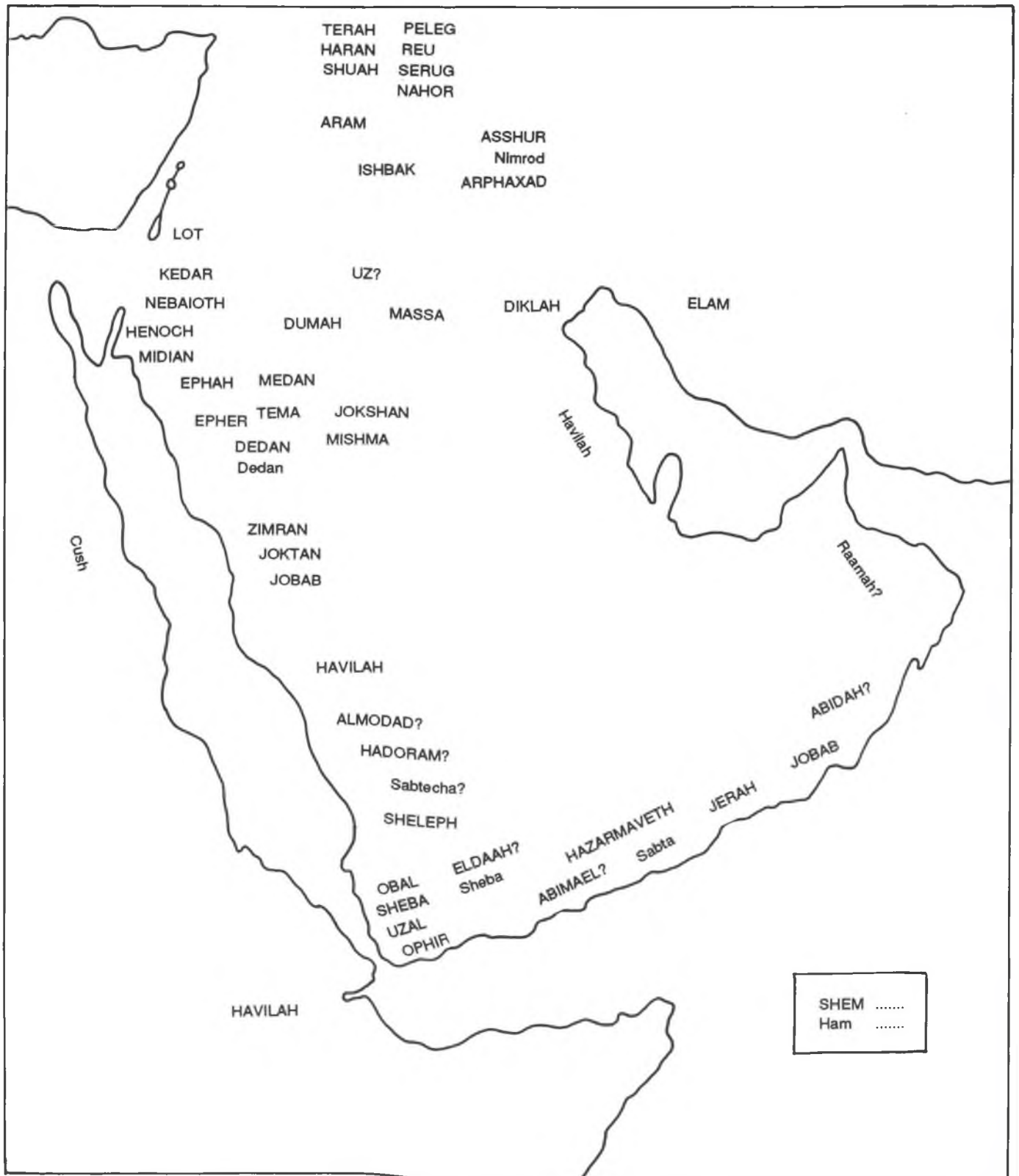
Regarding Ham himself, secular history is almost completely silent save for the fact that Africa was once known as the Land of Ham. The Egyptians likewise called their own land Kam.

(17) Cush

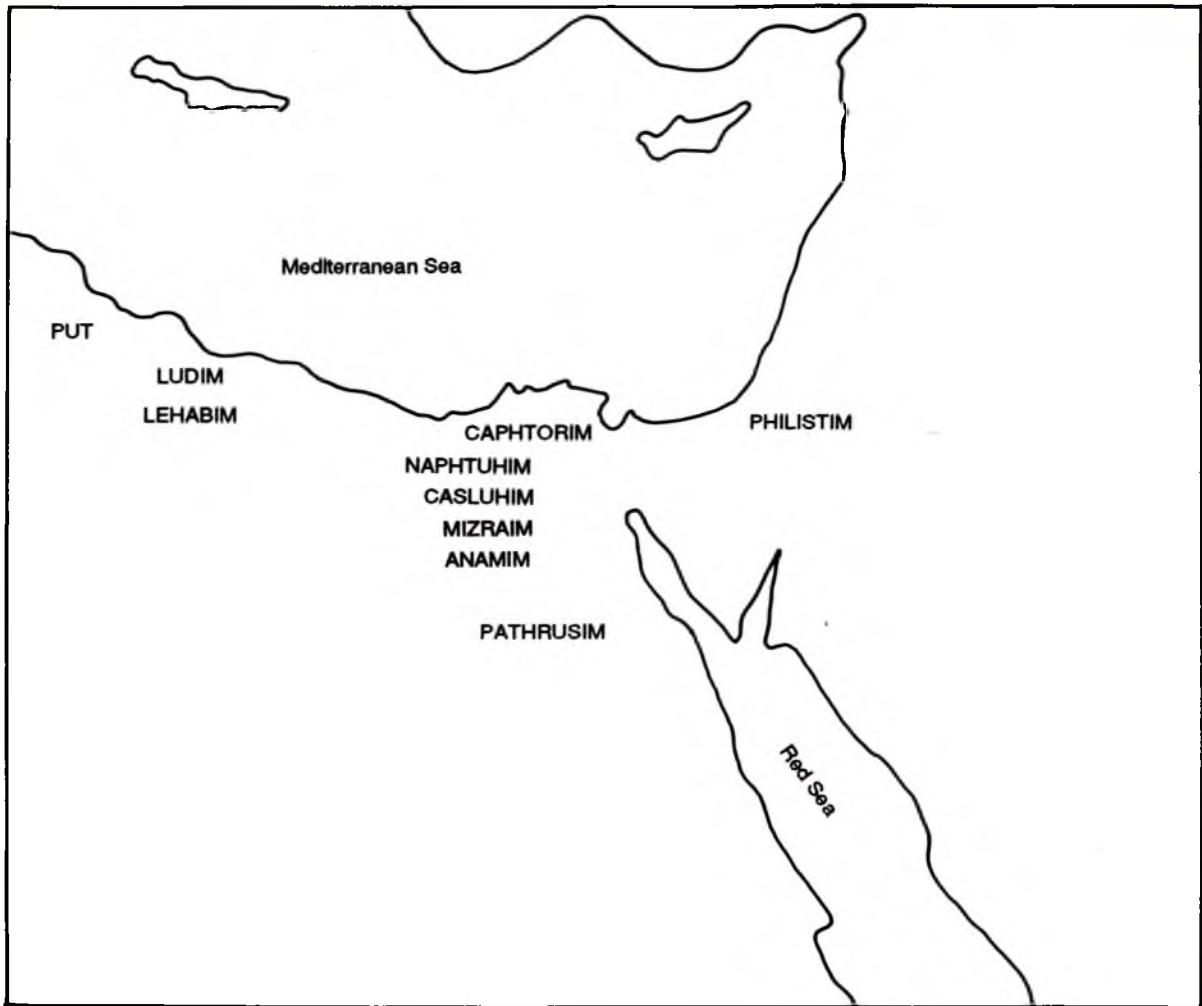
Josephus writes:

'... time has not at all hurt the name of Chus (i.e. Cush); for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites.'

The name of Cush is preserved in Egypt's hieroglyphic inscriptions as Kush, the name referring to the country that lay between the second and third cataracts of the Nile. This same land was later known as Nubia. Additional confirmation of this location is given in an inscription of Esarhaddon of Assyria (681–668 BC), who tells us that he made himself king of 'Musur (see 26), Paturisi (see 31), and Cush'. Some assert that the name of Cush was also perpetuated in that of the Babylonian city of Kish, ostensibly one of the earliest cities to be built after the Flood (see Map 2).



Map 2. The distribution of Semitic peoples throughout the Arabian Peninsula, and certain areas of Asia Minor. Among them are shown eight Hamitic peoples, who clearly make up only a minority of the Arab nations. Again, these areas of settlement are not necessarily contemporaneous with one another.



Map 3. The approximate areas of settlement of the descendants of Mizraim throughout Egypt and Libya.

(18) Sebah

He founded the nation that was known to later history as the Sabaeans. Strabo writes of their chief town of Sabai and its harbour of Saba, both of which lay on the west coast of the Arabian peninsula (see Map 2).

(19) Havilah

The progenitor of the **Hamitic** tribe of Havilah, his descendants settled on the east coast of Arabia overlooking the Persian Gulf, where their land was known to the pre-Islamic Arabian cosmographers as Hawlan (but see 72). Kautsch renders the name as Huwailah, and confirms their settlement on the eastern coast of Arabia (see Map 2).

(20) Sabta

Josephus records the name of his (Sabta's) descendants as the Sabatani. Ptolemy knew them as the Stabaei, and Pliny called them the Messabathi. They settled on the eastern side of the Arabian peninsula. Sabta's name is also

preserved in the ancient city of Shabwat, the capital of the Hadramaut (Hazarmaveth, see 63) (see Map 2).

(21) Raamah

We know from the inscriptions of ancient Sheba (see 22) that Raamah's descendants settled near to the land of Havilah (see 19) to the east of Ophir (see 71). They are known from other sources to have traded with the children of Zidon (see 37) in the city of Tyre (see Map 2).

(22) Sheba

Minaean inscriptions from the north Yemen, which are dated to the ninth century BC, tell us that Sheba was that kingdom's southern neighbour. The land of Sheba is also known to us from Assyrian records of the eighth century BC. Sheba was once famed as the Land of Spices, and we know from the vast archaeological ruins, some of whose walls still stand some 60 feet above the desert sands, that the land was extremely fertile, being watered by ingen-

ious irrigation systems that were controlled by a vast dam that once spanned the river Adhanat. In the year 542 BC, however, the dam collapsed after more than a thousand years of service, an event that is recalled in the Koran and described there as a judgment of God upon the people. The ancient world knew of Arabia as consisting of four 'spice kingdoms', these being Minaea, Kataban, Hadramaut (Hazarmaveth, see 63), and Sheba (but see 95) (see Map 2).

(23) Dedan

His posterity are known to have traded with the Phoenicians. Identified from various cuneiform inscriptions, their main place of settlement was the city that is known today as Al-ula, which lies some 70 miles south-west of modern Taima (see 109) (see also 96) (see Map 2).

(24) Sabtecha

Identified by Josephus as the Sabactens, Sabtecha's descendants appear to have settled in south Arabia, the modern Yemen (see Map 2).

(25) Nimrod

Writing in 1876, George Smith tells us that,

'Nearly thirteen hundred years before the Christian era, one of the Egyptian poems likens a hero to the Assyrian chief, Kazartu, a great hunter . . . and it has already been suggested that the reference here is to

the fame of Nimrod. A little later, in the period BC 1100 to 800, we have in Egypt many persons named after Nimrod, showing a knowledge of the mighty hunter there.' (Chaldean Genesis p. 313)

In fact, Nimrod was probably the most notorious man in the ancient world who is credited with instigating the Great Rebellion at Babel, and founding the very worst features of paganism, including the introduction of magic, astrology and human sacrifice. There is, moreover, much evidence to suggest that he himself was worshipped from the very earliest times. His name, for example, was perpetuated in those of Nimurda, the Assyrian god of war; Marduk, the Babylonian king of the gods; and the Sumerian deity Amar-utu. His image was likewise incorporated very early on in the Chaldean zodiac as a child seated on his mother's lap, and both mother and child were worshipped — a pattern since repeatedly followed throughout history. He was also worshipped as the god Bacchus, this name being derived from the Semitic Bar-Cush, meaning the son of Cush. A mountain not far from Ararat has been called Nimrud Dagh (Mount Nimrod) from the earliest times, and the ruins of Birs Nimrud bear the remains of what is commonly reputed to be the original Tower of Babel. Likewise, Sir Walter Raleigh's **History of the World** (1634) shows a map in which the Caspian Sea was once known as the 'Mar de Bachu', or the Sea of Bacchus. One of the chief cities of Assyria was named Nimrud, and the Plain of Shinar, known to the early



Figure 4. After a very early Babylonian cylinder seal depicting tower-building. 'Go to, and let us build us a city and a tower whose top may reach unto heaven'. Genesis 11:4. Note the posture of the central figure, who is clearly directing the builders. Decidedly spectral, does he represent Nimrod, or the fallen though once-angelic being who inspired him?

Syrians as Sen'ar, was itself once known as the Land of Nimrod. Iraqi and Iranian Arabs speak his name with awe even today, and such is the notoriety of the man that his historical reality is quite beyond dispute (see Figure 4) (see Map 2).

(26) Mizraim

A collective name, these people settled in Egypt. Indeed, Mizraim is still the Israeli name for that nation. The name is also preserved in the Ugaritic inscriptions as mšrm; in the Amarna tablets as Misri; and in the Assyrian and Babylonian records as Musur and Musri. Modern Arabs still know it as Misr. Josephus relates a curious episode that he called the Ethiopic War, an incident that was apparently well known throughout the ancient world. According to this account, some six or seven nations descended from Mizraim were destroyed, clearly a major conflict that would have had profound and far-reaching repercussions on the world of those times. Josephus lists those nations that were destroyed as the Ludim (see 27), the Anamim (see 28), the Lehabim (see 29), the Naphtuhim (see 30), the Pathrusim (see 31), the Casluhim (see 32) and the Capthorim (see 34) (see Map 3).

(27) Ludim

Seemingly known in later records as the Lubim, this

people settled on the north coast of Africa and gave their name to the nation of Libya. They are known to have provided Egypt on more than one occasion with mercenary troops, the records that tell us this giving their name as the Lebu. Otherwise, Josephus records their destruction, or rather defeat, in the Ethiopic War (see Map 3).

(28) Anamim

Secular records are apparently silent concerning this people, which may be accounted for by the devastations of the Ethiopic War (see 26) (see Map 3).

(29) Lehabim

The Egyptians recorded this name as 'rbw', although it is uncertain where they settled. Some authorities (including Josephus) give Libya as their country. They were, however, destroyed in the Ethiopic War (see Map 3).

(30) Naphtuhim

This people are known to have settled in the Nile Delta and the western parts of Egypt, where early records refer to them as the p't'mhw — literally, they of the Delta or Marshland. Josephus records their destruction in the Ethiopic War (see Map 3).



Figure 5. A very early scene depicting the arrival of a tribe at Beni-Hassan in Upper Egypt, the district of Pathros. The hieroglyphs tell us that the leader of this tribe was named Abesha, and that they had migrated from the east of Canaan. The tablet that is being handed to Khnemu-Hetep, the Egyptian Governor, tells us that they arrived in the sixth year of Usertsen II's reign. The original painting is conventionally dated to C.2400 bc.

(31) Pathrusim

The people of this name migrated to Upper Egypt, where the Egyptians recorded their name as the p't'rs (or Ptores), and where they gave their name to the district of Pathros. Esarhaddon, king of Assyria from 681–668 BC, records his conquest of the Paturisi, thus showing that this people, at least, could not have been totally destroyed in the earlier Ethiopic War as asserted by Josephus (see Figure 5) (see Map 3).

(32) Casluhim

The precise whereabouts of their country is uncertain, although the book of Genesis does record that the Philistines came from this people. Some cite Crete as their possible place of settlement, which, if true, would make the Ethiopic War of Josephus a truly international conflict, as he records the destruction of the Casluhim in that war. This, however, only serves to make Crete a most unlikely place for their settlement, the northern areas of Egypt being a far more reasonable proposition (but see 34) (see Map 3).

(33) Phillistim

Better known to us as the Philistines, they were known to the Assyrians as the Palashtu, and to the Greeks as 'he Palaistine' — hence the later name of Palestine. After the Assyrian conquests of the eighth century BC, however, the Philistines effectively disappear as a coherent nation. It is currently being taught that the Philistines did not appear until the thirteenth century BC, and that they are to be identified as the 'Sea Peoples' of Egyptian literature. But this view is entirely erroneous. The Genesis record states emphatically that the Philistim occupied parts of Canaan as early as the time of Abraham, and far from implying that their place of origin was Crete, as currently supposed, it is much more likely to have been northern Egypt (but see 34) (see Map 3).

(34) Caphtorim

A great deal of quite needless confusion has reigned over the recent question of Caphtorim's provenance. This is mainly due to modernist efforts to identify Caphtor as Crete. This would allow the assertion that the Philistines (see 33) were the Sea Peoples of the thirteenth century BC, and that the Genesis record therefore errs when it speaks of the Philistines as the nineteenth century BC contemporaries of Abraham.

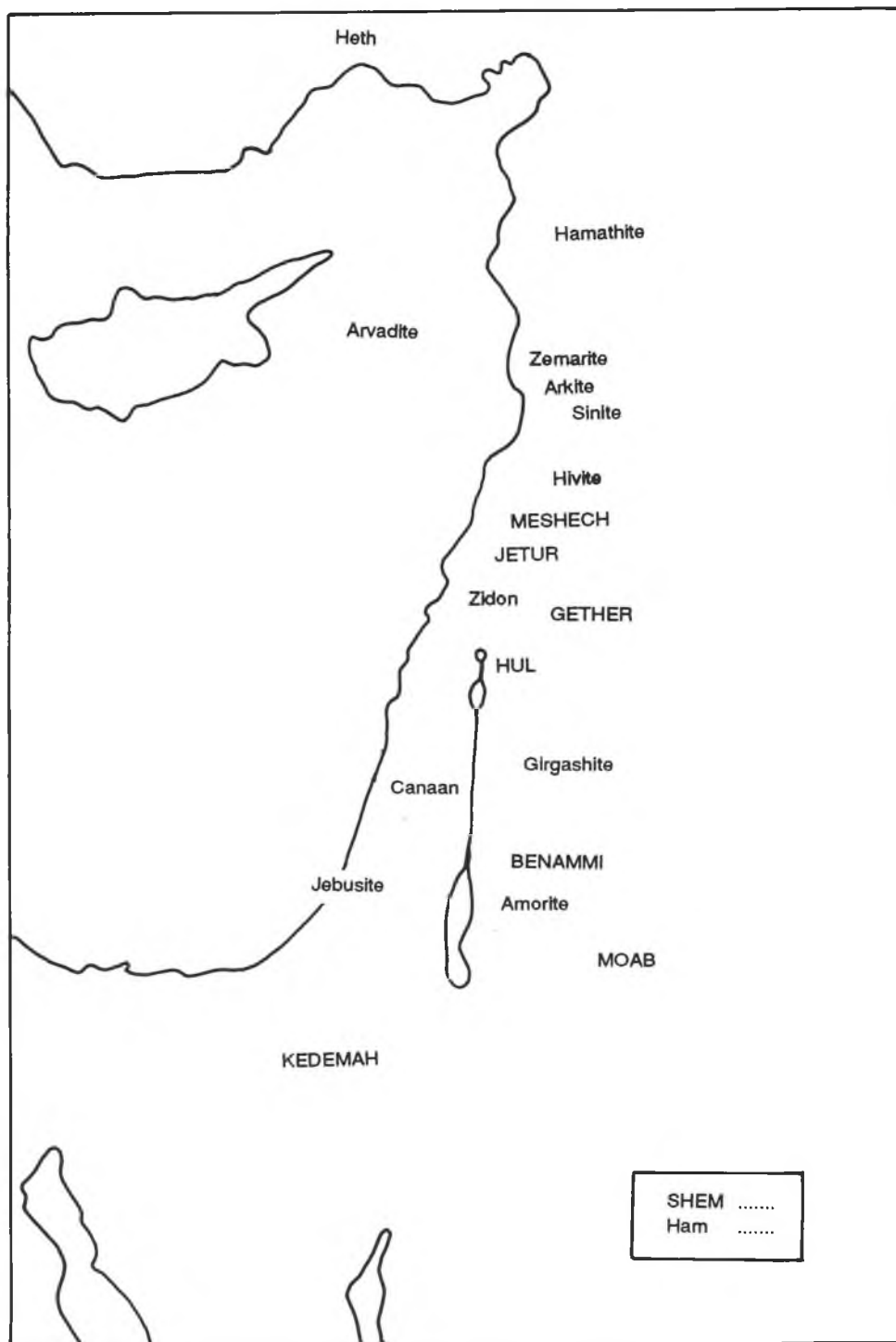
The Genesis record, however, gives the common-sense and verifiable place of the Caphtorim's origin as Egypt, that is the Mizraim (see 26). Genesis tells us that the Caphtorim were descended from the Mizraim, and, through the absence of any qualifying remarks, leaves us with the strong implication that the Caphtorim therefore dwelt on the mainland of Egypt and North Africa either amongst, or in close proximity to their forebears, the Mizraim. Only the descendants of **Japheth** (see 1) are



Figure 6. A Canaanite prisoner-of-war as depicted by the Egyptians. The Canaanites' close physical resemblance to Semites, and the fact that they also spoke a Semitic language, doubtless accounts for the double emphasis that Genesis puts upon their real descent from Ham. (See Genesis 9:18 and 22)

said to have occupied the isles of the sea, for example Cyprus or Crete *et al.*; whereas this qualification is entirely absent with either the Semitic or Hamitic races. The early Cretans, we know, were not a Hamitic people, but were rather Indo-European in race, language and culture, which confirms their descent from **Japheth** (not Ham) as provided in the Genesis account.

Furthermore, Josephus relates the involvement and subsequent defeat of the Caphtorim in the Ethiopic War, a conflagration that was confined to the borders of Egypt and Ethiopia, and which did not, as far as we know, involve the isles of the sea. Moreover, Jeremiah 47:4 described the Philistines as the 'remnant of the country of Caphtor'; thus implying that by his own day the Caphtorim were a depleted nation. There is also strong evidence of a direct etymological link between the ai-Kaphtor of the Old Testament and the Aiguptos of Greek literature, Aiguptos being merely the archaic form of the



Map 4. The distribution of certain Semitic peoples throughout Palestine, Lebanon and Syria. Among them are certain minor Hamitic peoples. Again, these various areas of settlement are not necessarily contemporaneous.

western name for Egypt.

That Caphtor's descendants were mainland dwellers is also confirmed in the Assyrian inscriptions in which they are named as the Kaptara; and in the Ugaritic inscriptions as the 'kptr'. Later Egyptian records speak of the 'kftyw' or Kaphtur, a term that was used in relation to Phoenicia, not Crete. Intriguingly, the Septuagint translates the name as καφθοριμ, or Kaphtoriim, in Genesis 10:14; whereas in the book of Deuteronomy 2:23 they are recorded as καππαδοκες, that is, the Kappadokes or Cappadocians. Likewise, the Latin Vulgate gives the rendering Caphtorim in Genesis 10:14, thus following the original Hebrew; whereas in Deuteronomy 2:23 it follows the Greek Septuagint in the rendering Cappadoces and Cappadocia — Cappadocia, of course, referring to mainland Asia Minor. To identify the Caphtorim as early Cretans is therefore a clearly untenable position, and is due to the unquestioning though wrongful assumption amongst today's scholars that the Table of Nations is not to be taken seriously as a historically reliable account (see Map 3).

(35) Put

The country in which the descendants of Put settled is well known to us from Egyptian records, which render the name as Put or Punt. It is always spoken of as closely associated with Egypt, and its close proximity to that nation is confirmed by an inscription from the archives of Darius I the Great, King of Persia from 522–486 BC. Here the land of Puta is shown as lying in the proximity of Cyrenaica, that is on the North African coast to the west of Egypt. This same land was also known as Puta to the Babylonians, and as Putiya in the Old Persian inscriptions (see Map 3).

(36) Canaan

The posterity of Canaan settled in the land that was later to be given to Israel. At the time of the Israelite conquest, the population of Canaan consisted of all the tribes descended from him (see 37–47). Both Sanchuniathon and Phyllo of Byblos confirm the fact that the Canaanites derived their name from their founder. The Greeks and Phoenicians knew the name as Kna'an; the Egyptians



Figure 7. A Hittite charioteer, after a bas-relief at Malatya. Before the turn of this present century and the uncovering of Hittite ruins, it was, of course, known for a certainty within modernist academic circles that the Hittites had never existed!

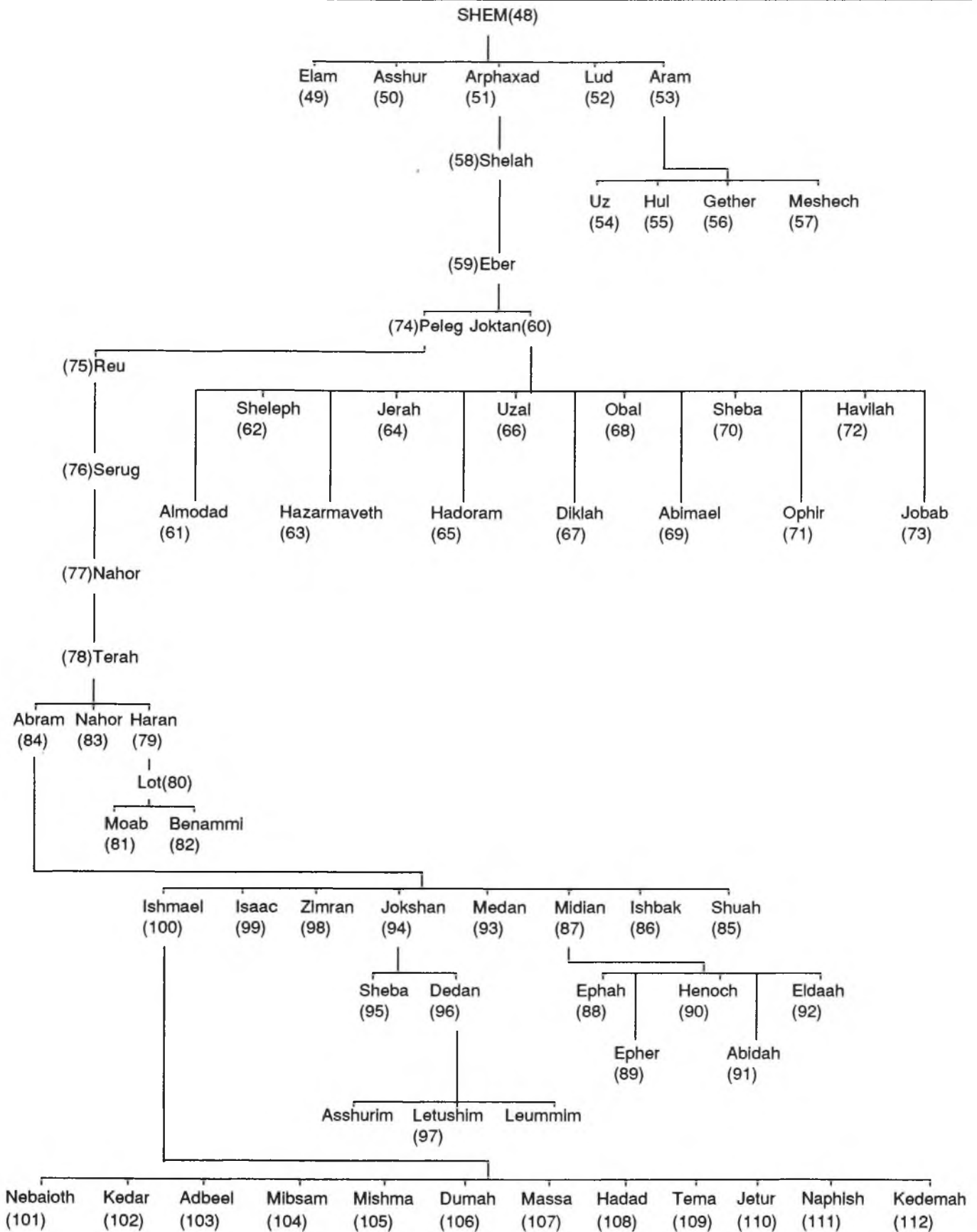


Table 3. THE LINEAGE OF SHEM, THE FATHER OF ALL THE SEMITIC RACES.

knew it as Kn'nw; and the Hurrians described certain dyed cloths as Kinahne or Canaanite cloth. In spite of their Hamitic descent, however, the Canaanites spoke a Semitic language (see Figure 6) (see Map 4).

(37) Zidon

He settled, with his descendants, on the Mediterranean coast of Canaan, where his name is still preserved today in the city of Sidon. Originally known as Zidonians, his posterity were later called Phoenicians. They are known to us from various inscriptions of the old world (see Map 4).

(38) Heth

Heth was the progenitor of the Hittite nation, whose name was known to the Assyrians as the Khatti. The Hittites were apparently the first nation to smelt iron. The Amarna tablets contain letters that were sent from the Hittite emperor Subbiluliuma to the Pharaoh Amenhotep IV. Rameses II also tells us how he engaged the Hittites in what was the earliest recorded battle involving massed chariots. This was the famous battle of Kadesh, and it appears that the Hittites got the better of the Egyptian forces. Heth's name was perpetuated in the Hittite capital Hattushash, that is modern Boghazkoy in Turkey (see Figure 7) (see Map 4).

(39) Jebusite

The posterity of Jebus settled in the mountainous regions of Judea where, due to their strong and natural fortifications, they were able to withstand the armies of Israel. The original city of Jebus came later to be known as Jerusalem, the Urusalimmu of the Amarna tablets (see Map 4).

(40) Amorite

Known to the Sumerians as the Martu, and to the Akkadians as the Amurru, this people settled in the land of Canaan. They appear to have initially adopted a nomadic way of life, although they were soon to organise themselves into a very powerful and aggressive nation. The Amorites, indeed, were to conquer Babylonia, subsequently producing one of the most famous kings in the ancient world, Hammurabi, whose own name contains the designation Amurru (see Map 4).

(41) Girgashite

The name of this people has been discovered in the Ugaritic inscriptions as 'grgs' and 'bn-grgs', that is, Girgash and the sons or children of Girgash. They are also known to us in the Hittite documents as the Karkisa; and in Egyptian records as the Kirkash. They settled to the east of the river Jordan, between Galilee and the Dead Sea (see Map 4).

(42) Hivite

Known to the ancient Greeks as the Heuaios, this people moved to the foothills of Lebanon during the Israelite

conquest of Canaan. Solomon was later to use Hivites as builders (see Map 4).

(43) Arkite

This people come to our notice in the inscriptions of Shalmaneser II and Tiglath-pileser III, both kings of Assyria, and both of whom describe the Arkites as 'rebellious'. The Arkites were also known to the Egyptians, and are mentioned in the Amarna tablets as the Irkata. Their city is known today as Tell-Arqa, a place that Thutmose III of Egypt refers to as Arkantu. The city was later known to the Romans as Caesari Libani (see Map 4).

(44) Sinite

The name of this people is still to be found today in the cities of Nahr as-Sinn and Sinn addarb, which are both in close proximity to Arqa (see 43). The Phoenicians (see 37) knew the Sinites as the Usnu; the Assyrians called them the Usana and Siannu; and the Ugaritic tablets refer to them as the 'sn' (see Map 4).

(45) Arvadite

This people settled on the island that bore their founder's name, Arvad. Today, it is known as Ruad, and lies north of the bay of Tripoli, about two miles out to sea. The Arvadites were famed in the old world for their skilful seamanship, drawing for this even the grudging admiration of the Assyrians. Later, the island of Arvad was to play a crucial role in controlling certain areas of the mainland during the conquests of Alexander the Great. The Arvadites were also known in the Amarna tablets as the Arwada (see Map 4).

(46) Zemarite

The posterity of Zemar were known to the Assyrians as the Simirra, and to the Egyptians as the Sumur. The name is still preserved in the modern city of Sumra, just north of Tripoli (see Map 4).

(47) Hamathite

The city where this people settled lay on Orontes, and was named after their forebear, Hamath. Sargon II of Assyria tells us how he conquered the city, and it was at Hamath that Nebuchadnezzar defeated the Egyptian armies in 605 BC. The Greeks and Romans subsequently knew the city as Epiphaneia, although today it has reverted to its ancient name, Hamah. In 853 BC the men of Hamath were able to successfully check Assyrian ambitions in the west by mobilising an army of no less than 63,000 foot, 2,000 light horse, 4,000 battle chariots, and 1,000 camels! (see Map 4).

PART THREE: THE LINEAGE OF SHEM

Refer to Table 3 and Map 4.

(48) Shem

The progenitor of all the Semitic races. The name, Shem, is rendered as Sumu in the Akkadian inscriptions. At the time of the scattering of the nations from Babel, the descendants of **Japheth** (see 1) migrated to the north and north-west of **Shinar**, mainly towards Europe. They also migrated to the south-east towards the Indian sub-continent, and thence to the Far East. The descendants of Shem and Ham, however, shared between them the southern and central regions of Asia Minor and Arabia, with Ham's descendants subsequently spreading onto the African continent. This, of course, meant that a certain amount of intermingling took place between the posterities of Shem and Ham, and it is consequently sometimes difficult to assess whether certain early nations were predominantly **Semitic** or **Hamitic**.

Sometimes, for example, a people descended from Ham would adopt a Semitic language. Sometimes, a Semitic people would adopt an Indo-European (Japhetic) tongue, and this has naturally led to some confusion over certain archaeological or documentary aspects of the evidence. It has also, sadly, allowed the charge to be rashly made that the Table of Nations is replete with alleged 'scribal errors' and other types of mistake or fraud. A careful study of the following notices, however, should quell such fears.

The confusion that currently reigns, though, is especially prevalent amongst the early **Arab** nations. For example, Sheba and Dedan (see 22 and 23) are recorded in the genealogy as the grandsons of Cush, and were thus the progenitors of two **Hamitic** nations. Later in the genealogy, however there are yet two other founders of Arab tribes named Sheba and Dedan (see 95 and 96), both of whom, being descended from Abraham through Jokshan, are thus of **Semitic** origin. (There is also a third Sheba — see 70 — but he is extraneous to the point that we are now considering.) They are recorded in all instances as distinct and separate peoples. The problem, therefore, is deciding whether the later nations of Sheba and Dedan were so named after their **Semitic** or **Hamitic** ancestors.

The linguistic evidence is hardly decisive, as types of language were often adopted from outside the tribal or national sphere. Therefore, we are left with the chronological evidence which tells us, in this particular instance, that the tribes of Sheba and Dedan were originally of **Hamitic** descent, as the grandsons of Cush quite obviously lived several generations (eight to be precise) earlier than the sons of Jokshan. Thus, the later **Semitic** tribes of Sheba and Dedan were so named after the lands and **Hamitic** peoples amongst whom they settled. Indeed, it is of special interest for us to note in this context that the Hebrew word for Arab (that is 'rab) is derived from the same root as 'ereb, meaning a mixed multitude. Furthermore, even today the **Semitic** tribes of the Arabian peninsula will speak disdainfully of their **Hamitic** neighbours as **Musta** 'rabs, or pretended Arabs.

However, whilst such problems are by no means insuperable, we must be careful not to apply solutions that are too simplistic. National boundaries, in these early times, if they existed at all, were notoriously elastic. Some peoples would merge with neighbouring tribes and nations if only for the mutual protection that this afforded them in an often hostile world; the classic example being the merging of the peoples of Magog and Ashchenaz (see 3 and 6) to make up together the fierce and war-like Scythian peoples. At other times they may be conquered and dispersed or assimilated within conquering tribes beyond any further recognition. Therefore, it is hardly surprising that some should be lost to us altogether, whilst



Figure 8. An Elamite, after a gold statuette of c. 1200 BC. The Elamites are referred to constantly by their erstwhile neighbours Assyria and Babylonia.

certain others should be of an entirely mysterious provenance. For the most part, though, these various peoples are still traceable in the ancient records, their historical reality, at least, being thus firmly demonstrated, even if their precise areas of settlement should sometimes be too vague to be accurately assessed.

(49) Elam

The founder of the Elamites, which people were known to the Babylonians as the Elamtu, to the Greeks as Elymais, and whom the Romans knew as Elymaei. The Elamites recorded their own name as the Haltanti. Subsequently, the Old Persian inscriptions rendered their name as (h)u₂ju, and the Middle Persian inscriptions speak of huz, which is simply the archaic form of the modern Persian name for Khuzistan, which now covers what used to be the land of Elam (see Figure 8) (see Map 2).

(50) Asshur

The founder of the nation to whom he gave his name, to wit Assyria. It may be possible to identify Asshur in the early king-lists of Assyria as Puzur-Asshur I. According to these lists, Puzur-Asshur I would have lived and reigned c.1960 BC, which accords rather well with the biblical chronology. Asshur was one of the earliest men to be deified and worshipped by his descendants. Indeed, as long as Assyria lasted, that is until 612 BC, accounts of battles, exploits, diplomatic affairs and foreign bulletins were daily read out to his image; and every Assyrian king held that he wore the crown only with the express permission of Asshur's deified ghost. On an even more fanciful level, in Jewish rabbinical literature he is said to have been the only righteous man in the days of the building of Babel, moving away when he learned the sinful nature of the enterprise. But this is so unlikely, and is at such variance with the very nature of even his earliest descendants that it can be safely dismissed (see Map 2).

(51) Arphaxad

He was the progenitor of the Chaldeans, his name being equivalent to 'arp-keshed', that is, the boundary of Chaldea. That he was indeed the forebear of the Chaldeans is confirmed by the Hurrian (Nuzi) tablets, which render the name as Arip-hurra — the founder of Chaldea. The name was also known to the Akkadians as Arraphu. Some scholars have endeavoured to treat his name as a derivative of the Assyrian phrase 'arba-kishshatu', meaning the four corners of the world; but given the somewhat localised nature of the Chaldean people, confining themselves for the most part to southern Mesopotamia, this derivation is unlikely. The Assyrians knew his descendants as the Kaldu, adept astrologers, magicians and mathematicians. Ptolemy, however, recorded the name of their land as Arrapachitis, whilst it was known to others as Arphaxitis. The very earliest settlement of the children of Arphaxad, however, appears to have been what is today

a 2½ acre ruin that is still called Arpachiya. It lies some four miles to the east of ancient Nineveh, and is the remains of a very early farming community (see Map 2).

(52) Lud

The early descendants of Lud, the Ludim, were known to both the Assyrians and Babylonians as the Ludu. Josephus tells us that their land was later known as Lydia (a direct Greek derivation of the name of Lud) which lay in western Asia Minor. The Lydians were famed in the old world for the skill of their archers. They spoke an Indo-European language, some examples of which are in the form of certain items of graffiti that currently deface certain Egyptian monuments. The land of Lydia, however, was finally conquered by Cyrus, king of Persia, in the year 546 BC (see Map 4).

(53) Aram

He was the founder of the Aramaeans, known to the Akkadians as the Aramu, but who were later known to the Greeks as Syrians (from Serug?, see 76). In an Assyrian inscription of Tiglath-pileser I, c.1100 BC, the Aramaeans are described as living to the east of the river Tigris. By the time of Tiglath-pileser III, however (that is, some 400 years later), they are living all over Mesopotamia; after which, of course, they settled to the west, occupying roughly the same area that makes up modern Syria. A clay tablet from Ur bears the name of Aramu, and it is of interest to note that Aramaic is still spoken today (see Figure 9) (see Map 2).

(54) Uz

There is considerable disagreement as to the precise area in which the descendants of Uz settled; and given the somewhat mobile nature of the Aramaeans (Aram was the father of Uz, see 53) this is hardly surprising. Northern Arabia, between Babylonia and Edom, seems the most likely area of settlement (see Map 2).

(55) Hul

His descendants settled north of the Sea of Galilee, where they gave their name to the lake and vale of Huleh (the biblical Waters of Merom). The place was notorious amongst Victorian explorers of Palestine for its tribes of Bedhouin robbers, and its far from healthy marshes and swamps, which today have been drained, the reclaimed land being farmed and settled. The modern Israelis have also set up a nature reserve there, and know the place as the vale of Hula. The lake of Hula is formed by the accumulation of water from the two sources of the Jordan before beginning their descent to Galilee (see Map 4).

(56) Gether

His descendants settled to the south of Damascus. Josephus identifies them as the latter-day Bactrians, famous amongst other things for a breed of camel. Whether this



Figure 9. A descendant of Aram. This illustration is after an ivory carving of Hazael, king of Syria, whom Elijah the prophet anointed (1 Kings 19:15–17). It was found amongst his personal belongings, taken by the Assyrians as spoils. They knew Hazael as the 'son of nobody'.

identification is correct or not cannot now be determined. It should, however, be noted that Bactria was populated by 'Aryan', that is **Japhetic** tribes in late Assyrian times, whereas the children of Gether were, of course, Semites (but see Shem, 48) (see Map 4).

(57) Meshech

His descendants are **not** to be confused with those of the Japhetic Meshech (see 14) who were Indo-Europeans. The name of this **Semitic** line of Meshech was also known as Mash, the area of whose settlement can be deduced from the fact that the Akkadians rendered the name as Mashu; which in turn was known to the Egyptians as Msh'r. Both of these names refer to peoples who dwelt in Lebanon (see Map 4).

(58) Shelah

His name has not yet been found in secular sources.

(59) Eber

He gave his name to the Hebrew race. Some scholars have tried to identify him as Ebru, erstwhile king of Ebla, a theory that is not only impossible to substantiate, but is also unlikely on both chronological and ethnic grounds. The attempt to identify the Habiru of the Egyptian chronicles with the Hebrews may also be somewhat forced, although it is fair to add that, although we today tend to think only of the Jewish nation as Hebrews, in fact all of Eber's descendants would technically have been Hebrew also, the Joktanite tribes of Arabs included. But more and better evidence is needed before the matter can be finally settled.

(60) Joktan

The progenitor of no less than thirteen southern Arabian tribes, he is remembered by modern Arabs as Yaqtan. Only the purest Arabs, it is still maintained, are those Semitic Arabs descended from Joktan; whilst Hamitic Arabs are referred to somewhat disdainfully as Musta'rabs, that is, pretended Arabs (see Shem, 48). Joktan's name is preserved in the ancient town of Jectan, near present-day Mecca (see Map 2).

(61) Almodad

Young gives Almodad's name as meaning The Agitator, which, if correct, hides what is no doubt a most interesting background. The name is certainly Arabic — his descendants are known to early Arab historians as the Almorad tribe — although their precise area of settlement cannot now be determined (see Map 2).

(62) Sheleph

A southern Arabian tribe who were known to the pre-Islamic Arabs as the Salif. They were a Yemeni tribe whose capital, Sulaf, lay some 60 miles due north of present-day Sana (see 66) (see Map 2).

(63) Hazarmaveth

His descendants populated the 200 mile long valley that runs parallel to the southern coast of Arabia. It is known to this day as the Hadramaut (a direct transposition into Arabic of the name Hazarmaveth). In pre-Islamic inscriptions, the name is variously rendered hdmrt and hdmwt. Strabo tells us that the tribe of Hazarmaveth was one of the four main tribes of Arabs in his day. The name means 'town of death' (Hadramaut means the same thing in Arabic), the history of which, could we but discover it, would doubtless render a fascinating, though tragic, account (see Map 2).

(64) Jerah

There lies, on the shores of Galilee, a ruined mound that is named Beth-Yerah, that is the House of Jerah, although

it is unlikely that this refers to the subject here. It is, rather, far more likely that his descendants migrated into the southern regions of Arabia. Indeed, the Arab city that bore Jerah's name, and which was rendered by Ptolemy as Jerakon Kome, lay on the Mahra coast close to the Hadramaut (see 63) (see Map 2).

(65) Hadoram

A southern Arabian tribe which is seemingly unattested in secular records (see Map 2).

(66) Uzal

Arab historians render the name of Uzal as Azal, and this is the ancient pre-Islamic name of the city of San'a, the modern capital of the Yemen. Uzal's descendants are still doubtless thriving in the area. The Assyrians knew the tribe of Uzal as the Azalla (see Map 2).

(67) Diklah

The Akkadians rendered this name as Diklat, the Aramaeans gave it as Diklath, and the Assyrians knew it as Idiklat; all of which transpose into Greek as Tigris. This may prove to be an important clue as to the area in which this people settled, that is to the north of the Persian Gulf, or at least in the north-east extremity of the Arabian peninsula (see Map 2).

(68) Obal

A southern Arabian tribe whose name was rendered by Arab historians as Ebal. Ancient inscriptions from the Yemen render it as Abil, which is elsewhere given as Ubal. According to these sources the location of this tribe's place of settlement lies between the ancient Yemeni cities of Hadeida and San'a (see Uzal, 66) (see Map 2).

(69) Abimael

His descendants settled in southern Arabia, where their existence is known from ancient Sabeen inscriptions (see Map 2).

(70) Sheba

Yet a third man named Sheba! (see 48, 22 and 95). Due to the presence in Arabia of both the Cushite and Jokshanite tribes of Sheba, neither this individual, nor his descendants are discernible in the records.

(71) Ophir

Their existence being duly noted in the pre-Islamic Arabian inscriptions, this tribe's area of settlement is given by them as lying between Saba in the Yemen, and Hawlan (or Havilah, see 72). The name seems to have been preserved in the coastal town of Ma'afir in south-west Arabia (see Map 2).

(72) Havilah

There were two Arabian tribes that were known under the

name of Havilah. The first was of Hamitic descent, and is noted as (19) in the genealogy. This Hamitic tribe settled in the eastern regions of the Arabian peninsula. Their land was known to Arabian cosmographers as Hawlan. Kautsch renders the name as Huwailah, a people who dwelt on the Arabian shores of the Persian Gulf. The Semitic tribe of Havilah, however, remained distinct, and occupied areas on the opposite side of the peninsula. In Strabo's day, they were still occupying areas of northern Arabia, their name being recorded by him as the Khaulotaei. Josephus knew them as the Euilat. The Arabian cosmographer, Yakut, informs us that their dialect, Hawil, was spoken by 'the descendants of Midian, the son of Abraham' (see 87). This Semitic tribe of Havilah also occupied the southernmost tip of Arabia, crossing the Bab-el-Mandeb to the African coast. Here both Ptolemy and Pliny refer to their city of Aualis on the Red Sea coast of Africa, which lay next to the modern state of Djibouti. This same city (Aualis) is today known as Zeila (see Map 2).

(73) Jobab

Jobab's descendants were known to the Akkadians as the Iabibi. They settled in the town that bore their founder's name, Juhaibab, which, according to Sabeen inscriptions, lay close to what is now Mecca (see Map 2).

(74) Peleg

In his day was the earth divided. The meaning of his name, that is, 'division', as rendered in Hebrew, is confirmed by the Akkadian noun pulukku, which means a dividing up of territory by means of borders and boundaries. The Akkadian verb meaning to divide at the borders, is palaku. Likewise, the Assyrian palgu refers to the dividing up of land by canals and irrigation systems. It is in this sense that the Hebrew word peleg is used in, for example, Job 29:6 and Job 38:5. The man named Peleg, however, was so named after the division and scattering of the nations at Babel. In fact, one of the ancient names of Babylon (Babel) is nowadays translated as 'the place of canals' (palgu); whereas a better translation would obviously be 'the place of division'. There is, however, an ancient city that bore his name, that was known to the Akkadians as Phalgu, whose ruins lie at the junction of the Euphrates and Chaboras (Chebar, see Ezekiel 1:1) rivers. We see in the genealogy that the scattering of the nations from Babel thus occurred in the fifth generation after the Flood (see Map 2).

(75) Reu

This name appears as a personal name in Akkadian documents, where it is rendered Ra'u. The early Greeks knew it as Ragau. Reu was to give his name to an island in the Euphrates that lies just below the city of Anat, and which the Akkadians knew as Ra'ilu. It was also known to the Greeks as Ragu (see Map 2).

(76) Serug

He gave his name to the city and district that was known to the Akkadians as Sarugi. This lay to the west of Haran (see 79). It is usually taught that the Greeks gave Syria its name after confusing the name of Assyria. It is, however, more likely that the name of Syria is a corruption of Serug's name (see Map 2).

(77) Nahor

There seems to be no secular record concerning him, but see (83).

(78) Terah

The father of Abraham, he later settled in Haran (see 79), where he died. The name Terah is associated in Jewish literature with the moon-god, and some thus think that there exists a direct etymological link between his name and the 'teraphim', that is, small idolatrous images that were kept in most households. When we consider the subsequent history of Terah and his line (excluding that of Abraham through Isaac), then this is not at all unlikely. Indeed, Joshua 24:2 describes Terah as an idolater. However, near to the city of Haran, there was a place that bore Terah's name, known to the Assyrians as Turahi, and to the Akkadians as Turahu (see Map 2).

(79) Haran

Haran was the youngest of his father's sons. He was born at Ur, and died there at a young age. To his father, Terah, (see 78) is attributed the founding of the city of Haran, Terah naming the place in his son's memory and honour. The city lay on the main highway to Nineveh from Carchemish, and it is interesting to note that the Assyrian noun for main-road was harranu. From its earliest days, the city was one of the chief centres of moon-worship, and we frequently read of its temple being restored and embellished by successive kings of Assyria. Its temple was, indeed, every bit as famous and well-subscribed as that at Ur (where the family originated). Nimrod also was worshipped here (see 25), he being referred to in the inscriptions concerning him as the 'Prince of the men of Haran' (see Map 2).

(80) Lot

Secular history is silent concerning him, save for the fact that the Dead Sea has always been called by the Arabs, the Sea of Lot (see Map 2).

(81) Moab

He was, of course, the founder of the nation of Moab. This nation was also known as Mu'abu to the Akkadians, and as M-'-b to the Egyptians (see Map 4).

(82) Benammi

He founded the Ammonite nation, and his name is still perpetuated in the modern city of Amman that lies some



Figure 10. After a stone statuette depicting an Ammonite King, dated to c.800 BC. The chief 'god' of the Ammonites, the worship of which made them notorious in the ancient world, was Moloch. For details of such 'worship' see my article *The Historic Jonah, Ex Nihilo Technical Journal*, volume 2, 1986, p. 113.

25 miles to the north-east of the Dead Sea. Present-day Amman, in fact, was once the capital city of the Ammonite nation, and was known in the old world as Rabbath-ammon. We know from the first book of the Maccabees that Judas Maccabaeus confronted the Ammonites, and hence that the Ammonites had survived as a distinct nation until at least the second century BC. However, in the first century BC their lands were occupied by the Nabataeans (see Nebaioth, 97) and it is here that the Ammonites, as such, disappear from the historical scene. The personal name of Benammi is known from certain clan-lists from Ugarit. There also survives from Nimrud (see 25) an



Figure 11. Arabs fleeing on a camel from a skirmish with Assyrian soldiers (from a bas-relief at Nineveh). These Arabs are riding a Dromedary, a breed of camel for which the Midianite tribes were famous.

inscription bearing the name of banu Ammanaia. The Assyrians generally knew the Ammonite nation as Bit-Am-ma-na-aia, that is, the House of Ammon (see Figure 10) (see Map 4).

(83) Nahor

The name Nahor is known from Babylonian inscriptions, and from the clay tablets of Mari, which render the name as Nahur. Nahor in fact settled in Haran (see 79), which was later to become known as the 'Town of Nahor'. This appears in inscriptions from the reign of Ashurbanipal, as Nahuru, and the city's ruins were known to the Assyrians as Til-Nahiri, that is the Mound of Nahor (see Map 2).

(84) Abraham

The well-known founder of the Jewish people.⁶ There exists from Babylonia an early clay tablet that bears the name of a man called Abi-ramu, and the name is rendered as Abarama in the Eblaite tablets. Another bears the name of Sarai, but whether these were the Abram and Sarai of the Genesis record or not, we have no way of knowing. Josephus quotes the Babylonian historian, Berosus, as saying, 'In the tenth generation after the Flood, there was a man among the Chaldeans who was righteous and great . . .'. Josephus, rightly in my opinion, regarded this remark as a direct reference to Abraham, even though Berosus did not actually name him. Abraham was, however, named by Hecataeus and by Nicolaus of Damascus.

(85) Shuah

The founder of the Shuites, one of whose descendants (Bildad) counselled Job. The Assyrians knew Shuah's posterity as the Suhu, and describe their land as lying adjacent to the Euphrates, south of Carchemish, between the Balikh and Khabur rivers. (The Khabur river was recorded as the Chaboras by Ptolemy [see Peleg 74] and as the Chebar by Ezekiel) (see Map 2).

(86) Ishbak

He was the progenitor of a tribe who seem to have settled to the east of Canaan. Otherwise, secular records seem to be silent concerning them (see Map 2).

(87) Midian

The founder of the Midianite tribes of Arabs. The Arabian historian, Yakut, tells us that they spoke the Hawil dialect of Arabic (see 72), and he also confirms the fact that Midian was the son of Abraham. The tribes of Midian are also known from Egyptian and other sources, Ptolemy, for example, recording their name as Modiana, whilst the ancient pre-islamic Arab city of Madyan is today known as Magha'ir Shu'aib (see Figure 11) (see Map 2).

(88) Ephah

Ephah's descendants settled in what is now Ghuwafa, to the south-west of Tebuk, in the north-west Arabian peninsula. They are known to us in the annals of Tiglath-

pileser III, who refers to them as the Hayapa. Subsequently, they are last heard of in an inscription of Sargon II that dates to the year 715 BC (see Map 2).

(89) Epher

Ashurbanipal of Assyria recorded the name of Epher's descendants as the Apparū. The city in which they settled still bears the name of their founder, Ghifar. It lies close to Medina (see Map 2).

(90) Henoah

He founded the famous Kenite tribe of Midianite Arabs. They were renowned coppersmiths who settled to the south-west of the Gulf of Aqaba (see Map 2).

(91) Abidah

Minean inscriptions from the Yemen record the name of Abidah's posterity as the Abiyadi'. Their precise area of settlement is unknown, however, although it must have been in the south-eastern regions of the Arabian peninsula (see Map 2).

(92) Eldaah

The descendants of Eldaah are known to us from ancient Sabean inscriptions, which refer to them as the Yada'il. We do not know their precise area of settlement, although it is certainly within the Yemen (see Map 2).

(93) Medan

He founded various northern Arabian tribes, and his name is still preserved in the modern and famous Arab family name of Abd-al-Madan. His posterity settled in the town of Madan, and this is mentioned in the inscriptions of Tiglath-pileser III that date to the year 732 BC. He renders the name as Badan, but the letters 'm' and 'b' are interchangeable in Arabic. The town lay to the south of Tema (see 109) (see Map 2).

(94) Jokshan

Seemingly unknown outside the biblical records, he appears to have settled with his descendants in northern Arabia (see Map 2).

(95) Sheba

The descendants of this Sheba made up the Semitic Arabs who were to supersede the earlier Hamitic tribe who founded the original nation of Sheba. Here we note again the direct derivation of the Hebrew word 'rab (Arab) from ereb (mixed multitude) (see Map 2).

(96) Dedan

Again, the descendants of this Dedan made up the tribes of Semitic Dedanite Arabs, who were to supersede the earlier Hamitic tribes of Dedan. The city of Dedan (modern Daidan), is mentioned in the inscriptions of Nabonidus, king of Babylon, who spent his years of exile

at Tema (see 109) (see Map 2).

(97) The sons of Dedan

The sons of Dedan who founded three tribes of Semitic Dedanite Arabs, of whom nothing further is learnt from secular sources save only for the fact that in later Jewish literature the Asshurim (not to be confused with the Assyrians), were described as travelling merchants; the Letushim were those who 'sharpened weapons'; and the Leummim were somewhat enigmatically described as the 'chiefs of those who inhabit the isles', the significance of which phrase is now lost to us. From this information, it would appear that the Asshurim and Letushim would travel the countryside selling and repairing various items, rather like the numerous tribes of gypsies and tinkers that were once a common feature of the English and European scenes.

(98) Zimran

The chieftain and founder of an Arab tribe, whose chief city lay to the west of Mecca. Ptolemy recorded its name as Zabram, the letters 'm' and 'b' being interchangeable in Arabic (see Map 2).

(99) Isaac

Although he is well-enough known in the biblical records, secular historians and sources seem to be silent concerning him.

(100) Ishmael

Among the Babylonian documents that have come down to us from the days of Hammurabi, there is a list of witnesses to certain documents. One of these witnesses is registered as 'Abuha, son of Ishmael'.

(101) Nebaloth

He settled, with his descendants, to the south of the Dead Sea, where they were known to the Chaldeans (see 51) as the Nabat, and to the Assyrians as the Nabaiate. Their own inscriptions render the name as 'nbtw'. The Greek historian, Diodorus, mentions them, and they were known to Ptolemy as the Nabatei. The Nabataeans' final demise was brought about by Augustus Caesar, who cut off the trade routes of Arabia. By the time of Tiberius Caesar, all the land east of Judea was collectively known as Nabataea.

(102) Kedar

Known to the Hebrews as the Qedar, and the Assyrians as the Qidri, his descendants became the great tribe of Arabs who settled in the north-west Arabian peninsula, and whose black tents were to become proverbial in the ancient world. We are informed in Babylonian sources that the armies of Nebuchadnezzar confronted the tribe of Kedar in a major skirmish of the year 599 BC, an incident that was foretold by Jeremiah 49:28 and 29. The tribe of

Kedar is also mentioned in the annals of Ashurbanipal, with whom they clashed, and in various other Assyrian documents. In these, the men of Kedar are mentioned in close association with those of Nebaioth (see 101). The founder of Islam, Mohammed, was to trace his own direct descent from Kedar (see Map 2).

(103) Adbeel

He was the founder of a tribe who were known to the Akkadians as the Idibilu. This same people are subsequently mentioned in the annals of Tiglath-pileser III, who tells us how he conquered the Idiba'leans and employed them to guard the approaches to Egypt's borders. Their area of settlement was in north-west Arabia, close to the lands of Kedar (see 102) and Nebaioth (see 101) (see Map 2).

(104) Mibsam

An otherwise unknown Bedhouin chieftain.

(105) Mishma

He settled with his descendants at what is known today as Jebel Mishma in the vicinity of Tema (see 109) (see Map 2).

(106) Dumah

The Assyrians and Babylonians knew Dumah's descendants as the Adammatu. Nabonidus later tells us how he conquered the Adummu. Ptolemy referred to them as the Domatha; and Porphyry recorded their name as the Dumathii. We know them as the Idumaeans. The name of Dumah is still preserved in the modern Arab city of Dumat-al-Jandal, the ancient capital of his tribe (see Map 2).

(107) Massa

The descendants of Massa were known to the Assyrians as the Mas'a, who with the tribe of Tema (see 109) were forced to pay tribute to Tiglath-pileser III. He tells us how he conquered them along with the peoples of Haiappa (see Ephah, 88) the Idiba'leans (see 103) and others. Ptolemy knew the tribe as the Masanoi, who lived to the north-east of Dumah (see 106). Josephus records their name as the Mesanaeans, and in his day their lands were known to the Romans as Charax Spasini (see Map 2).

(108) Hadad

This name is rendered as Haddu in the Akkadian inscriptions, and was the name of a pagan god. Hadad himself, however, is unknown from secular sources.

(109) Tema

Still known by today's Arabs as Taima', the city of Tema's descendants lies some 70 miles north-east of Dedan (see 23 and 96). Nabonidus, king of Babylon from 556–539 BC, passed his years of exile in this city, which

he also knew as Tema'. The city of Tema, with those of Dedan and Dumah (see 106), formed stages in the caravan route from Babylon down to Sheba (see 22 and 95) (see Map 2).

(110) Jetur

He was the progenitor of the Ituraeans, who were known to the Greeks as the Itouraia. The Ituraeans are mentioned in the works of Dio Cassius, Josephus, Pliny, Strabo and others; and they were known to the Roman authorities as a notorious tribe of robbers. The descendants of Jetur perpetrated a massacre of Lebanese Christians in the year 1860 AD (see Map 4).

(111) Naphish

He and his lineage are variously known in the biblical records as Nephish, the children of the Nephusim, and the Nephishesim. They are seemingly unknown from secular sources.

(112) Kedemah

He and his descendants settled in what was later known as the Wilderness of Kedemoth. The tribe dwelt in the city that is known today as es-Za'feran (see Map 4).

FOOTNOTES

1. Sometimes, of course, the memory of the creation and so on was not so distorted. On deciphering the fragments of certain clay tablets, George Smith writes:
'The fragment of the obverse, broken as it is, is precious as giving the description of the chaos or desolate void before the Creation of the world, and the first movement of creation. This corresponds to the first two verses of the first chapter of Genesis Our next fragments refer to the creation of mankind, called Adam, as in the Bible; he is made perfect, and instructed in his religious duties, but afterwards he joins with the dragon of the deep . . . the spirit of chaos, and offends against his god . . .' **Chaldean Genesis**, pp. 64 and 304 (see Bibliography)
2. See Genesis 4:22. The Germanic and Nordic races worshipped him as Thor.
3. Unger, pp. 174 and 175 (see Bibliography).
4. *'It can be proved that the idolatry of the whole earth is one . . . and that all the paganisms of the human race are only a wicked and deliberate, yet most instructive corruption of the primeval gospel first preached in Eden, and through Noah afterwards conveyed to all mankind But yet, amid all the seeming variety of heathenism, there is an astonishing oneness and identity, bearing testimony to the truth of God's Word.'* **The Two Babylons**, p. 224 (see Bibliography)
5. The early Irish Celts traced their own descent from the

Scythian lineage of Magog. Shortly before the year 432 AD, their various pedigrees and genealogies were collected together by the pre-Christian scholars of Ireland. See Part 2 of this article.

'As the Milesians were the last of the colonists . . . only their genealogies, with a few exceptions, have been preserved. The genealogical tree begins, therefore, with the brothers Eber and Eremon, the two surviving leaders of the expedition, whose ancestors are traced back to Magog, the son of Japhet . . . There are also other families claiming descent from Emer, the son of Ir, brother to Eber and Eremon; as also from their cousin Lugaidh, the son of Ith. From these four sources the principal Celtic families of Ireland have sprung . . .'

Cusack, M. F., 1868. **The Illustrated History of Ireland**, p. 84. Facsimile edition by Bracken Books, 1987, London.

6. Throughout history, it can be shown that either the prosperity or the downfall of various nations is **directly related** to their attitude to, and treatment of the Jewish people, the children of Abraham. Indeed, so consistent is this rule that it has surely attained the status of a universal law of history, a law which had its beginnings in the promise of God to Abraham that is recorded in Genesis 12:3. Those nations that have helped the Jews and befriended them, have prospered accordingly. Those that sought their destruction have always themselves been destroyed. This much is demonstrable, and is invariable in its application even when such nations as Assyria were used to punish the Jewish nation.

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Note: This list is by no means exhaustive, but is designed to give the student a good working background knowledge to the subject. One or two of the more recent works cited here do, naturally, subscribe to modernist principles, although they contain much valuable information, citing certain facts if only in an attempt to refute them.

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