

ORIGIN OF THE NATIONS

Volume - I

By
John D Pilkey

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Ross S Marshall

All National Pantheons are Tower of Babel corruptions
of the Family of Noah. - JOHN D. PILKEY

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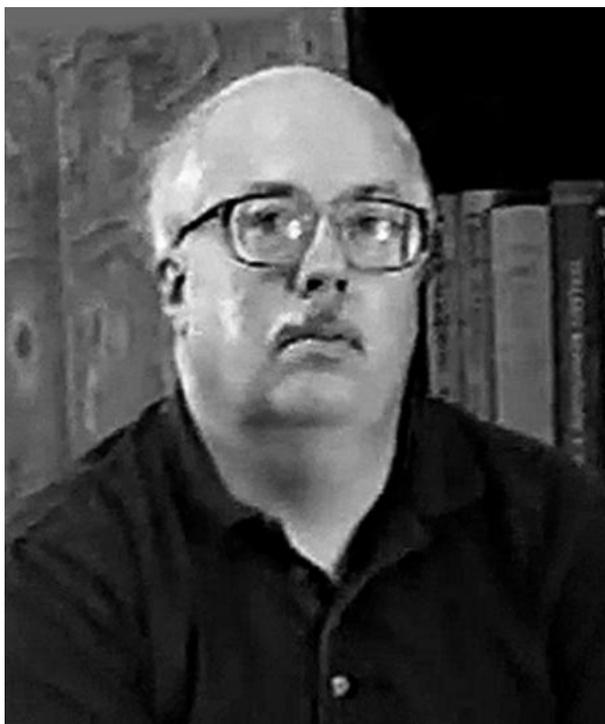
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Since 1963, Dr. Pilkey has devoted much of his time to the study of the origin of the nations from Noah's family. His studies in Victorian literature have shown the interplay between the rise of Darwinism and the decline of the Christian euhemerist movement. For more than four decades, he has sought to establish the pre-Darwinian concept of Gentile origins.

To date, John has produced six masterful works dealing with pre-Abrahamic history, the study of the mono-mythological traditions of the Gentiles and the origin of the races from the family of Noah. His works to date consist of: "Origin of Nations," "Kingship At Its Source," "Noah's Family Speaks," "A Designed World," "A Postdiluvian Timeline," and "A Continuous Narrative of Postdiluvian History."



HIRSCHNATUR "STAG" PANEL
GUNDESTRUP CALDRON
National Museum, Copenhagen

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The Great Flood

by anonymous painter.

The vom Rath bequest, Rijksmuseum

Foreword

In this volume, the author attempts to fill a void in human knowledge surrounding the development of Noah's family and the origin of human nations after the Flood. Based on years of study, the book is a synthetic reconstruction of the events and people of this largely forgotten period of history.

Dr. Pilkey has post graduate degrees in both literature and theology. In addition he has carried out deep studies into such fields as art, chronology, mythology, and philosophy so that he is uniquely qualified to advance a project that was begun by the Christian euhemerists of the 18th century but has been studiously neglected during the last one hundred years.

Readers will find that this book is based on young earth creationism and that the author espouses a tightly woven chronology in which the Noachian deluge occurs at 2518 B.C. Pilkey realizes that "*to dispute high chronology with a Darwinian is like blaspheming against the idea of eternity, because vast time periods have become for the Darwinist "a substitute for eternity."*

He writes a compelling apologetic for what he calls "*Noahic science,*" which he feels is "*the atomic physics of world history.*" Pilkey believes that Noahic science when fully conceived will liberate us from Darwinism so that we will then be able to see the past for what it really was.

The author carefully and brilliantly exegetes such archaeological sources as the Gundestrup Caldron and Mesopotamian Seals. While paying attention to Scripture, Pilkey demonstrates that the myths and king lists of ancient societies support the Biblical pattern of monophylogenetic human origins.

Pilkey attempts to bring identity between such widely separated fields as human mythology, Biblical truth and the plight of modern man. Fascinating parallels are drawn, for example, between Peleg's struggle with Canaan and Elijah's later conflict with Jezebel, herself a Canaanite descendant.

To those who would argue that the Bible should be treated as a book of salvation alone, ignoring any of its historical, cultural, or related features, Pilkey answers as follows: "*The Bible functions as a book of salvation precisely because it is a book of science, literature, and philosophy. True science is salvation from ignorance; historical literature is salvation from pagan amnesia; and true philosophy is the Logos Jesus Christ, the Truth, and Savior. One reason that secularism has spread in our day is that persons of religious background have become spiritually and therefore, intellectually lazy, unimaginative, and apathetic toward key issues of faith.*"

Specialists in history or mythology would do well to read the book consecutively. Interested general readers, however, might wisely begin with the last three chapters (7, 8, and 9) to achieve an overview of the principals involved before attempting to assimilate the array of details found in the earlier chapters.

Creationists and others desiring to understand Noah's family and its contribution to present-day national governments will find this volume indispensable. All students of ancient literature and mythology should consider their work deficient if they do not study this truly landmark endeavor.

- Dr. George F. Howe, 1985

CHAPTER - 1

The Mythological Heritage

Human Deification

Although Christian euhemerists of the eighteenth century were iconoclastic (opposed to pagan imagery and idolatry), they turned to euhemerism for guidance in studying Noah because of their intuitive Christian understanding of the resources of deity available to Mankind. As long as we distinguish between the Creator and His creatures, it is almost impossible to exaggerate these resources. Even the blasphemy of Antichrist depends, not so much on claiming deity, as on denying it to others. (1) [In II Thessalonians 2:14, the “man of sin” manifests himself as God only after “opposing and exalting himself above all that is called God or that is worshiped.”]

Evidence for the limited deification of Mankind appears in Exodus 7, Psalm 82, John 10, and I Corinthians 8. Each of these passages deals with a type of nominal deity distinct from the unique Deity of Jesus Christ. The orthodox, in their zeal for defending Christ’s Deity, have not always displayed insight in coping with this other sort of deity.

The logic of Christian orthodoxy is complicated by striking spiritual paradoxes. One of the most difficult concerns what Christians call “resurrection power.” They teach that, because of Christ’s Resurrection, a certain charisma is available to them despite their failure, thus far, to have gained a resurrection body like His. They testify to immortal powers out of a context of mortality. This paradoxical circumstance creates any number of cultural anomalies; and one of these influences the Christian understanding of the human “*elohim*” of Exodus 7 or Psalm 82.

Our feeling for deity, in general, is clouded by mortal fear, uncertainty, skepticism, and the necessity for a repentance process. It is no coincidence that the high-spirited poet Percy Shelley, who understood the nature of artistic charisma so well, wrote slightly of repentance at the close of *Prometheus Unbound*.” (2) Immortals do not repent. In fact, they cannot repent. Fallen angels have no opportunity to repent; and the resurrected humanity of Revelation 22:11, both good and evil, are beyond the reach of any repentance process. If we understand what the biblical term “repentance” means, we can appreciate why it is so difficult for Christians, involved in sharing their repentant logic with others, to deal objectively with the logic of a non-repenting eternal state.

(2)The concluding four lines of Shelley’s *Prometheus Unbound* read as follows:

*Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory.*

- John L. Mahoney, ed., *English Romantics*
(Lexington, MA: D. C. Heath, 1978), p. 503.

The New Testament word for repentance, *metanoia*, means “change of mind.” Mortals live in a context of change: improvement, on the one hand, and degeneration, on the other. To improve our minds, we must change them; and, to change them, we must become intellectually dissatisfied or skeptical. Every mind given to skepticism either experiences or promotes repentance of one kind or another. The general ministry of repentance passes under many names: “iconoclasm,” “the analytic habit,” “disillusionment,” “open mindedness,” or “criticism.” Opposed to all these is the quality of life and thought known as “superstition,” which simply means inadequate or false charisma, immortality falsely so-called, or false mysticism.

Adolf Erman shows that the ancient Egyptians lived in a definitive state of “superstition”; that is, they professed a striking but inadequate sense of immortality. Living in a condition of numinous awe, they had arrived at something more or less eternal; but whatever it was satisfied neither the Jewish fathers nor the founders of the Christian Church. Obsessed with the glory of their gods, the Egyptians lived in a state of “perfect unrepentance,” changeless mystical insight, like “*ineffectual angels beating their wings in vain*”:

“The magical formulae used by the Egyptians were founded chiefly on the following idea. The magician would recollect some incident in the history of the gods, which had brought good luck to one of the heavenly beings. In order to reproduce the same good luck he would imagine that he himself represented that god, and he would therefore repeat the words the god had spoken in that incident; words which had formerly been so effective would, he felt sure, be again of good service?” [(3)Erman, LU^e in Ancient Egypt, p. 353.]

Aside from suggesting how euhemerism arose, such behavior was obsessive. What had inspired such obsession? Erman accurately names the cause, “the history of the gods.” The devotees of Egypt were still sharing in the unspeakable glory of Noah’s family, the human gods, their own kinsmen. It is quite normal and reasonable to be obsessed with sublime things. The power of Egyptian art speaks for itself. The Egyptian religion was both concrete and numinous and grounded in historical realities both concrete and numinous.

The details of early Egyptian culture make good sense, if we assume that this culture reached complete fruition in the early postdiluvian period when Noahic “gods” walked the earth. Take, for example, the indifference to genealogy and family name noted by Erman. [(4) Ibid., p. 158.] Genealogists recall past glory as past, genealogy serving as a causal link to a world which might otherwise be lost and forgotten. To the Egyptians, on the contrary, the early postdiluvian age had never ceased. Each Pharaoh was the latest version of the gods of Genesis 10: gods linked to an eternal community, not by genealogy, but by mystical rites of feudal

vassalage through the medium of spirit, the divine essence of the “Ka.” Israel, with its powerful historical sense, claimed descent from the genealogical world of Genesis 1 1; Egypt, from the non-genealogical quasi-angelic host of Genesis 10.

By acknowledging the deity of the man Jesus, Christians have always involved themselves in a variation of these principles. Because they are not pagans, they have been quick to distinguish between their conception of Christ and pagan gods. The Apostle Paul, for example, does so in dealing with the issue of food offered to idols:

“Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live” (I Corinthians 8:4-6).

Paul’s statement is boldly monotheistic but pragmatically so, limiting the range of his monotheism by the phrase “for us,” in the sense that “we” practice the knowledge of only one God. Aside from such Christian pragmatism, the universe includes, in some sense, “many gods and many lords,” an apt characterization of the world of Genesis 10. The Apostle realized that lords and gods existed somewhere in human experience, outside the pale of Christian dispensation. He also realized that these lords and gods formed a loose analogy to the “Lord Jesus Christ” and “God the Father.”

The Apostle’s task was to stabilize Christian doctrine, and, in doing so, he often diverted his reader’s attention from one reality to another. A normal reader of I Corinthians would conclude that “many gods and many lords” are a thing of the past, as eccentric variation of the one true God and Lord, and not worthy of much attention. But such is not the case in John 10 where Christ Himself takes up the issue in greater depth. An eternal Being, Christ is free of pragmatic limitations, and as such, perfectly familiar with the relationship between “many gods” and himself.

Pressed by His Jewish adversaries to defend His Deity, Christ did so through an appeal to Psalm 82, where God, as El Elyon, addresses a group of lesser “elohim” or “gods” distinct from Himself. [(5)“God stands in the congregation of the mighty; He judges among

the gods” (Psalm 82:1)]. A careful study of the logic of Christ’s of Christ’s defense will illumine, once for all, the peculiar glory of Noah’s third millennium:

“Jesus answered them, ‘Is it not written in your law, ‘I said, ‘You are gods.’ ’ If He called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him whom the Father

sanctified and sent into the world, 'You are blaspheming, 'because I said, 'I am the Son of God' ?'"(John 10:34-36).

Although Christians realize that Christ's Deity is totally unique, Christ's argument, in this passage, does not aim at uniqueness. Instead, He shows that, in light of Psalms 82:6 (as in Exodus 7:1), there is no blasphemy in applying the term "*elohim*" (our "gods") to humanity, Himself included. The criterion of deity in Psalms 82 is the Noahic principle of governmental empowerment, not sanctity, because the "*elohim*" of the Psalm are rebuked for their sins. [(6)"How long will you judge unjustly and show partiality to the wicked" (Psalm 82:2).]

The gods of Egypt will never be understood until Christians perceive and develop an analogy between these gods and themselves, in the future immortal condition of the general resurrection. We must learn to conceptualize immortality as a concrete given. Once this is done, the critical notions of "mythology" and "superstition" will take a more subordinate position in our thinking, giving way to an aggressive, confident mysticism of our own. Otherwise, the logic of progressive repentance causes us to envision the resurrection as a distant goal, a vague abstraction, rather than a concrete reality and logical premise.

Once we envision the universal scope and inevitability of resurrection, we grasp the full force of Christ's argument in John 10. Despite the uniqueness of His Deity, Christ found it a simple matter to compare Himself with a general class of "*elohim*" because He understood the immortal destiny of the human race as a whole, through the resurrection of the just and unjust." The distinguishing marks of deity in John 10 seem rather ordinary. The "*elohim*" of Psalm 82, Christ tells us, were called "gods" because "the Word of God" came to them; whereas Christ belongs to such a class because God "sent Him into the world." As a matter of fact, the Word of God has come to many; and others have been "sent into the world," in the apostolic sense.

Noah certainly belonged to such a class. The "Word of God" came to him in the antediluvian period; and, as a consequence, he was "sent" into the postdiluvian age to build the world itself. His privileges included a plan for introducing the Semitic and Indo-European languages in which the Bible, the written "Word of God," is incarnated; and they also included the genetic authority to act as ancestor to the Messiah, the living "Word of God." If our thinking had not been clouded by mortality, we would have realized the magnitude of these Noahic privileges long ago. These privileges were more than sufficient to meet the criteria of deity established in John 10.

The Mythological Worldview

The iconoclastic repentance motive translates, almost as once, into the evolutionary philosophy, the stress on development. A developing mind naturally sees development in anything it studies. Sequences of development can be discovered in any period of history, including the Noahic third millennium. Pyramid architecture, for example, “evolved” over the relatively brief sixty years of Dynasties III and IV. One man, Noah’s son Ham, was largely responsible for the whole pattern of architecture in the third millennium; but Ham was capable of being resourceful and changing his mind once or twice.

It goes without saying, however, that evolutionists exaggerate the importance of development and underestimate the eternality of certain images. The whole point of the Creationist-Darwinian debate is whether the leonine form, for example, originated as a perfect idea in the mind of God or as a casual exercise in feline development.

The Darwinian conscience acknowledges that it does not yet possess the truth and invites animal forms to “repent” along with it. To the Creationist, **a lion expresses feline truth**; whereas the pure Evolutionist acknowledges no ideal truth, having rejected a priori for all perceptions of immortal form or stable idea. The evolutionary philosophy begins to lose its appeal the instant that a mind begins to suspect that **certain visible forms have eternal value**; but, then, the risk is a return to some form of pagan idolatry, the worship of imperfect visible forms. Our goal is to strike a just balance between the opposite extremes of iconoclastic evolutionism, on the one hand, and idolatry on the other.

A JUST VIEW OF MYTHOLOGY

To achieve that balance depends on acquiring just views of mythology and the mythological worldview characteristic of the literature and traditions of the third millennium. We must learn to combine criticism with admiration. The Marduk Epic, the Myth of Etana, the Osiris Legend, and other myths are sublime if only because of their high antiquity. Above all, they are sublime in origin, as sourced in Noah’s family, and in symbolic imagery, as sourced in the angelic cosmos of the third heaven. The orthodox who despise mythology necessarily despise the prophecies of Jacob in Genesis 49, as well as the apocalyptic imagery of Daniel, Zechariah, and Revelation. In fact, such minds despise the supernatural in one of its chief manifestations.

The general term for a healthy mythological consciousness is “idealism.” The basic premise of all idealism is that ideas determine reality rather than approximating realities. To the idealist, the mind is an authoritative power to confer reality rather than a passive device for recording impressions.” (8) On the face of it, idealism seems “superstitious” because it implies an “omnipotence of mind” beyond the reach of correction and repentance. “Mythology,” then is simply idealistic

history, shaped by subjective ideas rather than *objective impressions originating outside the mind*. The value of mythology rises or falls according to the authority of the ideas which inspire it.

In this sense, Nature itself is a “mythology” arising from the formative ideas of God at the Creation [“Idealism made materially manifest”]. Because God has the power to enact His ideas, there is no gap in His experience between the subjective and objective. Whatever He knows exists, either actually or potentially. His creative authority abolishes the distinction between myth and sober history. Instead of passively recording events, He actively determines them; and *they take whatever substance they possess from various dimensions of His own mind*.

The critical case against mythology derives from the gulf separating God from man, who often seems powerless to enact his ideas and whose ideas are sometimes defective in the first place. Our critical suspicions and doubts express an inner sense of creative powerlessness, an inability to conceive ideas worthy of objective execution. With God, all things are possible. With man, many things are unlikely.

If we grasp this logic, it is obvious why Mankind, in the third millennium, generated so much mythology and so little sober history. The life history of a high-spirited, creative human being is never “soberly historical” in any case. In proportion as heroic men resemble the living God, they enact ideas, leaving historical sobriety to low-spirited scribes. Jesus Christ “spoke with authority and not as the scribes” because He possessed the divine privilege of fusing idea with action, *bringing His ideals to fruition* (*). Noah’s family shared in such creative privileges but were tactless, disobedient, sinful men; and their curious blend of power and lawlessness bred precisely what we see in the world of pagan mythology.

[* Examples: Extra-Biblical tradition. Compared to Man ideals and imagination, Christ’s amplified ‘perfect’ abilities make the following equal realities: See Quran 3:49 as derived from the First Gospel of the Infancy of Jesus Christ (the Arabic Gospel) Chapter 15: Where Jesus imagines a dove. Takes clay and makes it real and fly away. A similar one is Biblical where in John 9:6 He heals a blind man with spittle-mud. Also, imagine making water a hard surface to walk upon. Man’s attempt to drag the Jungian archetypal patterns (God’s ‘Will’) down from Heaven to Earth fail but for imperfect renditions. What we do with robots and A.I. is primitive imitations of Jesus’ clay Dove.]

Because we see an explicit blend of divine privilege with sinfulness in Psalm 82, every sensitive reader of that psalm has looked into the ethical foundation of world mythology. The Marduk Epic, for example, offers a splendid illustration of divine privilege, on the one hand, and contemptible pride, on the other. The complex historical event celebrated in this epic raised both principles to a definitive height. The antagonistic Iranian alliance of “Tiamat and Kingu” was a counter revolutionary rebellion triggered by the alienation of the loyalists Peleg and Japheth. Peleg (Kingu) had refused, in effect, to accept the political due process which brought Canaan’s faction to power at the epoch of the Eanna regime. Pious

or separatistic violations of due process are familiar to any student of the Puritan seventeenth century, when they had much the same moral effect as Peleg's rebellion. Canaan's champion Salah, the great god Marduk, possessed the same sort of theocratic and ethical value as the Restoration King Charles II or his spiritual ally, the French "Sun King" Louis XIV. Salah, Charles II, and Louis XIV were all "gods of this world," masters of legitimate due process in advancing causes of sinister origin, proud disposition, and uncertain destiny. Mythology formed an appropriate vesture for the conflict of Salah and Peleg because of the vast archetypal power wielded by both men. Such power simply cannot be rendered in "plain prose"; and it is apparent to students of literature that "plain prose" studies of kings such as Louis XIV belie the subject through democratic sentiment, excessive analysis, and petty envy. Like Ur Nammu's temple, Louis XIV's Versailles Palace speaks for itself and "silences our belittling criticisms."

Plain prose is nothing more nor less than the literature of the repentance process, mortal human sentiment groping for progressive improvement. Historical sobriety is the cultural result. Prose is the literary essence of progressive democracy. In Shakespeare's tragedies, nobles speak the empowered language of blank verse; commoners (or nobles in their unempowered moments) speak the rambling trial and error of prose.

Mythology, poetry, and aristocratic consciousness are all much the same. All express the nature of the "Ka" or human spirit as opposed to the "Ba" or soul." Frankfort accurately equates the "Ka" with the Latin term "genius":

"The best equivalent for the Ka is the genius of the Romans, though the Ka is much more impersonal. But in the case of the genius, as well as in that of the Ka, there is the recognition of a power which transcends the human person even though it works within him." [(10)Frankfort, p. 65.]

The power to transcend human personality is as basic to human experience as the image of the rising sun. Our popular English use of the word "genius" shows the result. A "genius" is anyone who has the good fortune to get involved in a task which draws him beyond the limitations of private consciousness. We all experience such activity from time to time but reserve the term "genius" for anyone who sustains such activity long enough to alter the course of history, usually in a beneficent way. The works of "genius" or high spirit invariably result in "legend" or mythology, memories of high achievement which stand out above the ordinary context of mechanical causes and effects.

None of the Bible is mythological in the pejorative sense; but some of it resembles pagan mythology because of the inherent demands of the subject. A classic case is Ezekiel's "King of Tyre" passage, which literally

gives the devil his due. We have seen that Tyre was the birthplace and nominal seat of the mighty “Sun King” Salah, god of the Swastika, founder and personal incarnation of the gentile cosmos, as modified by Canaan’s faction. Accordingly, Ezekiel pictures Satan in his glorious prelapsarian state [i.e. characteristic of the time before the Fall of Man; innocent and unspoiled] through the symbolic medium of a “King of Tyre,” more or less equivalent to Tyre personified, Lord Salah:

*“You were the seal of perfection,
Full of wisdom and perfect in beauty.
You were in Eden, the garden of God;
Every precious stone was your covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald with gold.
The workmanship of your timbrels and pipes
Was prepared for you on the day you were created”*
(Ezekiel 28:11-13).

The description fits the jewel-encrusted Hoysala (*) version of Surya. The passage is quintessential “poetry,” “legend,” or “mythology” because its subject is inherently poetic, legendary, or mythological. To call it factual understates the case. It is perfectly factual; but it is far more than mere fact. [* The Hoysala era was an important period in the development of art, architecture, and religion in South India. The empire is remembered today primarily for Hoysala architecture. Over a hundred surviving temples are scattered across Karnataka.]

The cornerstone of *poetic vision* or *mythological consciousness* is the power to imagine or reason synthetically (*). Poetry “regards the similitudes of things.”“ It subordinates differences to similarities. Ezekiel’s passage tacitly fuses the king of Tyre with the prelapsarian Satan and the Garden of Eden with some “garden of God” existing in the angelic cosmos before the creation of the physical universe. Tacit identifications of this kind are the bedrock of poetry and mythology; but they are as objectively real as anything we know. They seem dreamlike or unreal to us only because of the limitations of mortal consciousness: our instinct to plod from one reality to another without perceiving the ideal symbolic connections.

[* The notion of a synthetic truth is of something that is true both because of what it means and because of the way the world is, whereas analytic truths are true in virtue of meaning alone. ... The analytic–synthetic argument therefore is not identical with the internal–external distinction.]

The mortal repentance process wreaks havoc on poetry or mythology by giving instinctive preference to “the differences of things.” To repent, a mind must discover differences and abide by them, rejecting evil terms and accepting good ones. *This exercise dictates an extremely faulty view of*

the value of symbolism. Because the analytic or repentant mind shuns similarities, it *clings to the view that symbolism is a kind of pragmatic trickery of words.* No matter how hard an instinctive analyst tries to appreciate the similitude of the “King of Tyre” with Satan, he still feels that he has been tricked. He reasons with himself, “*Because the purpose of intellectual life is to draw distinctions, the identity of Satan with the king of Tyre must be a useful sort of temporary delusion.*”

The poetic mind realizes that the king of Tyre and Satan were entirely distinct persons but that Ezekiel reveals a compelling *ideal identity between them.* Identities of this sort are a ground rule of poetic or “mythological” consciousness. At one point, for example, Christ identifies John the Baptist with Elijah.” (12) Such identities owe nothing to verbal pragmatism. They reveal the existence of a harmonious spiritual world, in which the distinction of soul between a John the Baptist and an Elijah takes second place to an identity of “Ka” or divine vocation common to both men.” (13) The special world of Christian typology, for example, is nothing but a sample of a harmonious spiritual universe reinforced by symbolic identities from top to bottom.

(11) Percy Shelley, “A Defence of Poetry,” Mahoney, p. 535.

(12) Matthew 11:14.

(13) The context of Matthew 11 involves the universal principle of “taking” the “kingdom of heaven” by “violence” (11:12), the Noahic principle of forming a cosmos through processes such as the Erech-Aratta [Isfahan, and/or Jiroft] War. Elijah and John the Baptist shared in the separatistic initiative of Israel to create this cosmos through sectarian resistance against the larger gentile process of violence. Because of their own, unavoidable sectarian violence, Christ states plainly that the “least in the kingdom of heaven is greater” than John (11:11). Elijah and John were identical in separatistic motivation, sharing in the “eye” of Yahweh, the eternal spirit of judgmental separatism. For location of Aratta see Footnotes (A).

The synthetic nature of mythology has a profound effect on the logic of euhemeristic identifications, for example, between Marduk and Salah. In an analytic sense, we isolate Salah, as the personal Marduk, because of the specifics of Marduk’s genealogy in its third millennium setting. Both the genealogies and military achievements of Salah and Marduk agree in an exclusive way. No other member of Noah’s family fits either the genealogical or political specifications of Marduk so well. Nevertheless, the full symbolic value of Marduk cannot be confined to Salah’s private identity or personal soul. The name Marduk refers to Salah’s spirit, empowered self, or “Ka” at the time that he undertook the conquest of Iran. For this reason, the god name, as a spiritual entity, can be extended to Canaan’s entire faction, its cause, the religious culture of Mesopotamia as opposed to Iran, the cult of astrology, the cosmos of the Swastika, or any other value which Salah embodied when he led his Mesopotamian army into Iran.

Euhemeristic Verification

Some source of intellectual stimulation caused Bochart, Pezron, Bryant, Jones, and others to identify specific gods with specific men. They were often mistaken and realized the possibility of error in making such judgments; yet they made them anyway. Their scientific consciences worked in a peculiar way, finding the identities of gods with men more probable than not. If we can retrace the source of their assurance in such matters, we can begin to furnish an apology for euhemeristic science.

Especially useful, in this regard, are the works of Sir William Jones, who came late enough in the history of the euhemeristic movement to entertain some of the doubts which destroyed the cause during the course of the nineteenth century. In a review of Bryant's *New System*, for example, Jones objected to the subtitle, "An Analysis of Ancient Mythology," because Bryant's intellectual method seemed less analytic than synthetic." (14) This objection anticipated the general trend toward scientific analysis as the guiding light of historiography after 1800.

(14) Nevertheless Jones was capable of appreciating Bryant's synthetic method, which he described as "an assemblage of numberless converging rays from a vast circumference." Sir William Jones, "Third Anniversary Discourse, 2 February, 1786," *The Works*, ed. Anna Maria Jones (London: John Stockdale and John Walker, 1807), III, 25.

Jones' definitive "*On the Gods of Greece, Italy, and India*" appeared in 1784. In it, Jones lists "four principal sources of all mythology": (1) the perversion of "historical or natural truth," (2) an excessive enthusiasm for the sun, moon, and stars, (3) the "magic of poetry," and (4) the "metaphors and allegories of moralists and metaphysicians." (15) Because euhemerism traces mythology to "historical truth," Jones typed himself as a euhemerist by placing this term at the head of his list; yet euhemerism was soon to perish through the logic of nineteenth-century anthropologists who shared the conviction that mythology originates in "natural truth," which Jones couples with the other term. Something in eighteenth-century culture prompted Jones to give priority to "historical truth" despite his recognition of other factors. In the same century, iconoclasts such as Voltaire and Paine were inclined to trace mythology and religion generally to "priestly imposition" and, therefore, to Jones' fourth factor of moralizing allegory." (16) The suspicion against priestcraft persisted long enough to influence the anthropological tradition of the nineteenth century but lost ground to the growing tendency to attribute all things to the "analogy of nature," especially through the medium of blind human instincts at work on the elemental forces of life. Jones touches on this explanation in his second term, the "wild admiration of the heavenly bodies"; but the term is too specialized to satisfy those modern students of human nature who divert attention from the stars to blood and urine.

(15) Sir William Jones, "On the Gods of Greece, Italy, and India," *Asiatick Researches* (London: J. Sewell, 1801), I, 222-23.

(16) The notion of priestly imposition is basic to Paine's attack on Christian orthodoxy in *The Age of Reason*, a work vaguely analogous to the Bryant-Faber school in its subtitle "An Investigation of True and of Fabulous Theology." Early in his work, Paine

makes iconoclastic use of pagan euhemerism in order to discredit the Christian belief in the Deity of Christ. A little earlier, he had defined national churches as “inventions set up to terrify and enslave Mankind and monopolize power and profit.” Harry Hayden Clark, ed., Thomas Paine, rev. ed. (New York: Hill and Wang, 1961), pp. 235-38.

Jones’ third term, the “magic of poetry,” merely describes mythology as a cultural mode distinct from scribal or analytic historiography. Neither it nor the second point offers any comprehensive explanation of the origin of mythology. The strength of the list lies in “historical truth,” “natural truth” (or the forces of nature as channeled through the human psyche), and “moral allegory” or priestly imposition. The general trend of anthropology has been to suppress the first, exalt the second, and incorporate the third as a reminder that, although “religionists” are colorful, they remain inimical to science.

A mystery of nineteenth-century philosophy is how and why so many scholars agreed to eliminate “historical truth” from consideration. To ground mythology in “natural truth” meant to envision its causative events as “natural,” that is, recurrent, individually insignificant, and unremembered except in their effects. The “historical” alternative identified specific causes important enough to have been remembered by large numbers of people, even by different nations. In short, the debate between anthropology and euhemerism depends on whether to ground mythology in private or in public experience. One soon discovers why Jones preferred the public explanation. It was a matter of religious conviction linked to political spirit, the theocracy of the Church of England:

“Either the first eleven chapters of Genesis, all due allowances being made for a figurative Eastern style, are true, or the whole fabric of our national religion is false; a conclusion which none of us, I trust, would wish to be drawn.” [(17) Jones, “On the Gods of Greece, Italy, and India,” 223.]

Nineteenth-century German adversaries of euhemerism, such as Friedrich Max Miiller, were quick to link British scholarship, including British euhemerism, to an Anglican Church which they accused of abridging liberty of conscience.” (18) In laying the groundwork for anthropology, the Germans found a common ground between liberty of conscience and the private or “natural” explanation of mythology. On the other side, Anglicans such as Stukeley, Bryant, and Jones sought for the historical or public explanation of mythology because of the high value placed on public consciousness and religious historicity among members of a national or public church.

(18) Throughout the 1850’s, Miiller saw his role in Britain as an effort to illumine Philistines. His attitude toward Anglicanism anticipated Matthew Arnold’s critique of British Evangelicals. He was convinced that the religionists of Britain had traded intellectual integrity for political favor. In 1855, for example, he found Edward Pusey “very dangerous,” that is, a political threat to his intellectual goals.

Georgina Max Müller, *The LU'e and Letters of the Right Honorable Friedrich Max Müller* (London: Longmans, Green, 1902), I, 174.

Euhemerism, therefore, depends strongly on the value of public religiosity and on the primary historical question of whether a public religious consciousness existed in high antiquity. To Herder and his disciples all nations are locally determined “folk” bound by the limitations of “folklore” or private religious experience. George Grote, the nineteenth-century historian of Greece theorized that public consciousness originated in the Athenian democracy of the latter First millennium. (19) In this way, Grote confirmed the German belief that the name Noah belonged to the earlier, harmless world of folklore.

(19) Grote traced the modern spirit of historical objectivity to the Greek “strong desire of the public applause.” George Grote, review of Henry Fynes Clinton’s *Fasti Hellenici*, *Westminster Review* 5 (April, 1826), 270.

Jones and his Anglican brethren could reason as they did because they regarded Noah as a fellow man, capable of some degree of public consciousness, akin to their own. Euhemerism reverses the polarity of folklore anthropology. Instead of grounding alleged history in the blind womb of natural folklore it traces folklore itself to the Noahic cosmos, the dispensation of human government, fountainhead of all national existence and public consciousness.

The case for euhemerism, therefore, rests with the strength of Genesis 1-11 as an expression of public consciousness, the historical view of life. The euhemerists saw themselves as Christian agents of biblical historical consciousness in supplying the Noahic context to the substance of pagan mythology -or “Asiatic fiction.” Jones realized that this activity was an exercise in probability, the intellectual counterpart to faith in supplying the “substance of things not seen”:

“Now it seems not easy to take a cool review of all these testimonies concerning the birth, kindred, offspring, character, occupations, and entire life of Saturn, without assenting to the opinion of Bochart, or admitting it at least to be highly probable, that the fable was raised on the true history of Noah.”

[(20) Jones, “On the Gods of Greece, Italy, and India,” 229.]

Jones’ rhetoric is highly significant. He tells us that he finds it “not easy to take a cool review” of the apparent analogies among Noah, Saturn, and Manu. In the modern, Laodicean world, many find it quite easy to take a “cool review” of almost anything. In contrast, the public consciousness which Anglican euhemerists discovered in Genesis 1-11 and in pagan mythology rested on a foundation of enthusiasm, a spiritual fact.

No argument for or against euhemerism is possible without considering the quality of this enthusiasm.

One does not read far in Jones' essay before he discovers a major source of this enthusiasm in the standard neoclassical zeal for the Roman Empire. In summarizing the comparatively unfamiliar gods of the East Indian pantheon, Jones clothes them in a steady stream of analogies taken from the Roman pantheon, the enveloping presence or atmosphere of his work. (21) Thus the public consciousness which the euhemerists affirmed and folklore anthropologists denied was the general ideal of empire, so well represented by Rome. Ultimately, euhemerism is the imperial reading of world mythology: folklore read by the light of the sun, not as lunar folklore, but as imperial myth.

(21) Jones, "On the Gods of Greece, Italy, and India," 241.]

An empire, like a temple or poem, is a synthesis, a fabrication. All vital synthesis derives from enthusiasm, just as surely as infants originate in the sexual enthusiasm of their parents. The enthusiasm which animated the British euhemerists was essentially the same enthusiasm which created the British Empire; and to cavil against it, as some Germans did, is to question whether such empires should ever have existed; whether the dispensation of human government should have occurred; whether Noah should have survived the Flood; or whether God should have dared to create Mankind.

Although we can criticize Jones' equation of Noah, Saturn, and Manu, the motive to establish these identities lies beyond the reach of criticism. To reject synthesis, on principle, is to reject life itself. Our own studies suggest that Jones' equation involved four different persons: Hebrew Noah; Latin Saturnus, Hebrew Arphaxad-I; Greek Cronus, Hebrew Canaan; and East Indian Manu, Hebrew Asshur. But all this is a matter of analytic detail. The Bochart-Tooke-Jones perception remains secure: the fable of Saturn was "raised on the true history of Noah" in one way or another, that is, if we accept the premise that Noah stood at the cornerstone of a universal imperium.

In accepting this premise, we learn to tolerate any number of hypothetical euhemeristic errors in order to make progress toward an inevitable goal. Historical science exhibits a full spectrum of different degrees of certitude. The goal of euhemeristic study is to observe, test, synthesize, and interpret as many coincidences as possible. Each new hypothesis refracts the sunlight of the Noahic imperium to a greater or lesser degree. Error blocks the light altogether and is soon recognized as such. No attempt is made to deceive anyone. At the very least, euhemerism reports the existence of certain coincidences; and each coincidence lives or dies in its results.

(A) ARATTA - Madjidzadeh has long hypothesized that Jiroft is the legendary land of Aratta, a “lost” Bronze Age kingdom of renown. It’s a quest that he began as a doctoral candidate at the University of Chicago, when in 1976 he published an article proposing that Aratta, which reputedly exported its magnificent crafts to Mesopotamia, was located somewhere in southeastern Iran. According to texts dating from around 2100 BC, Aratta was a gaily decorated capital with a citadel whose battlements were fashioned of green lapis lazuli and its lofty towers of bright red brick. Aratta’s artistic production was so highly regarded that about 2500 BC the Sumerian king Enmerkar sent a message to the ruler of Aratta requesting that artisans and architects be dispatched to his capital, Uruk, to build a temple to honor Inanna, the goddess of fertility and war. Enmerkar addressed his letter to Inanna: “*Oh sister mine, make Aratta, for Uruk’s sake, skillfully work gold and silver for me! (Make them cut for me) translucent lapis lazuli in blocks, (Make them prepare for me) electrum and translucent lapis!*” prayed the Sumerian ruler.

“When one imagines that Uruk was the heart of the Sumerian civilization and that its king is asking another ruler about 2000 kilometers (1200 mi) distant to send his artisans, one realizes that the quality of their work must have been extraordinary,” says Madjidzadeh. “The craftsmen must have been known all over. Today there is no doubt in my mind that Jiroft was Aratta.” A handful of colleagues agrees, including the French epigrapher François Vallat, who compares Jiroft to the Elamite kingdom of southwestern Iran.

So far, however, there is no proof, and others are less sure.

The primary Jiroft site consists of two mounds a couple of kilometers apart, called Konar Sandal A and B and measuring 13 and 21 meters high (41' and 67'), respectively. It was at Konar Sandal B that the archeologists dug out the seal impressions bearing writing. So far, the archeologists have excavated around nine vertical meters (28') of Konar Sandal B, discovering vestiges of a monumental, two-story, windowed citadel whose base covers nearly 13.5 hectares (33 acres). Madjidzadeh speculates that this imposing edifice once housed the city’s chief administrative center and perhaps a temple and a royal palace.]

[<https://www.cais-soas.com/CAIS/Archaeology/Pre-History/jiroft.htm>]

Chapter - 2

The Apologetics of Noahic Science

Polygenetic Secularism

To those who actually believe it and understand its implications, the story of Noah is a devastating weapon against secularistic thought. It undermines the secular synthesis of modern times in five ways: (1) by preceding a threat of judgmental world annihilation, (2) by reducing the powers of world civilization to unstable principles of charismatic inspiration, (3) by reducing world history to a single, symbolically reinforced intrigue, (4) by reinterpreting political and intellectual freedom as divinely appointed privilege, and (5) by indicting all nations and cultures of unatoned high crimes against their own formative principles of life. The story of Noah is the very "*scourge of Nergal*," * a separatistic baptism of intellect.

[* Nergal (Peleg) is the (southern) Mesopotamian god of death, pestilence and plague, and Lord of the Underworld. Nergal represents a very particular aspect of death, inflicted death, for Nergal is also the god of plague, pestilence and warfare. Nergal's warlike qualities compare to those of Ninurta and Zababa. As a war god, Nergal accompanies the king into battle, delivering death to the enemy. Indeed, Nergal controls a variety of demons and evil forces, most notoriously the *ilū sebettu*, the "Seven Gods" who are particularly prominent in the myth of Erra as agents of death and destruction. Nergal's earliest incarnation is in the Early Dynastic Period as Meslamtaea, the god of the underworld whose main cult centre was in the city of Kutha (Lambert 1973: 356). From the Old Babylonian Period onwards, Nergal was syncretised with Erra, a Semitic death god (Wiggermann 1998-2001d: 217). Son of Enlil (Canaan, aka Cush) and Ninlil or Belet-ili

<http://oracc.museum.upenn.edu/amgg/listofdeities/nergal/index.html>]

In the day that it stands, much secular logic will fall. Accordingly modern scholars have developed an effective system of defenses against it. For the lack of a better term, these defenses can be called "polygenesis," the doctrine of the many origins of Mankind. In reality, polygenesis is not so much a doctrine or even a theory as it is a gentleman's agreement about how to study antiquity. The leading scruple is never to give undue importance to anyone document or tradition but to distribute the power to define antiquity among many sources in the same way that a democratic electorate distributes power. Essentially, this policy means the avoidance of despotism or centralized power in doctrine. Biblical fundamentalism lies outside the intellectual mainstream because it gives so much importance to a single set of documents from a single culture.

Polygenesis is a specialized synonym for empiricism, as it relates to the study of antiquity. Empiricism means the preference for observation above interpretation in science. To avoid the dangers of premature

interpretation, an empiricist keeps gathering more evidence; and to avoid the crisis of interpretation, he makes the gathering of evidence an end in itself. Such policies are a kind of conservative wisdom. However, if premature interpretation is foolhardy, excessive empirical policy is scientific cowardice, a shirking of intellectual responsibility. Cowardice is always rooted in faithlessness; wherever men honestly believe the Bible, they have the power to interpret experience and do so.

The polygenetic approach to antiquity was worked out during the course of the nineteenth century in step with the decline of Bryant's school of Noahic study. For British writers such as Charles Darwin and Frederick Farrar, the chief stimulus toward polygenesis was simple culture shock through the contrast between civilized Europeans and ultra-primitives such as the *Tierra del Fuegians* or *Bushmen*. Darwin, in *The Voyage of the Beagle*, confessed his astonishment at such primitives:

"One's mind hurries back over past centuries, and then asks could our progenitors have been men like these? I do not believe it is possible to describe or paint the difference between savage and civilized man." [(1) Charles Darwin, *The Voyage of the Beagle*, ed. Leonard Engel (Garden City, NJ: Doubleday, 1962), p. 501.]

Darwin's question was pregnant with the doctrine of evolution; but his assertion, with polygenesis. Either the prevailing conception of "our progenitors" must be changed; or these savages must be disinherited from the European genetic community. Either we descend from brutal savages; or such savages derive from a source distinct from our own. Victorian racists such as John Crawfurd adopted the second view; and Crawfurd's harsh brand of polygenesis reached fruition in Waddell's twentieth-century Nazism. The humanitarian alternative lay in the type of Darwinism espoused by the clergyman Frederick Farrar, a Victorian prototype of the humane Darwinian status quo achieved after the fall of the Nazis in 1945. Farrar read his definitive "Aptitudes of Races" to the Ethnological Society of London on March 27, 1866.

Farrar's argument began with an analysis of Mankind into civilized, semi-civilized, and savage races. These he called, "three distinct strata or stages of humanity!" (2) The word "stages" implied evolution; and Farrar added, "The only scientific choice appears to be between the doctrine of development, on the one hand, or polygenism on the other." (2) Frederick W. Farrar, "Aptitudes of Races," *Transactions of the Ethnological Society* 5 (March 27, 1866), 115-116.

Although Darwin's principle of natural selection tends to be polygenetic in casual operation, Farrar distinguished between evolution and polygenism, on humanitarian grounds, by contrasting the harsh racism of Crawfurd with the humble idea that we have all descended from the same apes. Farrar's paper concluded on a note of Darwinian-styled charity: "*We believe that the lowest of them are the eldest brothers of our*

race I do not require the notion of a physical or genetic unity in a motive to philanthropy." [(3) Ibid., 126.]

In a sense, Farrar was merely echoing the Apostolic commission to preach the Gospel "to every creature," without having to trace the pedigrees of the Chinese or Teutons or Bushmen to Adam or Noah. Darwinian evangelicals exist; and their logic must rest with Farrar's conviction that we "do not require a notion of a physical or genetic unity in a motive" to evangelistic zeal. Furthermore, it is always possible to trace all existing races from the same primate species, giving primitive and civilized nations the abstract letter of genetic unity, as some anthropologists have done since 1945.

Farrar's statement was a key precedent because it combined humanitarian sentiment with an agnostic attitude toward origins. These are the key components of modern polygenesis, especially throughout the Christian world since 1945. The development of a humanitarian version of Darwinism has been extremely important to Christians who compromise with the evolutionary viewpoint because such Christians are at least dimly aware of the fascist uses of "survival of the fittest." Robert E. D. Clark, in *Darwin: Before and After*, makes a convincing case that the whole pattern of late Victorian bloodlust reflected in the two World Wars can be traced to the logic of Darwinian evolution! Christian Darwinians and liberal humanists have joined in a common cause to refute Clark by showing that the "doctrine of development" is either kindly in itself or can be rendered kindly by the right sort of emphasis.

In reality, neither Darwinism nor its Creationist alternative is a kindly doctrine in its present ideological function. Experiments in humanitarian Darwinism obscure the real issue. Despite the truth of Clark's thesis, both the destructive and humanitarian aspects of Darwinism are secondary. Its chief function, especially since 1945, has been to buttress the defenses of secularism against the vast destructive power of biblical truth and justice. The God who creates also destroys; and the apostate civilization which denies His creative power must feel the full weight of this other, destructive power. (4)

[(4) Clark writes, "Mass murder? Well, and why not? It was only a matter of the working of evolution. It went to prove that Europeans were the fittest to survive." Robert E. D. Clark, *Darwin: Before and After* (Chicago: Moody, 1967), p. 112.]

To appreciate such destructive power, one must interpret its target, the secular synthesis as held together by the evolutionary philosophy. Darwinism could not have supplanted vital Christianity if it lacked the characteristic powers of a post-Christian religion. Its most powerful spiritual resource is civilization itself. The classic Victorian progress myth, sourced in Thomas Babington Macaulay's interpretation of British economic history and fortified by Darwin, is little more than implicit

worship of civilization. Because the powers of civilization are visible and manifestly excellent, the faithless instinctively worship them; and such worship is more reasonable than some suppose. The powers of civilization derive from Noah's theocracy.

Relative to Noah, world civilization is a sacred thing; and those who give their lives, conscientiously, to the arts of civilization can sense the power of God in them. To the secularist, this principle means that men and women can labor and plan, temporarily, with a high sense of purpose and hope without any explicit devotion to the God of religion. In other words, civilization, like nature and art, operates as an implicit "means of grace." The refined secularists of the Soviet Union or of the post-Christian Western universities surround themselves with beauty, discipline, and high social ideals. They engage in the same sorts of utopian exercises as the sons of Noah and meet with successes glorious in themselves and useful to Mankind. Because God overrules their work, they can sense His presence in all of their best efforts. They, like the rulers of nations, serve God through the Noahic medium of "human government"; and their neglect of Judaeo-Christian religion is quite understandable. Advanced physics, the space program, and medical research all testify to the grandeur of Noahic enterprise, the will to build and maintain a progressive human cosmos.

The Abrahamic, Mosaic, and Christian dispensations succeeded the Noahic in order to satisfy needs beyond the limitations of human civilization. If the glory of civilization is manifest, its spiritual limitations should be painfully obvious to any sensitive conscience. As Thomas Carlyle put it, all the commissions and committees are inadequate "to make one shoeblack happy." Darwinian secularism is a desperate attempt to prove Carlyle wrong: to conceive of the universe in a way which will enable the powers of civilization to stand alone as an adequate substitute for the eternal God of religion.

To accomplish this end, the secular philosophy must furnish a substitute for eternity within range of civilized power: hence the strategic importance of high chronology to the Darwinian theory of origins. To dispute chronology with a Darwinian is like blaspheming against the idea of eternity. Secularists lead spiritual lives; and their engagement with the idea of immense oceans of time is a spiritual fact. Darwinian chronology has become a vital cultural metaphor for eternity. Once eternity is redefined as an immensity of natural time, the metaphor expands to include every branch of theology. The Victorian apostates who fostered the doctrine of development knew Christianity well. What is more, they worked from an authoritative series of analogies which God has incorporated into the physical universe. Apes certainly resemble men for the same reason that all animals resemble men to a greater or lesser degree: the form of the human body is a divine archetype for the visible

definition of life. The Pauline “second heaven” of outer space serves as a convenient substitute for the “third heaven” of the angels, who yield, in turn, to superhuman “space invaders,” products of parallel evolution. Natural selection answers to elective grace; survival of the fittest, to individual redemption; mutation, to regeneration; the progress of civilization, to growth in grace; and an eschatology of superhuman evolution, to the metaphysics of the resurrection body.

So potent are these analogies, that the general erosion of Christian idealism has weakened their general appeal. The high enthusiasm for parallel evolution expressed in the classic Hollywood science fiction films of 1951-56 has grown steadily weaker because secularists are less and less aware of the residual Christian concept of superhuman angels. Of course, these enthusiasms can be revived at any moment; but secularists can sense that by reviving enthusiasm for parallel evolution they run the risk of reviving serious, metaphysical conceptions of angels. Because such conceptions are vital to Christian logic, the secularists have more to gain by riveting their attention on past evolution than by returning to sensational images of future evolution and provoking the masses to revived Christianity.

Hence the strategic secular importance of the unimaginative neutrality of polygenesis. Modern Darwinism is no longer an insurgent intellectual cause but an established, conservative consensus, featuring a placid ideal of powerless origination, a kind of comforting bee-swarm of haphazard causes operative over endless millennia of droning “steady state” punctuated by occasional bee-stings of genetic mutation. Without pressing the image of human descent from apes or forcing the premise that God does not exist, secularists have won a wide following among Christian academics by circulating the simple polygenetic idea that, “We may never know the origin of the Chinese.” Preying on the conservative instinct for unimaginative bathos, they have successfully reduced the name of Noah to a conceptual nullity.

The Epic of Gilgamesh as Secular Archetype - Commentary

If the story of Noah is such a potent antidote to secularism, the Epic of Gilgamesh, by undermining the logical force of that story, stands as an archetype of the secular worldview. The epic replaces the reality of a Noahic cosmos with the standard secularistic ideal of an existing urban civilization without beginning and without end. The Noah figure Ziusudra is the ancestor of neither Gilgamesh nor anyone else. The hero Gilgamesh’s motivation owes as much to human pathos as to any divine principle of empowerment; his achievements are altogether cryptic; the story features a hoodwinked and debauched farm boy; the actual theme is the glorification of a city world without end; and the world of the epic is in control of politicians, prostitutes, and bullies.

The secret of corrupt power is the same principle that operates in polygenesis: anonymity of origin and vagueness of purpose. Christianity is a holy faith because, among other things, Christ's origin is so firmly established and His purposes in life so clearly defined.(5)

[(5) The genealogies of Matthew 1 and Luke 3 speak for themselves. Typical of Christ's candor in stating his purpose in life is John 6:38-39, where He defines this purpose as introducing others to the resurrection of the just: concrete eternal life.]

Factual mysteries exist in Christianity but the historical and moral context is clearly established. In the secular city, nothing except the city itself possesses any clarity of definition. Characteristically, the prostitutes, pimps, and hoodlums have forgotten their parents and are known by their function rather than by morally coherent career goals. Although the Erech of the Epic of Gilgamesh is not quite criminal Chicago or London, its prototypical tendency toward "polygenetic" anonymity is quite apparent.

After a few introductory remarks on the unnamed hero, the epic opens as a hymn of praise to the city itself:

*"Of ramparted Uruk the wall he built,
Of hallowed Eanna, the pure sanctuary.
Behold its outer wall, whose cornice is like copper.
Peer at the inner wall, which none can equal"*

(I, i, 11. 9-12).(6)

[(6) Passages from the Epic of Gilgamesh are from Pritchard, The Ancient Near East, First Princeton Paperback Edition, pp. 40-75.]

Noahic Mankind was certainly proud of architecture, with a pride intense enough to be featured in the climactic story of the Tower of Babel, as in the mighty pyramids of Egypt. Because of the overwhelming need to create civilization after the Flood, this pride was understandable and blameless in itself. The evil of it lay in what was missing: an historical context such as the one offered in Genesis 9-11.

In the absence of such a context, the city became a mythic absolute in abstraction from any sort of moral purpose. The opening section on the glory of Erech concludes with an exception that proves the rule, a note of contextual origin:

*"Go up and walk on the walls of Uruk,
Inspect the base terrace, examine the brickwork:
Is not its brickwork of burnt brick?
Did not the Seven Sages lay its foundations?"*
(ll. 18-19).

Instead of an explanation, the "Seven Sages" are a bit of allusive folklore. We cannot blame the author for depending on allusion, a common practice in literature. Nevertheless, allusion of this kind points up the

interplay between ancient and modern secularism. Allusive folklore is the concrete substance of polygenesis, every culture claiming its own quaint traditions, none of which is supposed to possess international scope or historical authority. To the standard secularist, the “Seven Sages” are an ancient phrase and mental image, not seven anthropomorphic beings engaged in historical enterprise. The dainty alliteration of the English translation makes the point; the “Seven Sages” are no less decorative than the “cornice like copper.”

The next section of the epic, the urbanization of the wildman Enkidu, expresses an archetypal understanding of the difference between farm boys and city slickers, the one class in communion with nature, the other attached to the will of the city through union with its prostitutes. Gilgamesh instructs his agent, the “hunter,” to introduce Enkidu to a prostitute and thus subdue him to the urban way of life, reducing the threat he poses to the city:

*“Go, my hunter, take with thee a harlot-lass.
When he waters the beasts at the watering-place,
She shall pull off her clothing, laying bare her ripeness.
As soon as he sees her, he will draw near to her.
Reject him will his beasts that grew up on his steppe!”*
(I, iii, 11. 41-45).

The episode celebrates the transition from the Nomadic to the Imperial Age. Gilgamesh’s Eanna regime commenced some fifty years after the Tower of Babel and consolidated the urban and imperial ideal of Mesopotamia in the Erech-Aratta [Isfahan?, and/or Jiroft?] War. We have seen that the Sumerian King list refuses to acknowledge a nomadic age between the Flood and epoch of First Kish. The Enkidu episode reveals the spiritual climate surrounding this suppression of the nomadic heritage.

What sort of magic does prostitution exercise in creating and maintaining the secular city? If marriage is a metaphysical absolute, prostitutes are married to all of their patrons. Their careers are the physical embodiment of polygenesis. Every marriage, like that of Adam and Eve, is an origin; and the prostitute’s anonymous swarm of marriages embodies the polygenist’s vague swarm of origins. In Noahic times, prostitution represented a corrupt variation of polygamy. Noah’s polygamous goal was to generate a millennial plenitude of nations; his enemies managed to replace polygamy with prostitution and reduced the gentile world to a spiritual condition both “common and unclean.” Marriages, in particular, degenerated into sex in general; nations lost their status as explicit fractions of a universal community; and history lapsed from a single, purposeful intrigue into the casual rote variations of prostitutes’ memoirs.

The apocalyptic phrase “Harlot of Babylon” is an apt characterization of a polygenetic world order governed by conflicting beliefs and agnostic science. The pride of Erech, the Eanna temple, was devoted to the goddess Inanna, Semitic Eshtar, whom the iconoclastic Hislop singled out as prototype of the Harlot of Babylon.

One of Hislop’s chief insights concerning the Inanna-Eshtar-Astarte figure is that she was a goddess of urbanization, the mythic source of walled cities:

*“These testimonies in regard to **Astarte**, or the Syrian goddess, being, in one aspect, Semiramis, are quite decisive. The name Astarte, as applied to her, has reference to her as being **Rhea or Cybele**, the tower-bearing goddess, the first, as Ovid says, that ‘made towers in cities’; for we find from Layard that in the Syrian temple of Hierapolis, ‘**she was represented standing on a lion crowned with towers.**’”* [(7 Hislop, *The Two Babylons*, p. 307.)]

Unlike Hislop, we have interpreted Inanna as a very great and legitimate power in Noah’s original order. Her divine son was not, in fact, Nimrod but the great god Marduk, the Messianic heir Salah, Lugalbanda of Erech, father of Gilgamesh and of the next heir Eber, Meskiaggasher, founder of Erech. As granddaughter of Shem and mother of the Messianic line below her father Arphaxad-I, Inanna belongs to sacred history as well as profane. In dealing with her reputation as a prostitute, we must consider the possibility of calumny or obscure political allegory. In her, as in her mighty son Salah, apocalyptic streams of good and evil meet at the source. (8)

[(8) Typical of the idealistic side of the Inanna cult are the seven hymns to the goddess translated in Diane Wolkstein and Samuel Noah Kramer, *Inanna: Queen of Heaven and Earth* (New York: Harper and Row, 1983), pp. 93-110.]

The Epic of Gilgamesh boldly asserts Inanna’s reputation as a strumpet at the foundation of the Gutanu/Gutanna/Bull/(heavenly) or “Bull of Heaven” episode. We have suggested that the heroic **slayings of Huwawa and Gutanu/Gutanna/Bull/(heavenly) symbolized the two campaigns of the Mesopotamian-Iranian war**, a bizarre affair in which Sumerian legend identified Inanna as the chief goddess of both antagonistic powers, Mesopotamian Erech and Iranian Aratta [Isfahan?, and/or Jiroft?]. The epic captures the same ambivalence, picturing **Inanna, goddess of the temple of Erech, as creator of the Gutanu/Gutanna/Bull/(heavenly),” one of the enemy factions of Iran.** Beyond all this, we have identified Inanna with the Celtic war goddess Medb, comprehensive ruler of the Iranian order constructed by Noah’s family around her birthplace at Aratta [Isfahan, and/or Jiroft]. In accusing Inanna of prostitution, the Sumerian epic serves to discredit the Iranian cause in much the same way that the Babylonian epic discredits the same

cause through its portrait of the Red Matriarch as Tiamat, goddess of chaos.

If prostitution lies at the cornerstone of the secularization of Noahic Mankind, the Gutanu/Gutanna/Bull/(heavenly) episode is a key to the spiritual destiny of the gentiles. At the outset of Tablet VI, Inanna invites Gilgamesh to become her husband:

*“Thou shalt be my husband and I will be thy wife.
I will harness for thee a chariot of lapis and gold,
Whose wheels are gold and whose horns are brass.”*
(ll. 9-11).

Because chariot wheels dominate the imagery of the Medb panel, Inanna’s offer is tantamount to the possession of Iran, a land destined to bear Gilgamesh’s Hebrew name Elam. The epic apparently means that Inanna’s influence over Iran remained great enough to have appeased the Iranian forces through a royal marriage to Gilgamesh.

In a fit of monogamous indignation, the hero rejects the offer by questioning the goddess’ value as a loyal wife in view of six former husbands, all of whom she has ruined: “Tammuz, the lover of thy youth,” “the dappled shepherd-bird,” “a lion,” “a stallion,” “the keeper of the herd,” and “Ishullanu, thy father’s gardener” (ll. 46-64). Because of its combined zoomorphic and anthropomorphic membership, the list reads like a variation of one of the Gundestrup interior panels. The details match none of the panels; but the total of six suggests the six points of Inanna’s own Medb panel, the Iranian empire at issue.

What is not so clear is the justice of Gilgamesh’s case against Inanna’s polygamous [*polyandrous*] career. If the four female survivors of the Flood practiced systematic polyandry in order to generate nations, how did Inanna’s career differ from theirs? According to the letter of the epic, she was unable to dispute the charges against her. She complains to the god Anu, not that Gilgamesh’s claims are false, but that he has offended her by naming them:

*“My father, Gilgamesh has heaped insults on me!
Gilgamesh has recounted my stinking deeds,
My stench and my foulness”*(ll. 83-85).

Neither she nor Anu disputes that her deeds are, in fact, “stinking.” The answer to our question lies in the polygenetic spirit of the whole work. Inanna’s polyandry can find no excuse in the duty of generating nations because, in Sumerian tradition, neither gods, demigods, kings, nor ordinary men generate nations. The true polygenist cannot conceptualize the origin of anything; that is, he prefers not to and, therefore, does not. As

far as the epic is concerned, Inanna's amours remain fruitless; and her cultic status as mistress of "pleasure-lasses and temple-harlots" remains unexplained, a traditional given. We are still faced with the question of how an acceptable principle of polygamy had degenerated into harlotry.

?[(9) Epic of Gilgamesh, VI, 1. 93.]

In the light of Kramer's *The Sacred Marriage Rite*, the issue of Inanna's morality seems irrelevant because she represents an idealization of sexual power among a people innocently preoccupied with physical wealth: "*grain-laden fields, vegetable-rich gardens, bulging stalls and sheepfolds, milk, cream, and cheese in profusion.*" (10)

[(10) Samuel Noah Kramer, *The Sacred Marriage Rite* (Bloomington: Indiana University, 1969), pp. 56-57.

From our fundamentalist understanding of the universal Flood and the need to regenerate the human race, the Sumerian obsession with procreation and productivity was perfectly understandable. As long as Inanna's cult can be viewed in such a light, there is no moral issue. But the Gutanu/Gutanna/Bull/(heavenly) episode does, in fact, raise an explicit issue of sexual morality. In it, we have passed from Kramer's world of innocent pastoralism to the worlds of epic and tragedy, where sexual misconduct connotes treason. Noah's family did not merely survive and procreate their kind; they created nations and experienced the peculiar ethics of high political intrigue.

In biblical tradition, the focal point of sexual irregularity is Noah's son Ham, who began his political career as Enmebaragesi of Kish and concluded it as Ur Nammu of Ur. Ham's regime of Third Ur holds the key to the sacred marriage rite and to its political and spiritual correlatives. The dynasty claimed an all-star cast from the great rebel faction: Ur Nammu, Ham; Shulgi, Ham's cursed heir Canaan; Shu-Sin, the "Mighty Hunter" Nimrod; and Amar-Sin, Jebus, the great god Zeus. Shulgi, as it happens, was the first fully documented "husband" of the sacred marriage rite as political ritual.

Reasoning from the standard, leisurely evolutionary chronology, Kramer explains that, at some unknown point in the third millennium, "the king of Sumer, whoever he may have been, had to become the husband of Inanna, as a kind of Dumuzi incarnate." [(11) *Ibid* pp. 62-63]

Dumuzi was the patriarch Togarmah, Noah's son by the White Matriarch and father of the Sumerian race. As Ham's son by the White Matriarch, Canaan was Dumuzi's logical counterpart, especially if we recognize Ham's desire to supplant Noah as first father of postdiluvian Mankind. The regime of Third Ur commenced after Noah's death. Whether or not the practice of the sacred marriage rite originated at Third Ur is beside the point because it arose from Ham's primitive motive to supplant Noah. Coming into his own at latter-day Ur, Ham made Canaan the

definitive “Dumuzi incarnate,” spouse of the goddess Inanna, who would confirm Canaan’s legitimacy despite all the curses that Hebrew tradition could summon against him:

*“In battle I am your leader, in combat I am your
helpmate,
In the assembly I am your champion,
On the road I am your life.
You, the chosen shepherd of the holy house,
You, the sustainer of An’s great shrine,
In all ways you are fit.”* [(12) Ibid., pp. 64.]

The voice of Inanna in this crux passage carries the weight of the “Ka,” even the Christian Paraclete, a point made repeatedly by Hislop in regard to the cult of Astarte. Through Ham’s logic, femininity replaced the “Ka” altogether. Enkidu of the Epic of Gilgamesh lay with a prostitute because sexual contact was supposed to have opened his eyes to the powers which distinguish urban civilization from rural savagery. Ham had experienced the great revolution of the dispensation of human government and realized, in the depth of his soul, the spiritual difference between antediluvian and postdiluvian life. He and Canaan lacked the faith to attribute this great revolution to the will of an invisible God. Instead, they found what seemed to them the ultimate explanation of civilized glory in the distinctive sexual privileges of Noah’s early postdiluvian family. Polygamy degenerated into prostitution when sexual privilege became a medium of free and casual power hunger. Secular world civilization is built on such a foundation of prostitution, polygenetic amnesia, and an endless process of political manipulation and improvisation. The explicit Noahic charter is gone; instinctive power hunger remains.

The Texture of Modern Apologetics

The Protestant Reformation of the sixteenth century triggered the climax of the present age of the Church both for good and evil. It took effect in three ways: (1) by placing the Bible and the privilege of interpreting biblical doctrine in the hands of Christian laymen; (2) by promoting liberty of conscience and, therefore, general liberalism, as an ethical ideal; and (3) by giving scientific prestige to empirical investigation, rather than tradition, in determining issues of fact and truth.

The Protestant phase of the Church Age climaxed two centuries later in the Great Awakening and Evangelical movement of eighteenth-century Britain and colonial America. Evangelicals modified all three of the Protestant tendencies: (1) by achieving a new catholic consensus through key salvation doctrines too humane and popular to be neglected or opposed by the Protestant world; (2) by redirecting Protestant moral energy from liberty of conscience to missionary zeal; and (3) by re-focusing empirical

thought on the concrete phenomenon of New Birth and on the casual growth of Church population. In short, evangelicals treated the sixteenth-century revolution as a means to specific Gospel ends rather than a liberal end in itself.

The Great Awakening, however, coincided with the Enlightenment, the foundational movement toward secularistic apostasy throughout Christendom. John Wesley and Voltaire were contemporaries. The Enlightenment simply meant the Reformation stripped of its religious premises, subject matter, and motivation. Because of the variety of religious opinions which resulted from the Protestant ideal of lay Bible study, “enlightened” Deists concluded that the Bible was too specific in contents and too peculiar in its impact on diverse readers to inspire religious consensus. Ignoring the evangelical answer, they rejected peculiar Bible doctrine in favor of the general truths of natural revelation. These Deists now treated liberty of conscience as a humanitarian moral absolute superior to any purely religious consideration. In fact, they put religion on the defensive to prove its humanitarian value. Trends in science followed suit. By the early nineteenth century, “enlightened” minds of the logical positivist kind began to treat methodologies for gathering fact as more authoritative than any conclusions drawn by these or any other methods. Secularists now began to conceive of science, not as knowledge, but as an endless quest for knowledge, that is, a set of learned rituals for confirming agnosticism.

In sum, the Enlightenment implied three principles: a distrust of religious orthodoxy based on a fear of being misled by doubtful specifics; an absolute humanism, the ethics of humanity for humanity’s sake; and a curiously self-contradictory agnostic science. In religious terms, these principles meant a distrust of the Bible, a distaste for the doctrine of hell (as inhumane), and a commitment to be “ever learning and never coming to the knowledge of the truth.” No matter what the vicissitudes of philosophical or religious opinion, these three principles remain the foundation of secular learned consensus.

Because these principles are neutral and colorless in themselves, they required concrete embodiment and received it from the Victorian thinkers Karl Marx, Charles Darwin, and Sigmund Freud. Marxism, Darwinism, and Freudianism represent more than the specific subject matters and issues of *Das Kapital*, *Origin of Species*, or *The Ego and the Id*. Marx and Lenin gave the secular principle of humanity for humanity’s sake a concrete revolutionary image by identifying the cause of humanity with the economic interests of a specific social class. Freud took a lesson from Shakespeare’s character Queen Gertrude of Hamlet and applied to the souls of millions the “flattering unction” that human psychology, rather than spiritual power, accounts for the affairs of men. By explaining the spiritual away, Freud confirmed the “enlightened” distrust of religion by

dismissing transcendental symbolism as earthy dream imagery, colorful and compelling but devoid of objective authority. Darwinism completed the process by anchoring the secular ideal of the endless quest in a colorful theory of origins. Darwinism buttressed Freudianism (and largely inspired it) by redefining animal species as casual variations rather than complete manifestations of God's creative ideas, thus establishing the Freudian premise of purely subjective symbolism.

Some Christians misunderstand this last point. In fact, Darwinism can be traced back to certain conceptual deficiencies in the Christian theology of Europe. In their zeal to reject pagan idolatry, Christians have adopted the mistaken view that the form of the human body has nothing to do with the "image of God" in man." (13) This conventional theological notion seems intellectually sophisticated but has led directly to the conceptual triumph of Darwinism. The "image of God" is supposed to represent man's "invisible part," that is, the intangible faculties of conscience, reason, and the like. No one disputes that the "image of God" refers to conscience and reason; but the view that this image has nothing to do with the body is profoundly erroneous, even blasphemous, because it implies that God, in the Creation, failed to harmonize the form of the body with these faculties.

[(13) Calvin states the conventional position by attacking Osiander for "indiscriminately extending God's image both to the body and soul" and thus "mingling heaven and earth." The issue, overlooked by Calvin, is whether things on earth correspond to things in heaven or from a closed, secularistic, evolutionary system of their own. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill (Philadelphia: Westminster, 1960), I, 187.]

The enemies of Christianity can sense the futility of this theological flaw and have exploited it with profound effect. If the form of the human body derives from any other source except these divine faculties, then we might as well say that human form derives from purely casual causes, unrelated to the ideal mind of God. Darwinism is the logical result, namely, that God caused the animal and human forms to occur haphazardly and without regard to any dimensions of His own essence. The doctrine of special Creation loses all of its logical force once we assume that the animal and human forms fail to incarnate specific dimensions of God's creative mind. Every logically consistent Creationist is also a Christian idealist; and every man who doubts the divine meaning of the human body is in process of becoming a Darwinian. Under the influence of its doctrine of human form, the Christian Church could easily have invented the theory of evolution, on its own, except for the restraining influence of the Book of Genesis.

The organic nature of the secular apostasy has dictated an organic apologetic response, with implicit anti-Marxist, anti-Freudian, and anti-Darwinian dimensions. Living under the pressure of the apostasy,

Christians have developed such a response whether or not they are fully aware of it. Some of the response is more or less superficial or indirect in logic. Christian conservatives oppose Marxism, not through strong anti-communist logic, but through the simple awareness that the Soviet Empire equates communism with atheism and is determined to persecute both the Church and Israel. The anti-

Freudian position is a simple defense of Christian sexual morality; and the anti-Darwinian, a mere detail of the general case for biblical literalism. In other words, many Christians are not consciously aware of the inner logic of the apostasy until it begins to conflict visibly with the "letter of the law." The task of confronting apostate logic has fallen to Christian intellectuals such as the British "Inkling" group of C. S. Lewis, J. R. R. Tolkien, and Charles Williams.

Despite their community of interests, Tolkien, Lewis, and Williams expressed three fundamentally different and complementary types of apologetic testimony. A Roman Catholic, Tolkien shared in the same principle of conservative nostalgia for Catholic Christendom which inspired the historical romances of Sir Walter Scott and, through Scott, the conversion of John Henry Newman. Because Scott never turned Catholic, the Christendom ideal is larger than the Catholic Church and has determined the conservatism of many Protestants. For lack of a better term it can be labeled "amillennial sentiment" or "the High Church consensus." It is essentially a cultural, even literary spirit of cooperative harmony among the best minds of Christian Europe and, as such, influenced Lewis and Williams almost as much as Tolkien.

The chief target of Tolkien's school is Marxism. At its worst, the amillennial spirit degenerates into fascism, a tendency which Lewis occasionally noted in Tolkien." (14) Fascism originated as an anti-Marxist movement. The point of conflict is easily defined. Marxism assumes that every man's god is his belly: that the purpose of humanity is to feed itself. From the time of Thomas Carlyle down to Tolkien, the enemies of Utilitarianism or Marxism have objected that Medieval chivalry and feudal loyalty had actually worked because man "does not live by bread alone" but is a spiritual being activated by conscience, ancient symbolism, and ideals of self-sacrifice. Through his concept of the Hobbit race, Tolkien acknowledges that most men appear to be comfort-loving epicureans but respond, inevitably, to the mystical appeal of chivalric high adventure.

[(14) Carpenter notes Tolkien's sympathy toward Franco's cause in Spain and his passing affinity for one Roy Campbell who represented "a particular blend of Catholicism and Fascism." Humphrey Carpenter, *The Inklings* (New York: Ballantine, 1978), p. 212.]

C. S. Lewis exhibited the Protestant gift of iconoclastic criticism. Like the eighteenth-century poet-critic Samuel Johnson, he was at his best in condemning the illogical follies of fashionable error. He targeted Freudianism, matching the clever anti-Christian iconoclasm of the

Freudians with a clever anti-Freudian strategy of his own. The common ground was an interest in sexuality. Freud, basing his concept of practical Christianity on the behavior of “repressed” Victorian Germans, was fascinated by the blind, irrational power of sexual impulses and was convinced, with Friedrich Nietzsche, that respectable, timid people are merely scandalized by powers which they neither understand nor ultimately control. In other words, Freud interpreted sexuality as a dark, quasi-religious mystery, deeper than any religion and, thus, the key to all religions. Lewis despised this argument through the Christian perception that “resurrection power” is akin to sexuality and simply superior to it.

Lewis’ apologetic approach, grounded in reason, is not well adapted to those parts of the world where apostasy has advanced so far that anarchy reigns and Freud’s “dark power of the Id” vies for immediate social supremacy. Confrontation with such satanic power was the specialty of Charles Williams. The final form of apologetics is supernaturalistic, apocalyptic, and judgmental. It threatens the enemies of Christianity with the consequences of unrepentant death, requiring them to choose heaven or hell today and experience one or the other tomorrow. As an apologetic strategy, threats of judgement are worthless apart from metaphysical support, given evidences of supernaturalistic change within the human context of life. Although most apostates are infuriated by threats of judgment, the human conscience remains open to this very elemental sort of conviction.

This final branch of apologetics correlates with what is known as “gothic” fiction and, in fact, can be labeled the “gothic argument.” Gothic stories differ in religious tone from the comparatively Christian *Dracula* of Bram Stoker to the surface secularism of most Poe stories. They also differ in their capacity to represent the preternatural as an empirical given. *Dracula* is boldly heroic in this respect. M. R. James’ stories are especially clever in making us feel that the preternatural should be regarded as “gross and palpable.” Nearly all works of this kind have the same tonic effect on the human conscience, intimating to secularists that their flight from the supernatural is a childish attempt to whistle in the dark.

To the Freudians, of course, these works merely “play on our fears”; but when we ask secularists where these fears originate, they discuss the circulatory, glandular, and nervous systems in the manner of Ebenezer Scrooge’s psychomatic explanation of Marley’s Ghost as, an “underdone bit of potato.” The Freudian arsenal of explanations features repressed childhood memories; but the logic remains the same and similarly limited. To demonstrate how fear is registered in the psyche has little bearing on whether beings and situations capable of inspiring fear actually exist. In this respect as in others, Freudianism functions as the domestic handmaiden of Darwinism, where the real strength of the

anti-supernaturalistic position lies and where the ultimate confrontation with the “gothic argument” must take place.

It is no coincidence that M. R. James, cleverest of the gothic writers, based his stories on a formula taken from the field of archaeology. His *Ghost Stories of an Antiquary* appeared in 1903, twelve years after the discovery of the Gundestrup Caldron. The overriding theme of his stories is that antiquity implies a cosmos of powers which have only been sleeping, like the bodies of the Christian dead, “in the dust of the earth.” In Christian apologetics, the greatest of all doctrines is the resurrection of the dead, an idea so powerful that it, rather than sex, holds the key to the mysteries of human existence. Wherever it is clearly conceived as a metaphysical reality, resurrection annihilates every premise and every conclusion of the Marxist, Freudian, and Darwinian schools of thought. It erases the premise of Marxism by positing a version of humanity independent of the natural food chain; it cancels the premise of Freudianism by furnishing a degree of vitality so absolute that temporary sexual euphoria loses all meaning; and it destroys the whole point of evolution by bringing Mankind to absolute physical perfection in an instant of transformation.

[NOTE: EDITOR: The godless world thinks that sex is the ultimate example of intimacy. But, this reminds me of Bible verses that describe the relationship a person can have with God as being greater than and superior to that of marriage. It alludes to the resurrection of the dead in Christ into a tear-less perpetual euphoria undisturbed by human frailty and pain.]

James’ stories do not, in fact, present resurrection motifs as such. Like the North American gothicists Algernon Blackwood and H. P. Lovecraft, James rivets his attention on the preternatural and, thus, confirms the secularistic attitude that supernaturalism of any kind is rather unsavory. But, like all art, his stories imply more than they state. The evil in his stories serves a dramatic, as opposed to a moral purpose. The effect is not indignation, but surprise. In classic gothic fiction, evil tends to be metaphor for apocalyptic power, just as Halloween imagery tends to stir the spirit of a child more deeply than the pallid imagery of Easter. Freudians explain the imaginative preference for Halloween as evidence for the irrational power of the Id; but there is a far more Christian explanation.

A great gulf separates resurrection as a perennial doctrine of the Church from resurrection as an accomplished metaphysical fact. Sooner or later the conscience must come to grips with this difference. Christians are fortunate to live in the twentieth century because Einsteinian physics has made it so much easier to conceptualize the glorified body of the resurrection. In the absence of such scientific insight, the Victorian Matthew Arnold supposed that the Apostle Paul was dabbling aimlessly in metaphysics in his account of the resurrection body in I Corinthians 15.

Arnold labored under the delusion that Christianity is a tissue of moral sentiments; and Victorian Christians had fed his delusion by treating the “blessed hope” of the resurrection as a wistful, consoling sentiment rather than a sincere belief about the future transformation of Mankind. The gothic writers should be honored for the way their work scandalizes passive, materialistic notions of reality and strips away the cloak of sentimental palaver from the stunning metaphysical promises of the faith.

Of course, gothicism, like all art, has a dual potential of false and true. It is always possible to glorify the occult for its own sake and miss the tonic, apocalyptic message altogether. One gothic writer differs from another in this regard; and readers bring a host of presuppositional attitudes to such works. The distinction between Christian gothic and unwholesome occultism depends on nuance. Poe’s Romantic goal was to make rationalists aware that they have souls poised between life and death. Dracula is based on the commendably Christian theme that Satan is very dangerous yet conquerable. M. R. James remains the most significant gothic writer for our purposes because of his steady commitment to associate antiquarian study with apocalyptic power. A brief exposition of “The Treasure of Abbot Thomas” should suffice to reveal his method. A Mr. Somerton has “undertaken” a personal “expedition,” like a true archaeologist, to investigate “Lord D---’s private chapel.” (15) The combined note of unsuspected adventure and deadpan empirical method symbolizes the first stirrings of supernatural awareness in the hearts of a skeptical generation. Somerton’s empirical memory just happens to stir up an echo of the Apocalypse: “They have on their vestures a writing which no man knoweth, an evocative paraphrase of different passages from the Book of Revelation, plunging the reader’s mind into a context all the more compelling for being somewhat irrelevant and half-digested, as based on archaeological data and free association.”

[(15) M. R. James, *Ghost Stories of an Antiquary* (Baltimore: Penguin, 1975), p. 140.]

Somerton manages to uncover and decipher a cryptogram promising buried treasure at the house and well of Abbot Thomas, once these can be located. He discovers that the well, like an inverted Tower of Babel, is about seventy feet deep and equipped with a circular staircase leading downward. At the descending thirty-eighth step, he finds a patch of cement disguised as stone, removes it, recognizes some prerequisite imagery, penetrates further, and sees, “*some round light-coloured objects within which might be bags.*” He reaches for one of these and precipitates the climax of the story:

“I got the thing fairly in front of the mouth and began drawing it out. Just then Brown gave a sharp ejaculation and ran quickly up the steps with the lantern. He will tell you why in a moment. Startled as I was, I

looked round after him, and saw him stand for a minute at the top and then walk away a few yards. Then I heard him call softly, "All right, sir," and went on pulling out the great bag, in complete darkness. It hung for an instant on the edge of the hole, then slipped forward on to my chest, and put its arms round my neck." [16] *Ibid.*, pp. 150.]

Freudian logic is on the right track in interpreting such a fiction as a myth of parturition. The well, hole within the well, and "complete darkness" all suggest the womb. The "great bag" simulates a birth sac; and the act of "put[ting] its arms round my neck," typifies the behavior of a more mature infant, juxtaposing time frames in the classic manner of a dream. Freudianism, like all great non-Christian ideologies, begins with a truth, idolizes it, and "comes short of the glory of God. Because symbolism is a synthetic reality, parturition is only one dimension, though an important one, of James' story: a kind of "psychological local color" element.

According to the literal surface of the story, Somerton's animated bag is the furthest thing from a lovable infant: a loathesome preternatural being attached by a curse to the Abbot's treasure in the same way that mythical dragons guard treasures in folklore. Again, anthropologists will satisfy themselves that they exhaust the meaning of the story once we identify the dragon-guard motif. Why, then, does the story identify the dragon-guard with suggestions of a newborn infant? In the first place, the story adds a further suggestion, namely, that Abbot Thomas himself is the infant's "father." Somerton's assistant Brown explains what had startled him:

"So I looked up and I see someone's 'ead lookin' over at us. I s'pose I must ha'said somethink, and I 'eld the light up and run up the steps, and my light shone right on the face. That was a bad un, sir; if ever I see one! A holdis man, and the face very much fell in, and larfin', as I thought." [17] *ibid.*, pp. 151-152.]

Abbot Thomas' laughter is appropriate because the outcome of the story is both horrible and ludicrous yet horribly and ludicrously sublime in the same way as the miracle of childbirth or greater miracles yet. James concludes his story with a doubly ironic quotation of Latin Scripture, "*Depositum custodi*," "Keep that which is committed to thee." The concluding words '*Depositum custodi*' can be read two ways. To the unimaginative, they are a blasphemous distortion of the Apostle's exhortation to preserve the Gospel for future ages. To the Christian who understands the gothic argument, they mean, "Keep the glorious hope of an actual resurrection (when the Gospel will take care of itself), under a cloak of darkness and horror until someone actually dares to believe it." The words, like the story, satirize the incapacity of soulish human beings

to take the supernatural seriously until it literally reaches out and “*puts its arms around their necks.*”

The gothic argument, therefore, represents the defiant, apocalyptic side of Christian testimony. This argument, like the milder forms of Tolkien and Lewis, has much to gain from the development of Noahic science.

Noahic Science and the Ideal of Christendom

A truism of Protestant belief is that the Edict of Constantine was a misfortune because it opened the door to worldly compromise in the Church and inspired the corruptions of Rome. This belief is a half-truth based on a failure to recognize the interplay between the Christian and Noahic dispensations. As “*powers that be,*” the Roman emperors inherited a certain limited relationship to God from their Noahic ancestors; and for them to abandon the policy of persecuting the Christian Church was an inevitable step forward in the Christian plan of the ages. If the same event channeled worldly corruption into the Church, the result was a preordained testing experience for the Church, the temptation pattern established by the letter to Pergamos in Revelation 2. The ideal of Christendom means the Edict of Constantine at its most fruitful through the overruling providence of God in the development of Christian Europe. At the root of the ideal lies the mystery of the Pauline Apostolic commission. Why did Paul turn his attention toward Europe; and why has Christianity taken such deep root in the cultures of that continent? A familiar answer has always been that Europe is the continent of Japheth, brother and spiritual ally of Shem in the Noahic prophecy of Genesis 9:27.

Although this view is based partly on genetic over-simplification, there is much truth in it. We have seen that Japheth’s original fief coincided with Syria, the fraction of Noah’s primitive geography nearest Europe. The immediate key to European origins was the White Branch of the Akkadian Age, bringing the ancestors of Hellenes (1), Romans, Celts, and Teutons to Northern Europe. The formation of the White Branch was sealed in the blood of Japheth’s sons at the nome of Metelis and, thus, triggered the esprit of the Gundestrup Mithraic cult, key to the peculiar militaristic culture of chivalric Christendom.

The equestrian panel of the Gutian attack on Agade is the archetype of the Christian Crusades, originating like them in Europe and aiming at what was to become the Islamic heartland of Mesopotamia and at the same Semitic linguistic stock common to Islamic Arabia and to the Akkadian Empire. The lunar cult of Ur linked the adversary Naram Sin to his grandson Abraham, whose son Ishmael is often regarded as the forerunner of Islam. Like Naram Sin at Metelis, Islam has sometimes

“*shed the blood of the saints*”; and the vendetta against him easily translates into the Crusader vendetta against Islam.

[HELLENES: The son of Deucalion and Pyrrha. According to Ovid's *Metamorphoses*, Deucalion and Pyrrha were the only survivors of a flood similar to the one described in the story of Noah's Ark. To repopulate the world, they throw stones which turn into people; the first stone they throw becomes their son, Hellen. Hellen, the male, has two l's in his name; whereas Helen of Troy has only one.]

Like the Edict of Constantine, the Crusades have often been a target of iconoclastic Protestant criticism; and it is certainly meaningful to question the spiritual value of a vendetta against Abraham's ancestral family. If the Crusades were the essence of Christianity, there would be little to choose between the faith of Jesus Christ and religion of Mithras. On the other hand, a strong case can be made that the Crusades were to the Edict of Constantine what the apocalyptic letter to Thyatira was to the preceding letter to Pergamos.

The conflict with Islam is a given temptation. Europeans did not invite the Islamic armies of the eighth century to invade France; and the Medieval Christian burden of having to live with Islam was as valid a Christian temptation pattern as any other. The letter to Thyatira holds the key to this temptation and to the Crusader mystique because, for one thing, the symbolically chosen city of Thyatira originated as a military camp of Alexander the Great, who, like the Gutians two millennia earlier and Crusaders a millennium and a half later, invaded the heart of the Middle East from a base in Europe.

At the opening of the letter to Thyatira, Christ praises the Thyatiran Christians for their great patience, [(18) Rev. 2:19.] an apt prophetic characterization of Medieval Europe under the endless pressure of Islam. Christ goes on to warn the church at Thyatira against the spiritual infiltration of a malign cult symbolized by Jezebel, the Old Testament queen who antagonized the rugged separatist Elijah and worshiped the god Melqart, West Semitic version of Peleg's brother Joktan. As Enmerkar, Joktan had embodied the Mesopotamian cause against the Iranians, adding weight to the view that the “Harlot of Babylon” and cult of Jezebel are the same. The problem lies in the identity of this cult relative to the Noahic heritage, on the one hand, and Christian Europe on the other.

The Harlot of Babylon, whatever its prophetic meaning, was focused by Jezebel's cult of Melqart in its full Phoenician setting. The identity of Melqart with Joktan is certainly a strong clue. In the Hellenic Argonautic tradition where Melqart appears as Melicertes, the latter's mother Ino, a version of Inanna, plays a role much like Jezebel's in seeking the blood of her innocent stepson Phrixus,” the Messianic heir Peleg, head of the anti-Mesopotamian forces. The Ino-Phrixus conflict furnishes some of the clearest definition of the Harlot of Babylon in all of pagan tradition. But the conflict represents only an instant in the political history of the Noahic world; and, even if we can generalize successfully about the spiritual

significance of that moment, we are still far from determining the relationship between the Harlot of Babylon and the various ethnic and religious factions of Medieval and modern history.

If we view Inanna as the tragic source of Jezebel's cult, that cult originated in wounded pride. Inanna failed to duplicate in her son Joktan what she had achieved through her earlier son Salah. Like Cain and Esau, Joktan ranked high as a rejected heir, having lost the Messianic birthright to his brother Peleg. The text of Genesis 10 testifies to just how high he ranked, assigning him thirteen vassals through the political outcome of Inanna's Erech-Aratta [Isfahan, and/or Jiroft] War. All that Peleg retained was the Messianic birthright; but that much was sufficient to infuriate Joktan's mother.

?(19) Zimmerman, Dictionary of Classical Mythology, p. 137.]

In view of Jezebel's devotion to Melqart, the core of the Harlot system was a Phoenician triad defined by Albright:

"Melcarth (Milqartu) of Tyre, Eshmun (Iasumunu) of Sidon, and Ashtart (Astartu). These three are called upon in the curse formula to punish any violator of the treaty by sending storms against the ships, tearing up mooring-posts, causing the ships to be swamped by mighty seas." [(20) Albright, Yahweh and the Gods of Canaan, p. 227.]

The human originals of these gods were Joktan, Canaan (Resheph-Eshmun), and Arphaxad's daughter Uzal; and, corporately who were these? The triumvirate of the world on the eve of the Erech-Aratta [Isfahan, and/or Jiroft] War: Enmerkar of Erech, Aka of Kish, and Inanna, goddess of Aratta [Isfahan, and/or Jiroft] and empress of the Medb zone of Iran. This political structure explains the meaning of Jezebel's cult as Canaan's rebel cause in the moment of its first political revival after the judgement on the Tower of Babel. Just what this rebel cause consisted of has not been defined except as political opposition to the leadership of Noah and Shem and, presumably, spiritual conflict with the "Yahweh Elohim of Shem." And it is precisely the "Yahweh Elohim of Shem" who gives meaning to the Crusader mystique of Christian Europe. Naturally we conceive of Yahweh as the national God of Israel, remote from any Gentile cult. But Genesis 9:26 links the name Yahweh to Shem, who preexisted Israel by some 600 years. Some have attempted to identify Israel with the Semitic linguistic stock in general. That view is a half-truth, precisely a half-truth, based on one-half of the Hirschnatur panel, which displays Shem's prehistoric control of the two linguistic stocks represented by the languages of the Old and New Testaments, Semitic Hebrew and Indo-European Greek.

When the Semitic Apostle Paul turned to the Greeks, he reunited the two spiritual components of the Hirschnatur panel. The secret of

Christendom is a prehistoric link between the Indo-European linguistic stock and the worship of Yahweh, a principle which barely survived to explain the heroic motifs of Heracles, Thor, and Mithras. Salvation is entirely of the Jews; but the God of Moses had been known, through the personal mediation of Shem, to the ancestors of the Greeks, Celts, and Teutons; and these ancestors were, in fact, the peculiar people of Yahweh in the original structure of the Noahic cosmos.

This prehistoric cult of Yahweh degenerated to little more than a peculiar European instinct to invade and punish the tyrannies of Mesopotamia. The Spanish bull-ring reenacts year after year this primordial Aryan commitment to strike and destroy the false leadership of the Mesopotamian world order, the corrupt spiritual regime of Jezebel and her gods. The irony of the situation becomes abundantly obvious when we consider that Joktan, the human Melqart of Jezebel, reappears as East Indian Vishnu [the 7th Incarnation of Visnu], Teutonic Odin, and Celtic Esus. But, then, it is erroneous to identify Melqart with any of these gods outright, each god representing a distinct dimension of Joktan's Noahic image. There is no question that, at the outbreak of the Erech-Aratta [Isfahan, and/or Jiroft] War, Joktan embodied a version of the rebel cause; but he evidently ceased to play such a role in later generations.

The ancient Indo-Europeans became every bit as pagan as any other stock; but buried deep in their origin was a distinction adequate to explain the mystique of Christendom. The power of Christianity brought this distinction to light. God used it to suit His ends. The Nazis have plunged it back into pagan chaos. The spiritual ambivalence of the situation is captured beautifully in the Eddic myth of the "Twilight of the Gods," in the revived mythology of Wagner's "Ring" operas, and in the analogous fiction of Tolkien's "Lord of the Ring" trilogy, with its convincing blend of Christian humility, high vocation, and tragic ambiguity of destiny.

Wagner and Tolkien realized that the strands of good and evil, glory and shame, in Aryan Christendom can barely be disentangled, but that the Aryans, like all cultures, must "work out their salvation in fear and trembling," without abandoning their first principles of spiritual life, their "eldest loyalties." Tolkien expresses the ambiguous destiny of Christendom through his spokesman for the Western land of Gondor in its death-struggle with the Eastern land of Mordor:

"But this very year, in the days of June, sudden war came upon us out of Mordor, and we were swept away. We were outnumbered, for Mordor has allied itself with the Easterlings and the cruel Haradrim; but it was not by numbers that we were defeated. A power was there which we have never felt before." (21) J. R. R. Tolkien, *The Fellowship of the Ring* (New York: Ballantine, 1963), p. 322.

When the full story of the Gundestrup Caldron is laid out in epic form, scholars will realize just how accurately Eddic mythology and the poetic fictions of Wagner and Tolkien mirror the universal moral intrigues of Noahic Mankind. The embattled voice of Tolkien's Gondor originated with the hero Shem, dispossessed of his nuclear fief of Akkad, and with his ancient father Noah, who had seen millennial utopia slip through his hands and fall shattered to earth, eternally divided into warring factions, the European Gondor of Shem and Islamic (22) Mordor of Canaan.

(22) For the apocalyptic significance of Islam, a student of antiquity can look again at Albright's Phoenician triad: Canaan of Kish, Joktan of Erech, and Inanna of Aratta [Isfahan, and/or Jiroft]. As Gunidu of Lagash and Dorus of the Hellenes, Canaan is the nominal patriarch of the Huns or Turks. The name Joktan is synonymous with Arabia; and Inanna, with the land of Iran. The ethnic heart of the Islamic world is threefold: Semitic Arabia, Ural-Altai Turkey, and Aryan Iran. No stretch of imagination is required to identify militant Islam with the Erechite cause as focused by the West Semitic tradition of Melqart, Eshmun, and Ashtart. Islam is the Medieval and modern religious form of the ancient spiritual cause of Mesopotamia as defined by the Marduk Epic.

Noahic Science and Protestant Logic

A distinctive belief of Protestants is that the Christian Church is corporately invisible because Christ, the head of the Church, has ascended to heaven without leaving behind any Vicar or supreme representative on earth. The principle of invisibility makes the existence of the Church and the reality of its authority a test of faith, "the substance of things not seen." Because of this reliance on faith, Protestantism has fostered the development of historical science, the realization of richly developed worlds in the invisible past, some with advantages denied to us. Protestant theologians, for example, have emphasized the distinction between the visible religious cultus of Mosaic Israel and the Christian's own sparsely elaborated cultus, based on a few ordinances. They see themselves laboring under a stoical test to make due with limited religious resources, even to the extent of acknowledging that "miracles have ceased" since Apostolic times.

For this reason, the intellectual health of Protestantism depends on a reasonably complete, logically coherent Weltgeschichte or universal history, such as the one featured in the panorama of the seven dispensations. Any major gap in history implies a gap in faith, that is, a lapse of meaningful "substance" in "things not seen." Such gaps can be exploited with devastating effect by the enemies of Christianity. The failure of Jacob Bryant, George Stanley Faber, and others to develop a satisfactory Noahic science around 1800 was one of the greatest disappointments of Protestant history and one of the first hints that Protestantism, like Catholicism, had "come short of the glory of God." Sir William Jones' remark on the authority of Genesis and the integrity of "our national religion" was prophetic. The collapse of many Protestant leaders into Liberal infidelity was inexcusable but followed logically from

one of the greatest scientific failures of modern times. In his critique of Protestant orthodoxy, Matthew Arnold could easily claim that Protestant faith had “materialized itself in fact and the fact had failed it.”

Arnold’s criticism was unjust in many respects but was appropriate for a literary man because the failure of “fact” to which he referred was actually a failure of historical imagination, a lapse of the sort of synthetic power which poets represent. The Proteestant attempts at Noahic science failed because Noah’s world remained largely inconceivable. Neither Bryant, Faber, nor Hislop acted, imaginatively, on the high longevity - low chronology factor of Genesis 11 to visualize the uniqueness of early postdiluvian Mankind.”(23) Conservative logic is instinctively uniformitarian, slow to conceptualize the changes which punctuate the dispensational Weltgeschichte. The “fact” had failed Protestants because the “fact,” as conceived by them, lacked imaginative substance.

(23) For example, Hislop habitually ignores Noah’s role in building the postdiluvian world. At one point, he reacts to a verse mentioning the plurality of Noah’s generations: “Noah was a just man, and perfect in his generations, that is, in his life before the flood, and in his life after it.” He thinks instinctively of the broad dualism of the antediluvian and postdiluvian worlds rather than the succession of thirty-year generations which were the chronological building blocks of Noah’s postdiluvian world. *The Two Babylons*, p. 135.

In 1869, Mark Twain, in *Innocents Abroad*, dramatized the failures of Protestant conceptual power by contrasting his firsthand impressions of Palestine with the grandiose and incoherent conceptions which he had imbibed from pious travel literature. Since Twain’s time, biblical archaeologists have pursued the sort of revision he recommended: the reduction of grandiose images of biblical kingdoms to the humble, domestic miniatures of Middle Eastern reality. This sort of revision has run its course. We are familiar enough with the concrete texture of Middle Eastern life and can distinguish between Queen Elizabeth in all her heavy finery and the compact barefoot loveliness of a Mediterranean and Jewish Virgin Mary. The real conceptual challenge in 1774, 1869, and now has been to invert the meaning of that domestic small scale of Middle Eastern life to realize that the “Czar of all the Russias” and the whole of world civilization originated with the eight “primitives” of the Ark. We need to recover Michelangelo’s vision of a single anthropomorphic body as a cosmos and the organic measure of all things; otherwise we will never realize what happened in the third millennium or what Weltgeschichte consists of.

Twain’s imagination was too impressed by mere size and too oblivious to the concept of power, that curiously inverse quantity measurable by brevity of duration. Christianity is a religion of divine power; Protestantism, the recovery of biblical power; and Noahic science, the recovery of a lost heritage of civilizing power. Does it surprise anyone, today, that the power of lightning resides in the electron, a particle so

small that it lacks full definition as matter; or that the greatest destructive and constructive powers of the physical universe lie in processes which we term “nuclear” after the core of the atom? Why, then, should it be difficult to conceive of the origin of world civilization in a boatload of eight primitives, chosen by the Creator of the universe for that purpose? Noahic science is the “atomic physics” of world history.

Accordingly, polygenesis remains a kind of retrogression toward Newtonian physics, the philosophical heritage of the Protestant seventeenth century. In the Newtonian scheme, every star and planet operates its own gravitational powers like a small family business financed by limited supplies of energy and sliding in gloomy isolation through endless fields of “free enterprise,” that is, through nothing at all, except for the possibility of encountering something as isolated as itself. In the monogenesis of Einsteinian physics, every star belongs to an organic cosmos, a space-time continuum in which matter and energy are modes of the same thing, and space itself a variation of substance subject to gravitational influence and organic curvature. The history of Noah’s family will be clearly understood in the day that Einsteinian physics is taken to heart.

It was precisely the undercurrent of Newtonian or Lockean Polygenesis - the failure to recognize an organic cosmos - that undermined the scientific enterprise of Bryant, Faber, and Hislop. The Newtonian bias is a conceptual spirit, measurable in literary terms. We can detect it in the very wording of Bryant’s preface to his *New System*: “*I shall lay before the reader what the Gentile writers have said upon this subject, collaterally with the accounts given by Moses.*” Bryant might have written, “*I shall recover the voice of Noah through his gentile sons*”; but no such organic relationship existed in his mind. Instead, he must “lay before” us what the gentiles have written, stacking it “collaterally” next to the Bible, like frozen corpses. He goes on to explain, in effect, why every gentile tradition is a frozen corpse: “*I shall proceed to shew what was subsequent to Moses’ account after the migration of families, and the dispersion from the plains of Shinar.*” Like so many other readers of Genesis, Bryant assumes that the dispersion from Babel was the absolute beginning of gentile tradition, lacking any depth of relationship to the world Noah had created beforehand. This view derives from the common assumption that the Confusion of Tongues originated languages and that the Tower of Babel occurred too early in postdiluvian history to have allowed time for the development of a monogenetic world order.

Bryant’s inorganic conception of Noahic Mankind influenced all dimensions of his theory. Compelled, like us, to trace the gentile apostasy to a specific source, he proceeded in polygenetic fashion by claiming that the sons of Cush originated the apostasy and were joined, casually, by other Hamite families “in their expeditions,” (25) that is, through random

“Newtonian” encounters. The worship of Ham, as the Egyptian Amon, had little to do with Ham himself, at least as a son of Noah caught up in specifically Noahic intrigues. Above all, Bryant’s inorganic conception contradicted the demands of Noahic science for theoretical boldness:

“What may appear very presumptuous, I shall deduce from their own histories many truths, with which they were totally unacquainted, and give to them an original, which they certainly did not know.” (26)

Bryant meant that he must de-mythologize the pagan traditions according to the historical test of Genesis 9-11. To do so meant to separate concrete pagan memory from abstract pagan logic by showing that the gentiles remembered Noahic events without comprehending their meaning. Bryant’s Newtonian worldview could account for the dislocation of such traditions but not for their original formation. He was so obsessed by the dispersion of Babel and the image of casually migrating stocks that his efforts to attribute Noahic “originals” to gentile tradition seemed needlessly “presumptuous,” even to himself. He could sense the doom of his scientific cause from the outset because he sensed the inadequacy of analytic mental habits to perform the primary synthetic task of envisioning past events as imagined wholes.

Protestants have always been troubled by the scribal misconception that they can take historical truth directly from the “sacred page” (or any page) without imaginative effort. Their own doctrine tells them that the Bible cannot be understood apart from the active influence of the Holy Spirit; but they have little idea of what the term “spirit” means relative to the formation of intellectual life. The conservative mind takes existing concepts for granted, failing to review the sorts of power and enthusiasm required for the birth of such concepts. Throughout his *New System*, Bryant tries to be objective by treating the various families of Genesis 10 like wandering Newtonian planets in a context of empty space, devoid of meaning.

The source of Bryant’s difficulty is readily apparent. He suffers from the “*humor of a scholar*.” He is less interested in the subject matter of Genesis 10 than in the text itself, together with other texts. The Protestant Reformation coincided with Renaissance Humanism, the cultivation of books and their languages largely for their own sake. Renaissance scholars read books in order to read more books and left the final apocalypse of new worlds to explorers. Although the field of archaeology combines textual learning with exploration, the vital synthesis of learning and adventure remains incomplete. Creative energy pours into exploration and stops there. Too little energy goes into interpretation because scholars cannot make themselves believe in an organic and animated Noahic cosmos.

In many respects, Bryant's historical logic and ours run a parallel course. We agree, for example, that the political control of Mesopotamia was under dispute among Noah's family. Influenced by the logical tenor of the Tower of Babel account, together with Genesis 10:10-11, Bryant concludes that Shem and Japheth obeyed the command to disperse into their respective lands:

"But it appears that the sons of Chus, under the influence of their imperious leader Nimrod, stood their ground, and maintained themselves in opposition to the general partition. They usurped the lot of Ashur and Nimrod, to secure what he had unjustly seized upon, immediately set about fortifying the country." (27)

The "lot of Ashur," based on Genesis 10:11, answers to our concept of the fief of Akkad as held by Shem in the era of the Hirschnatur panel previous to the Tower of Babel era. By interpreting Asshur's migration from Mesopotamia to Assyria as a forced expulsion, Bryant anticipates our concept of colonial dispersion in the Akkadian Age.

These analogies demonstrate the power of the biblical text to inspire a logical consensus; but the quality of the consensus, in this case, is not very impressive because Bryant and this writer have brought to the text different presuppositions based on different dimensions of the Protestant heritage. Although Bryant was obviously more interested in the story of Noah than the average Protestant, his motive remained to dispose of difficulties rather than to illumine a lost dimension of human history. He envisions the historical ellipses of Genesis 9-14, not as a challenging mystery, but as a momentary pause in the logical flow of Scripture, for example in his remarks on the mysterious political context of the Abrahamic war of Genesis 14:

"It is plain from the history of this war, as it is given us by Moses, that some notable occurrences had preceded: which, not relating to the grand scheme of Providence that was carrying on, are omitted by the divine historian." (28)

[(24) Jacob Bryant, *A New System or An Analysis of Ancient Mythology*, 3rd ed. (London: J. Walker, 1807), I, xxvii.

(25) *Ibid.*, I, xxx.

(26) *Ibid.*, I, xxxiii.

(27) *Ibid.*, VI, 190.

(28) *Ibid.*, VI, 202-03.]

For any reader concerned for third millennium history, Bryant grossly understates the problem of ellipsis (missing context) in a passage such as Genesis 14. But the "grand scheme of Providence" takes precedence; and these words characterize the eighteenth-century evangelical sense of

Gospel priority, as ministered by a divine pragmatism, the Pauline commitment to “*know nothing among you save Christ crucified.*”

Gospel pragmatism has influenced every dimension of evangelical thought and life. The goal of any pragmatic book is to teach or reveal something to a specific audience; and, for many evangelicals, this audience is invariably the great mass of simple folk who need primary exposure to the elements of the faith. Writers for such an audience make short work of historical mysteries in the Old Testament, even vast structural mysteries with a bearing on how we understand the Gospel itself. For example, in *Understanding the Bible*, John R. W. Scott assures his readers that the Bible is limited in purpose to the “moral” rather than “intellectual,” thus confirming, in a general way, Matthew Arnold’s concept of biblical “Hebraism.” C. S. Lewis, in the same evangelical tradition as Scott, builds the apologetic system of *Mere Christianity* from the common ground of man’s moral sense.

In effect, Scott disposes of the mysteries of Genesis 9-14 by assuring his readers that “*the purpose of the Bible is not scientific.*” (29) Neither, he adds, is it literary or philosophical. If we conceive superficially of “science,” “literature,” and “philosophy” (and Scott intends no other), his position is quite understandable and realistic. But if, like Matthew Arnold, we demand to “*know the thing in itself as it really is*” Scott’s terminology has a very different meaning. To say that the Bible has no scientific purpose is to say that it does nothing to reveal God to man; to call it non-literary is to claim that it was never inspired in words or written down by inspired authors; and to describe its message as non-philosophical is to concede that it is logically incoherent in itself and lacking in any sort of universal authority. (29) John R. W. Scott, *Understanding the Bible* (Grand Rapids, MI Zondervan, 1979), p. 13.

When we trace the pragmatic impulse to limit the purpose of the Bible back to the source, we encounter different explanations. According to Arnold the source lay with the Hebrews themselves, an ethically-minded race devoid of Greek intellectual curiosity. Scott argues, in the reverse, that his pragmatism, like the Apostle Paul’s, derives from the need to teach Hebraic religious mysteries to ignorant gentiles:

“*With the spread of secularism in our day, an increasing number of people are being added to Christ and His Church who have no religious background whatever.*” (30) *Ibid.*, p. 7.]

Evangelical pragmatists should understand (and probably do) that, unless certain intellectual projects are undertaken “for the defense and confirmation of the gospel,” the “religious background” to which Scott refers may disappear altogether. The Bible functions as a book of salvation precisely because it is a book of science, literature, and philosophy. True

science is salvation from ignorance; historical literature is salvation from pagan amnesia; and true philosophy is the Logos Jesus Christ, the Truth and Savior. One reason that “secularism has spread in our day” is that persons of “religious background” have become spiritually and, therefore, intellectually lazy, unimaginative, and apathetic toward key issues of faith.

Protestant history began as an exercise in quickened historical enterprise. The first wave of Protestant historical research ended in a certain conception of Apostolic times, as a basis for reformed ecclesiology “pure and undefiled.” One hundred-twenty years after Calvin’s Institutes, the French Huguenot Samuel Bochart raised what appeared to be a second wave of such enterprise: the study of Noah’s family. Through inadequate data, lack of vital imagination, secular opposition, and simple apathy, Bochart’s cause had come to nothing by 1860; and most Protestants are probably unaware of its existence. For purely apocalyptic reasons, however, Bochart’s cause must .

eventually succeed.

Chapter - 6

Outline of Identifications

The Political Logic of Genesis 10

The text of Genesis 10 records the political design of the Noahic cosmos at a particular point in time, after the Erech-Aratta [Isfahan, and/or Jiroft] War, about 216 years after the Flood. Except for the war, this design would have been even more balanced than it appears. In the war, the loyalist faction of Noah, Shem, and Peleg met defeat from the opposing faction of Canaan, Salah, and Joktan. The only portion of the design relatively unaltered by the outcome was the two perfect Japhethite septads of 10:2-4. These two reveal what the original system consisted of a complete set of septads, ten in all, yielding seventy politically aligned princes.

Because Peleg (Babylonian Kingu) led the loyalist faction, the victorious Salah (Babylonian Marduk) dissolved his septad, leaving its youngest members visible only in the genealogy of Genesis 11 and distributing the other three among the clans of Cush and Joktan. Shem lost four vassals to Canaan and one to Joktan; and four more appear in Genesis 10:23 as secondary vassals of "Aram' Volkertafel (Table of Nations) name of Joktan. Yet the most striking result of the war settlement was that all four male survivors of the Flood appear in the Volkertafel as vassals of Ham's son Cush: Shem as "Raamah," Ham as "Havilah," Japheth as "Sheba," and Noah himself as "Dedan."

A rule of the Volkertafel is that its names are a self-contained code, excluding the genealogical names of Genesis 9 and 11. For this reason, members of Shem's genealogy who appear in the Volkertafel must do so under names distinct from the ones appearing in the narrative text. Aside from the antediluvian survivors just named, Shem's son Arphaxad appears in the Volkertafel as the Joktanite Hadoram; Arphaxad's heir Salah, as the Shemite Arphaxad (Genesis 10:22); Salah's heir Eber, as the Japhethite Tubal; Eber's heir Peleg as the Shemite Lud; and Peleg's brother Joktan as the Shemite Aram.

We see the effect of this duplicate naming process, for example, in the contrasting Phrygians and Lydians of Asia Minor. The first nation bears Peleg's genealogical name (Hellenic Phrixus and Teutonic Fricco) and the second bears his Vtilkertafel name "Lud." Teutonic tradition preserves the same distinction, assigning the Volkertafel name to Peleg, as brother to Joktan (Lodur to Odin), yet reserving Peleg's genealogical name for

Frey-Fricco, head of a separate class of gods, the Vanir, distinct from Odin's Aesir race.

The following outline shows the system of Genesis 10 as it existed before the war, but also notes how the princes have been shifted to their extant places in the biblical text. Each entry includes the physical parentage of each prince, whenever this is known, as well as information on political, mythological, and ethnological identities.

Vassals of Japheth: First Seven Genesis 10:2.

Gomer. First Hamitic Japhethite (1)

Father: Japheth

Mother: Yellow Matriarch (Sheba-I)

Genetic Keys:

Himerus < Hellenic Lacedaemon

Hler (Gymir) < Teutonic Forniot

Portrait: Memphite Khufu (Cheops)(2)

King list: Gumalum of Ebla

Luh-ishan of Awan

Khufu of Memphis

Pantheon:

Anhur (Egyptian)

Himavan (East Indian)

Himerus (Hellenic)

Hler (Teutonic)

Llyr (Celtic)

Luk (Micronesian)

Ethnic:

Cimmerai (Asia Minor)

Cymru (Britain)

Egyptians of Memphis

Chinese Hui

Lurs (Iran)

Shans (Burma)

Magog. First Amerindian Japhethite

Father: Japheth

Mother: Red Matriarch (Havilah-I)

Genetic Keys:

Kari < Teutonic Fornjot

Rudra < East Indian Prajapati

PANTHEON

East indian Rudra (3)

Kalibum of First Kish

Igrish-Halam of Ebla
Hurricano (Amerindian)
Kari (Amerindian)
Kari (Teutonic)
Lei-kung (Chinese)
Rudra (East Indian)
Upuaut (Egyptian)

Ethnic:

Amazonian-Caribbean Indians
Gaels (Britain)
Hyrcanians (Iran)
Kung (Khoisan Namibia)

Madai: First Indo-European Japhethite

Father: Japheth
Mother: Uzal (Inanna-Ishtar)
Genetic Keys: Agni < East Indian Dyaus
Damu < Sumerian Ningishzida
Logi < Teutonic Fomjot
Mashda < Sumerian Atab
Svarogich < Slavic Svarog

Portrait: East Indian Agni **(4)**

King list: Mashda of First Kish
Irkab-Damu of Ebla

Pantheon:

Mashda (Sumerian)
 Son of Atab
Agni (East Indian)
Ahura Mazda (Persian)
Damu (Sumerian)
Logi (Teutonic)
 Son of Fornjot
Svarogich (Balto-Slavic)
 Son of Svarog

Ethnic: Medes (Iran)

Javan: First Sino-Tibetan Japhethite

Father: Gomer
Mother: Caphtor
Genetic Key: Bran < Celtic Llyr and Don
Portraits: Memphite Menkaura (Mycerinus) **(5)**
East Indian Soma

King list: Emperor Yao of the Chinese
Ar-Ennum of Ebla

Menkaura of Memphis
Ibranum of Gutium

Pantheon:
Babilos (Balto-Slavic)
Bran (Celtic)
 S.of Llyr and Don
Hyas (Hellenic)
Hybla (Sicilian)
Macar (Rhodian)
Soma (East Indian)

Ethnic:
Ivemi (Ireland)
Cushitic Somali (Somalia)
Yao (South China and Vietnam)
Bantu Mozambique)

Tubal. First Semitic Japhethite

Genealogical Name:
Eber
Father: Arphaxad-II (Salah)
Mother: Red Matriarch (Havilah-I)
Birth Year: 2451 B.C.
Genetic Keys:
Atys < Phrygian Calaus
Cepheus < Hellenic Belus
Eber < Hebrew Salah
Mider < Celtic Dagda
Nabu < Babylonian Marduk
Portrait (caricature)
 East Indian Kubera (7)

King list:
Meskiaggasher of Erech
Ebrum of Ebla
Dasharatha of Ayodhya- father of RAMA
Snefru of Memphis
Pantheon: Athamas (Hellenic)
Atys (Phrygian)-s.of Calaus
Bor (Teutonic)
Cepheus (Hellenic)-s.of Belus
Céréaplius (Rhodian)
Mider (Celtic)-s.of Dagda
Mithras (Persian)
Mitra (East Indian)
Nabu (Babylonian)-s.of Markuk
Pollux (Hellenic)
Tamas (East Indian)

Ethnic:

Borusci (Prussia)

Caucasian Japhetics

(Georgian S.S.R.)

Cephenes (Persia)

Hebrews of Palestine

Iberians (Spain)

Meshech. First Ural-Altai Japhethite

Father: Madai (Agni)

Mother: Swaha~(Daughter of Arphaxad-I)

Genetic Key: Skanda < East Indian Agni
and Swaha`

Portraits: East Indian Karttikeya (Skanda)(8)

Memphite Khafra (Chephren)(9)

King list:

Arurim of First Kish

Mesgande of Erech

Khafra of Memphis

Irarum of the Guti

Pantheon: Skanda (East Indian)

S.of Agni

Ethnic:

Gutians of Iran

Scythians of Central Asia

Tiras.First Sumerian Japhethite

Father: Tubal (Eber)

Mother: Caphtor

Birth Year: 2433 B.C.

Genetic Key:

Tyrsenus < Phrygian Atys and
daughter of the river god

Sangarius (Mizraim)

King list:

Shura-Damu of Ebla

Pantheon:

Turms (Etruscan)

S of Atys

Tyrsenus (Phrygian) s.of Atys

Ethnic:

Etruscans (Rasena) of Italy

Sumerians of the Southern Orchard
Region (as representative of the

god Damu)
Tyrsenoi (Asia Minor)
Thracianus (Tirasia)
EDITOR: (See Ch-1, p. 50 Footn. 28a, 29a Turanian, Turkic)

Vassals of Japheth: Second Seven

Vassals of Gomer. Genesis 10:13.

Ashkenaz. Second Ural-Altaic Japhethite

Father: Noah
Mother: Yellow Matriarch (Sheba-I)
Birth Year: 2513 B.C.
Genetic Keys:
Ashshirgi < Shulpae and Ninhursag
Maka < East Indian Salivahana

Political Key:
Manawyddan < Llyr
Alalgar of Eridu
Ashmaka of Ayodhya

Pantheon:
Budantsar (Mongolian)
Maka (East Indian)
Manawyddan (Celtic)

Ethnic:
Budini (Sarrnatia)
Gedrosians (Iran)
Arabian tribes:
Macaiei, Manitae
Mannai (Caucasus)
Mongols of Tataria

Riphath.Austronesian (Dravidian) Japhethite

Father:Noah
Mother:Black Matriarch (Ophir)
Birth Year:2512 B.C.
Genetic Key:
Bhat < East Indian Salivahana

Political Key:
Olifat < Micronesian Luk

King list:
Enmenluanna of Badtibira
Ibate of Gutium

Pantheon:
Bhat (East Indian)
Sumerian Dumuzi-abzu (male version)
Durumulun (Australian)
Olifat (Micronesian)

Ethnic:Dravidians of India

Togarmah.Second Sumerian Japhethite

Father:Noah
Mother:White Matriarch (Jobab)
Birth Year: 2509 B.C.
Genetic Key:Thammuz < East Indian Salivahana

King list:
Dumuzi of Badtibira

Pantheon:
Dumuzi the Shepherd (Sumerian)
Sokar (Egyptian)
Tammuz (Semitic)

Ethnic:
Sumerians (C.Herd. Reg.)
Arabian tribes:
Thamydeni,
Thamyditae
Tocharians (Central Asia)

Vassals of Javan. Genesis 10:4.

Elishah. Second Semitic Japhethite

Father: Sidon
Mother: Hamath
Genetic Keys: Hela < Teutonic Loki
Lelex < Hellenic Poseidon and Libya

King list:
Elilin of Erech

Pantheon:
Chac (Amerindian)
Hela (Teutonic)
Lelex (Hellenic)
Ochimus (Rhodian)
Sha (Sumerian)
Usmu (Akkadian)

Ethnic:
Nominal Amerindians:

Arawak
(Caribbean)
Eyeish
(Caddoan Louisiana)
Nominal Africans:
Arusi
(Cushitic Ethiopia)
Lele
(Bantu Zaire)
Leleges
(Asia Minor)
East Teutons
(Gothic Europe)

Tarshish. Second Indo-European Japhethite

Father: Amor (son of Sidon)
Mother: Caphtor
Genetic Keys:
Dylan eil Ton < Celtic Don
Fenris Wolf < Teutonic Loki
Phoenix < Hellenic Agenor and Telephassa

King list: Lugal-Tarsi of Erech
Ka-ap of Abydos

Pantheon:
Dylan eil Ton (Celtic)
Ed (Amerindian)
Fenris Wolf (Teutonic)
Phoenix (Hellenic)
Triopus (Rhodian)

Ethnic:
Nominal Africans:
Buye (Bantu Zaire)
Darasa (Cushitic Ethiopia)
Boii (Gallic Europe)
Nominal Amerindians:
Darazhazh-Pawnee
(Caddoan Nebraska)
Phoenicians (Phoenicia)
North Teutons (Scandinavia)

Kitt-im. Second Amerindian Japhethite

Father: Amor (son of Sidon)
Mother: Caphtor
Genetic Keys: Amaethon < Celtic Don
Midgard Serpent < Teutonic Loki
Cadmus < Hellenic Agenor and Telephassa

King list: Lugal-Kitun of Erech
Khetm of Abydos

Pantheon:

Amaethon (Celtic)
Cadmus (Hellenic)
Candalus (Rhodian)
Macednus (Hellenic)
Midgard Serpent (Teutonic)
Zac (Amerindian)

Ethnic: Nominal Caddoans of North America

Elishah. Eyeish (Louisiana)
Kitt. Caddo (Texas)
Tarshish. Pawnee (Nebraska)
Cypriotes of Citium
West Teutons (Saxony, Germany,
Holland, and England)
Nominal Africans:
Ittu (Cushitic Ethiopia)
Kisi (Bantu Tanzania)
Macedonians (Macedonia)
Maedi (Thrace)

Rodan-im Second Hamitic Japhethite

Father: Arphaxad-II (Salah) son of Sidon
Mother: Hamath
Genetic Keys:
Angus < Celtic Dagda
Danaus < Hellenic Belus < Poseidon and Libya
Sebek < Egyptian Neith

Political Key: Tenages < Hellenic Helius

King list:

Lugal-Kingineshdudu of Erech
Ro of Abydos

Pantheon: Angus (Celtic)

Ansa (East Indian)
Danaus (Hellenic)
Kan (Amerindian)
Sebek (Egyptian)
Tenages (Rhodian)

Ethnic:

Danaans (Greece)
Nominal Africans:
Anag (Nilotic Sudan)
Angas (Cushitic Nigeria)

Danakil (Cushitic Ethiopia)
Gusii (Bantu Tanzania)
Egyptians of Heliopolis
Rhodians (Rhodes)

Vassals of Ham

Explicit Vassals of Ham. Genesis 10:6.

Cush. Ural-Altai Hamite

Father:Ham

Mother:Black Matriarch (Ophir)

Genetic Keys

Hyperion < Hellenic Uranus and Gaea

Kara Khan < Tatar Kudai Bai Ulgrin

Tane-mahuta < Polynesian Raki

Xuthus < Hellenic Hellen

King list:

Magalgalla of Kish

Ush of Umma

Zoser II of Memphis

Mandaru of the Amorites

Pantheon: Atum-Khepri (Egyptian)

Chernobog (Balto-Slavic)

Haia (Sumerians)

Hyperion (Hellenic)

Kara Khan (Tatar)

Tane-mahuta (Polynesian)

Vidar (Teutonic)

Xuthus (Hellenic)

Ethnic:

Cushitic Galla (Ethiopia)

Bantu Haya (Tanzania)

Nominal Ural-Altaiacs:

Manchus (Manchuria)

Cushite Mandara (Lake Chad)

Nilotic Mondari (Sudan)

Mizraim . Hamitic Hamite

Father:Ham

Mother:Yellow Matriarch (Sheba-I)

Genetic Keys:

Oceanus < Hellenic Uranus

Pan < Hellenic Hermes

Pyrshak Khan < Tatar Kudai Bai Ulgon

Tangaroa < Polynesian Raki

King list:
Enakalle of Umma
Sezes of Memphis

Pantheon:
Amenominakanushi
(Japanese)
Farbauti (Teutonic)
Min (Egyptian)
Mynogan (Celtic)
Oceanus (Hellenic)
Pan (Hellenic)
Pyrshak Khan (Tatar)
Sangarius (Phrygian)
Tangaroa (Polynesian)

Ethnic:
Egyptians of Panopolis
Japanese (Japan)

Phut. Indo-European Hamite

Father:Ham
Mother:White Matriarch (Jobab)
Genetic Keys:
Aeolus < Hellenic Hellen
Iapetus < Hellenic Uranus
Suilap < Tatar Kudai Bai Ulgon
Tawhiri-matea < Polynesian Raki

King list:
Enlil-gi of Umma (? Canaan, aka Cush)
Nebkara of Memphis

Pantheon:Aeolus (Hellenic)
Iapetus (Hellenic)
Stribog (Balto-Slavic)
Suilap (Tatar)
Tawhiri-matea (Polynesian)

Ethnic:
Hellenes of Greece
Finno-Ugrians:
Hungarians, through Macareus, son of Aeolus.
Lapps
Votyaks
Ural-Altaiacs:
Samoeds (through Salmoneus, son of Aeolus and brother to Sisyphus.
Kalmuks through Halmus (Almus) a son of Sisyphus, and father of Chryse
and Chrysongeneia. Founder of the Boeotian town of Halmones.

Canaan. Semitic Hamite

Father:Ham

Mother:White Matriarch (Jobab)

Genetic Keys:

Cronus < Hellenic Uranus

Dorus < Hellenic Hellen

Enlil (Canaan, aka Cush) < Sumerian An

Gunidu < Lagashite Gurm

Maricha < East Indian Tattaka

Shulgi < Sumerian Ur Nammu

Tiis Khan < mar Kudai Bai Ulgon

Tu-matauenga < Polynesian Raki

King list:

Aka of Kish

Gunidu of Lagash

Ukush of Umma

Neferkara Huni of Memphis

Shulgi of Ur

Pantheon:Byelobog (Balto-Slavic)

Cronus (Hellenic)

Dorus (Hellenic)

Enlil (Canaan, aka Cush) (Sumerian)

Eshmun (Phoenician)

Hoenir (Teutonic)

Maricha (East Indian)

Ra-Harakhte (Egyptian)

Resheph (West Semitic)

Shulman (Assyrian)

Tos Khan (Tatar)

Tu-Matauenga (Polynesian)

Ethnic:

Canaanites of Palestine

Dorians (Greece)

Nominal Sudanic tribes:

Gun (Nigeria)

Kundu (Cameroon)

Teutonic Lygians (Poland)

Nominal Nilotic tribes:

Shilluks (Sudan)

Turkana (Kenya)

Turks (Huns) of Central Asia

Bantu Turu (Tanzania)

Vassals transferred from Ham to Joktan as a result of the Erech-Aratta [Isfahan? Jiroot?] War. Genesis 10:29.

Ophir Austronesian Hamite

Antediluvian Black Matriarch
Parentage unknown. Antediluvian land of Cush
(Formal race of Adam)

Pantheon:

Bast (Egyptian)
Callisto (Hellenic)
Dumuzi-abzu (Sumerian female version)
Gaea (Hellenic)
Celtic Earth Mother, wife of Lugh (Japheth)
Kali (East Indian)
Kauket (Egyptian version of Lahamu)
Babylonian Lahamu, wife of Lahmu (Japheth)
Ninsun (Sumerian)
Prithivi (East Indian)

Ethnic: All black races of Mankind

Havilah-I Austronesian linguistic stock

Amerindian Hamite
Antediluvian Red Matriarch
Parentage unknown.
Antediluvian land of Havilah
(Formal race of Abel)
Portrait: Gundestrup Braided Goddess

Pantheon:

Adum (West Semitic)
Coatlícuē (Aztec)
Kamrusepas (Hittite)
Mahadevi (East Indian)
Naunet (Egyptian)
Tiamat, (Babylonian)
wife of Apsu (Noah)
Wazet-Buto (Egyptian)

Ethnic: All races exhibiting facial concavity or aquiline noses

Amerindian linguistic stock

Jobab Sumerian Hamite

Antediluvian White Matriarch
Parentage unknown. Antediluvian land of Nod
(Formal race of Cain)
Portrait:
Egyptian Selket **(10)**
Gundestrup Sphinx panel

Pantheon:

Hauhet (Egyptian)
Ishara (Akkadian)
Kishar, (Babylonian)

wife of Anshar (Ham)
Kanym
(Tatar wife of Ham)
Leto-Latona
(Graeco-Roman m. of Obal)
Nammu
(Sumerian m. of Sidon)
Nanshe
(Sumerian m. of Hamath)
Nina (Assyrian)
Ningal
(Sumerian m. of Uzal, Obal, and Diklah)
Ningirda (Sumerian m. of Japheth)
Selket (Egyptian)
Tattaka (E.Indian m. of Canaan)
Tlazolteutl (Aztec)
Uma (E.Indian)

Ethnic: All fair-skinned races
Sumerian linguistic stock

Vassals of Cush

Genesis 10:7. The Cushite clan did not exist before the Erech-Aratta [Isfahan, and/or Jiroft] War. Japheth' son Seba and grandson Sabtah belonged to Japheth's own Japhethite A clan in place of Tubal and Tiras, the alien members imported from Salah's family. The three antediluvian sons of Noah had joined his four postdiluvian sons to make up a separate Noahic clan. Tubal and Tiras belonged to the original family of "Poseidon and Libya" (the Javanite clan of 10:4) where Tubal appears under his Hellenic name of Cepheuségggi (Hellenic Belus) belonged to the same Javanite clan together with his brothers Cepheus and Danaus, Tubal and Rodan. Salah's place in the Semite A clan had been taken by Noah, whose reciprocal vassalage to his son Shem anticipated the reciprocal vassalage of Ham and Cush in the extant clans of 10:6 and 10:7.

[And the sons of Javan:

Elishah,

Tarshish,

the Kittites, and

the Rodanites.

From these, the maritime peoples separated into their territories, according to their languages, by clans within their nations.]

Seba. Hamitic Cushite

Father: Japheth

Mother: Black Matriarch

Birth Date: 2515 B.C.

Genetic Key:

Osiris < Egyptian Geb

Portraits:
East Indian Shiva at Elephanta”
Egyptian Colossus of Osiris near Aswan (12)

King list:
Ensipazianna of Larak
Kikku-siwe-tempti of Awan
Adamu of the Amorites

Pantheon: Absyrtus (Colchian)
Adapa (Sumerian)
Dionysus (Hellenic)
Fufluns (Etruscan)
Osiris (Egyptian) < Qeb
Sabazius (Thracian)
Shiva (East Indian)

Ethnic:
Sudanic Africa:
Adamawa (Cameroon)
Tiv (Nigeria)
Negroid Colchians
(Hellenic by Heroditus)
Bantu Africa:
Kikuyu (Kenya)
Cushitic Africa:
Siwa (Egypt)
(For Oceanic blacks
see Sabtah below)

Havilah-II. Sumerian Cushite
Genealogical Name: Ham
Father: Noah
Mother: Red Matriarch (Havilah-I)
Genetic Keys:
Aranzah < Hittite Anu
Ham < Hebrew Noah
Hermes < Dardanian Zeus

Portraits: Ur Nammu of Ur”
Gundestrup Dragon panel

King list: Enmebaragesi of Kish
Gurmu of Lagash
Zoser I of Memphis
Bera of Sodom
Ur-Nammu of Ur

Pantheon:

An (Sumerian)
Anshar (Babylonian)
Anu (Akkadian)
Aranzah (Hittite)
Hellen (Hellenic)
Hermes (Hellenic)
Huh (Egyptian version of Anshar)
Kama (East Indian)
Kudai Bai Ulgon (Tatar)
Raki (Polynesian)
Tezcatlipoca (Aztec)
Uranus (Hellenic)
Zehuti (Egyptian)

Ethnic:

Africans through Cush
Nilotic Anuak (Sudan)
Sudanic Gumta (Upper Volta)
Hellenes through Phut (Iapetus)
Polynesians and Japanese through
Mizraim (Tangaroa)
Sumerians of Lagash through
Canaan's son Jebus (Ur Nanshe)
Semitic linguistic
stock (lost to Shem)

Sabtah. Austronesian Cushite

Father: Seba
Mother: Arvad
Birth Year: 2501 B.C.
Genetic Keys:
Ganesa < East Indian Shiva and Parvati
King list:
Yarlagan of Gutium

Pantheon:

Ganesa (East Indian)
Saft el Hene (Egyptian)

Ethnic:

Austronesian stock as reflected in members of the Cushite clan:
Seba. Andamese
Havilah. Polynesians
Sabtah. Melanesians
Raamah. Malays
Sabtechah. Papuans
Sheba. Formosans
Dedan. Indonesians
Nimrod. Micronesians

Raamah.Indo-European Cushite

Genealogical Name:Shem

Father:Noah

Mother: White Matriarch (Jobab)

Birth Year: 2616 B.C.

Genetic Keys:

Aliyan Bal < Ugaritic Dagan

Balih < Sumerian Etana

Tepeyollotl (Aztec)

Zababa (Akkadian)

Ethnic:

Amerindians of Northwestern

America

Zapotec (Mexico)

Secondary Cushite vassals of Raamah (Shem). Genesis 10:7. In this system, Japheth adopts the Yellow Matriarch's Volkertafel name Sheba for two reasons: (1) to honor the Yellow Matriarch as antediluvian royal wife to the feudal lord Raamah-Shem, and (2) to honor Gomer, his own son by the Yellow Matriarch, as leading vassal of the first Japhethite septad. Note that among the "Hamitic" linguistic stock created by Japheth, the Yellow Matriarch ranks high both as Nekhebet and as Theban Mut, royal wife of Shem (Amon).

Sheba-II (Japheth) Sino-Tibetan Cushite

Genealogical Name:Japheth

Father: Noah

Mother: White Matriarch (Jobab)

Genetic Keys: Japheth < Hebrew Noah

Lacedaemon < Dardanian Zeus

Tasmisu < Hittite Anu

Portrait: Gundestrup Boxer-Dancer panel

King list: Atab of First Kish

Merbapen (Atab) of Thinis-Abydos

Zuabu of the Amorites

Pantheon: Dyaus (East Indian)

Fornjot (Teutonic)

Geb (Egyptian)

Horus Khenti-Irti (Egyptian)

Kuk (Egyptian version of Lahmu)

Lac (Vietnamese)

Lacedaemon (Hellenic)

Lahmu (Babylonian)

Lugh (Celtic)

- [Previously, in Cosmic Society, = Prince Ham p.21]

Ningishzida (Sumerian) `\
Prajapati (East Indian)
Svarog (Balto-Slavic)
Tasmisu (Subarian)
Tonatiuh (Aztec)

Ethnic: Austroasiatics (people of Lac)
Celts listed under princes of
Genesis 10:2-4
Cushitic African tribes (through Seba):
Gomer. Gimira (Ethiopia)
Magog. Harari (Ethiopia)
Javan. Somali (Somalia)
Tubal. Boran (Kenya)
Additional East African tribes (through Seba):
Madai. Nilotic Masai (Tanzania)
Meshech, Bantu Ganda (Uganda)
Tiras. Bantu Sena (Mozambique)
Kaoshans (Taiwan)
Lacedaemonians (Sparta)
Teutonic Swabians (Germany)
Hamitic linguistic stock (lost to Ham)

Dedan (Noah) Semitic Cushite

Genealogical Name: Noah
Father: Lamech
Mother: Unknown
Birth Year: 3118 B.C.
Genetic Key: Sethite genealogy of Genesis 5
Portraits: Gundestrup panel of the
Boar- Holding Men
East Indian Indra (caricature)

King list:
Etana of First Kish
Didanu of the Amorites

Pantheon:
Abzu (Sumerian)
Anu (Subarian version)
Anu (Ural-Altai version)
Apsu (Babylonian)
Dagan (Semitic)
Indra of the Maruts (East Indian)
Ninazu (Sumerian)
Nun (Egyptian version of Apsu)
Shulpae (Sumerian)

Ethnic:

All races of Mankind
Ural-Altai linguistic stock

Vassals of Mizraim Genesis 1 .13-14

Zud-im. Amerindian Vassal of Mizraim

Father: Japheth
Mother: Black Matriarch (Ophir)
Birth Year: 2517 B.C.
Genetic Key: Seth < Egyptian Geb

King list:
Tudia of the Amorites

Pantheon:
Seth (Egyptian)
Tupan (Amazonian)
Typhon (Hellenic)
Vayu (East Indian)
Zapana (Peruvian)

Ethnic: Amaionian Indians

Seth had no Amerindian blood but served politically to divide the Amazonian stock between himself and his Amerindian half-brother Magog. The two appear together in Peruvian tradition as Zapana and Cari. Seth's adoption of the name of the antediluvian Mongoloid ancestor was analogous to his father Japheth's adoption of the name Sheba from the Yellow Matriarch. The transition in sound from "Seth" to "Zud or "Tudia" is given by the Egyptian variants "Seth" and "Sutech."

Anam~im. Sino-Tibetan Vassal of Mizraim

Father: Zud
Mother: Naphtuh
Genetic Keys:
Anubis < Egyptian Seth and Nephthys
Hanuman < East Indian Vayu

King list: Anu-banini of the Lullubians
Hanu of the Amorites

Pantheon:
Anubis (Egyptian)
Hanuman (East Indian)

Ethnic: Chinese Han

The Chinese, as distinct from the Ural-Altai Mongoloids, owe their origin to Japheth, the Hui through his son Gomer and the Han through his grandson Anam. In the Austronesian system of the Cushite clan, Japheth fathered the Kaoshans of Taiwan, erstwhile province of China itself. Anam became a political vassal to Gomer's yellow half-brother Mizraim, proper patriarch of the Japanese.

Lehab-im. Austronesian Vassal of Mizraim

Father: Cush

Mother: Arvad

Genetic Key:

Ninlil < Sumerian Haia and Nissaba

Pantheon:

Amenti (Egyptian)

Ninlil (Sumerian)

Ethnic:

Bantu Lubi (Zaire)

Lullubians of Iran

Tehenus of Libya

Like the Gutians, the Iranian Lullubians are of unknown ethnic and linguistic polarity. It is conceivable that they were remnants of the Austronesian stock defeated in the Erech-Aratta [Isfahan, and/or Jiroft] War a century before Naram Sin re-conquered them. As wife to Sumerian Enlil (Canaan, aka Cush), **Ninlil mothered Nimrod, Nigi of Aratta [Isfahan, and/or Jiroft]**, capital of the Ural-Altai and Austronesian alliance of Iran. The name Nimrod appears independently of biblical tradition in Libya of the Tehenus, where the Bantu stock originated. Although Egyptian tradition fails to picture Amenti as Negroid, the Tehenus themselves were clearly Negroid. Both of Lehab's parents were mulattoes.

Naphtuh-im. Hamitic Vassal of Mizraim

Father: Japheth

Mother: Uzal

Birth Year: 2451 B.C.

Genetic Key:

Nephtys < Egyptian Geb and Nut

Portrait: Nephtys with Menkaura of Memphis"

Pantheon:

Nephtys, sister-wife of Seth, Lord of Upper Egypt

Ethnic: Egyptians of Diospolis Parva in Upper Egypt

Pathrus-im. Indo-European Vassal of Mizraim

Father: Japheth
Mother: Uzal
Birth Year: 2449 B.C.
Genetic Keys:
Isis < Egyptian Geb and Nut
Ushas < East Indian Dyaus father of Agni
Portrait: East Indian Ushas”

Pantheon:
Aurora (Hellenic)
Isis (Egyptian)
Nephele (Hellenic)
Ushas (East Indian)

Ethnic: Phrygians (through Peleg,
Horus son of Isis)

Mashluh-im. Sumerian Vassal of Mizraim

Father: Mizraim
Mother: White Matriarch (Jobab)
Genetic Keys:
Inachus < Hellenic Oceanus
Ur-Lumma < Enakalle of Umma

King list:
Mesilim of Kish
Ur-Lumma of Umma

Pantheon: Bile (Celtic)
Byleist (Teutonic)
Inachus (Hellenic)
Maslum (North American)
Ethnic:
Lycaonians (Asia Minor)
Lukayo (Caribbean)
Massylians (Algeria)
Pelasgian Vlachs
(Greece, Yugoslavian Macedonia,
and Rumania)
Philistines (Palestine)
Sumerians of Kish

The Hellenic genealogy of Inachus reads as follows: Oceanus, Inachus, Phoroneus, Pelasgus, and Lycaon.

Caphtor-im. Semitic Vassal of Mizraim

Father: Mizraim
Mother: White Matriarch (Jobab)

Genetic Key:
Don < Celtic Mynogan

Pantheon:Don (Celtic)
Mertseger (Egyptian)
Minoan Serpent Goddess (Crete)

Ethnic: Minoans of Crete

Vassals of Canaan Genesis 10:15-17.

Sidon. Sumerian Canaanite
Father:Canaan
Mother:White Matriarch (Jobab)
Birth Year:2499 B.C.
Genetic Keys:
Enki < Sumerian Enlil (Canaan, aka Cush) and Nammu
Poseidon < Hellenic Cronus
Sidon < Hebrew Canaan

Portrait: Gudea of Lagash

King list:
Iltasadum of First Kish
Dumuzi the Fisherman of Erech
Kalbum of Second Kish
Gadhi of the East Indian lunar line
Gudea of Lagash

Pantheon:
Enki (Sumerian)
Kapula (Balto-Slavic)
Karibu Ea (Babylonian)
Kasyapa (East Indian)
Loki (Teutonic)
Poseidon (Hellenic)
Ptah (Egyptian)

Ethnic:
Nominal Amerindians
(through Khetm):
Caddoans (Louisiana-Texas)
Carib (Caribbean)
Egyptians of Heliopolis
(through grandson Rodan)
Gauls (through grandson Tarshish)
Nominal Africans
(through half- brother Nimrod):

Sudanic Gude (Nigeria)
Nilotic Iteso (Uganda)
Bantu Kuba (Zaire)
Sumerians of Southeastern
Marsh Region (people of Enki)
East Teutonic Sidones
(through son Elishah)
West Teutons
(through grandson Kitt)

Note that the four Javanites of Sidon's "Libyan family form a continuous chain of nominal Bantu tribes from the position of the Kuba southeastward to Lake Nyasa; Lelex, the Lele on the upper Sankuru River, west of the Kuba; Tarshish-Boii, the Buye, west of Lake Tanganyika; Kitt-, the Kisi, on the north shore of Lake Nyasa; and Rodan, Sumerian Lugal-Kingineshdudu, the Kinga, southeast of the Kisi.

Heth. Amerindian Canaanite

Father: Canaan (Resheph)
Mother: Red Matriarch (Adum)
Genetic Keys:
Hades < Hellenic Cronus
Heth < Hebrew Canaan

King list:

Ikshvaku of Ayodhya
Ukkutahesh of Awan
Deva-kshattra of the East Indian lunar line

Pantheon: Hades (Hellenic)
Tlaltecutili (Aztec)

Ethnic:

Teutonic Chatti (Germany)
Amerindian Dakota (North American)
Nominal Africans:
Sudanic Ekiti (Nigeria)
Nilotic Ikasa (Congo)
Bantu Kota (Congo)
Bantu Kutshu (Zaire)
Hatti (Anatolia)

Jebus-ite. Indo-European Canaanite

Father: Canaan
Mother: Uzal
Portrait: Ur-Nanshe Plaque of Lagash

Genetic Keys:

Amar Sin < Sumerian Shulgi

Ur-Nanshe < Sumerian Gunidu

Zeus < Hellenic Cronus and Rhea

King list:

Ur-Nanshe of Lagash

Amar Sin of Ur

Pantheon:

Horus of Edfu (Egyptian)

Jupiter (Roman)

Ullikummi (Subarian)

Zeus (Hellenic)

Ethnic:

Canaanites of Jebusi (Jerusalem)

Nominal Africans:

Sudanic Ijebu, Jibu, Ibo, and Ijaw (Nigeria)

Italic stock (Italy)

Teutonic Marsi (Germany)

Amor-ite.Semitic Canaanite

Father: Sidon

Mother: Jerah

Genetic Keys: Agenor < Hellenic Poseidon

Nefertum < Egyptian Ptah and Hathor

King list: Akwaruwash of the Amorites

Pantheon: Agenor (Hellenic)

Nefertum (Egyptian)

Ethnic: Amorites (Amurru) of Martu

Nominal Africans:

Sudanic Akyen (Nigeria)

Nilotic Moru (Sudan)

Teutonic Oqueni (Germany)

Girgash-ite.Ural-Altaic Canaanite

Father: Jebus

Mother: Jerah

Genetic Keys: Ahy < Egyptian Horus of Edfu and Hathor

Akurgal < Sumerian Ur-Nanshe

Ares < Hellenic Zeus and Hera

Mogalla < East Indian Haryashva

King list: Mogalla of Ayodhya

Akurgal of Lagash

Pantheon: Ahy (Egyptian)

Ares (Hellenic)

Ethnic: Nominal Africans:
Bantu Gogo (Tanzania) -2
Cushitic Goroa (Tanzania)
Sudanic Igala and Iyala (Nigeria)
Khoisan Koroca (Angola)
Albanian Ghegs
Koreans (Korea)

Hiv-ite.Hamitic Canaanite

Father: Jebus
Mother: Jerah
Genetic Keys: Hephaestus < Hellenic Zeus and Hera
Kampilya < East Indian Haryashva
Mugamimla < Sumerian Ur-Nanshe

King list: Kampilya of Ayodhya
Mugamimla of Lagash

Pantheon: Hapi (Egyptian god of the Nile)
Hephaestus (Hellenic)

Ethnic: Egyptians of Edfu (as representative of Jebus)
Hivites (Palestine)
Hurrians (Subaria)
Nominal Africans:
Sudanic Chamba and Mambila (Nigeria)
Khoisan Hukwe (Botswana)

Ark-ite.Austronesian Canaanite

Father: Jebus
Mother: Black Matriarch (Ophir)
Genetic Keys: Areas < Hellenic Zeus and Callisto

King list: Argandea of Erech

Pantheon: Arcas (Hellenic)
Markandeya (East Indian)

Ethnic: Sudanic Arago and Margi (Nigeria)
Australian Aborigines (Aranda-Arunta) 1
Nominal Arcadians (Greece)
Khoisan Kindiga (Tanzania)
San Bushmen (mtDNA LOK)
Khoi Hottentotes (mtDNA LOD)
Bantu Rundi (Burundi)

As sons of Jebus, Girgash, Hiv, and Ark form a genetic unit and are represented systematically among Khoisan tribes strung west to east from the Atlantic to the Indian Ocean; the Koroca on the coast of Angola; Hukwe in northern Botswana, and the Kindiga in northern Tanzania. Because Jebus was himself a son of Uzal (Inanna), the Elamite goddess Usan, a focal point for the Khoisan stock is the Nusan on the border of Botswana and Namibia.

Vassals of Shem: First Seven

Explicit Vassals of Shem. Genesis 10:22.

Elam. First Austronesian Shemite

Father: Arphaxad-II (Salah)

Mother: Black Matriarch

Genetic Keys:

Gilgamesh < Sumerian Lugalbanda and Ninsun

Ogma < Celtic Dagda

Yama (Yima) < East Indian Surya

Yamm < Ugaritic Tr II

King list: Gilgamesh of Erech (Uruk)

Pantheon: Gilgamesh (Sumerian)

Ha (Egyptian)

Ilus II (Dardanian)

Jemshid (Persian)

Lagomar (Elamite)

Ogma (Celtic)

Yama (East Indian)

Yamm (Ugaritic)

Ethnic: Elamites (Iran)

Austronesians of Malagasy:

Hova, Sakalava

Bantus of Africa:

Giryama (Kenya)

Ha (Tanzania)

Ila (Zambia)

Ova Herero (Namibia)

Additional African tribes:

Khoisan Nama (Namibia)

Nilotic Nyima (Sudan)

Sudanic Tusyam (Upper Volta)

Shem's first vassal Elam was to the Elamites what Shem himself was to the Aramaeans. In the Austronesian system, the same dualism

applies to the closely related Malays of Raamah (Shem) and the people of Malagasy.

Asshur. First Semitic Shemite

Father: Arphaxad-II (Salah)

Mother: Jerah

Genetic Keys:

Assaracus < Dardanian Tros-Ilus

Athtar < Ugaritic Tr II and Asherah

Bodb Dearg < Celtic Dagda

Manu < East Indian Surya

King list: Kaushika of East Indian lunar line

Hishur of Awan

Ishbi-Erra of Isin

Ushpia of Assur

Pantheon: Ashur (Assyrian)

Assaracus (Dardanian)

Athtar (Ugaritic)

Bodb Dearg (Celtic)

Mannus (Teutonic)

Manu (East Indian)

Ethnic: Assyrians

Rhenish Germans:

Batavi

Chauci

Franks (through Pransu son of Manu)

Frisians (through Prishadra son of Manu)

Hermiones (through son of Mannus)

Ingaevones (through son of Mannus)

Istaevones (through son of Mannus)

Usipetes

Nominal Africans:

Bantu Aushi (Zambia)

Sudanic Sia (Upper Volta)

Nilotic Suri (Sudan)

Arphaxad-II. (Salah) First Indo-European Shemite

Genealogical Name: Salah

Father: Sidon

Mother: Uzal

Birth Year: 2481 B.C.

Genetic Keys

Belus < Hellenic Poseidon

Daksha II < < Daksha I

Marduk < Babylonian Ea

Surya < East Indian Kasyapa and Aditi

Political Key: Dardanian Erichthonius
Portrait: East Indian Surya(19)

King list: Barsalnunna of First Kish
Lugalbanda of Erech
Tuge of Second Kish

Pantheon: Actis (Rhodian)
Agdistis (Phrygian)
Asalluhe (Sumerian)
Belus (Hellenic)
Buri (Teutonic)
Calaus (Phrygian)
Dagda (Celtic)
Khnum (Egyptian)
Marduk (Babylonian)
Mars (Roman)
Surya (East Indian)
Tr II (Ugaritic)
Tue (Teutonic)

Ethnic: Celtic Gauls (Gaul and Galatia)
Nominal African tribes:
Nilotic Banda (Central African Republic)
Bantu Sele (Angola)

Lud/Peleg: First Amerindian Shemite

Genealogical Name: Peleg
Father: Tubal (Eber)
Mother: Pathrus
Birth Year: 2417 B.C.

Genetic Keys:
Har-Iset < Egyptian Isis
Lakshmana < East Indian I
Lodur < Teutonic Bor
Lydus < Anatolian Atys
Peleg < Hebrew Eber
Phrixus < Hellenic Athamas and Nephele

Portrait: Cernunnus panel

King list:
Puru-ravas of the East Indian lunar line
Kullassina-ib'el of First Kish
Suhkeshdanna of Aratta [Isfahan, and/or Jiroft]
Peli of Awan
Ibbi-Sipish of Ebla

Pantheon:

Bhrigu (East Indian)

Cernunnus (Celtic)

Frey (Teutonic)

Horon (West Semitic)

Horus son of Isis (Egyptian)

Kingu (Babylonian)

Lakshmana (East Indian)

Lodur Ve (Teutonic)

Lydus (Phrygian)

Nergal-Irra (Sumero-Akkadian)

Perkuna (Balto-Slavic)

Phrixus (Hellenic)

Prometheus (Hellenic)

Puluga (Andamese)

Xiuhtecutli (Aztec)

[NOTE EDITOR: **Joktan as Rama-Chandra: Peleg as Bhrigu as Lakshmana.**

Rama had three brothers, according to the Balakhanda section of the Ramayana. These were Lakshmana, Bharata and Shatrughna.

Bhrigu, one of the seven great sages, the Saptarshis, one of the many Prajapatis (the facilitators of Creation) created by Brahma.[1] The first compiler of predictive astrology, and also the author of Bhrigu Samhita, the astrological (Jyotish) classic, Bhrigu is considered a Manasa Putra ("mind-born-son") of Brahma.

Bhrigu's father is Varuni.]

Ethnic: North Americans:

Algonquians (through son Reu)

Iroquoians

Muskogians (through grandson Rimush)

Indo-Europeans:

Burgundians (Teutonic Vistula and Burgundy)

Lydians (Lydia)

Phrygians (Phrygia)

Nominal Africans:

Iraqw (Cushitic Tanzania)

Aram. First Sumerian Shemite

Genealogical Name:Joktan

Father:Tubal (Eber)

Mother:Uzal

Birth Year:2423 B.C.

Genetic Keys:

Car < Phrygian Atys

Joktan < Eber

Melicertes < Hellenic Athamas and Ino

Odin < Teutonic Bor

Ramachandra < East Indian Dasharatha ,

Shara < Sumerian Inanna

Portraits: East Indian Vishnu with Lakshmi
East Indian Striding Vishnu (20)

King lists: Vishamsu of the East Indian lunar line
Enmerkar of Erech
Enetarzi of Lagash
Ramachandra of the East Indian solar line
Emsu of the Amorites

Pantheon: Car (Phrygian)
Darya (Andamese)
Esus (Celtic)
Melicertes (Hellenic)
Melqart (West Semitic)
Odin (Teutonic)
Ramachandra (East Indian)
Shara (Sumerian)
Vishnu (East Indian)
Yarilo (Balto-Slavic)

Ethnic: Armenians (Armenia)
Carians (Asia Minor)
beni-Khitan (Arabia)
Khitans (Inner Mongolia)
Sumerians of the Farming Region

Vassal transferred from Shem to Joktan as a result of the Erech-Aratta
[Isfahan, and/or Jiroft] War. Genesis 10:28.

Sheba-I. First Sino-Tibetan Shemite

Antediluvian Yellow Matriarch
Parentage unknown. Antediluvian land of the Sethites
(Formal race of Seth)
Portrait: Theban Mut with Amon”

Pantheon: Amaunet (Egyptian)
Chalchiuhtlicue (Aztec)
Durga (East Indian)
Hannahannas (Hattian)
Mut (Egyptian)
Nekhebet (Egyptian)
Ninhursag (Sumerian)

Ethnic: Linguistic Sino-Tibetan stock.
Reinforcement of Noah’s genetic
influence in determining all
Mongoloid races and all other

races displaying marked
brachycephalism.

Vassal transferred from Shem to Canaan as a result of the Erech-Aratta
[Isfahan, and/or Jiroft] War. Genesis 10:18.

Hamath.First Hamitic Shemite` `

Father: Noah
Mother: White Matriarch (Jobab)
Birth Years: 2513 B.C.
Genetic Keys:
Anath < Ugaritic Dagan
Ninmar < Sumerian Nanshe

Portrait: East Indian Sarasvati (23)

Pantheon: Anath (West Semitic)
Hebat (Subarian)
Libya (Hellenic)
Neith Tehenut (Egyptian)
Ninmar (Sumerian)
Pallas Athena (Hellenic)
Sarasvati (East Indian)
Xochiquetzal (Aztec)

Ethnic: Danaan Greeks (through son Rodan)
Egyptians of Sais
East Teutons (through son Elishah)

Vassals of Shem: Second Seven

Vassals transferred from Shem to Aram (Joktan) as a result of the
Erech-Aratta [Isfahan, and/or Jiroft] War. Genesis 10:23.

Uz. Second Semitic Shemite
Father: Shem
Mother: Red Matriarch (Havilah-I)
Genetic Keys:
Hul. Second Austronesian
Magni < Teutonic Thor
Quetzalcoatl < Aztec Coatlicue and Ometeotl

Portrait: Quetzalcoatl of Mexico (24)

King list: Lugalanda of Lagash

Pantheon: Human (Elamite)
Kukulcan (Mayan)
Magni (Teutonic)

Martu (West Semitic)
Martu (Sumerian)
Quetzalcoatl (Aztec)
Umman (Assyrian)

Ethnic: Aramaeans of Syria
Cuman Uzes (Central Asia)
Galindae (Sarmatia)
Meso-Americans:
Mayans, Uto-Aztecs
Nilotic Lendu (Zaire)

Hul. Second Austronesian Shemite

Father: Shem
Mother: Black Matriarch
Genetic Keys: Wild Bull Dumuzi < Sumerian Ninsun
Huitzilopochtli < Aztec Omoteotl
Hullr < Teutonic Thor
Hyllus < Hellenic Heracles

King list: Urukagina of Lagash

Pantheon: Cagn (Khoisan African)
Wild Bull Dumuzi (Sumerian)
Huitzilopochtli (Aztec)
Hullr (Teutonic)
Hyllus (Hellenic)
Kemur (Egyptian)

Ethnic: Nilotic Acholi (Uganda)
Khoisan linguistic stock of South Africa
Bantu Nkole (Uganda)
Olmecs (Mexico)

Gether. Second Ural-Altaic Shemite

Father: Shem
Mother: Hamath (d. of Red Matriarch)
Genetic Keys: Agat yrsus < Hellenic Heracles
Xipe Totec < Aztec Omoteotl

King list: Gaur of First Kish
Lugalure of Erech

Pantheon: Agathysus (Hellenic)
Xipe Totec (Aztec)

Ethnic: Agathysians (Sarmatia)
Nominal Nilotic Alur (Uganda)

Mash. Second Indo-European Shemite

Father: Shem

Mother: Hamath

Genetic Keys: Camaxtli < Aztec Ometeotl

Madhe < Teutonic Thor

Math < Ugaritic Aliyan Bal and Anath

Sarruma < Subarian Teshub and Hebat

Scythes < Hellenic Heracles

King list: Madhu of the East Indian lunar line

Pantheon: Camaxtli (Aztec)

Khenti-Amentiu (Egyptian)

Madhe (Teutonic)

Math (West Semitic)

Sarruma (Subarian)

Scythes (Hellenic)

Ethnic: Nominal Nilotic Madi (Uganda)

Sarmatians (Sarmatia)

Note that the Nilotes have distributed names of the four princes of Genesis 10:23 in a brief compass along the northwestern and northern borders of Uganda: Uz (Lugalanda), the Lendu, on the western shore of Lake Albert; Hul, the Acholi, in northern Uganda; Gether (Lugalure), the Alur, north of Lake Albert; and Mash (Madhu), the Madi, on the Uganda-Sudan border, west of the Acholi and north of the Alur,

Vassals transferred from Shem to Canaan as a result of the Erech-Aratta [Isfahan, and/or Jiroft] war. Genesis 10:17-18.

Sin. Second Sino-Tibetan Shemite

Father: Noah

Mother: White (or Yellow?) Matriarch

Birth Year: 2511 B.C.

Genetic Key: Artemis < Leto

Portrait: East Indian Lakshmi with Vishnu”

King list: Ku-Bau of Second Kish

Pantheon:

Artemis (Hellenic)

Bau (Nininsina) of Isin (Sumerian)

Diana (Roman)

Lakshmi (East Indian)

Ethnic: Sumerians of Isin

Tibetans (Bautae)

Arvad.Second Hamitic Shemite ,

Father: Noah

Mother: Black Matriarch (Ophir)

Birth Year: 2510 B.C.

Portrait: East Indian Parvati

Pantheon: Nissaba (Sumerian)

Parvati (East Indian)

Seshat (Egyptian)

Ethnic: Cushitic linguistic stock of Africa (through Seba)

Nominal Cushitic tribe:

Sab (Somalia)

Egyptians of Hermopolis Magna

Zemar.Second Amerindian Shemite

Father: Noah

Mother: Red Matriarch (Havilah-I)

Birth Year: 2512 B.C.

Portrait: Egyptian Mayet

Pantheon: Aia (Akkadian)

Ganga (East Indian)

Mayet (Egyptian)

Peruvian Moon Goddess (wife of Inti)

Shenirda (Sumerian wife of Utu)

Ethnic: Andean stock of South America

Nominal Andean tribe:

Aymara (Bolivia)

Vassals of Joktan

Genesis 10:26-28

Sheleph.Indo-European Joktanite

Father: Obal

Mother: Almodad

Genetic Key: Aesculapius < Hellenic Apollo and Coronis

Pantheon: Aesculapius (Hellenic)

Ethnic: Slavs (Eastern Europe)

Hazamigveth. Ural-Altai Joktanite

Father: Arphaxad-II (Salah)

Mother: Jerah
Genetic Key: Mot < Ugaritic Tr II and Asherah

King list: Lugalannemundu of Adab

Pantheon: Mot (West Semitic)

Ethnic: Khazars (Central Asia)
Jerah. Semitic Joktanite

Jerah.Semitic Joktanite

Father:Obal
Mother:Uzal
Genetic Keys:Hathor < Egyptian Ra
Hera < Hellenic Rhea
Pantheon:Asherah_(West Semitic)
Hathor (Egyptian)
Hera (Hellenic)

Ethnic:Arabs of Hadramaut (through Hazarmaveth)
Hurrian-Subarians (through Hiv)
Koreans (through Girgash)
Semites of Ugarit

Hadoram. Sino-Tibetan Joktanite

Genealogical Name: Arphaxad-I
Father: Shem
Mother: Yellow Matriarch (Sheba-I)
Birth Year: 2516 B.C.
Genetic Keys: Arphaxad < Hebrew Shem
Erichthonius < Trojan Dardanus
Khons < Hellenic Amon and Mut
Telepinu < Hattian Taru

Portrait: Taranis of the Gundestrup Taranis panel

King list: Enmedaranna of Sippar
Enmenunna of First Kish
Menunna of Second Kish
Shushuntarana of Awan
Emperor Shun of the Chinese
Ur-Bau of Lagash

Pantheon: Adranus (Sicilian)
Daksha I (East Indian)
Erichthonius (Hellenic)
Khons (Egyptian)
Mesyevets (Balto-Slavic)
Nanna (Sumerian)

Saturnus (Roman)
Suen (Akkadian)
Taranis (Celtic)
Tecciztecatl (Aztec)
Telepinu (Hattian)
Yerikh (Ugaritic)

Ethnic: Adorsi (Prussia)
Latini (through the line of
Saturnus to Latinus)
Bantu Shona (Zimbabwe)
Tai (Thailand)

Uzal. Sumerian Joktanite

Father: Hadoram (Arphaxad-I)
Mother: White Matriarch (Jobab)
Birth Year: 2500 B.C.
Genetic Keys: Diti < East India Daksha I
Inanna < Sumerian Nanna and
Ningal

Portrait: Medb of the Gundestrup Medb panel
Symbolic Design: Geb~Nut Cosmos(28)

Pantheon: Aditi(Diti) (East Indian)
Ashtart (West Sernitic)
Eshtar-Anunitum (Akkadian)
Inanna (Sumerian)
Ino (Hellenic)
Medb (Celtic)
Nanna (Teutonic)
Nut (Egyptian)
Rhea (Hellenic)
Stone Mother of Ullikummi (Subarian)
Surya (East Indian female version)
Usan (Elamite)

Ethnic: Oscan Italoi (Italy)
Osyii (Sarmatia)
Romans (through Jebus)
Sumerians of the Herding Region (through Togarmah)

Diklah. Austronesian Joktanite

Father: Hadoram (Arphaxad-I)
Mother: White Matriarch (Jobab)
Genetic Key: Ninhar < Sumerian Nanna and Ningal

Pantheon: Ninhar (Sumerian)
Tukla (Balto-Slavic)

Ethnic: Scoloti (Sarmatia)
Siculi (Sicily)
Austronesian Tagala (Philippines)

Obal.Hamitic Joktanite

Father: Hadoram (Arphaxad-I)
Mother: White Matriarch (Jobab)
Genetic Key: Utu < Sumerian Nanna and Ningal
Portrait: Gundestrup Trinity panel (smooth-shaven male)

King list: Melam-Kish of First Kish
Hatanish of Hamazi

Pantheon: Apollo (Hellenic)
Aten (Egyptian)
Baldur (Teutonic)
Dazhbog (Balto-Slavic)
Hobal (Arabian)
Inti (Peruvian)
Ra (Egyptian)
Shamash (Akkadian)
Utu (Sumerian)

Ethnic:Apulians (Italy)
Egyptians of Xoïs
Ophlones (Sarmatia)

Vassals of Peleg

Vassal transferred from Peleg to Cush as a result of the Erech-Aratta [Isfahan, and/or Jiroft] War. Genesis 10:8.

Nimrod. Ural-Altai Pelegite

Father: Canaan
Mother: Lehab
Genetic Keys: Ninurta < Sumerian Enlil (Canaan, aka Cush) and Ninlil
Shu Sin < Sumerian Shulgi

Portrait: East Indian Varuna **(29)**

King list:
Nigi of Aratta [Isfahan, and/or Jiroft]
Ilshu of Mari
Lugalzagesi of Erech
Iangi of the Amorites
Shu Sin of Ur

Pantheon:
Heliuss (Hellenic tradition of Rhodes)
Illuyankas (Hattian)
Ion (Hellenic tradition of Ionia-Caria)
Ninigi (Japanese)
Ninurta (Sumerian)
Orion (Hellenic tradition of Chios)
Shu (Egyptian)
Varpulis (Balto-Slavic)
Varuna (East Indian)

Ethnic: African tribes:
Sudanic Anyang (Cameroon)
Sudanic Anyi (Ivory Coast)
Nilotic Yangere (Central African Republic)
Bantu Yeke (Zaire)

Vassals transferred from Peleg to Joktan as a result of the Erech-Aratta [Isfahan, and/or Jiroft] War. Genesis 10:26, 28.

Almodad. Austronesian Pelegite

Father: Eber
Mother: Pathrus
Genetic Key: Sibling relationship of
Bilika to Puluga (Andamese)
Freya to Frey (Teutonic)
Helle to Phrixus (Hellenic)

Pantheon: Aphrodite (Hellenic)
Bilika (Andamese)
Coronis (Hellenic)
Helle (Hellenic)
Pele (Polynesian)

Ethnic: Polynesians

Abimael. Indo-European Pelegite

Father: Javan (Soma)
Mother: Uzal (Surya)
Genetic Key: Caradoc < Celtic Bran

Pantheon: Caradoc (Celtic)

Ethnic: Kurds of Kurdistan

Vassals of Peleg dropped from the Viilkertafel as a result of the Erech-Aratta [Isfahan, and/or Jiroft] War. Genesis 11:18-22.

Reu. Amerindian Pelegite

Father: Peleg
Mother: Hellenic Chalciopie, daughter of Aeetes son of Nimrod (Helios)
Birth Year: 2387 B.C.
Genetic Keys: Argus < Hellenic Phrixus and Chalciopie
Reu < Hebrew Peleg

King list: Sargon of Agade
Sagara of Ayodhya

Pantheon: Argus (Hellenic)

Ethnic: Algonquians of North America
Argives (Greece)
Nilotic Nzakara, Kara, and Sokoro (Central African Republic and Chad)
Bantu Sagara (Tanzania)

Serug.Hamitic Pelegite

Father:Reu
Mother:Tashlultum
Birth Year:2355 B.C.
Genetic Keys: Manishtushu < Akkadian Sargon
and Tashlultum
Schoeneus < Hellenic Argus
Serug < Hebrew Reu

King list:Manishtushu of Agade
Asa-Manja of Ayodhya
Menes of Abydos

Pantheon:Schoeneus (Hellenic)

Ethnic:North Americans: Cherokee, Shawnee
Egyptians of Thinis
Nilotic Manja (Central African Republic)
Bantu Tussi (Uganda)

Nahor.Sumerian Pelegite

Father:Serug
Mother:(Unidentified)
Birth Year:2325 B.C.
Genetic Keys:Naram Sin < Akkadian Manishtushu
Nahor < Hebrew Serug
Portraits:Narmer Palette
Naram Stele (10)

King list:Naram Sin of Agade
Karambha of the East Indian lunar line
Narmer of Abydos

Ethnic:Sumerians of the lunar cult at Ur

Terah.Semitic Pelegite

Father:Nahor

Mother:Tutashar-libbish

Birth Year:2296 B.C.

Genetic Keys:Sharkalisharri < Akkadian Naram Sin

Terah < Hebrew Nahor

King list:Sharkalisharri of Agade

Ethnic:Hebrews of Ur

11. Ions, p. 27. Seba's Negroid maternity is apparent in this Indian version as in the Egyptian version of Osiris near Aswan. Unlike the Egyptians, the East Indian racists refused to admit that Seba was black and added, egregiously, that his wife Parvati, Noah's black daughter Arvad, was originally black but turned "golden" to please her husband (Ions, p. 91).

12. Egyptian Mythology, p. 133. The version of Osiris at Luxor (p.132) is a handsome mulatto type, precisely what we would expect from the royal union of the elegant Japheth with the Black Matriarch.

13. Kramer, "Head of Ur Nammu," Plate following p. 64. Despite Ham's great age at the time of his reign as Ur Nammu, this statuette remains the most realistic and valuable portrait of any male survivor of the Flood. The expression of gloomy, poetic sensitivity is the same as in the Gundestrup Dragon panel; but Ham's peculiar racial mixture is more faithfully rendered. His Mongoloid paternity is apparent in the skull form; the Red Matriarch's hooked nose has served only to straighten what would otherwise have been a turned-up nose. But her facial concavity and dolichocephalism have produced the feminine delicacy of the mouth. Here is a face to remember: the face of a true Noahic aristocrat, eternally young, profoundly troubled, burdened with eternal duties and frustrated spiritual ambitions. This passionate and troubled man fathered a formal quarter of the human race. His Sumerian name meant "Champion of Nammu," his royal wife, the White Matriarch, as mother of Enki, his incestuous grandson Sidon.

14. Egyptian Mythology, p. 94. This version of the Yellow Matriarch, with her royal husband Shem, pictures her as a compact and lovely Mongoloid type. The face of Shem, as Amon, confirms our impression from the Hirschnatur panel, that Shem favored his Mongoloid father. The husband and wife have been stylized to look alike.

15. *Ibid.*, p. 88. As royal son of Noah and the Red Matriarch, Sabtechah was a postdiluvian full brother to Ham. This face shows the same v-shaped form, the same lips, and the same nose form as the Ur Nammu statuette, but with none of the unforgettable expression of gloom.

16. I. E. S. Richards, p. 82. Nephthys is the figure to the right of the Pharaoh, her nephew through the common ancestry of Japheth, creator of the "Hamitic" linguistic stock.

17. Ions, p. 21.

18. Kramer, "Gudea, Ensi of Lagash," Plate following p. 64. The genealogy of Sidon is a subsection of the genealogy of Eber above. He was chiefly a Caucasoid type, both son and grandson of the White Matriarch. Noah's Mongoloid influence, however, is still apparent in the brachycephalism.

19. Ions, p. 74. This stocky, richly ornamented figure is the great god of gentile Mankind, prince of the Swastika, Marduk of the Babylonians, Bull El of Ugarit, and Mars of the Romans. His genealogy is another subsection of the genealogy of Eber above. The statue emphasizes his Mongoloid character as Arphaxad-II, in the image of his maternal grandfather Arphaxad-I, a three-quarter Mongoloid, son of Shem and the Yellow Matriarch. The face reflects the paternity of brachycephalic Sidon (Gudea) with strong Mongoloid reinforcement from Arphaxad's daughter Inanna. It is especially easy to envision how the heavy "Semitism" of Eber derived from this source in combination with the Red Matriarch.

20. Ions, p. 90. This version of Joktan features the same thick, powerfully expressive lips as the father Eber (Kubera) and grandfather Salah (Surya). The vast physical pride of this rather erotic depiction speaks volumes about the Erechite faction of Salah (Lugalbanda) and Joktan (Enmerkar), the latter named Aram, the "High One," the all-conquering feudal lord of the final quarter of Genesis 10.

21. Ions, p. 22. Although the Striding Vishnu seems a more emblematic, less realistic portrait of Joktan than the version with Lakshmi, the face stresses Joktan's Mongoloid polarity as reinforced by his mother "Ino," another version of the same Inanna who had entered his line previously as mother of his grandfather Salah. Egyptian Mythology, p. 94. Again, this version of the Yellow Matriarch shows her as an ideally compact, sweetly youthful Mongoloid woman.

22. Ions, p. 89. The great lyrical beauty of this statuette belongs to the same Edenic milieu as the Gundestrup Sphinx panel, linking Hamath to her mother the White Matriarch. The same two appear together, in the Sumerian Southeastern Marsh pantheon, as the mother Nanshe and daughter Ninmar.

23. Nicholson, p. 109. The facial features combine the facial concavity of the Red Matriarch with the rugged aspect of Shem as pictured in the Hirschnatur panel.

24. Ions, p. 90. Lakshmi (Sin) and Sarasvati (Hamath) were full sisters; but their appearance is quite different both ethically and physically. Their parentage was the same as Shem's and Japheth's; and they displayed the same sort of polarity, Lakshmi favoring the Mongoloid father and Sarasvati the Caucasoid mother. The present version of Lakshmi is stylized to blend with her "Semitic" husband

Joktan; but it is clear that the “Semitic” tendency toward weight arose from Shem and Lakshmi themselves, as Mongoloid-Caucasoid blends favoring the stockiness and brachycephalism of Noah.

25. Ions, p. 92.

26. Egyptian Mythology, p. 115. Despite the stylized identity of eye form, this version of the second Red Matriarch differs radically from the Egyptian Selket, the White Matriarch. Even the painted flesh tone is adapted to express the yellow-red blend of Noah and the Red Matriarch. The aquiline nose is a universal symbol of power.

27. Ibid., pp. 52-53. Another version is given in James B. Pritchard, *The Ancient Near East* (Princeton: University Press, 1965), Illustration 158.29.

28. Ions, p. 14.

29. Pritchard, Illustrations 84-86.

