

Location of Eden

A new Discovery

by Abraham Benhur,

Published: 2009
Jeevanist Books

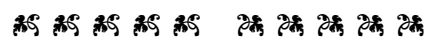


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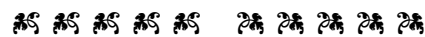
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Introduction

Finding logic in legends is at best a wild goose chase. That is because the legends have very little or no evidentiary support. The Biblical account of the origin of man and his progression in the world is one such legend without scientific evidence and even logic as we understand the terms today. But scholars and curious minds refuse to abandon the subject as a matter of pure myth. Mainly because there are verifiable historical and physical references in them. The Garden of Eden into which God is believed to have put down His most favoured creation—man—is a legend which has aroused the curiosity of a large number of scholars. Their aim was to locate the place on earth. Their enquiry was prompted by the references to surviving rivers as flowing around the place.

Their conclusions have only added to the confusion. Places as far apart as the Indo-Gangetic basin, the Euphrates-Tigris basin and the Nile delta in Africa have been proffered as the Garden of Eden.

It is into this difficult terrain that Mr Abraham Benhur has ventured with his unbounded curiosity and enthusiasm. He combines scholarship with adventurous intuition, bordering on impetuosity, to come to conclusions which, if conceded, may prove to be so obvious and, who knows, decisive. Scholars may disagree or find different channels of logic and frame new theories. But all such theories will remain theories until concrete evidences are available. Until then—which appears

a remote possibility—the conclusions of Mr Abraham Benhur, too, will be counted among works of scholarship.

What he presents here is in fact only the first part of a seminal study into the progress of man the author has undertaken, entitled *The Great Human Path*, starting with the story of the great flood in the Bible. He finds parallel stories in other cultures and distant continents and begins his account of the progress of mankind with Noah as the sole patriarch of all the humans who survived. It is a fascinating enquiry and it may prove to be path-breaking.

P.J. Mathew
United Nations, New York

Location of Eden

*Open my eyes that I may look
at the wonderful things out of Your law
—Psalms 119:18.*

Eden, the garden in which the first human was settled after his creation, is among the fundamental beliefs of the Christian, Muslim and Jewish peoples, who among them form the preponderant majority of the world's population. The Biblical account of the garden in which Adam and Eve were settled ranks among the great classical mysteries of the world, mainly because of the vague description of the place. But the mention of the two rivers—the Euphrates and the Tigris—flowing around the garden being geographically and historically verifiable gives the mystery a status that cannot be written off as a mere legend. This is the basis of the enquiry, in the light of ethnography and ethno-archaeology, to find the historical and geographical entity of Eden—the physical Eden.

The Bible reveals two Edens—the spiritual Eden and the physical Eden. God, Adam, Eve and Satan all dwell in the spiritual Eden, as mythical symbols. There is also the physical Eden in which flowed rivers that continue to flow today. A careful inquiry into their sources would lead us to the actual location of Eden, the geographical entity. The sites the various religious pundits have pinpointed are all so disparate and mired in controversy. Identifying the exact location of the Garden of Eden is tantamount to identifying the first settlement of the human race. This identification will shed more light on the geography, history and anthropology of our land and lead us to a greater understanding of the truth, which in its turn would release us from the burden of several of our blind beliefs.

The Bible records the creation of the first human thus: „Then the Lord God took some soil from the ground and formed a man out of it; He breathed life-giving breath into his nostrils and the man began to live.“ (*Genesis 2:7*). No one knows when this happened. God's creation of man is, in fact, a miraculous phenomenon, beyond the ken of human intelligence. This study, therefore, does not intent to go into such profound and transcendental subjects like God, Life, Time and the

Universe. But the Garden of Eden was a physical object, a landmass, with hills and valleys, rivers and lakes and vegetation and human settlement. This inquiry about its location is, therefore, based on the premise that it was a geographical entity. It is not undertaken to sustain or propagate or protect any religious text or faith. This inquiry is a pursuit of history backed by archeological evidence and science.

1. Various Sites

Several sites have been pointed out as the first cradle of man. They are as far apart as Egypt and China, on two different continents. The eminent archaeologist, William F. Albright, opines that Eden was in the Euphrates-Tigris basin, near Babylon, in modern Iraq, which is widely considered to be the cradle of human civilization. Freiderich Delitzseh asserts that Eden was at the confluence of the Euphrates and the Tigris, but M. M. Saice and others argue that the exact location was slightly due south, near the Persian Gulf. Josephus and Cosmas Indicopleustus have tried to place Eden in Mongolia, while Sansen, Bunsen and Keel have pointed their fingers towards Armenia. But Calvin and Bockhardt insist Chaldea was the original site, while Le Clerc believes it was Damascus. Heideger says it was Palestine, while Hardwang and Halevy insist it was southern Arabia. Renen locates Eden in Kashmir, while Bertho, Lessen and Obrey declare it was Meru, the mountain mentioned in Hindu mythology.

It was Moses, who wrote the first five books of the Bible, beginning with the Genesis, who told the world about Adam and his settlement in Eden, but he didn't give enough clues to its exact location on earth. But Moses talked about four rivers flowing in Eden, a description that should give us certain clues to the exact location. The first indication about the location of Eden in the Bible is thus: „Then the Jahovah God planted a garden in Eden in the east and there he put the man he had formed.“ (*Genesis 2:8*). Two things become clear from this description: one, the writer was from the west of Eden, because he used the phrase „in the east“ to locate Eden. Since all the authors of the Bible, including Moses, have been Israelites, it is obvious that Eden was east of Israel. Two, Eden was a large expanse of land, because the statement talks about four rivers flowing in the land with a description of the areas through which the rivers flowed. This should be helpful in identifying the exact location of Eden. It says:

„The first river is the Pishon. It flows round the country of Havilah. Pure gold is found there and also rare perfumes and precious stones. The second river is the Gihon; it flows round the country of Cush. The third river is the Hidekkal. It flows east of Asshur (Assyria) and the fourth river is the Frath.“ (*Genesis 2:11-14*). Of these four rivers, the scholars are all agreed on two—the Frath and Hidekkal. The first is the Euphrates and the other the Tigris. It is over the identities of the Pishon and the Gihon that there is confusion and conflict of opinion leading to divergence of opinion about the location of Eden.

Let us examine the emergence and flow of each of these rivers. The Frath, or the Euphrates, emerges in the foothills of the Ararat Mountain in the northeast of

Turkey. It flows through Asia Minor and Mesopotamia (the areas in which modern day Turkey and Iraq fall) and empties into the Persian Gulf after traversing 1780 miles (2840 km).

The ancient towns of Carchemish, Mari, Babylon, Kish, Nippur, Uruk and Ur are situated on the Euphrates. Two streams that originate on either side of the Ararat Mountain feed the Euphrates. They are the Karasu that springs forth 60 miles (90 km) southeast of the Black Sea, and the Muradzu that originates midway between the Ararat and the Black Sea. They flow west and join to form the Euphrates at Keban, some 2,000 feet above mean sea level. The origin of the Frath makes it obvious that Turkey, near the Ararat, was a part of Eden. Another river that originated in Eden was the Hidekkal, or the Tigris. It emanates some 15 miles (24 km) off Elazig town in eastern Turkey, only a few miles off the origin of the Euphrates. The Hidekkal flows in a south-easterly direction and irrigates the towns of Nineveh and Asshur and joins the Euphrates 90 miles (144 km) short of its estuary in the Persian Gulf. Besides Nineveh and Asshur, the ancient towns of Kalah, Seleucia, Kassifia and Baghdad are on the Tigris. When it is clear that the Hidekkal also starts from eastern Turkey, it becomes obvious that Eden was in Turkey.

But determination of the exact location of Eden is steeped in the controversy among scholars about the other two rivers, the Pishon and the Gihon. While Josephus, Augustine, Ambrose and Jerome opine the Pishon is the Ganga (Ganges), for Cosmas Indicopleustus it is the Indus (the Sindhu) river. But the Jewish scholars Sadia and Rashi, and the Samaritans assert that the river is the Nile. A majority of the church scholars tends to agree with Josephus's opinion that the Gihon was the Nile. In Cosmas' opinion, the Gihon is the Ganga. The scholars have failed to reach a consensus on the location of Eden because the Ganga, the Indus and the Nile fall so widely apart on different continents. From the descriptions in the Bible, Eden did not appear to have continental dimensions, save for the detail that four rivers flowed round the area.

2. Moses' Witness

At the time Moses wrote the Book of Genesis (15th century BC), the rivers must have been known as the Pishon and the Gihon, and the Havilahs inhabited the Pishon basin and the Cushites lived along the Gihon. That must be why he mentioned those two rivers in the book. These populations must have abandoned those river basins and migrated elsewhere, and the new tribes which moved in and occupied the land must have used new place names and changed the names of even the rivers. This must be the reason why religious scholars could not identify the actual location of Eden.

Moses, who is revered as the man of God*, is considered the author of the first five books of the Bible. Moses, the liberator of the enslaved Jewish people and the lawgiver, was born in Egypt in 1526 BC. (Queen Hut Shepsuth, the wife of Pharaoh Tutmos I, who became the first woman ruler in history, was the foster mother of Moses. She was the de facto ruler of the country since 1520 BC and

became the de jure ruler and queen empress between 1504 and 1482. She was the ruler who sent an expedition of five ships to the east through the Red Sea.) Since Egypt had reached the zenith of an agrarian civilization in those times, Moses, who received his education in the palace, must have acquired extensive information about the people of the world, their habitats, their migrations and their farm produce and other merchandize.** His forty-year-long family life in Midian and his contacts with the traders of Midian must have given Moses ample exposure and information. Moses left Egypt at the age of 40 and led a family life in Midian, in the north-western part of Arabia. He married Zipporah, one of the daughters of Jethro, the priest of Midian. He had a son by the marriage, named Gershom. (*Exodus* 2:21-22).

The Midians were Hebrews belonging to the Semitic stock, who were shepherds and traders living in tents. Together with their fellow tribe of Ishmaelites, they bought merchandize from Mesopotamia, Syria and Palestine and sold them in Egypt. The most important trade route that linked the civilized people of the world in the second millennium BC passed through Midian. Moses must have gathered information about the Pishon and the Gihon as also about the Hidekkal and the Frath, as well as of the Havilah and Cush tribes from the Midianites during his stay in Midian.

In the hoary past, a good many places on earth were known by the tribes which occupied the place. Elam, Assur, Mizraim (Egypt), Canaan and Midian were all places identified by the tribe that lived there. Since this was the practice during the time of Moses and the 15th century BC, we can assume that the Havilah tribe occupied the Pishon basin and the Cushites populated the Gihon basin. That is why Moses identified these areas as Havilah and Cush countries.

3. The Pishon and the Havilahs

When Moses wrote that the Pishon was the first of the rivers emanating from Eden and that the people inhabiting the river basin were the Havilah tribe and that pure gold, precious stones and rare perfumes were found in Havilah, it can be safely assumed that the Pishon originated from Eden and the Havilahs were people Moses knew very well. The Havilahs are descendants of Havilah, son of Joktan, prominent tribal leader who traces his lineage to Shem. Joktan had 13 sons, each siring a prominent Arab tribe, including Hazarmaveth, Sheba, Ophir and Havilah. The *Book of Genesis* (10:30) records that these Semitic Arabs inhabited the north-western part of Arabia, between Mesha in the west and the Sephar mountain in the east. It was from this area that they spread to the entire Arabian Peninsula and laid the foundation of the ancient Arab civilization.

The descendants of Havilah, the twelfth son of Joktan, had initially occupied the north-western parts of Arabia. They fanned out from there up to Shur in the foothills of Sinai and south along the Red Sea coast. (*Genesis* 25: 12-18). The early settlements of the Havilahs were later occupied by the Ishmaelites. It should be assumed that the Havilahs evacuated the Arab area well before the 19th century BC. Since the Bible states that „the Pishon flows round the country of Havilah“

and that „pure gold, rare perfumes and precious stones“ were found there, we can assume this Havilah country cannot be in north-western Arabia but some other area through which the Pishon River flowed. There is no evidence of any river having flowed in the Sinai foothills ever.

The Havilahs should be assumed to have linked up with their fraternal tribes, such as the Hazarmaveth, Sheba and Ophir, which were leading merchant communities in the second millennium BC, and became traders themselves, and eventually gave up their traditional abode and settled down in the Pishon valley. Dr. M. Cary and E.H. Warmington wrote—„Arabs used to bring gold from Havilah to Ophir. We consider Havilah to be located in north eastern Arabia rather than in eastern Africa.“ (*Ancient Explorers*, P. 76)

The Havilahs must have become the predominant settlers of the Pishon basin by the time of Moses (1526-1406 BC). It is because the Havilahs were Arabs that some scholars have assumed Havilah and the Pishon to be in Arabia and the Nile, therefore, to be the Pishon. The Nile, after all, is close to Arabia, though in the African continent.

In ancient days, places were often known by the names of rivers, or even plants. India came from the Indus (Sindhu) river; Phoenicia came from phoi-ni-ke (date palm). In the same manner, we may reasonably presume that the name Persia came from Pishon. There is another view that the name came from Passargad, the tribe to which Cyrus belonged. But the name Passar came from Pishon. In the ancient days, the area north-west of today's Iran was known as Media, or the land of the Medes, and the south-western part as Persia, the land of the Passars. During the reign of Cyrus (551 BC) Iran was known as Medo-Persia, combining both Media and Persia. Therefore, the Pishon should be placed somewhere south-west of Iran. That is the Karkeh River. The Karkeh originates in the Media (Zagros) Ranges, flows through Elam (Susisthan) and joins the Tigris River. The river Karoon flows nearby. The ancient Elamite tribe lived in the basin of the Karkeh and Karoon. Susa, 225 miles east of Babylon, was the capital of the Elamites. Susa is on the banks of the Karkeh. The Elamites, who flourished around Susa in the mid-centuries of the third millennium BC, fled from Susa during the invasion of the Akkadian emperor Sargon (2280 BC). A section of the evacuating Elamites reached the Indus basin via Macran, Baluchistan. The Havilahs, who had trade relations with Mesopotamia, later occupied the Karkeh basin. It is believed this emigration from Mesha in north-western Arabia took place some time in the 19th century BC.

Copper was in abundance in Elam in the hoary past. It was to get a hand on the copper mines that many a battle took place in Elam. The copper mines also yielded the raw material for purifying gold. The gold available in the Pishon basin was produced and refined by the Havilahs from the mines earlier developed by the Elamites. It is also possible that they got gold and precious stones from India through trade relations with the people living in the Indus basin, who founded the Harappan civilization. Excavations conducted in recent years have yielded evidence of a highly developed civilization in Elam dating back to the early centuries of the second millennium BC.

Excavations at the ruins of the ancient western Iranian town of Tepe-Sialk have led to the discovery of early Copper Age houses made of bricks, cloths made from

plant fibre and terracotta earthenware. In its tertiary developmental phase, the Tepe-Sialkans used moulded copper utensils, gold, silver and sapphire jewelry. The fourth stage of settlement at Tepe-Sialk has been conclusively proved to be that of the Havilahs.⁴

The Havilahs must have learned the technical know-how for refining gold from the Elamites. The Havilahs anyway had acquired a reputation for being traders of gold and precious stones in the Pishon basin (Karkeh). It is from the Havilahs that the sibling Arab tribes of Ophir, Sheba and Hazarmaveth bought gold and incense and sold them in Egypt, Palestine and Mesopotamia. „The Arabs brought gold to Ophir from Havilah. Havilah is more likely to be in north-eastern Arabia than eastern Africa.“⁵ Elam and the Karkeh river basin, which enclose Havilah, fall north-east of Arabia.

At the time he wrote the *Book of Genesis* (around 1450 BC) Moses must have had information from the Arab Medianite traders about the Arab Havilahs living in the Pishon river country, which was later renamed as Karkeh. Moses did not give a precise source of the Pishon (nor for that matter of any other river) except stating that it flowed round the northern side of Havilah. He only indicated that the Pishon flowed in the land fed also by the Euphrates, the Tigris and the Gihon. He, of course, stated that the area was where Eden was situated. The Pishon river (Karkeh) has its source in the Media (Zagros) Ranges south-east of the Ararat Mountain, from where the Euphrates and the Tigris also emanate. Therefore, it is reasonable to deduce that Eden was in eastern Turkey, north of the Zagros Mountains.

4. The Gihon and the Cush tribe

No Biblical expert has given a clear explanation about the Gihon, the other river that flowed round Eden. Just as the name of the Pishon river and the people living in its basin have changed unrecognizably over time, so have the names of the Gihon and the people living along the river, leading to persisting disputes about them too.

The Aras river, which springs from the south-western part of the Lake Van in Turkey, flows through Armenia and Azerbaijan and empties itself into the Caspian Sea, is known in Arabic language as Gaihun-er-Ras. Moses must have learned about the river from the Arabic form of Gaihun and put it down in Hebrew as Gihon. The Greeks identified the river as the Araxes long after Moses had passed.⁶ The river Herodotus identified as the Araxes is now the Aras.

Since the Gihon River is described as flowing round Cush, it can be deduced that the Gihon valley was the home of the Cush tribe. The Cushites are the ancestors of the Kassu population of central Asia mentioned in ancient Assyrian documents. It is these Kassu people who later came to be known as the central Asian Kassites. A branch of the Cush people, the Kassites are the people Herodotus had identified as the Asiatic Ethiopians. By the time of Herodotus (485-425 BC), Ethiopia in Africa had become identified with the Cushites. That is why the Cushites of central Asia were designated as Asiatic Ethiopians. Herodotus

recorded that the Asiatic Ethiopians lived in the 17th satrapy of the Persian empire.⁷

Some studies have come up with evidence of a Negroid tribe living east of the Black Sea in very ancient times. They later fanned out through the Caucasus mountainside.⁸ Place names such as Abkhasia and Khazaria are believed to be associated with the Kassu people mentioned in the Assyrian documents as also the Cushites mentioned in the Bible. These Cushites had reached the Gihon basin in the third millennium BC. They must have either come as members of the expedition of the first conqueror, Nimrod, or were a cohesive branch of the Cush tribe who got separated in the „Babel Revolt“ and reached the Gihon valley while the main body went to Arabia and Africa. It is the settlement of these Cushites that Moses described as Cush country in which the Gihon flowed. The river, emanating near the Lake Van, south-east of the Black Sea, was renamed the Araxes by the Greeks who belong to the Javan tribe of the Japhethite (Aryan) race. It is this Araxes River that Vedic Aryans have referred to as the Oxus. It is the same river basin that was the Vedic Aryan settlement of Oxus, which the Rig Veda refers to as the „Praktna Oxus“.

An analysis of the flow of the four rivers emanating from Eden would reveal that the Pishon flows in a south-easterly direction, the Gihon takes a north-easterly route, the Hidekkal flows south-west and the Frath north-westerly. If you look for the source of these rivers, it becomes clear that the Gihon, the Hidekkal and the Frath had their origin near the Lake Van, below the Ararat. From this we can infer that Eastern Turkey was the site of Eden. Eden that Moses described as the first settlement of the human race can thus be ascertained to be the foothills of the Ararat Ranges over which the Ark of Noah came to rest in the Great Flood (*Genesis* 8:4). This is where the family of Noah settled down and began a new life. This is where the human race was bred.

Moses wrote the *Book of Genesis* in the belief that the Ararat foothills in which Noah and his descendants lived after the Flood was the same landmass as Eden where Adam was settled. Noah was descended from Adam. And Moses wrote the history of the Israelites substituting Noah in the place of Adam. The *Book of Genesis* was indeed written to teach the Israelites their origin and growth. Moses wrote that God created Adam and settled him in a garden in Eden because he (Moses) did not know where it was before the Flood. Therefore, Moses should have assumed that the area bounded by the Euphrates, the Tigris and the Aras rivers that originated below the Ararat Range, where the descendants of Noah lived, was indeed Eden, based on the information given by experts on the geography and history of his time.

5. The Great Flood

The Great Flood that took place over five thousand years ago confirms Moses' „conclusion“ that the Ararat foothill was the ancient Eden. Since the occurrence of a great flood in the prehistoric past is a part of the ancient lore of nearly all the people everywhere, it should be considered an unforgettable cataclysmic historical

event. A Great Flood finds mention in the *Gilgamesh*, the ancient epic of the Mesopotamian people, recorded more than a thousand years before the birth of Moses, who wrote the early books of the Bible.

Gilgamesh is the world's first recorded account of the Flood. The epic is recorded on clay tablets excavated from the ruins of the 7th century BC Assyrian emperor Assur Banipal's (669-626 BC) palace in Nineveh, the ancient capital of Assyria, in AD 1853 by H. Rassam. It consisted of twelve clay tablets, and the eleventh of them contains the account of the Flood. The cuneiform script was deciphered by George Smith in 1872. *Gilgamesh* is also the world's first known heroic saga. This epic in verse was extant in Sumeria well before 2000 BC. There are records of the *Gilgamesh* verses being sung in the court of Shulgi, the powerful king of Ur, belonging to the third dynasty. Shulgi lived between 2094 and 2047 BC. Gilgamesh was the king of Uruk in Sumeria, who is believed to have lived around 2700 BC. The account read:

„Gilgamesh was the leader of the land who had acquired all knowledge by crossing the sea. The pillar of the country, Gilgamesh was a wise king who knew everything. He was the powerful son of the venerable Goddess Ninsun. This son of Uruk was as tall and imposing as the deodar (fir) tree and as brave as an angry bull. There was none to equal him in the use of arms. He built extra strong fortifications around Uruk town. He rebuilt the temples ruined in the flood. He re-ordered the rituals. He discovered the mountain passes. He dug wells on the mountainsides. He traveled towards the land of morning against the seas in search of the secrets of eternal life.“

The *Gilgamesh* epic names Utnapishtim, in place of Noah, as the person who built the ship to escape from the Flood. The king of Uruk, Gilgamesh traversed the hills of Lebanon and Zagros (around the hills over which the sun rises) and went past lakes to see Utnapishtim. It is likely that Gilgamesh was seeking sage advice about longevity from Noah himself, who is believed to have lived 350 years more after the Flood. According to the genealogy of Sumerian rulers, Gilgamesh was the fifth after the Flood to ascend the throne of Uruk. It is believed he ruled the country in the second half of the third millennium BC.

It is the eleventh tablet of the *Gilgamesh* epic which has the description of the Flood. Lord Ea talks about wiping out the Shurupak town on the Euphrates river thus: „Ubartutu's son Utnapishtim, you must leave your home. You build a ship. You should forsake all your wealth and save your life. You take on board the ship you build one animal each of all varieties. This is to ensure that their stock did not become extinct. All four sides of the ship should be of equal length. There should be a roof over the ship.“

Utnapishtim summoned everyone, young and old, and built the ship in seven days. The ship was built according to the edict of the Lord: „It should have 120 lengths on all sides and an equal height.“ He put on board „all movable property—gold and silver—as also all the birds and animals to be saved. The ship had all members of the family, some servants, a navigator and some others.“ (*Gilgamesh*: 251).

By the time Moses was writing about the Flood, it was already being talked about by people in Sumeria and Mesopotamia as a historical event. Though the narrations had some divergences, there was convergence on three important details: (1) the deluge, (2) the escape of a family and one pair each of animals and birds aboard a boat, and (3) the settling down of the boat atop a mountain. The accounts were of different people recording in their own language and imagination of a frightening episode that had passed down to them through generations.

6. Accounts of Flood

Excavations conducted in Mesopotamian towns have yielded clay tablets containing accounts of flood in cuneiform writing. There have been at least one Sumerian record and four Akkadian (Assyro-Babylonian) accounts obtained so far.

The Sumerian record was found in Nippur. It tells the story of Enki, the rain god, warning Ziu Sudra, the arch priest, about an impending flood, and Ziu Sudra sailing aboard a big boat and attaining immortality to live atop the Dilman mountain for ever. Ziu Sudra's description has similarities with the Biblical character of Noah.

The Bible records that the flood occurred at the time of Noah. „God said to Noah: ‚I have decided to put an end to all mankind. I will destroy them completely, because the world is full of their violent deeds. Build a boat for yourself out of good timber; make rooms in it and cover it with tar inside and out. Make it 133 meters long, 22 meters wide and 13 meters high. Make a roof for the boat and leave a space of 44 centimeters between the roof and the sides. Build it with three decks and put a door in the side. I am going to send a flood on earth to destroy every living being. Everything on earth will die, but I will make a covenant with you. Go into the boat with your wife, your sons and their wives. Take into the boat with you a male and a female of every kind of animal and of every kind of bird, in order to keep them alive. Take along all kinds of food for you and for them.‘ Noah did everything that God commanded.“ (*Genesis* 6: 13-22).

„The Flood continued for forty days, and the water became deep enough for the boat to float... On the seventeenth day of the seventh month, the boat came to rest on a mountain in the Ararat range.“ (*Genesis* 8:4). After the water receded, „...Noah went out of the boat with his wife, his sons, and their wives. All the animals and birds went out of the boat in groups of their own kind. Noah built an altar to the Lord; he took one each kind of ritually clean animal and bird, and burnt them whole as a sacrifice on the altar.“ (*Genesis* 8: 18-20).

The Qur'anic account of the flood is very similar to the description in the Bible: „Allah ordered Nuh: ‚You build a ship according to my instructions and under my supervision. Do not tell me about the violent people. I am going to drown them in water.‘ Nuh built the ship. ‚Take on board a pair each of all animals and birds. Then board the ship. It will move and stop in the name of Allah...‘ The ship went to the Al-Judi range and settled down.“ (*The Qur'an*, II: 36-44).

According to religious scholars, all ancient populations had records and beliefs about a flood. The Indian mythology about the *matsya* (fish) incarnation of Vishnu

talks about a flood too. It took place in the time of Vaivaswata Manu, son of Maharshi Mareechi, who was a son of Brahma, the creator. The *matsya* incarnation of Maha Vishnu, the preserver, told Vaivaswata Manu: „O King, a great flood will occur on earth in seven days. You build a boat and escape with the Saptarshis (seven sages) on board.‘ Hearing this, the king made a huge boat and did all that he was told by the fish. Torrential rains began after seven days. Everything in the world was drowned in the flood. A horn sprouted on the head of the fish incarnation. King Manu tied the boat to the horn. The fish reached the Himalayan peaks with the boat. The boat was tethered to a peak. That peak was thereafter named Naubandhan Sringa (the boat strung peak). When the flood was over, all the birds and animals on earth had perished. Only Manu, the seven sages and a few live sperms survived. (*Mahabharata Aranyaparva*, 187; *Agnipurana*, chapter 2; *Bhagavatam Ashtamaskanta*, Vol. 8, chapter 24.).

The Greek philosopher Plato tells in his book, *Timaeus*, about the story of a flood that was extant among the ancient Egyptians: „The gods purified the world with a flood, allowing only a small group of shepherds to escape“ is the gist of his account. There are indications in ancient Egyptian documents also about a great flood. Plutarch (320-240 BC) has recorded that the Greeks had five different versions of the flood. The most important of these was that of Deucalion, who was warned by Zeus about an impending flood on earth. The warning enabled Deucalion to build a ship and escape from death.

The Chinese too have a story about the flood. Its record, in the book, *Li-Ki*, reads in part as follows: „The pillars of the sky were destroyed. The earth shook to its foundations. The sun and the stars changed their tracks. The earth cracked open. The water stored in it burst out and overflowed. The great order of the universe was destabilized. All these bad events took place because man disobeyed the Supreme Lord of the Universe.“ (*International Standard Bible Encyclopedia*, 1957, Vol. XI, p.823). According to Chinese tradition, God destroyed the whole world by a flood because of the wickedness of man, and Nuah (Noah) the righteous man, and his wife, their three sons, Lo Han (Ham), Lo Shen (Shem), and Jah-hu (Japheth), survived by building a very broad ship and taking aboard pairs of animals.

Just as it has among the people in the Middle East, Greece, Egypt, India and China, a legend about a cataclysmic flood has survived among the ancient occupants of the American continent, too. All the 120-odd communities among whom enquiries were conducted have vouched for having heard a legend about a flood. Three to eight persons saved themselves aboard a boat, which settled down on a hill, and then came down to the plains to breed and spread throughout the world.

This commonality of belief among all the peoples of the world and the similarities in their stories compel us to conclude that the flood was indeed a historic event. It is also believed that this cataclysmic event took place somewhere between 4000 and 3000 BC.

Several investigating agencies have claimed to have found evidence of the remnants of Noah’s Ark on top of the Ararat Range in Turkey. American search planes had taken pictures in 1949 which could lead to proving that Noah’s Ark had indeed come to rest atop the Ararat. The pictures were of course not conclusive evidence of the ark but they indicated there was something unusual

atop the mountain. The pictures were taken on June 17, 1949, by CIA's spy planes that were scouring the Russian space. This led to a flurry of activity to find Noah's ark.

US satellites had taken more pictures of the suspected object in 1956, 1973 and 1992. Investigations conducted jointly by the Washington Times group magazine *Insight* and Professor Porcher Taylor of the University of Richmond, Virginia, have come up with startling details. *Insight* had a lot of pictures of the Ararat peaks taken from the 'Iknos' satellite that was controlled from Indiana Jones. They got several pictures of an object shrouded in mist and snow. A majority of the experts who studied the pictures believe them to be that of Noah's ark." (Report in *Malayala Mano-rama Sree*, January 6, 2002).

7. The Family of Noah

Noah's Family

Shem (Semitic)	Ham (Hametic)	Japheth (Japhethite)
Elam	Cush	Gomer
Asshur	Mizraim	Magog
Arpachshad	Puth	Madai
Lud	Canaan	Javan
Aram		Tubal
		Meshech
		Tiras

The Book of Genesis says that at the end of the flood, Noah's ark came to rest on top of the Ararat Range (8:4). The Qur'an says Nuh's boat settled down on the al-Judi peak (11:44). The Sumerian epic of Gilgamesh says the ship rested on the Nisir mountain. All these converge on the point that the Jewish, Christian and Muslim populations of the world believe that the boat that saved one family from the flood had come to rest on the Ararat in the Armenian ranges, east of modern Turkey and north-west of Iran.

There are peaks in that area bearing names that have links to this belief. The Turks use the name *Aghridagh* (the mount of the ark) and the Iranians call it *Kuhi-Nuh* (the mount of Noah). The Assyrian rulers of the 9th and 8th centuries BC, Assur Nasirpal II, Shalmanesar, Tiglak Pileasar III and others, have recorded that there was a kingdom known in the Assyrian language as Urartu between the Lake Van and Urmia in ancient Armenia. Sardar I was the king of Urartu in 830 BC. This Urartu now falls in Turkey and Armenia.

It was in Urartu that Noah's eight-member family began life after the Flood. They rebuilt their lives on the basis of their pre-flood experiences in the land that Moses had pinpointed as Eden—where the Euphrates, the Tigris and the Aras rivers flowed. Since the foothills of the Ararat had abundant water, the family of

Noah must have led a pastoral life. „Noah, who was a farmer, was the first man to plant a vineyard,“ says the Bible (*Genesis 9:20*). An agrarian civilization developed through successive generations of Noah.

The descendants of Noah's sons, Shem, Ham and Japheth, developed settlements along rivers and spread throughout the world. The Bible records that „during Peleg's time, the people of the world were divided.“ (*Genesis 10:25*). Peleg was one of the great grandsons of Noah. This indicates a historic turning point after the great flood. It indicates that a great division took place in Eden, the ancient abode of man. From the phrase „people of the world“ it should be understood that the descendants of Shem, Ham and Japheth went their separate ways to form their separate tribes. They also must have drawn the limits of their respective domains. This division of land must have been based on the river systems. A river basin was allocated to a clan at the time of Peleg. The three sons of Noah sired three races—the Semitic (the Hebrews) from Shem, the Hametic from Ham and the Japhethite (Aryan) from Japheth. An examination of the migrations and settlements of these races would reveal that the Semitic stock lived in the Tigris basin, the Hametic stock occupied the Euphrates banks and the Japhethites the Aras basin. This becomes evident from the names they gave to the lands they occupied.

Three sons of Shem—Elam, Asshur and Arpachshad—traveled through the Tigris basin. The descendants of Elam, or the Elamites, created a kingdom named Elam in the Karkeh river (a tributary of the Tigris) basin. Elam was located in the south-west of modern Iran. Susa was its capital. (The language of the Elamites had similarities to the Dravidian language of Brahui.)

The descendants of Asshur, the second son of Shem, established the Asshur town and the Assyrian country in the northern reaches of the Tigris. The Assyrians revered their patriarch, Asshur, as a god. Accad is the town built by Arpachshad's descendants. The country of Aram and the Aramaic language were in the name of Aram, the fourth son of Shem, and the south-western Asia Minor country of Lydia was set up by the descendants of the younger son of Shem, Lud. These place names and the names of the Semitic tribes bear witness to the historic link.

The Cushites, the Mizraims (Egyptians), the Puths and the Canaanites—all descendants of Ham—initially populated the Euphrates valley. The Kish town at the southern end of the river is named after Cush, the eldest son of Ham. Nimrod, the first great conqueror according to the Bible, who is a descendant of Cush, founded the city of Babylon on the Euphrates. The towns of Mari, Nippur and Erech were also built by the Cush (Genesis 10:10). The Cushites (Nimrod) later captured the towns of Nineveh, Calah and Resen. The Kassites who figure as a prominent race in history had their ancestry traced to Cush. The Kassites are the people who founded the ancient Sumerian civilization. The Biblical Tower of Babel is believed to be an endeavor of this people.

The descendants of the second and third sons of Ham—Mizraim (Egypt) and Puth—made their entry in northern Africa right at the start of history. These people traveled west from the Euphrates basin to reach Africa. They traveled westward because the Tigris basin east of the Euphrates had been occupied by the Semitic people. The land occupied by the Mizraim was known as Mizraim. This is

Egypt. The Egyptians are even today referred to as Misriens. The *Tell el Amarna* letters of the late second millennium BC refer to Egypt as Misri, similar to the modern Arabic name for the land. The Puths, who initially moved along with the Misriens, later broke off to move to Libya, Ethiopia and Somalia. The descendants of Canaan, the youngest of Ham's sons, settled down in a vast tract between the Hailiz River, west of the Euphrates in Asia Minor, and Gaza on the Mediterranean coast. The eastern Mediterranean area in which the Canaanites lived—today's Lebanon, Israel and Palestine—was known as Canaan well over 2000 years before Christ. This area, occupied by the descendants of the 11 sons of Canaan, including Sidon, Heth and Amorians, was so fertile and rich it was known as the country „flowing with milk and honey“. Today's Saida port on the Lebanese coast was set up by the descendants of Sidon.

The Japhethite race, or the descendants of the third son of Noah, Japheth, moved from the Aras basin (the Gihon river) with one wing crossing the Black Sea and fanning out in Europe, and another wing crossing the Caucasus mountain and spreading out through the Caspian Sea coast in the Asian continent. The Japhethite race consisted of the descendants of Japheth's sons, namely, Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. The Gomer branch settled down along German rivers and the Magogites reached Central Asia and southern Russia through the Caucasus mountains. The Medes, or the descendants of Madai, occupied the north-western part of Iran, and Javan's successors populated Greece. The children of Meshech spread up to Moscow after crossing the Don and Volga rivers. Moscow indeed gets its name from Meshech. The Japhethite race, marked by fair skin, reddish hair and blue eyes, is referred to as Aryan by the Greek historian Herodotus (485-425 BC). The basis of (Rig) Vedic Aryans claiming '*Praktna Oxus*' as the ancient base of the Aryan race is their origin in the Araxes or Oxus river basin, where the Japhethite race sprouted. Indeed, the descendants of Japheth are the people identified as the Aryans.

8. The Growth of the Great Races

Is it possible for a population of 6400 million, comprising over 6,000 groups, to grow out of just three sons of Noah is a question that begs an immediate answer. The Malthusian theory of population growth*, which is considered seminal in the study of populations, may be resorted to answer this question. It says that the population of a community doubles in 25 years.

If we assume the period of the flood to be 4000 BC, we may calculate that there were 320 million people descended from the three sons of Noah in 600 years, i.e., by 3400 BC. Whether that many people actually lived on the earth in 3400 BC cannot be ascertained. But we have evidence of phenomenal growth of populations in at least some communities. The growth of the Israelites in Egypt was one such.

According to the Bible, the total number of Israelites who reached Egypt—Jacob, the grandson of Abraham, the founder of the Israel nation, and Jacob's children—was 70. The total number of the direct descendants of Jacob who went to Egypt was sixty-six, not including his sons' wives. Two sons were born to

Joseph in Egypt, bringing to seventy the total number of Jacob's family who went there (Genesis 46:27). They had grown into a number exceeding 2 million over 430 years of their living in Egypt, when the Exodus led by Moses began in 1446 BC.

This population growth accords with the Malthusian projections. It can be reasonably assumed that there were more numerous populations than the Israelites in northern Africa, Mesopotamia, India and China at the time of Moses (1526-1406 BC). Therefore, it is reasonable to believe that there were some 300 million people on earth in early fourth millennium BC. This confirms, as it were, the Bible statement that „These three sons of Noah were the ancestors of all the people on earth.“ (Genesis 9:19).

9. The Branches of the Family Tree

The 6,000-odd „clans“ of the people on earth all appear to trace their genealogy to the Semitic, Hametic or Japhethite stocks. The Bible states (Genesis 10) that 26 of these great races descended from Shem, 30 from Ham and 14 from Japheth. It is these 70 „tribes“ who created the great civilizations of yore. These races lived on the sea coasts or along the great rivers of Asia, Africa and Europe.

There are now over 6400 million people belonging to 6,000-odd groups, speaking about 3,000 languages. Philologists have identified the structural and grammatical similarities of these tongues and grouped them into ten main categories. These are: 1) the Indo-European, 2) the Semitic, 3) the Sino-Tibetan, 4) the Dravidian, 5) the Ural-Altaiic, 6) the Malayo-Polynesian, 7) the African-Negroid, 8) the American-Indian, 9) the Caucasian, and 10) miscellaneous (such as the Astric and Munda).

a) The Semitic Stock

The Semitic race was sired by the elder son of Noah, Shem. Shem's sons—Elam, Asshur, Arpachshad, Lud and Aram—fathered the Semitic people. The Elamites who lived in the Karkeh valley in south-west Iran, and the Assyrians who lived around Asshur, the north-central zone of the Tigris basin, are Semitic. The most populous Semitic stocks have descended from Arpachshad. They are the Hebrews, comprising the Israelites, the Edomites, the Midianites, the Ishmaelites, the Moabites, the Ammonites and the Amolekites, who descended from Peleg, son of Eber, who was a grandson of Arpachshad. It was Peleg's brother Joktan who sired the thirteen Arab stocks. „Joktan became father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Joab.“ (Genesis 10: 26-29). The Arab tribes concentrated along the Red Sea coast and southern Arabia, while the Hebrews occupied southern Mesopotamia and northern Arabia. Four tribes were descended from Aram, another son of Shem. They are the Uz, the Hul, the Gether and the Masha. The Lydians, who take their name from Lud, were the weakest of all Semitic stocks. The Semitics (the Elamites, the Assyrians, the Hebrews and the Arabs) who made

significant contributions to the development of world history, lived in the Tigris basin and Arabia. It was from these areas that they migrated to different parts of the world. The Elamites, the Assyrians, the Arpachshads (the Accads, the Hebrews and the Arabs) and the Arameans nurtured and developed their respective Semitic tongues—Hebrew, Arabic and Aramaic. In due course, the Semitic people and the Semitic languages spread throughout the Tigris basin, the Mediterranean coast and Arabia. Today, the main language of the Middle Eastern and North African countries is the Arabic.

b) The Hametic Race

The descendants of Noah's second son, Ham, and his sons—Cush, Mizraim, Puth and Canaan—are the Hametic stock. Cush sired Seba, Havilah, Sabteh, Raamah and Sabteca. Raamah's sons Sheba and Dedan were prominent personalities. It was Cush's son Nimrod who set up the Cush empire in the Euphrates-Tigris plains of Shinar-Babylon. The second son of Ham, namely Mizraim (Egypt) fathered Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Casluhim. (*Genesis* 10:13, 14). It is they who laid the foundations for the ancient agrarian civilization in the Nile basin. The descendants of another of Ham's sons, Puth, who also reached Africa along with the Mizraim, later fanned out to Somalia, Ethiopia and Libya. The youngest son of Ham, Canaan, is supposed to be the ancestor of eleven tribes. They are: 1) the Sidonians, 2) the Hittites, 3) the Jebusites, 4) the Amorites, 5) the Girghashites, 6) the Hivites, 7) the Arkites, 8) the Sinites, 9) the Arvadites, 10) the Zemarites and 11) the Hamathites. These Canaanites lived in an area extending from Bogoskoy in Asia Minor to Gaza on the Mediterranean coast until 2000 BC. The Sidonians, the Hittites, the Amorites and the Sinites are tribes that have earned unassailable places in history.

All the tribal dialects spoken in the African continent are the languages of the descendants of Ham. The non-Semitic Africans are all descendants of Egypt (Mizraim) and Puth. The Hametics (popularly referred to as the Negroid races) are spread throughout Ethiopia, Sudan, Nigeria, central Africa, the Congo basin and South Africa. They speak the Igbo, Bosque, Ainu, Ticuna, Bantu and other dialects. If the African Cushites (the Ethiopians) speak the Negroid languages, the Asiatic Ethiopians speak the Cossack-Russian languages in Kazakhstan, and the Indian Cushites speak the Astric-Munda languages. The Canaanites of Hametic lineage were concentrated in the eastern Mediterranean area.

The Dravidian was the language spoken by the Canaanites who had settled down in the Indus Valley who later moved out to the southern Indian peninsula. It was the language of the people who had developed the Indus Valley civilization, as exemplified in Mohenjo-Daro and Harappa. These Canaanites migrated south and occupied the Krishna, Godavari and Kaveri basins and the southern sea coasts. They were part of the Sidonian, Hittite and Amorite branches of the Canaanites. The Hittites' cultural and spiritual links with the Medes (Mitannis) who spoke the ancient Persian-Sanskrit language and also their intermingling with the Amorites and Sidonian led to the enrichment of the Dravidian languages. The tribal populations and socially „backward“ communities of Andhra Pradesh, Karnataka,

Tamil Nadu and Kerala are descendants of the Cushites and Canaanites, and their languages are Dravidian.

c) The Japhethites

The Japhethites are the descendants of Japheth, the third son of Noah. They are also referred to as the Aryan race. The sons of Japheth—Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras—and their descendants had all settled down in areas north of the Tropic of Cancer. The Japhethites migrated from the Araxes (Aras) basin after negotiating the Black Sea and the Caspian Sea into Europe, Central Asia and northern Iran. Gomer sired the Ashkenaz, Riphath and Togarmah clans, while Magog was the ancestor of the Scythians. Scholars suggest that the Magogites were assimilated with the Scythians, at very early stages, thus making up a part of the early Scythian hordes. In fact, whenever or wherever we see references to Gog and Magog in name or place, we also see the Scythians. Many of the peaks in the Caucasian mountains and land areas have retained the place name „Gog“ in medieval European and Armenian maps. Scholars also regard Gog and Magog as the wild tribes of central Asia, including the Scythians, Alans, Parthians, Turks, Tartars, Mongols and Huns, who had been making incursions into various kingdoms and empires from very ancient times. The Medes are the descendants of Madai. These clans, who occupied the north-western parts of Iran, spread as far as India in the east and Asia Minor in the west. These people are referred to in history variously as „Mitanni“ (Medes), the „Minnis“ and the Hurrians. The Rig Vedic Aryans who reached India were Medes. The Greeks are the descendants of Javan, the fourth son of Japheth. Javan had four sons, namely Elisha, Tarsis, Kithim and Dodanim. These Greeks established the prominent city states of Western Europe. The Tubals and the Meshechs had initially occupied central Asia. These two branches are now immortalized as the „Tabli-Moshkhi“ people. The descendants of Tiras did not develop into a significant tribe. Generally, the Tiras are identified with the „Tyr-hre-noi“ of classical Greek writers. The Tyr-hre-noi were a seafaring people of the islands (Troy) and coastlands of the Aegean Sea.

The people who speak the Indo-European languages (the Aryan tongues), which is the most dominant language group in the world now, are mostly Japhethites. An analysis of the areas where the Indo-European languages are spoken would reveal that these lands have from ancient times (at least since 1500 BC) been inhabited by the Aryans. There are five branches to the Indo-European language. They are: 1) the Indo-Aryan, 2) the Indo-Iranian, 3) the Germanic (English, German and Swedish), 4) the Roman (Italian, Spanish, French and Romanian) and 5) the Baltic-Slavic. Hindi, Urdu, Punjabi, Sindhi, Gujarati, Marathi, Bengali, Oriya and Assamese are the offshoots of the Indo-Aryan language of Sanskrit. The Rig Veda, the epics and the legends as well as Sanskrit testify to the dominance of the Japhethites in the Indo-Gangetic basin, who are known as the Arya Brahmins, in the matter of language. The Aryans, who are described as a superior race in world history, are however barbarians and savages when compared to the Semitic and Hametic races who laid the foundations for flourishing agrarian civilizations in the basins of the great rivers of Euphrates, Tigris, Nile and Indus (the Sindhu).

One thing that becomes obvious from a careful examination of religious texts and modern scientific evidence is the fact that the human race had its origin in the family of Noah, who settled down after the flood in Eden, in the basins of the Euphrates, the Tigris and the Aras rivers originating in the foothills of the Ararat Range. The history of the human race after the flood began at one point—Eden—and it is still evolving.

Reference

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2. Dr. Babu Paul : *Vedasabdaratnakaram*, p.162.
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4. Ayyappan, Dr A: *Bharatapazhama*, pp57, 58.
5. Carey, M & Warmington, E.H.: *The Ancient Explorers*, p.76.
6. Herodotus: *The Persian Wars*, Vol. I, p.202.
7. Ibid, Vol III, p.94: The Paricanians and Ethiopians of Asia furnished a tribute of 400 talents. This was the seventeenth satrapy.
8. *A Journal of Near-Eastern Studies*, 1959, Vol. XVIII, pp 45-53.

Footnotes could not be located:

**Bodellium Gum*: A fragrant resinous gum resembling myrrh in appearance and sometimes used to adulterate it. It is obtained from a tree (*Commiphora africana*) found in north west Africa and Arabia and also from a related type in north west India. This is a genus of small trees or bushes with a scrubby, spiny appearance, and little foliage, growing in hot sunny places.

When the bark is cut, a fragrant, resinous juice or gum oozes out and forms into a rounded or oval „tear“ from one to two inches (2.5 to 5 cm) in diameter. After the gum is removed from the tree it soon hardens, becomes waxlike and transparent, and is similar to a pearl in appearance—*Aid to Bible Understanding*, p. 197.

**Euphrates—Perath*: One of the great rivers of west Asia. It is formed by the junction of two streams, the Murad rising in Armenia, between Lake Van and Mount Ararat, being more easterly; and the Frath of Karasu, rising north east of Erzurum, the more westerly. Sometimes the Frath, cognate with Hebrew Perath, is applied to both of these streams. They run in a west direction to about latitude 39° N and longitude 39° E after which the combined waters turn south, break through the south of the Taurus Mountains. Then the river bends south east constituting the west boundary of Mesopotamia. About latitude 31° N longitude 47° E the Tigris unites with the Euphrates to constitute what is now called the Shatt al-Arab, which after a course of about 90 miles more falls into the Persian Gulf. The whole length of the Euphrates is about 1800 miles.

**Hiddekal* (Tigris): One of the four rivers branching off from the rivers issuing out of Eden. Hiddekal was known in the Akkadian Assyro-Babylonian language as idiglat and in old Persian as the Tigra for right from which comes the Greek name for the Tigris River. In modern Arabic it is known as the Dijlah-Diyala.

**Gihon* (Aras): Some would connect the Gihon with the Aras River, called Gaihun-er-Ras (in Arabic) which takes its rise in the mountains to the north west of Lake Van and has its outlet in the Caspian Sea. Some lexicographers associate the „land of Cush“ of *Genesis* 2:13 with the Kassites (Akkadian, Kassu) a people of the plateau of central Asia mentioned in ancient cuneiform inscriptions but whose history remains quite obscure. (Koehler-Baumgartner, *Lexicon in Veteris Testamenti Libros*. p. 429; Brown Driver and Briggs, *Hebrew and English Lexicon of the Old Testament* p. 469—*Aid to Bible understanding* p. 657).

Index of Persons

Abimel: A son of Joktan, an Arabian tribal chief.

Abraham: The patriarch of the Ismaelites, Israelites and the Midianites, born in 2018 B.C., in the Chaldean city of Ur.

Almodad: A son of Joktan.

Aram: A son of Shem and a grandson of Noah.

Arpachshad: A son of Shem.

Asshur: The second son of Shem and the patriarch of the Assyrians.

Ashkanaz: The first son of Gomer, and a grandson of Japheth, the progenitor of the Germans and the Sakas of India.

Asshur Banipal: The last great king of Assyria.

Ashtaroth: A goddess of the Canaanites, considered to be the wife of Baal, the chief god of the Canaanites.

Balaam: A prophet of the Aramean region, in the upper Euphrates valley.

Balak: The king of Moab, in the fifteenth century B.C.

Baalis: An Amorite king.

Belshazzar: The son of Nabonidus, and grandson of Nebuchadnezzar, the Babylonian Emperor.

Canaan: The progenitor of the eleven Canaanite tribes and the fourth listed son of Ham, who eventually inhabited the region along the eastern Mediterranean, thereby giving it the name „the Land of Canaan“.

Cush: The first named son of Ham and the father of six sons: Seba, Havilah, Sabtah, Raamah, Sabteca and Nimrod.

Cyrus: The founder of the Persian Empire who ruled between 551-530 B.C. and the conqueror of Babylon (537 B.C.).

Dedan: A Cushite in the line of Raamah, son of Cush. His posterity apparently settled in south-west Arabia.

Diklah: A son of Joktan, whose descendants settled in southern Arabia, present-day Yemen.

Eber: Forefather of Abraham, the son of Shelah and the father of Peleg and Joktan.

Elam: One of the five sons of Shem and the progenitor of the Elamite tribe, who settled in the south-western part of Iran in the third millennium B.C.

Elishah: A son of Javan, from whom the populations of the isles of the Aegean Sea arose. A major section of the descendants of Elishah settled in Carthage and Greece.

Gether: A descendant of Aram, son of Shem.

Gershom: The first born son of Moses by Zipporah, born in Midian.

Gilgamesh: The historic king of Uruk, in ancient Sumeria between 3000 and 2750 B.C. The Epic of *Gilgamesh* is believed to be the oldest of written story on earth.

Gomer: Grandson of Noah and first named son of Japheth, born after the Flood. The nation that descended from Gomer's sons, namely Ashkenaz, Riphath and Togarmah, is an Aryan race who settled in the region north of the Black Sea.

Hadoram: A son of Joktan, whose family settled in Arabia, possibly in Yeman.

Ham: One of Noah's three sons and father of four sons, Cush, Mizraim, Puth and Canaan. Ham is the progenitor of the Hametic race.

Havilah: The Arabian, son of Joktan, whose descendants originally settled in north-west of Arabia.

Havilah: The Cushite, a son of Cush.

Hazarmaveth: A descendant of Noah through Shem and Joktan. Hazarmaveth's descendants settled in the Hadhramaut region in southern Arabia.

Herodotus: Greek historian (485-425 B.C.), generally described as the „Father of History“.

Heth: The second son of Canaan, grandson of Ham. Heth was the ancestral father of the Hittites, whose earliest settlement was on the banks of the Hailiz River in northern Turkey.

Hul: A son of Aram, a Semitic tribe originated from Hul.

Hut Shepsuth: An Egyptian Queen, wife of Pharaoh Tutmos I, who became the first woman ruler in history (1504-1482 B.C.). She was the foster mother of Moses.

Jacob: Son of Isaac and grandson of Abraham. Jacob is the patriarch of the Israelite nation.

Japheth: A son of Noah, and brother of Shem and Ham. Japheth was the progenitor of the Aryan or Indo-European branch of the human family.

Javan: Fourth son of Japheth and the father of Elishah, Tarshish, Kittim and Dodanim. Javan (Yawan) is identified as the progenitor of the ancient Ionians, called by some „the parent tribe of the Greeks“.

Jethro: Moses' father-in-law, and priest of the Midianites.

Jerah: A son of Joktan, whose descendants may have settled somewhere in southern Arabia.

Joab: A descendant of Shem through Joktan. Researchers associate his name with Juhaibad, a town in the vicinity of Mecca.

Joktan: A descendant of Eber, brother of Peleg, and the progenitor of the thirteen Arabian tribes.

Joseph: A son of Jacob, who was sold by his brothers to the Arabian merchants for twenty silver pieces and they in their turn, sold him to the Egyptian Chief Potiphar. By the grace of God, Joseph became the ruler of Egypt. He had two sons, Manasseh and Ephraim.

Lud: A son of Shem, whose descendants were identified by scholars with the Lydians of south-west Asia Minor.

Madai: The third son of Japheth and the progenitor of the Medes, primarily settled between Elburz mountain (south of the Caspian Sea) and the Zagros mountains to the east of Assyria.

Magog: A son of Japheth, forefather of a Central Asian Aryan tribe, whose king was known as „Gog of the land of Magog“.

Manu: A mythical king of India.

Meshech: One of the sons born to Japheth who became an aggressive Aryan tribal chief. Assyrian inscriptions mentioned a people called the „Mushku“ occupying an area in Asia Minor. Some suggest that the name is to be traced to the Muscovites of Russia.

Mizraim: Listed second among the sons of Ham. Mizraim was the progenitor of the Egyptian tribes and the name came to be synonymous with Egypt. The Tell el-Amarna letters of the late second millennium refer to Egypt as „Misri“, similar to the modern Arabic name for the land (Misr).

Moses: „The man of the true God“, leader of the nation of Israel, the mediator of the law covenant, prophet, judge, commander, historian and writer. Moses was born in 1526 B.C., in Egypt, being the son of Amram, the great-grandson of Levi.

Nimrod: Son of Cush, who was a principal progenitor of the dark complexioned branch of the human family. Nimrod was the founder and king of the first empire to come into existence after the Great Flood. The beginning of Nimrod’s kingdom included the cities of Babel, Erech, Accad and Calneh, all in the land of Shinar, the original name of the area between the Tigris and Euphrates rivers, later called Babylonia.

Noah: Son of Lamech, a descendant of Seth. The world in which Noah lived had become degenerate. During this period, the Great Flood destroyed the ungodly world, leaving Noah and his family.

Obal: The eighth of Joktan’s thirteen sons. Exactly where the tribe of Obal settled is uncertain, but similar names occur in Yemenite south-west Arabia.

Ophir: The eleventh of Joktan’s thirteen sons and a place renowned as a source of much gold of the finest quality. The precise location of Ophir cannot be determined today with certainty. The weight of opinion appears to support the conclusion that Ophir was a region in south-east Arabia in the vicinity of modern Oman.

Peleg: A son of Eber and father of Reu in line from Shem to Abraham. Peleg was so named for „in his days the earth was divided.“

Puth: A son of Ham. Although Puth is mentioned elsewhere in the Bible, none of his individual offsprings is named. They served as mercenaries in the armies of Egypt, Persia and Tyre. Puth was also foretold to be among the forces of Gog of Magog. Available evidence points to a connection between Puth and the Libyans of north Africa. The Hebrew Puth also corresponds closely to the „Putaya“ of old Persian inscriptions.

Raamah: A son of Ham’s firstborn, Cush, and brother of Nimrod. Raamah and his two sons, Sheba and Dedan, founded three of the seventy post-Flood families. Many centuries later, the tribal descendants of Raamah carried on trade with Tyre and south west-Arabia.

Riphat: A son of Gomer and grandson of Japheth. The only historical reference regarding his descendants is that of the Jewish historian Josephus of the first century A.D., who claims that the early inhabitants of Pahlagonia, along the south side of the Black Sea in north-western Asia Minor, were called „Riphaens“. A group

of early inhabitants of Pahlagonia, who moved to Central Asia and then to north-western India were known as Pahlagonians and Pahlavas.

Sabtah: A son of Cush and brother of Nimrod. Sabtah's descendants apparently settled in Southern Arabia, perhaps in one of the places (Sabota, the ancient capital of Hadhramaut) later bearing a name similar to his.

Sabteca: Fifth son of Cush. His descendants likely settled in southern Arabia or perhaps Ethiopia, the exact location being unknown.

Sargon: The successor of Shalmaneser V as king of Assyria. The beginning of Sargon's reign is generally considered to coincide with the fall of Samaria, the capital city of northern Israel, in 722 B.C. and Sargon is often credited with having completed the conquest of that city, begun by Shalmaneser V. He led away as booty of 27,290 inhabitants to Assyria. These Israeli captives are known as the Lost Ten Tribes.

Shalmaneser: Five different Assyrian monarchs bore this name. Only Shalmaneser V is actually mentioned in the Bible.

Sheba: (1) The first listed son of Raamah, son of Cush. (2) A son of Joktan of the line of Shem. The thirteen Arabian tribes springing from the sons of Joktan dwelt from Mesha in northern Arabia as far as Sephar, probably near the southern coast of the peninsula. Some time after Solomon (977-937 B.C.) had completed many building works, he was visited by „the queen of Sheba“, with very impressive articles, including „much gold and precious stones.“

Sheleph: The second named son of Joktan. Arabian equivalents of this name are found in Sabeian inscriptions (seventh century B.C.) that speak of a Yemenite district of Salaf or Salif and another form of the name, Sulaf, north of Yemen's capital Sanaa. These similarities, however, only suggest in a general way where Sheleph's descendants settled.

Shem: One of Noah's three sons from whom „all the earth's population spread abroad“ following the global Flood. Shem is stated to have fathered his first son, Arpachshad, two years after the Flood. Following the birth of Arpachshad, other sons, and also daughters, were born to Shem, including Elam, Asshur, Lud and Aram.

Sidon: Canaan's first born son Sidon was the progenitor of the Sidonians. The seaport town of Sidon, in Lebanon, was named after the forefather, and for many years it was the principal city of the Phoenicians as the Greeks called the Sidonians. Today the city is known as Saida.

Tarshish: One of Javan's four sons. As in the case of Javan's other sons, the name Tarshish came to apply to a people and region in the Aegean sea and Greece. The descendants of Tarshish migrated to Spain from Greece before the first millennium B.C.

Tiglath Pileser: A powerful king of Assyria in the early decades of the 9th century B.C.

Tiras: One of the seven sons of Japheth. The descendants of Tiras were a seafaring people of the islands including Troy and coast lands of the Aegean Sea.

Togarmah: A son of Gomer, the son of Japheth. Many commentators connect Togarmah with the Armenians, the famous traders of horses and mules in ancient times.

Tubal: One of the seven sons of Japheth. The land of Tubal is considered to have been situated to the north-east of Asia Minor.

Uz: A son of Aram, and great-grandson of Noah, through Shem.

Uzal: The sixth of Joktan's thirteen sons, and also the tribe descended from him.

Zeus: The supreme god of the Greeks, corresponding to Jupiter of the Romans. Zeus was a god of the sky and viewed as having control of the winds, clouds, rain and thunder, exercising his power over these natural forces for both a destructive and a beneficial purpose.

Zipporah: The wife of Moses, and daughter of Midianite priest Jethro. Zipporah bore two sons to Moses, Gershom and Eliezer.

[NOTE: Some footnotes apparently missing or dislocated.]
