

**THE  
GENESIS OF MANKIND**  
Revealed by  
**Mythography and Monogenesis**  
**A Euhemerist Interpretation of Comparative  
Mythology**  
**Genesis 10 and Pagan Pantheons Compared**  
by  
**Dr. John D Pilkey**  
and  
**Ross S Marshall**

Learn the Truth about Man's origin  
and the beginnings of Civilization!  
Anthropologists deny and disregard the  
testimonies of the Ancients! All material archaeological data fits  
nicely into a  
monogenetic context, as the Genesis Account  
& DNA proves. See the following...

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The historical record of mankind in the third millennium before

Christ bears the stamp of Noah's family and of the events and structures outlined in Genesis 9-11. The purpose of monogenetic study is to consolidate the Biblical explanation of human origins by generating a historical science based on the family of Noah. The goal is to create a coherent Christian synthesis of the disjointed data of antiquarian study. This goal was pursued by a variety of authors between 1650 and 1820: Samuel Bochart, Paul Pezron, William Stukeley, Jacob Bryant, Sir William Jones, George Faber, and others.

My logic resembles theirs. The difference between my work and theirs lies in the data furnished by archaeology since the discovery of the Sumerians around 1880. The challenge of my work is to combine their logic with the essential information unavailable to them. An obvious question is why this work has not been done by others.

There are several answers. The most basic is that Biblical monogenesis has been unpopular in historical science since the 1880's, largely through the influence of Darwinism. Another reason concerns the issue of eccentricity. Bryant, Pezron, and others were often perceived as eccentric. Biblical monogenesis tends to breed eccentricity because of its extraordinarily daring implications. For example, a self-evident feature of any monogenetic scheme is the role of incest, inasmuch as all males and females are members of the same universal family; but incest is just one of a series of bizarre logical consequences of Biblical monogenesis.

The most important of these concerns the degree and type of political authority to be found in Noah's postdiluvian family. The political factor distinguishes my viewpoint, first from the Darwinian anthropologists, but ultimately from the whole tenor of empirical scholarship in the modern democratic era. To the conservatives, Noah is the passive recipient of divine instruction and of a salvation experience but is not an agent of charismatic political power. In other words, Noah is a pious but hapless old man in a bathrobe. Whether or not the gradualist approach to antiquity compromises with Darwinism, it seems unworthy of a Bible, which stresses dispensational revolutions and displays of power. Noah survived the Flood in order to build a world; and worlds are built with the intervention of great political and creative power. Noah's family were the human building blocks of the nations and were the most powerful ruling house in the history of mankind, prototypes of the Emperors of Agade and the Pharaohs of Egypt. In fact, this understates the case. Actually, according to later generations, Noah's original family members, the ones whom established the first structures of civilization, were the gods ruling 'over' the Kings, Emperors, and Pharaohs of the nations!

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Noah's family was a kind of solar nucleus to all the primary linguistic stocks of mankind. These stocks are to Noah what the twelve tribes of Israel were to Jacob, except that Noah's postdiluvian longevity of 350 years enabled him to witness their growth from individual families to large tribes or nations, each capable of generating its own independent civilization.

The Sumerian King list refers to the descent of "Namlugal" or "kingship" out of Heaven at the outset of the postdiluvian era. This document attests to the historical reality of the dispensation of human government. By defining the earliest origin of "kingship," one also defines the principle of charismatic despotism, which will one day characterize the millennial reign of Jesus Christ, the "*monos-despotes*" of the Book of Jude. This phrase "*monos-despotes*" is especially significant for the apocalyptic link between Christ and the Noahic world. Aside from naming a divine despotism, it also highlights the monistic character of basic Christianity: the belief that all truth is summed in one person. Monism is the key attitude distinguishing Jacob Bryant or myself (Dr. John Pilkey) from the empirical scholars who have dominated historical science since the mid-nineteenth century.

Now eccentric ideas are a dime a dozen. By "eccentric ideas" I mean facile speculative work lacking the refinement of approved methods of verification. Interpretive monism always means facility, the quick easy answer based on favorite doctrines. Empiricism implies solid scientific labor, even if that labor is "*ever learning and never coming to knowledge of the truth.*" We all admire hard work and tend to despise mere opinion. Respect for observational labor should not cloud the issue of rendering interpretations. The descent of the nations from Noah is an interpretive crux intimately related to the evangelical Gospel.

A creedal focal point of evangelicalism is the proposition of John 3:16, that "*God so loved the world.*" The word "world" in this verse has an equivocal value relative to the "*love of the world*" which is enmity with God (1 John 2:15). These two radically different uses of the word "world" depend precisely on the issue raised by monogenetic study. The evil "world" of 1 John is the Gentile scheme of things in its status quo, abstracted from Noah and from any knowledge of Noah. The "world" of John 3:16 is the whole body of mankind, descendants of the survivors of the Flood, persons who owe their very existence to the fact that Noah "*found grace in the eyes of the Lord.*"

To trace the nations concretely from Noah is to consolidate the usage of John 3:16 and to picture mankind as former recipients of salvation fit for the evangelical mystery of regeneration. Without

completing this task, we leave the “world” in the anonymous, profane condition through which Satan controls the lives of lost souls. In the field of history, we concede the battle to the enemy.

In the final analysis, the Genesis 10 study is an attempt to advance the cause of holiness at the expense of profanity by countering the view that the world of mankind is the anonymous result of natural causes. The goal of monogenetic study is to consolidate, in scientific terms, the Biblical view that this world owes its existence to the sacred history of Noah. My sense of authority to interpret what archaeologists observe is the immediate result of my sense of the authority of the Gospel to save souls. I would describe my work and any other persons' work in this area, not as a strategy to win souls, but as a neglected dimension of evangelical Christian testimony. It is no coincidence that Bryant's work, as eccentric, (or unsuccessful) as it may appear, was highly prized by the definitive evangelical John Wesley.

- John D. Pilkey. 1982

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by **Ross S Marshall**

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**by John Pilkey, 1983-4**

**(Out of Print; soon to be republished)**

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# INTRODUCTION TO GENESIS 10 RESEARCH

*“Noah found himself at the cornerstone of what we call a “Utopia,” a planned society--a universal social scheme... a new principle of government power and knit together by theocratic symbols, such as the rainbow sign of Genesis chapter nine, verse thirteen.” (1)*

-- John D. Pilkey, 1984

We know from Scripture that all people living today, whether Pygmy, Oriental, Caucasian or whatever nationality, are directly descended from Noah's family. This study focuses on the identification of Noah's family, as found within the many national mythologies of the ancients nations.

Mr. Wright, in his 'Biblical Archaeology' indicates to us the importance of studying the histories and records of the nations as requisite to understanding the Biblical truths of a common origin and post-flood history. He bases his position on the following passages of Scripture:

*“Remember (and recall) the days of old; consider the years of generations upon generation...” (Deut. 32:7)*  
*“(For, remember this that) God blessed Noah and his sons and said to them,*  
*“Be fruitful and multiply, and fill the earth.’*  
*So, Noah went out and his sons, and his wife, and his sons' wives with him.” (Gen. 9:1; 8:18)*

Mr. Wright concludes that Biblical man, unlike other men in the world, had learned to confess his faith by telling the story of what had happened to his people and by seeing within it the hand of God. Faith was communicated, in other words, through the forms of history; and unless history is taken seriously, one cannot comprehend Biblical faith, which triumphantly affirms the meaning of history. He says,

*“We cannot, therefore, assume that the knowledge of Biblical history is unessential to the faith. Biblical theology and Biblical archaeology (and thus, history) must go hand in hand if we are to comprehend the Bible's meaning.” (2)*

Mr. Jacob Bryant, an early mythographer of the late 18th century, emphasized the importance of the study of history, where the Biblical account is the bases:

*“As the desolation of the world by a deluge, and the renewal of it in one person, are points in these days particularly controverted, many who are enemies to revelation, upon seeing these truths ascertained, may be led to a more intimate acquaintance with the Scriptures; and such an insight (can only be) productive of good. For our faith depends upon historical experience, and it is mere ignorance that makes infidels. Hence, it is possible that some may be won over by historical evidence, which a refined theological argument cannot reach.” (3)*

## GENESIS 10 MONOGENESIS

The following is an attempt to re-establish a Biblical monogenetic historical science as the true foundation of the interpretation of man's origin. The Sacred Scriptures teach through its genealogies and lists of patriarchs, that all human beings today originate from the small family of Noah. The records, epics, sagas, and mythologies of the Gentiles also attest to this monogenetic origin, as I hope to show with the following study. Dr. John Pilkey defines Noahic monogenesis as “meaning “single origin” but “used in a radically different way in this study from evolutionary monogenesis... The present study is based on a fundamentalist Christian belief in the derivation of all mankind from Adam

*and Eve and of all primary nations of mankind from the postdiluvian heritage of eight survivors of the universal Deluge.” He says, this concept “differs radically from evolutionary monogenesis in respect to chronological perspective and political principle. It pictures the world of nations as a single theocratic empire of deliberately programmed diversity rather than random diversity emerging from evolutionary haphazard.”*

Many people today are either apathetic or opposed to monogenesis and favor a multiple origin of man simply because they are antithetical to Divine creative power and righteous judgment! The negation of **monogenism** is polygenism, the Darwinian teaching that there is more than one origin for man, no Biblical flood, and no real person as Noah. Polygenism is the consort of Evolution.

### MONOGENETIC ANTITHESIS

Contrary to monogenesis, which teaches that all the races of man (the Sumerians, Egyptians, Mayans, etc.) originate from a single source (Noah, Adam), polygenism teaches that all the world's races were too distinct in the earliest known times to be given any sort of common origin. In other words, the fundamental races of modern man originated separately or evolved independently from different sub-human primate species.

Pilkey defines polygenism as a theory of “*plurality of origin.*” He further points out “*the term applies to two different versions of the secular, Darwinian theory of origins before and after World War II. Prior to the Nazi scandal, classic Darwinists believed that superior and inferior races developed in different parts of the earth owing to different levels of evolutionary success. After reaction against racism set in, evolutionists introduced a monogenetic model in which all races descended from the same core of evolved anthropoids. Despite this form of professed monogenesis, the evolutionary model remains polygenetic in its failure to recognize an immediate intertexture of nations existing simultaneously in Mesopotamia in the third millennium B. C. Such polygenism holds that all nations of the Fertile Crescent were either homegrown (Egyptians) or derived from other parts of the earth (Sumerians). In this commonplace scheme, there is no underlying unity of origin rooted in a single family within historically visible time. Secular scholarship cannot recognize ‘Atum’ or the explicit totality of the primary nations of mankind.*” [N.F.S. p. 369]

Ironically, the theory that man originates from various types of monkeys eons ago, is relatively modern, as no ancient tradition attests to such a so-called truth. The teaching is purely a derivative of the creative imagination of anthropological atheism.

Polygenism, of course, is not the teaching found in the Bible, nor is it the teaching of any of the world's cosmologies. Though it once was a widely favored theory, it is unsupported by modern genetic research. DNA studies now show that humans derive from a very small gene-pool or family, if not a single pair – which some coincidentally nickname Y-Chromosome “Adam” and metachondrial “Eve.”

Nevertheless, the evolutionist persist in multiply origins theories. Some\* postulate the races stem from various (three) kinds of hominids: bonobos, chimps, and orangutans, thus Asian “Homo erectus,” European “Neanderthals,” and African-Eurasian “Homo sapiens,” while more recent theories \*\* have increased the Homo family “core” to seven kinds: Sapiens, Neanderthals, Erectus, Floresiensis (a 3.5’ pygmy), Abilis, Rudolfensis, and Heidelbergensis, with possibly an eighth one, the first to migrate out of Africa, being Homo Ergaster.\*\*\*

\*<https://www.nytimes.com/1996/12/13/us/3-human-species-coexisted-eons-ago-new-data-suggest>. \*\*<https://www.ancienthistorylists.com/people/7-homo-species-close-present-human-existed-earth>. \*\*\*<https://australianmuseum.net.au/the-first-migrations-out-of-africa>

The teaching of polygenesis runs rampant in college and university thinking, both secular and Christian alike. The cause for polygenism among, particularly, Christian scholars is that the teachers and directors of the colleges have propagated fallacious reasoning in failing to recognize the extent to which Darwinism has infiltrated the structures and methods of their thinking, in opposition to sound Biblical and historical evidence. Others, (theistic evolutionists) however, are very much aware of the Darwinian influence and think nothing of propounding this doctrine even in the face of Biblical testimony. It has damaged the academic world in its refusal to answer certain questions, such as the

origin of the Sumerians and the various languages.

Polygenism has caused much division and argumentation among even Christian people. In its social aspect, Darwinism has been the main cause of racial separation and segregation. This has consequently created such evils as racial hatred and racial supremacists' attitudes.

### ANTEDILUVIAN BABYLONIANISM

Polygenism is the ontological 'opposite end of the stick' of Babylonian eschatology. It starts with the lie of creative diversity as a negative and humanity socially engineered, evolved, and amalgamated in the end, into a collective unity, under one rule, one culture, and probably under one ruler. Though it is inductive but has no ending, no Creator, no creation, no Eden, no flood or Noah, and no promise of divine intervention, it vainly swears upon a big bang to "*make a name*" for itself. It is Babel's cosmology, a clash between human and divine wills; a rub between divine determinism and human choice lost in a never ending chaos.; an attempt at primeval ethnic and linguistic unity under the auspices of one language, central living, and a single aim of an homogenized humanity, as opposed to an eschatological consummation of divine historical purpose of a restored (resurrected) humanity, unified by divinity embracing and enjoying divine diversity in harmony - a monogenesis with a harmonious heterogeneous finale. Polygenetic backed Babylonianism aims not for harmonized diversity, but the eradication of it by a false unity, with "*making a name*" for the whole at the expense of the names of the parts.

Ethnically speaking, this cosmic conflict is demonstrated in the creative principle of correspondence in the intelligent design for the Nation of Israel to form twelve unique tribes as opposed to one monolithic unit. This is typical of a Noahic designed world of a multiplicity of nations, kingdoms, languages, and cultures. In a larger context, human diversity corresponds with the rich diversity in nature - the differences in what we see, hear, taste, smell, and touch - geometries, colors, sounds, animals, plants, minerals, and astronomical bodies.

Pentecost affirmed Babylonian failure at racial and linguistic unification with understanding truth is obtained not from hearing through a single language, but by each nation hearing and understanding in its own language. The good news Gospel was to speak the languages of the world and not vice versa. If the truth is like music, it sounds best played by an orchestra. The pre-flood world was destroyed because they were ungodly and did not understand (2 Pet. 2:5). But what made them antithetical to God and Noah? Besides inhospitable prosperity, longevity (Genesis 5:3-32), wicked and evil conscience (Genesis 6:5-7), which includes selfishness, drunkenness, violence, tyranny, vengefulness, humanism, and atheism if not idolatry, fornication, and ungodly marriages (Genesis 6:1-4), they were completely despicable. We might say the Antediluvians were forerunners of Babylonianism: uniformitarian and not understanding that truth resides in and derives from an intelligently created checked and balanced 'patterned' system. Rather, they preferred the comforting but deceptive benefits of a never ending undetermined human story antithetical to any potential apocalyptic eschatology: "*Where is the promise of His coming?*"... "*Since the fathers fell asleep, all things continue as [they were] from the beginning of the creation.*" From this verse (2 Peter 3:4) we see, that "*the world that was*" is repeating: "*And how be it, the great promise of 'the Resoration of All' in light of your flood?*"

It could be the Antediluvians were free will deists, believing in some beginning, but with no more concern for eschatological judgment than mankind today. It was a world with a misunderstood sense of grace, unequal liberty, exaggerated freedom (license?) and a fancied immunity to judgment, a "*do as thou wilt*" on earth as opposed to that in Heaven - and a Heaven to be recolonized: "*If the angels came down to us, then let us imitate and ascend to them! Let us build a 'shem' (Tower), a stairway to heaven!*" The antediluvian paradigm was as "open-ended" as a Gene Rodenberry science fiction - the antithesis of St. John. The world that was, just as the world today, was an artifice daring to judge itself and compare itself with those who commend and qualify themselves; who measure themselves by themselves, comparing themselves with themselves, but are unwise, and do not understand that the Lord commendeth (2 Corinthians 10:12, 18).

Hamitic-Hermetic Babylonianism literally replicates itself repeatedly throughout the political history of the world in the idea of a universal government under one human ruler, and from a central domain. Universal imperialism is opposed to ethical monotheism, because a universal God demands

universal dominion. Imperialism, from the ancient Assyrians to their modern equivalents have typically tried to wipe out linguistic and ethnic distinctions; each one undone and fouled by God's word: *"the people will be a mixture and will not remain united, any more than iron mixes with clay"* (Daniel 2:43). Apparently, diversity is a divine frustration for the Babel-like human-willed selfish ambition to build a universal (Christian or otherwise) empire. And not FOR God, but to create an artifice – yet, the Lord said, *"they shall build, but I will throw down"* (Malachi 1:4) – as opposed to the Divine promise of God as "the All in all," whom promises to build and rule His Kingdom FOR His people (Zechariah 6:13). It is dominion theology at variance with God's dominion. Scripture is demonstrative of these two great powers contending for supremacy of the world. Juxtaposing the two powers, who might be worshiped, (the one of the created and the other by the Creator), we see the universal call to worship the Creator-God (Revelation 14, verses 6, 7) is followed by a universal declaration of the fall of Babylon, a symbol of rebellion against God (verse 8). Only in Christ does *"diversity hold together"* (Col. 1:17, 18), and here, diversity does not degenerate into discord. In the triune Christ (888),\* as was in the Ark, is a cosmic 8-piece symphony of divine creative wisdom and love (Rev. 7:9-12), the "mystery of Christ" (Ephesians 3:4), the "mystery of God" (Revelation 10:7), and the consummation of the divine purpose in history, revealed to the prophets as *"the Restoration of All"* (Acts 3:21); the restoration of all eight-fold aspects of humanity. Cosmologically, the world (in God's plan) starts from a mono or singular beginning in, of, and through Christ, the Alpha, is typified in Adam, diversified in Noah and his family, and proceeds more diversely into the Omega point (again, Christ), where *"every knee"* bends toward Him and the uncountable tongues, the *"sands of the sea"* (in whatever language) confess Him. The Antediluvians did not understand this.

[\*The number of Jesus is 888. Using the Greek Ionic Ciphered Numeral System scientifically proves this. In this system, each letter of the Greek alphabet is assigned a numerical value. The name of Jesus in Greek is spelled I H S O U S (iota, eta, sigma, omicron, upsilon, sigma). Substituting in the Greek numeral system the equivalent numerical values to each letter in the name of Jesus and adding them up, the total is 888. The values of each letter are: iota, 10; eta, 8; sigma, 200; omicron, 70; upsilon, 400; sigma, 200. The sum of 10 + 8 + 200 + 70 + 400 + 200 is 888.]

### ALTERNATIVE SYNTHESIS

The following monogenetic study of the traditional histories of man will offer the student of history the original explanation for the origin of man, and with the proper interpretations, offer a consistent explanation for the many origin myths found among the diverse cultures of the world. In presenting this study, a new field of research in ancient history will open up to the scholarly world. The following studies will help answer the many questions left behind by polygenetic anthropologists. Dr. John Pilkey, the leading contemporary authority in monogenetic studies, best defined the study of Man's origin, when he said, *"monogenesis is a synthetic structure built out of various ancient materials for the purpose of demonstrating the unity of human proto-history in a single intrigue based on the unique experiences of a single family."* (4)

Some scholars may question such a synthesis. Of what do our proofs consist? We answer that, like all such structures, any historical synthesis, especially anthropological relies on internal harmony as its only means of "proof." In other words, does it take into account ALL available data and synthesize it into a harmonious demonstration. This is the only sort of proof available to historical science since we cannot subject past events to laboratory experimentation. Now, to disprove an historical theory is to demonstrate its disharmony within itself, or with another more harmonious structure built by others out of more substantive information. Hence, begins the struggle between multiple and single origins theories.

Most scholars refer to synthetic history as though there were some other kind! No, by definition, there can be no other kind. A non-synthetic history is merely a register and transcription of documents; whereas, synthesis begins the instant there is any transliteration of such documents, much less any kind of interpretation. The phrase 'synthetic-history,' according to Dr. Pilkey is strategically *"a critical bogey to frighten amateurs and non-specialists from invading the field of historical writing."* Consequently, with the invasion of polygenist theories earlier monogenetic systems of historical interpretations are disavowed 'mythography'- an alleged pseudo-science based upon taking the logic of Genesis too seriously to suit scientific atheistic historians.

This mindset persists today and has evolved to greater heights of absurdities, and desperate ones to boot! Polygenist scientists will do anything to avoid admitting a flood, a Noah or an Adam, because

this admits a Creator god! The Biblical claims are absurdities they say, with no historical basis. Nevertheless, the Biblical is the least of absurdities compared to the theories of Zachariah Sitchin,\* whom derives man from aliens and makes a mockery of Mesopotamian history. The more down to earth conservatives alternately claim that, while humans come from apes, “...*Octopuses are ‘aliens,’ which evolved on another planet before arriving on Earth hundreds of millions of years ago as “cryopreserved” eggs [inside a meteorite!] via a process known as panspermia*”\*\* - And Orwell’s Winston thought, “*What can you do against the lunatic who is more intelligent than yourself, who gives your arguments a fair hearing and then simply persists in his lunacy?*” The Monogenist must reply, “Nothing.” For, to argue with insanity is to admit its validity.

[\* Author of ‘The 12 Planet.’][\*\* Ref. “Cause of Cambrian Explosion – Terrestrial or Cosmic?” Progress in Biophysics and Molecular Biology Journal.]

## GENESIS 10 IDENTITIES

One may say that, because of Darwinian consensus, the true interpretation of ancient history, and the origin of man persists in mystery. If they in any way concede the possibility of a Biblical monogenesis, it is a quant and casual table-talk and nothing else. Liberals and conservatives alike have missed the conceptual challenge offered by the Genesis presentation of the world’s origin by allowing equal, if not superior cosmological credibility to such terms as ape, alien, and now octopuses. Obviously, if we accept the hypothesis that Biblical monogenesis is true, we cannot help but arrive at more daring conceptions of antiquity than the prevailing ones: that there was a catastrophe that destroyed all but eight persons and that the recorded life-longevities of Genesis 11 are not fictional. Another more daring concept, for example, would be the radical view taken by monogenists, i.e. the commonly understood Genesis 10 Table of Nations is not only a list of nations and tribes, but it is also a list of patriarchal founders of these so-called given nations. Dr. Pilkey gives the example, when the names in the Genesis table are distinguished from their suffixes (such as ‘im’ and ‘ites’), one obtains the proper name of a specific patriarch. As a result, we have Canaan from the name Canaanites; Lud from Ludim; Arvad from Arvadites and Ham from Hamites. Some argue against this simply for the reasons that they hold to a local flood theory and a limited ethnological view. But if it is true for the Canaanites to have Canaan, it must be true for the rest of ethnic names.

In discussing the subject of the Genesis 10 identities, a revolution in the process of historical science is at hand. The ancient rulers of the Near East (i.e. the Genesis 10 princes) prior to the second millennium before Christ, were not what they appear to be in modern historical thought. In the majority of cases, Dr. Pilkey claims “*they did not die at the close of their reigns. Their actual reigning terms were shorter than commonly believed and were brief episodes in the lifetimes extending (some) three, four or even five centuries.*” He continues, “*that these rulers were ubiquitous, international feudal aristocrats, reigning under different names at different times, and among different linguistic stocks. Their dynasties were personal alliances reigning for equal terms of one to six years within pre-designated frames of thirty years. Their standard epic was the thirty-year generation revealed in the eleventh chapter of Genesis, and they were in fact the elite company of princes whose names are recorded systematically in the tenth chapter.*” Finally, he says that the text of Genesis 9-11 claims to narrate and outline the earliest origins of Gentile mankind.

## TRADITIONAL COUNTERPARTS

The identities listed in Genesis 10 have their counterparts (“gods,” “deities,” “heroes” “founders”) recorded in the mythologies and cosmologies of the world: the Hindu Puranic creation accounts, the Finn’s Kalevala, the Japanese Kojiki and Nihongi, and the Polynesian’s Kumulipo are just a few of the many traditions containing postdiluvian records. By identifying these varied extra-Biblical names with the Genesis lists of Patriarchs, and synthesizing the historical parallels, we can reconstruct and reinterpret the true historical events of the early Patriarchs of Noah’s family. In compiling and combining these identities, one can synthesize a biography and thus a history of each patriarch; for example, Noah’s biography is extracted from the following chain of identities: Sumerian Ukush/Bubu and Kudda, Finnish Ukku, Baltic Perkunas-Perkele, Estonian Uku, Mongol-Turkic Kudai and Bai-Ulgon, East Indian Indra, etc. (Ref. “Kingship At Its Source” Noahic Identities, p.198).

Some may ask why history is important. Monogenetic studies help to contend for the truth of the Messiah and His message and reconciliation plan. It is a vital aspect of evangelism in that its proof has faith building potential for the modern evangelical doubting Thomas, if he can begin with the knowledge that the Bible is factual and historically accurate. It helps to support the unity of mankind from a common parentage rather than leave the individual and society as a whole in a nebulous heritage vacuum fighting for an artificial unity. Reality would then dictate no racial type is superior to another in the eyes of God, or more 'godly' than another is; that no one is common or unclean or outside the Adamic bloodline. Once history shows monogenesis true and that "all" humans fall short and miss the mark of perfection (*fall short of the glory of God*) the prejudice vanishes – whether black, white, red or yellow, all people derive from the same fellowship on the Ark. On a larger global earth-scale, this puts us all back in the same boat!

Monogenesis is also important in exposing historical repetition – the repeating of historical causes and effects, as codified in Christ's statement "*as it was in the days of Noah, so shall it be in the last days*" - the world will cycle back again into an antediluvian mindset – an epicurean apathy towards true destiny. Monogenesis demands that Noah represents an antitype of the Savior (i.e. a previous-type) of Jesus Christ. Unlike polygenism, monogenism supports prophetic insight into future possibilities and probabilities by showing past similar historical cyclical patterns – repetitive thinking and consequently repetitive historical events. Monogenism holds to the principle of limited creative thematic options. Just as literature demonstrates, there are only so many creative genres or themes, even so, there are limitations in governmental and economical enterprises. There are only so many possible "*best of all potential political worlds*" and after all else fails, and when narrowed down to a choice between two, the most negative and prevalent one adopted is alchemist federalization, centralization, and globalization of government ruled by one or more megalomaniacs – hence, a revived Tower of Babel. The other of course, is designed by God in the Scriptures as demonstrated in Noah's cosmic design.

True cosmology is very important for how we live our lives, for to deny an historical Noah, a deluge, and a monogenetic origin is to deny certain aspects of God's will, and to consequently bring wrath rather than grace down from heaven. Jesus attested to the historicity of Noah, as He also did to Adam. At the least, such a denial helps to distract from the truth of Christ, His plan, and the reality of God's working in the lives of humans in favor of the infidelity of anti-theocratic or 'democratic' secularism. Monogenism and polygenism are the opposing mind-sets behind the war between godly and ungodly government, creation and evolution, genetic unity and radical separatist racism as historically demonstrated in the pre-Adamite and local flood theories.

The recognition of these facts and of the deteriorating influences of polygenism on Western (Christian) thinking will relieve the above major 'spiritual' problems and other such rickety alternatives as octopuses from Space! It will diminish problems with the Scriptures as well as with understanding Christ Himself. The study of Genesis 10 is, therefore, an evangelical effort because it is an historical effort to cure the dogmatic cycloplegia\* infecting modern scholasticism. If all others accepted the lie, which the Party imposes, and if all records are made to tell the same tale—then the lie passes into history and becomes the truth, thus *'Who controls the past, controls the future.'* Now, *"who controls the present controls the past,"* so, *"war is peace; freedom is slavery,"* and apes, because octopuses did not, become humans. With the artifice of evolution controlling the present, it is no wonder the past is cavernous, the present is distressed, and the future conjures visions of a new stone age. Dr. John Pilkey in "Noah's Family Speaks" justly defines the present academic historical paradigm: *"Since the eighteenth century, democratic society has painted world history in its own image. In that century, Europeans sought to put an end to the fierce conflict between Protestants and Roman Catholics. They found a solution in the minimalist approach to religion... to strip religious authority of political power and reduce religion to a moral influence. Theocracy perished and was replaced by secular democracy through the pressure of a common desire for peace and security grounded in spiritual neutrality... 'separation of Church and State,' 'consent of the governed,' 'freedom,' 'the rule of law,' 'objectivity,' 'evolution,' or 'pluralism'— but it all amounts to the same thing— the lack of theologically explicit leadership... The eight persons who survived the Flood lived and breathed theocracy. Efforts to interpret these persons from a modern, democratic perspective have been ludicrous. In fact, the democratic mind despairs of ever understanding them*



*and translates that despair into denial. Modern man doubts the Book of Genesis because he cannot cope with its political implications. The early postdiluvian lived in a context where gods, heroes, kings, and priests were given... Secularists have done their best to suppress this reality. They instinctively shun conflict based on the rivalry of theocratic power. (Noah's Family Speaks p. 20.)*  
[\*paralysis of the ciliary muscle of the eye.]

The ultimate goal of this study is to ground the reader in a solid and valid historical foundation, which will consequently facilitate a better understanding of future events such as the return of Christ and the redemption of man. This understanding will save many from the damning effects of democracy and evolutionary thinking, which are the culprits behind polygenesis. Genesis 10 study is scriptural and is “...beneficial for doctrine, for reproof, and for [political] correction...” (2 Timothy 3:16).

To combat polygenism, the following three essentials must be established and agreed upon: that 1.) the elaborate structure of Genesis is evidence of the high-spirited productivity in the earliest postdiluvian world (i.e. post-flood world); 2.) Noah's community must be viewed in the light of cultural enterprise, no matter what evils entered the scene (this enterprise was both geographical and genetic - the genetic factor being the most crucial); and 3.) the adoption of radical views of early postdiluvian marriage and suspend the separatistic notions of 'the Godly Seed,' or what is perpetuated today as racial separatist supremacists' views – ‘God’s favorites,’ ‘the chosen,’ ‘the remnant,’ ‘the special,’ and other ‘common and unclean’ discriminations.

### TESTIMONIAL AUTHORITY

Now, one may ask, “Who originated the monogenetic theory?” To answer this, one must turn to the oldest and most accurate source available - the book of Genesis. Here we will see that the author(s) recorded a brief, yet important, synopsis of man's ‘single’ origin in two successive and varied beginnings. One is from a primitive couple or the Divine primordial pair; the other from a small ogdoad family of persons. The monogenesis we will examine concerns the latter group of Noah's family.

To verify this theory of monogenesis, at least among the Christian community, Jesus affirmed and supported monogenesis from a small surviving family, by referring to them as real, historical persons. Even the Apostles of Jesus, such as Peter, referred to them. Jesus alludes to the reality of the Noahic heritage and to the Great Flood in Matthew 24:37-38. Herein lays direct testimony of the Flood and the surviving family of eight. Jesus was directly referring to Genesis when He referred to Noah. He most probably knew Noah when as the Angel of God in disrupting the Tower of Babel. The Apostles also knew of the family of Noah and Noah himself through patriarchal testimony. Their familiarity with Christ and Moses on the Mount of Transfiguration led them to accept the reality of an historical Noah and the other seven survivors. In other words, if Scripture is correct about Moses, as affirmed on the Mount of Transfiguration, then it must be correct about Noah and the Flood. Historically, the Bible has always maintained correctness! At one time, the Hittites of old were fictional like the Trojans of mythical Troy, until they were dug up in Asia Minor! Every time a portion of the Bible was deemed fiction, it was later found historical. Sodom and Gomorrah are also examples still considered fictional by many. Yet, ancient Eblaite tablets, the oldest library known to date, record them as real cities of commerce and trade.

To trace the monogenetic doctrine, one only has to follow the Apostles wherever they evangelized. From Christ, the Apostles spread out teaching this doctrine, among other theological truths, to their students and converts, who then disseminated it throughout the world, for it was very important to the understanding of the workings of God, through the Gospel, in people's lives (Matthew 24; Luke 17:26-27; I Peter 2:5 and 3:6; and Hebrews 11:7).

About 1600 years later a great revival took place in the study of monogenesis, as archaeology and the new lands of Egypt and India opened up to the Western world of scientific study. The doctrine had been a latent teaching among Christians and even among many non-Christians. Single origin theory was accepted with little skepticism and for some time without any real verification, for the Bible was the one only accepted foundation for interpreting history. In those days, there was no reason

to question the Biblical account. There was very little opposition or alternative theories.

About the 17<sup>th</sup> Century, when travel opened up foreign and isolated cultures, researchers and students of history began to develop new and exciting ethnological theories based upon the monogenetic doctrine. New foundations and structures of verification were developed, and a new science of inquiry opened up in the area of the study of man's origin. This period from the 17th to the 19th century progressed until the suppression of monogenesis in the last half of the 1800's by the new mythology of evolution. Eventually, as a reaction to this monkey-to-man theory, Biblicists revived the study of the Biblical origin of man with such counter theories as scientific creationism, flood geology, and some monogenetic studies. More recently, the new theories of intelligent design and the science of DNA are furthering monogenesis and discounting polygenism.

Thanks to the efforts and research of the early mythographers, the recently found Mesopotamian cultures, and some few modern students of monogenesis, one can begin a fresh rebirth into synthesizing a true history. During those two centuries arose a Genesis 10 movement based on such writers as Samuel Bochart, Paul Pezron, Agernon Herbert, William Stukeley, Francis Wise, Jacob Bryant, George Faber, and Alexander Hislop. Later, humanist anthropologists were born as the above writers died, in the interval between 1820 and 1860. Alternately, as anthropology reclines into specialized researches, monogenesis is reviving in such fields as Y-Chromosome and mtDNA studies.

Nevertheless, in modern times, with updated archaeological data and new literary materials, such as the Sumerian tablets, monogenetic study can now recover and revive from its dusty hiding place upon the darkened shelves of our libraries, and take up a fresh new stand against its age-old enemy of polygenism.

### **MONOGENESIS REVIVAL**

What is happening today among the Fundamentalist and Christian scientists is a turnaround in the scientific approaches and theories in the studies of man's origin. This turnabout derives from the skepticism developing within anthropological circles from the aggressive and persistent Creation research studies. Soon, with the help of Genesis 10 information, we shall see even more profound changes in the thinking of polygenists. If truth is what they really seek, then it is only a matter of time before they see the fallacy of polygenism.

Our newspapers today speak of a recently organized association of monogenists, which deal with and contend against Darwinian Evolution. These scientists support a Divine Creation and a monogenesis from a single family of two people whom, as the Genesis account records are Adam and Eve. Their monogenism, for now, is an Antediluvian monogenesis, and as time passes, a school of Post-flood monogenists - a school of historians who teach that modern man originates and, thus, directly descends from the Genesis family of Noah -will develop. Only recently have some considered the bottleneck in ancient DNA studies to be that of the Noahic flood. The Creation scientists and Adamic monogenists use much evidence to support their views. Inevitably, a school of historians will rally all the historical evidences in support of a Noahic monogenesis. Such an association would be important in explaining and answering such questions as where all mankind really came from, and how the races and nations developed.

### **PAST CONTROLLING THE FUTURE**

Genesis studies into origins have much to do with Biblical prophecy as can be seen in the Alpha-Omega mystery--i.e. the mystery of the first and the last or the beginning and the end. This mystery is, undeniably incorporated into the Biblical arrangement of the Holy Scriptures, as is seen in the chronological order of the books. Genesis is the beginning or start of the Bible, and the Revelation of St. John is the ending or finish of the Bible. Genesis mentions the first man, Adam; and Revelation mentions the last or second Adam, Jesus the Anointed--the Omega Man. To understand how we arrived at our present status, one must review the ancient past and all available historical and archaeological data. Then, with this overview, and because the understanding of the past and present are both necessary for understanding the future, one may understand present political situations, the different cultures, sociology, and national histories in the making. With these facets of civilization in

mind, and Scripture as a basis, the student may gain a more comprehensive understanding of prophecy and its impact on our immediate society. To have a true and thus good future, we must have a true and good past. We might say that the present controls the past, while the past controls the future. Otherwise, *"The most effective way to destroy people is to deny and obliterate their own understanding of their history."* - George Orwell

By definition, Prophecy is future historical events made present tense by the sequence of true historical interpretation pressing from the past upon our present. The ancients did not lie nor invent history. They were the makers of race and history and this history presses from every corner of the planet the fact that we came from a central point and are of one family. Needless to say, in understanding true history, hence, Christ and the Noahic Heritage, the student advances in spiritual hope of a prosperous future. A lacking of this consequently leads to the converse - a dumbing down to a myopic hopeless blindness of coming events, and an inability to deal with the predetermined. Those who are ignorant of the past and thus past mistakes are doomed to repeat it. The opposite is true for Bible based historians. Genesis gives us a positive alternative to modern hopeless polygenism, which undermines true heritage. The sacred Scripture is our Sumerian "Tablets of Destiny," our true heritage: it starts with a man, is salvaged by a man (Noah,) and ends with salvation by the Son of Man.

Genesis studies assist the student in observing the Alpha of mankind advance properly towards the Omega, the Christ, the Second Adam. By reviewing the true past as recorded in Genesis, the student may observe the drawing of man by God toward the future and toward the second Adam, Jesus Christ, whom is a later type of Noah. This is necessary for the proper anticipation of His glorious return, for He is the Ark of salvation, as Noah was for his people. The Messiah warned, *"As it was in the days of Noah, so shall it be in the latter days,..."* History seems to repeat itself for those who chose to repeat the Babylonian errors of the past. This understanding is ultimately important if one cares about their future, their destiny, and their soul's condition in the next life. The future flood is not of water but of spirit and fire.

### QUESTIONS

There are many questions in need of study, which are necessary for the understanding of the ancient past. Biblically speaking, there is no hint of how the different racial types and tongues of mankind originated, or which language destruction confused the tongues at Babel. These are only a few of the many questions asked today. Do you know where Noah's family journeyed after leaving Anatolia? How did this family first divided? Why did Noah's curse fall upon Canaan instead of Ham? Why did the Hebrew people speak the language of Canaan, son of Ham, rather than the language of Shem? What would have been the language of Shem? Finally, what were the names of the four wives of the Ark? Why were there only eight survivors instead of more or less?

These and many other questions are in need of answers, and Darwinian science does not because it cannot answer them: because it denies Genesis for what it believes is a lack of historical evidence. Additionally, Darwinism cannot answer many non-Biblical questions. For example, the history that leads mankind up to the period of the Sumerian occupation of Mesopotamia. A careful examination of secular historians will prove they have no real and final answers. They do not know who they were, where they came from, or how they built their civilization so quickly. The likely candidates are the Ubaidians, but who were they? The further they dig the more they extend time and chase nomads to avoid a Noahic beginning. The more they extend time the more they deny the monogenetic testimonies of the ancients, whom tell us exactly who we are and where we came from. If anyone should know it will be them.

The time has come for respectable historians to consider these questions and to find reliable answers to them. This can only happen with the restoration of monogenesis in light of the Genesis account. The following studies will help to begin establishing our true ancient past.

### POLYGENESIS

*"There is nothing more deceptive than an obvious fact."*

— Arthur Conan Doyle, The Boscombe Valley Mystery

If the facts of monogenesis deceive the anthropologist and the secular cosmologists, then the inverse of Doyle's Holmesian axiom rightly fits the polygenism: "*There is nothing more straightforward than an obvious lie.*" Now this must be true, for the polygenist's premise leads to the antithesis of God and a hopeless never-ending hop, skip, and jump story from pot shard to pot shard. The polygenetic worldview, regardless of religious preference, is 'ungodly' because it is a lie! Polygenetic positions range from anthropological views to pseudo-Biblical ones. No matter what the position, if it is polygenetic in theory and claims that Genesis, and other ancient testimonies are unhistorical, then it is false. "*Orthodoxy means not thinking--not needing to think. Orthodoxy is unconsciousness.*" (George Orwell, 1984)

The early Christians as well as other religious institutions clearly testifies to the historicity of a Noahic Flood, and the true descent of man. The Apostle Peter, as well as Paul, and the Messiah Himself informs us that there was a flood with only eight survivors. Practically everyone else in those days had their cultural tradition stemming back to this figure. To the ancients the Noahic family were real historical people involved in real historical events. Extra-Biblical records also testify to the truth of the Genesis record, leading the honest scholar to understand that these sources are also trustworthy. Yet, many scholars reject the traditions of other cultures for the verification of the Genesis record. To the Biblical historian, that is fundamentally illogical, for the value of cultural traditions (i.e. myths, legends) is as important as any material evidence for the evaluation of ancient history. Archaeologists and anthropologist will trust material evidence, yet disregard the testimonies of those who produced the evidence. Understanding ancient traditions, especially mythology, will decide whether one understands the past or invents one. The historian must not let the harmless, necessary word 'myth' put them out of countenance. In the history of history a myth is a once valid but now discarded version of the human story, as our new valid versions will in due course be relegated to the category of discarded myth.\* And what is history? History is the memory of things said and done. Thus, myth is faded memory of things said and done. [\*What is Evidence? Carl Becker]

There are many arguments used to disregard ancient tradition. Some say they are fictions or poetic compilations without any purpose for recording history. Thus, they are the anthropomorphized whimsical fantasies of primitive minds wrestling psychological boogies. Others suggest they are isolated records, especially the Genesis account, that have no connection with the true events of the past; they are just oral traditions handed down for long periods of time to teach certain kinds of morals and ethics. [Read Emanuel Swedenborg on Noah, who no more believed in Noah than he did the tooth fairy]

## MISSING EVIDENCE

Another argument revolves around the ellipsis in Genesis. There are gaps of information within the text that leave scholars ignorant of certain aspects of ancient history. However, evidence that is missing from where one might reasonably expect to find it is, after all, a form of evidence itself.

In theological circles, the exclusivist might agree with Luther that we should not add unto the word of God what is not there (Deuteronomy 4:2), thus "*whatever is without the word of God is, by that very fact, against God.*" Consequently, the Epistemophobic views ellipsis as a lepar – that what is "*not enjoined or taught in the New Testament [and for that matter, the Old testament] should be unconditionally rejected*" (Ulrich Zwingli, 1484-1531). The non-Biblical secularist will outright argue the fictional quality of Genesis. Others will argue that what is unrecorded is unimportant. The true historian will disagree with both, in favor of silence being just as important, or at least "*What is not against Scripture is for Scripture, and Scripture for it*" (Luther in later discourses). So, is the silence of Scripture permissive or prohibitive? We might agree theologically that silence is prohibitive, but historically, it is not. The ethnologist would fain outline Chinese prehistory in the Bible, but cannot, except for the few key references to the Sinite in Genesis 10:17 and 1 Chron. 1:15. Ellipsis leads us to the details found in Chinese traditions.

Historically, silences in Genesis deserve our attention as much as the written. Ellipsis may allude to some bias on the part of the writer, something he has meant not to record or that may not be important. Yet, ellipsis may be important for historical guidelines, for it can tell us 'where' to fill in the blanks, as we find the proper data. Alternately, silence may indicate what is not necessary to

record, because the information is elsewhere. For instance, if we take the above named Sinite as a possible reference to the Chinese, we find plenty of history in Asian records associated with this term.\*

[\* The Sinites (Sīnīm) were the descendants of Sin (meaning "thorn" or "clay"), the eighth son of Canaan, according to Genesis 10:17. The Phoenicians knew the Sinites as the Usnu; the Assyrians called them the Usana and Siannu; and the Ugaritic tablets refer to them as the sn, and are possibly connected with "Sinim"- the regions both east and south of the Holy Land; and with the Sin-ai or Sin (Pelusium in Egypt) (Ezekiel 30:15) or Syene (Aswan) (Ezekiel 29:10; 30:6. Possible migrations: north of the Colchis region - shores of the Black Sea settlement of the Sinope (Pliny); the Don River (previously the Sinus); into Thrace as the Singæi and the Sintii; the Sindi people of Scythia; to the Sindhu River, Sind Sagar district and the Desert of Sind in northwest India by the Asikni River. Sindhu eventually became Hindhu and the Indus River.; also into China (Sinim, Sinae, Sin, Sinaï) according to greeks, Arabians, and Ptolemy; Chinese "Sinae" traded with the Scythians, their capital was Thinae (modern Tsin) in Shaanxi Province; note the dynasty of Tsin, called by the Malays "Tchina." Linguistics support the connection of the Biblical Sinites with Asians: Sino-Japanese, Sino-Tibetans; the Chinese regard Siang-Fu (Father Sin), capital of Shaanxi Province as the origin of their civilization; the Sinites not only gave their name to China, but possibly migrated into Australia, forming the light-skinned Murrayian Aboriginal people. (<http://creationwiki.org/Sinities>)]

The historical silence in Genesis is demonstrative of both cases. The writer is bias in centering on the Messianic Line through Israel towards the coming "Seed" of Abraham, Christ, and detracts from extrapolating on other national histories, not even much for the Egyptians, who were so prominent at the time. The plentiful supply of proper names in Genesis, are keys enough to tell the reader what else to look for and possibly where else to look.

In Genesis 9-11, this principle of ellipsis reaches a peak of importance. For, according to Dr. John Pilkey, *"the text claims to narrate and outline the earliest origins of Gentile mankind. However, a comparison of the text with known facts of antiquity leaves an immense gap of information and logic. For example, Genesis 10:6 names Mizraim, the generic Hebrew name for Egypt, as a son of Ham. Now, there is no hint of the concrete steps by which this son gave rise to the civilization of Egypt. The brevity of these chapters and verses makes its information deeply mysterious. Such gaps of information are a challenge for anyone who takes the historicity of the Bible seriously. Great masses of extra-Biblical data are invisibly wedged logically between every pair of verses in these chapters. Whole histories hide under every single name in the Genesis context. The text of Genesis 9-11 defines itself as the tip of a vast iceberg the size of a continent"* – in fact, not just one, but all the continents! Therefore, the issue is not whether to apply extra-Biblical data to the text; but, rather, which data is to be applied.

Genesis 10 study is merely an organization of Gentile data according to the logic of the Bible. According to Dr. John Pilkey, *"to discredit this study as 'extra-Biblical' is much the same as discrediting the study of Church History as postdating the Apostolic Period. No doubt, some Christians are offended at the details of Church history, and the same is true of the details of the Gentile world of the Genesis 10 study. However, no academic program, which acknowledges the value of Church History or the history of Israel, can logically discredit the world of Noah, which is the Gentile heritage, as irrelevant to Biblical Christianity."*

The truth is that Noah's Gentile World Community is older than either Israel or the Church. Its antiquity commands respect, and it is too essential to the context of Jewish and Christian history to be neglected. Dr. Pilkey points out that, *"Abraham, Moses, David, and Jesus were descendants of Noah-- and all mankind--were relatives of all the Gentiles. This genetic relationship is neither a joke nor an abstraction, and certainly not "dangerous speculation." It is the detailed substance of a world revealed explicitly by the inspired text of Genesis 9-11."* In other words, the Noahic Cosmos, as depicted in Genesis, is the primordial matrix from which the Jewish and Christian systems derive. In fact, the entire world today derives from it. The Professor further says, *"The text of Genesis 10 is one of those better things. It consists of personal and ethnic names; and these names are a mighty Treasure, a virgin storehouse of 'gold, silver, and precious Stones'... These names are innocent hostages locked up within the record of the original postdiluvian cosmos of Noah. They are a brief, selective record of the original postdiluvian cosmos of Noah, the lost stratum of Gentile innocence just beneath the surface of what is misnamed "secular history." (5)*

Genesis 10 study is guided by a text of Scripture, but it is also actually the study of Gentile tradition by means of that text. Some evangelists and fundamentalists are offended with "extra-

Biblical” materials in any sort of Biblical study, but this is only because they approach the Bible analytically for establishing basic scripture doctrine. Most Christians are not historians and thus ignorantly neglect ancient history as unimportant in evangelical endeavors. Consequently, a grave vacuum exists in eschatologically understanding the historical relevance between “*so shall it be in the last days*” and “*as it was in the days of Noah*.” A deprivation in understanding “the days of Noah” is tantamount to the misunderstanding of “the last days.”

Genesis 6-11 introduces a vast subject, yet says very little about that subject. For example, Dr. Pilkey acknowledges, “*the text tells us very little about the maternity of Noah's sons, and we assume that the mothers are not an interpretive crux, but a question of historical science.*” He contends that, “*the only way conventional evangelical scholars can question the right to bring Gentile traditions, even mythology, to bear on this question is to deny that the sons of Noah have any place in general historical science.*” He says, “*The simple fact is that the bizarre, apocalyptic qualities of Noah's world resulted in the classic pagan mythological habit of mind. All of the data relevant to the history of man in the third millennium is tinged with mythology.*” He concludes: “*Those who would prohibit the serious study of Gentile mythology as a source of historical insight would prohibit the formation of any historical science for ancient times.*”

### REVOLUTIONARY HISTORY

If one gets the impression that literate political history begins about the time we assign a date for Noah's flood, that impression is quite correct, because the flood ushered in a dispensation of human government, even the tendency to make oral records of literate political history. Dr. Pilkey continues to explain: “*There is nothing in the chronological schemes of Hallo and Simpson and Finegan or Kramer to suggest that the world population could have fallen to eight persons in 2535 BC. On the contrary, these writers assume that the literate civilization of Sumer appearing about 2500 BC could only have been the products of evolutionary progress between 2900-2500 BC; so we are faced with a simple and familiar choice between dispensational revolution on the one hand, and progressive evolution on the other. There is little difference in principle between this choice and the one, which divides those who believe Israel, originated through random accumulations of Semitic influences, and those who believe that Moses led Israel out of Egypt by miraculous power, often decisively, “judging the gods of Egypt.”*” *The real problem lies with evangelical scholars who allow the third millennium to be interpreted for them by POLYGENISTS, while clinging to the second millennium events of the Exodus.* *These scholars apparently suppose that an historical Moses is more vital to the Christian faith than a historical Noah is; but they are mistaken! A Noah of the third millennium is an historical Noah - a Noah of indeterminate antiquity is a non-functional bit of folklore.*” (6)

One of the major claims of scholars today is that we do not have enough data to work with and to develop a monogenetic science. Yet, they seem to believe that there are plenty of pots and pans, bows and arrows to synthesize a polygenetic one; but how much is enough? Alternately, in many cases of historical synthesis we have more literary documentation than material, and what material evidence we do have, its interpretation is mostly dependent on the literary documents, which include important names. Furthermore, when it comes to documented names (and as these names do testify to a monogenesis), it is pure skepticism and bias of the scholars of Near Eastern studies, against the literary testimony of our ancestors, to grant historicity to such figures as Sargon and Gilgamesh, yet deny it to Utnapishtim. To consider Gilgamesh an historical figure, because he is a king within a King List, yet tag Utnapishtim (the Epic's “Noah” who is contemporary with Gilgamesh) as mythical is unjustified. The epic references both as equally credible, because they are contemporary and inner-act. Utnapishtim is contemporary with Lugalbanda, as well as with his son Gilgamesh. Lugalbanda is another legendary Priest-King recorded in the Sumerian King List as the third king of the First Dynasty of Uruk. There are no historical records to substantiate his historicity, like his father Enmerkar, he appears as an heroic king in a number of literary works written in Sumerian.

Known as 'Bilgames' in Turko-Sumerian and 'Gilgames' in Greek, Gilgamesh is now widely accepted as an historical figure. His influence culminated in the tales found in ‘The Epic of Gilgamesh.’ Later Mesopotamian kings would invoke his name and associate his lineage with their own. Enmebaragesi was another king of Kish, according to the Sumerian king list. Thus, the

fragments verifying Enmebaragesi's historicity enhance the notion that Gilgamesh is also historical. Further enhancement of Gilgamesh's historicity comes from his being the 5<sup>th</sup> King of Uruk (Erech). Most famously, Shulgi of Ur (2029-1982 BCE), considered the greatest king of the Ur III Period (2047-1750 BCE) in Mesopotamia, claimed Lugalbanda and Ninsun as his parents, and Gilgamesh as his brother to elevate his reign in the eyes of the people. [www.ancient.eu/gilgamesh]. Needless to say, if the historicity of King Enmebaragesi enhances acceptance of the historicity of Gilgamesh, then it also enhances the potential historicity of Lugalbanda, the goddess Ninsun, Lugalbanda's father Enmerkar, as well as the Sumerian Noah, Utnapishtim; and if we cross over to other ancient cultural traditions, we may include the potential historicity of all other legendary and mythological kings and characters.

One other reason for a lack of interest in Genesis is that conservatives are overtly skeptical about taking Genesis 9-11 at face value, because of its radical implications [i.e. its names, events, and chronological implications]. For example, if Shem's longevity made him contemporary with Abraham (short chronology), a new world of political and religious possibilities opens up. Yet, it is not this, but the dismantling of their old system that they fear. There is another aspect to all this. Dr. Pilkey suggested that, *"Conservatives have jumped to the conclusion that because the Book of Genesis presents Noah and Shem as godly men, they are somehow Jewish separatists unrelated in culture or thought to paganism and, therefore, unrelated to the traditions of the Sumerians, Egyptians, Hindus and Greeks."* (7)

Dr. Pilkey says the great failure to place Noah's family in an historical framework arises from a confused ethical problem, the contrast between Noahic mankind and Abrahamic mankind. This problem is traceable to the ancient conflict between the Jews and the Gentiles: *"...ye know that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation."* Here the Jews were God's classic separatist people. However, in the Book of Acts, there is a revolution in the Judeo-Christian attitude - a crude attitude toward the Gentiles. *"But, God hath shown me that I should not call any man common or unclean"* (Acts 28:10) According to the Apostle Paul, we are not to classify racial types for there is no difference between Jew and Gentile. Now, where that attitude has not changed thoroughly, an attitude of contempt evidences toward the Gentiles in their heritage. This makes it difficult to study this subject. The full implications of this verse have not penetrated the world of conventional evangelical scholarship in dealing with Gentile origins and traditions. Bluntly speaking, if it were not for the importance of the Gentile people spawning, through Eber (Heber, progenitor of the Hibiru tribes) the Hebrews, there would be NO Hebrews, and thus no Israel, and further, no Messianic line.

Another great failure to place Noah's family in an historical framework arises from an ignorance of euhemerism and fear of polytheism. This is traceable to the neglect of evangelical scholarship to divide the fact of the Noahic patriarch from the pantheon deification. Most just cannot see that before the "gods" were gods, they were heroic men, the Patriarchs of old, no matter what cultural tradition is speaking. Yet, we must not slight the fact that God appointed Moses *"as Elohim (God) to Pharaoh"* (Exodus 7:1).

The final word on this great secular - separatist battle is Christ's words in the parable of the Prodigal Son. The Professor says, that *"The parable is given to us for showing us how vitally important this conflict is. The older brother illustrates the classic separatist or 'godly man,' whereas, the younger brother is a type of secularist rebel. He is capable of repentance, like the other brother, and he does repent. Yet, the older brother represents a poor attitude towards repentance, like the Pharisees. The older brother's attitude is as the bad attitude of contempt for Gentile conversion. This creates an ideological climate of hostility, which influences the study of this kind of subject. For, the lack of curiosity about the precise origins of an enemy, the Gentiles, is very typical of classic Judaism; it continues to influence the unrepentant Judaist element of thought, as well as evangelical thought."* The same goes with Gentile attitudes toward the Hebrew tradition, an Indo-European and other non-Israelite antisemitism. He continues: *"In classic Judaism, the idea was not to learn about the Gentiles but, rather, to overcome their pattern of immorality--their pattern of idolatry and wickedness. One way to overcome it was to turn ones back on it and not study it. The classic separatists of Old Testament times were in no position to become interested or curious about developing a science or knowledge of the Gentiles. This heritage has left us with a scientific dilemma. Evangelicals and*

*fundamentalists share in the Judaist component of the Christian faith. They are the only people with a high enough view of Bible authority to make serious use of the traditions of early Genesis. However, the cultural pattern of early Protestant history has endowed these same evangelicals with a patricidal Judaist contempt for the Gentile heritage. Scholars with a high view of the Bible usually have a low view of the Gentiles or Gentile traditions; whereas, others like anthropologists have a low view of the Bible and a high regard for the Gentiles and their records. Thus, the anthropologists are the cult of the younger brother (the secularist rebels), while the classic separatists (the evangelicals and the fundamentalists) are the cult of the older brother."*

#### TABLE OF NATIONS

The prevailing notion is that the list of names in Genesis 10 is a mere table of "Nations" or "Races," an enumeration of the nations in random proximity to Palestine in ancient times. Adopted by modern conservatives as well as liberals, this idea is a compromise with the polygenetic viewpoint, which dismisses the stories of Adam and Noah as fables. In his lectures, Dr. Pilkey informs us that, *"In dealing with Genesis 10, conventional scholars follow the basic logic of Friedrich Schlegel at the turn of the nineteenth century. Some Christian scholars who use Schlegel's term 'Table of the Nations' may not realize that the Germans introduced this term for the explicit purpose of discrediting the universal authority of the Bible in defining the origin of the nations. Schlegel pointed with scorn at the Joktanite set of thirteen names in Genesis 10, asserting that any text with this much proportional attention to a few Bedouin (Hebrew) tribesmen could not possibly define the origin of the Europeans or other great nations outside the Middle East. For Schlegel, the phrase 'Table of Nations' meant that Genesis 10 was a mere summation of nations located around Palestine in the days of Moses. Christian scholars have somehow failed to recognize that this view of Genesis 10 destroys the Noahic tradition as a principle of historical science. It treats the nations as given of unknown origin in Moses' time and in every other time. This agnostic view of the origin of the Nations satisfies the logical positivist, the Darwinian, the liberal Humanist and the compromising evangelical alike."* (8)

In reality, Genesis 10 actually lists the names of the first fathers of the all the nations of the earth. Unless we accept this claim, there will be no real progress in the science of ancient history - only piecemeal adjustments of polygenetic schemes. Genesis 10 is not merely a list of nations, but the inner anatomy of a cosmos.

To what extent are the nations of Genesis 10 viewed as the chief stocks of mankind (the major races of mankind), rather than a narrow and casual set of nations living in proximity to Palestine? One of the standard views weakening Genesis 10 study is the conventional view that the chapter only contains references to nations, not Patriarchs. Non-Biblical historians believe, if they believe at all, that the nations represented in Genesis are simply a random and narrow selection of nations living around Palestine (such as Egypt, Babylon, and Sumer), and that they do not have value as the primary stocks of mankind. To the contrary, the people of Noah's family reflected in Genesis 10 have primary value to the entire world. Their genetics extend to all portions of the earth, having no geographic restrictions or limits. Genesis 10 does have universal value in terms of the nations purported there. The Nations "traditions," as a composite whole, point directly to a monogenesis from Noah.

Some scholars suggest that the Genesis record is purely a "Semitic" account of a purely Semitic people. In that sense, the Table of Nations is an isolated Semite list that can have no great comparison to non-Semitic records. In addition, they claim that the characters of the non-Semitic records have no identifications in the Genesis list of nations and patriarchs. The Genesis list is, however, not purely Semitic, nor is there any problem with identifying the patriarchs with the Gentile counterparts. This "Jew vs. Gentile" distinction disappears before the birth of Isaac, for the simple reason that there were no "Jews" before Judah, and that there were no "Israelites" before Israel. Yet, both Semites and non-Semites extended back to the early times of Noah. Thus, anything before Judah, Israel, and Abraham is a mixture of both pagan and sacred through Noah. The pagan traditions are only reflections of this Noahic prehistory – Tower of Babel distortions and later perversions of Noahic history.

#### MULTIPLE NAMES



The family of Noah was so renowned that they were remembered all over the ancient world, even by different names in different places. An example, for instance, would be the names in the Babylonian *Enuma-Elis* Epic, an ancient so-called mythological document telling of the creation and settlement of the world by the Gods, their wars, events, and political intrigues. If we add to this the oldest stories, mythologies, and legendary accounts of all the other nations of the world it becomes apparent that they too are only so many different versions of the same list of patriarchs mentioned in Genesis. The Babylonians remember them in the Marduk Creation Epic. The Finns have them in the Kalevala, while the Brits recount the same in the Eddas. The Popol Vuh, the Mayan book of the Dawn of Life, the Kumulipo Hawaiian creation chant, and the Japanese Kojiki are just a few of the other many examples of national memories of Noahic times. A mono-mythological correlation of such traditions reveals a coherent record of the times of Noah. The reason for such coherence in tradition is that this period is a single period with a single set of Patriarchs, and it is their entire heritage, which is the heritage of the entire human race.

The Noahic family was so prominent and so powerful, that all the nations, whether pro or con, were originally obsessed with this family. This is a very basic traditional view taken by many of our oldest mythologies and by such mythographers as Jacob Bryant, George Faber, and others. These Biblicists recognized this truth and knew that Noah's family must have been overwhelmingly predominant to create such a fixation as these early nations held. As a result, they taught that all the nations must have versions of this Noahic family. Because the truth of these patriarchs was a shared conviction, each culture spoke of them (in its own language) with different names, titles, and political views.

The family of Noah is a focal point of origins. It was the Third-Millennium's only power center. The early history of Genesis and all the histories of the Gentiles, come out of this Noahic tradition. All the names in their accounts have a connection with Noah's cosmos and, thus, with Genesis. Monogenesis implies the simultaneous origin of all the races and linguistic stocks in one place and at one time. It is the Big Bang of all present human life. Modern DNA research is slowly substantiating this, for rather than human genetics expanding back into a multiplicity of origins, it continues to focus towards a small group of genetic ancestors, if not a single parental pair. It is not far-fetched to consider all primary creation mythologies as having one origin.

The principle in Genesis holds that all humankind is coming out of Mesopotamia, specifically the scene of the Tower of Babel. It also implies that the linguistic stocks are coming out within the 350-year lifetime of Noah. Dr. Pilkey informs us that all the different language stocks were just tribes in the days of Noah, but they were poised and ready to move outwards into their appointed places in only slightly more than one-half of the lifetime of Noah, and within a few hundred years after the flood. He says that Noah's capacity to bring all the linguistic stocks and races into such a rapid existence within his (Noah's) lifetime indicates that his family was the most powerful ruling house in the history of mankind and, originally, the only one. The Gentiles, consequently, recorded their versions of these events in their languages and memorialized the Noahic family members with their own names and titles, emphasizing some patriarchal figures over others for political reasons.

### **EXTRA-BIBLICAL MATERIALS**

How prominent were these Biblical patriarchs? What were their histories? Where does one go to find available data and historical information concerning the patriarchs? If mythology is one source, then many of the characters mentioned must refer to the Biblical patriarchs, and even though they call them "gods," we may understand them as humans according to Genesis.

If one cares to believe in monogenesis from Noah's family, then it is necessary also to believe that these mythical gods had their origin in the Noahic world. In actuality, all the 'gods' of Pagan tradition with their histories and events are only the corrupt versions of the histories of the Biblical Patriarchs. In other words, the Patriarchs of Genesis 10 and their histories are real people and real histories, locked up in the pagan mythologies of all the races of the world. It is, therefore, necessary that we go to these records and synthesize them into the Biblical Genesis, if we are to begin understanding early Noahic events. We might say that we de-paganize the names and histories recorded by the Nations when we reinterpret the characters as the Genesis Patriarchs.

## THE GODS WERE MEN

According to the Greek historian, Euhemerus, an early Greek mythographer who lived around 300 BC, the many 'gods' of the various mythologies arose out of the deification of dead hero-men. His mythological interpretation reduced the 'gods' to the level of distinguished men, leaders, kings, and heroes. The origin of mythology, to him, arose from the corrupting of earlier primordial historical events of these heroes. To him, the many gods were only so many versions of earlier famous leaders, deified by their descendants. In Genesis 10 studies, this approach to interpreting mythology is called "Euhemerism" or the Euhemerist approach.

Euhemerus described, in his imaginary journey to the Island of Pomchaea in the Indian Ocean, his finding a golden tablet that described the exploits of the gods Zeus, Ouranus, and Cronus. It is interesting that the description mentioned that the gods were mere men at one time, and that, before they were gods (made into gods), they were just men of great power and ruler ship. This was not a new invention by the mythographer. Euhemerus was only expounding upon earlier theories of Asian scholars and other Grecian writers such as Hecataeus, Stesimbrotus, and the Sophists. However, Euhemerus was not the last to contemplate this theory. Many others followed him in euhemeristic studies, such as Diodorus in his *Bibliothèque* and Ennius in his poem *Euhemerus*. The early Christian Church Fathers also contemplated a variation of Euhemerism in their Church writings. Many of them (one example being Lactantius), adopted this theory for different reasons. Many of their quotes confirm the belief that the many gods were not true divinities. Later mythographers also revived the Euhemeristic interpretation in their quest for understanding and explaining the ancient past. As the printing press advanced education among the laity, and Scripture promoted deeper inquiry into the past, many historians adopted the Euhemeristic approach to origins. It was inevitable that such a revolution in monogenetic study developed, for the Biblical Genesis account was the basis for all historical research.

## THE EARLY MYTHOGRAPHERS (9)

In the study of mythology, there have been many viewpoints and approaches: The Rationalists, Historicists, and Diffusionists vs. the Animists, Irrationalists, Psychologists, and Fictionists are just a few. Yet, the strongest of the earliest theories was the Historicist's view, which contended for 'mythos' as 'logos and historia,' as opposed to 'mythos' as 'fable and fiction.' In retrospect of scholarly studies, we see the sublime contention between religion (myth) and culture as the independent unguided activity of man and the more religious view, that it is the divine activity and heavenly planning of God. Today, it has evolved into the debate between the Biblical monogenism and secular polygenism. The grass roots period of 1680 to about 1850 was this speculative period of new methodical research and theories where all our major ideas (models) of the nature of myth have their bases of foundation; whereas, the decades of the Twentieth century, though segmented and fragmented, hold the specialized remains.

There are many mythological theories, each having their own views, ideas, and approaches. Some of these mythographers and founding theorists supporting the common origin hypothesis were the mono-mythologists. For example, **Eduard Stucken\*** and the school of pan-Babylonianists, though opposed by the contemporary polygenist Adolf Bastian, contended for the direct and indirect origins of mythology from the cradle of mankind, Mesopotamia. Even though he emphasized the astronomical significance of myth, he indirectly laid some foundations for later Twentieth-century developments of monogenetic research. In supporting the common origin of most myths, he, in his pan-Babylonian school of thinking, showed the common monogenetic origin of all mankind. Through thematic comparisons, parallel similarities and some identifications between mythic heroes and gods, he was also able to point out the similarities of the mythologies as records of the same events, stories, and astronomical signs.

[\* Eduard Stucken, "Astral myths of the Hebrews, Babylonians, and Egyptians," Leipzig, Pfeiffer, 1896-1907. NOTE: Eduard Stucken, a pan-Babylonists (Astral-mythological school), believed that most of the world-wide narratives that are classified as mythology actually deal with astronomy. For the pan-babylonists the astral element they could uncover in a variety of religions and myths demonstrated they had a common origin, and this origin was in Babylon circa 3000 BCE. ].

## THE HISTORICISTS: MYTH AS HISTORY

As a key to history, many scholars of the 1680's to the 1850's thought mythology would illumine the mysterious lost pages of antiquity and many other fields of thought stationed around myth. Such authors as Feret, Gibbon, Vico, Herder, Creuzer, Michlet, Quinet, K.O. Muller, and Max Muller contended for mythology as a central or synoptic study - a primary extra-study and great master field of importance. Some of the fields in which they claim myth would illumine were philology, linguistics, religion and art. These authors were not so much monogenists as they were historicists. In interpreting myth, one can be an historicist and not be a monogenist.

## THE MYTHOGRAPHERS

### THE ENLIGHTENMENT PERIOD: THE RATIONALISTIC AND CHRISTIAN APPROACHES, 1700-1750

Others to come would contribute to monogenetic research. During the Enlightenment Period, many new discoveries were made that would advance the Christian interpretation of mythology. **William Stukeley** studied myth in the narrow view of antiquarian nationalism in his "Stonehenge: A Temple Restored to the British Druids", but nevertheless, proclaimed that Christianity was as old as Creation. **Thomas Blackwell**, another 18th century mythographer, believed myth to be true and valuable literary records of the earliest times, in the study of religious beliefs and social codes of early heroic societies (see his studies in, "Letters Concerning Mythology," London, 1757). The highly respected **Etienna Fourmont**, in his "Critical Reflections on the Accounts of Ancient Peoples" (1683-1745), used etymological research to show that most of the heathen deities were mere linguistic variations of Biblical names, establishing for Christians the basic principles and methods of multiple-name verifications. About the same time, **Samuel Shuckford** established in his thesis "The Sacred and Profane History of the World Connected," that the Bible was chronologically and literally true history. He pushed all early extra-Biblical narratives into a harmony with the Scriptural account. Basing his arguments on the old Euhemerism of earlier centuries, Shuckord was able to contend against such persons as Antoine Banier (The Mythology of the Ancients Explained from History), for the gods as deified mortals (heroes); treating mythology as historical records of earlier times prior to the established commencement of recorded history. His work also established the foundations and methods of verification of monogenesis for later Genesis 10 identifications (See his work: "Sacred and Profane History of the World Connected," 1st. ed. 1728 and Last edition, 1858).

### THE ROMANTIC PERIOD: 1750-1800

This is the age of new archaeological findings and the beginnings of the depreciation of the rational and skeptical views of mythology. Where the Enlightenment had studied to discredit myth, the Romantic Period developed to celebrate and even create new myths out of the old, as in the example of the poetry of James Macpherson. Others treated myth as a mode of thinking, a function of the imagination, as in the case with Mr. Herder and Charles de Brosses, who used myth as a key to animism, African fetishism, and early religious needs. During this period, others such as Baron d'Holbach and R. P. Knight were using myth as a means either to condemn Christianity or to reduce myth to sexual symbolism. New historical approaches to myth were also developing in the works of such scholars as **Christian Haynes**, **Sir William Jones**, and the early mythographic scholar, **Jacob Bryant**. All these, especially the last two, have contributed greatly to the field of monogenetic study.

### THE GOLDEN AGE OF ROMANTICISM AND HISTORICISM: 1800-1860

With new parts of the world opening up to travel (through the development of the steamship and locomotive), such as India, Egypt and Polynesia, many new collections of mythologies and social customs of other peoples were added to the study of man's past, spawning new schools of theories and ideas. This period established three basic views of myth: the historical, the romantic, and the naturalistic. Holderlin, Novalis, and Joseph Gorres, even **Godfrey Higgins**, established the pan-Indian

hypothesis that all myth derived from India. Others, such as Wilhelm and Jacob Grimm touched on the theory of myth, as a residue of an earlier state of man. Others of great importance were **George Stanley Faber** and **Andrew Ramsey** who contended for Christianity and the Bible, while hypothesizing upon the origins of idolatry and paganism. They based their thesis on the monogenetic doctrine as found in the Bible and thus emphasized the origins of all mystery-schools and religions from the common experience of the Ark and the diluvian year. Dr. Pilkey, for instance, sums up George Faber, Jacob Bryant, and others of this period as follows:

*"If you want to see an experiment in this kind of logic on religion, George Stanley Faber, in his 'Origin of Pagan Idolatry,' had some very strong views traditional to early Euhemerism. He tried to take the mystery cults, for example, directly out of an obsession with the salvation experience of the Ark of Noah and its members, the eight survivors and their events. Now, Faber believed that there was an obsession on the part of the Gentile Nations with their origin: the experience with the Ark and the rebuilding of the nations after the Flood. His work is very much a part, if not a foundation stone, to Genesis research; but he was more concerned with the impact of the diluvian year--the tremendous salvation experience that was compared to Christian baptism of going through the Flood. Euhemerism was a novelty, judged against the background of Genesis 10 study in the crucial period between 1650 and 1850. During those two centuries arose a Genesis 10 movement based on such works as Samuel Bochart's 'Geographia Sacra,' Paul Pezron's 'The Antiquities of Nations,' William Stukeley's 'Stonehenge,' Francis Wise's 'History and Chronology of the Fabulous Ages,' Jacob Bryant's 'A New Analysis of Mythology,' George Faber's 'Origin of Pagan Idolatry' and Alexander Hislop's 'The Two Babylon's.'*

*"In 1940, E. B. Hungerford, in 'Shores of Darkness,' labeled these writers "mythographers;" and acknowledged their influence on British Romantic poets, but condemned their thought as contrary to the anthropological spirit of modern positivistic science. In general, Hungerford represented the voice of liberal humanism at war with the great bogey of Christian Fundamentalism. Not all of the mythographers were consistent fundamentalists, but their general logic represented a powerful untapped resource of fundamentalist argument. Humanist anthropology was born as mythography died, in the interval between 1820 and 1860. Alexander Hislop's 'The Two Babylon's'(1854) typified what became of Euhemerism in the hands of the separatist extremists. Hislop was a Scot and Presbyterian and typified the Scottish Separatist tradition that Sir Walter Scott satirized in 'Old Morality' in 1816. The 'Two Babylon's' is an attack on Roman Catholicism, based on the logical methods of Jacob Bryant's New System as modified by Faber's Pagan Idolatry. The three books should be studied together because they reveal the steady decline of Genesis 10 research from the heroic vision of Paul Pezron down to Hislop's time. The imaginative challenge of Genesis 10 is to explain the evils of Genesis 9-11 without destroying the whole subject. Bryant approached the subject from a heroic angle but set pejorative precedents followed by Faber and Hislop. Fascinated by the Abrahamic War of Genesis-14, Bryant interpreted it as the climax of a long-standing spiritual struggle highlighted in the Greek mythology of the Titan-Olympian War. In our own system, we have not been able to eliminate this dualistic approach altogether; but the Abrahamic War was an ambivalent and ironic affair in which Abraham fought on the side of the Amorites and the King of Sodom! Neither Bryant nor Hislop expressed a taste for such subtle ties but went for the Gentile jugular, in keeping with the standard separatist attempt to reduce mankind to two visible stocks, the godly, and the ungodly. Bryant's ungodly were the Cushites, the tribe of Prince Cush, the black firstborn son of Ham; but, before jumping to conclusions about Bryant's racism, we should take note that his Cushites are a race of heroic 'worthy adversaries,' with the author constantly referring to their cleverness and unique capacity to create civilization.*

*"In fact, one of his critics ridiculed his belief that the 'wooly heads' of Africa created world civilization. Bryant's views of Prince Cush, however, was the reverse of the truth. Our evidence shows that Cush became a Semitic loyalist in opposition to the rebel faction of Ham, Canaan, and Sidon. Faber dropped Bryant's concern for the heroic wars and the origins of civilization and turned Bryant's tradition in the elegiac direction of religious psychology. His special concern was the psychological impact of the diluvian year--the voyage of the Ark--on the religious imagination of mankind, especially the occult rituals of the mystery religions. A favorite tradition of Faber has stated that mankind passed through three religious stages: Barbarism, Scythism, and Hellenism. In his view,*

*these survived in primitive animism, stoic Buddhism and the colorful sensuous polytheism of Greece, India, and Egypt; but all these owed something to the traumas of the diluvian and post-diluvian worlds. In our view, these survived in primitive India and Egypt. Faber's chief fault was in carrying forward Bryant's habit of identifying too many different pagan gods with too small a set of Noahic princes--a fault shared with other British mythographers, such as William Stukeley--who makes too much of Prince Phut, Edward Davies who makes too much of Prince Ashkenaz, and Agernon Herbert--who makes too much of Prince Nimrod.*

*"The essence of Biblical Euhemerism is to bring the entire pagan pantheons to focus in Genesis 10; but Genesis 10 includes some seventy princes of equal importance, not just three, or four. The premature monism of the early British mythographers led Hislop's tendency to make a grand spiritual scapegoat out of Nimrod, son of Cush. We share in Bryant's conviction that Nimrod was a leader of the rebel faction that planned the Tower of Babel, but not in Hislop's conception of him as a unique incarnation of evil. Our criticism of Hislop is not to add to the case against extreme separatism, but to suggest why mythographers have never been given a real hearing. The only Christian scholars sufficiently devoted to the radical power of Genesis 9-11 has developed a separatist contempt for the Gentiles, inconsistent with any sort of affirmative zeal for the Noahic world. The key theological problem in classic separatism is the failure to recognize how dispensational revolutions in Christianity eliminated from the moral world the sort of pious, assassin's role exhibited, for example, by Phineas in Numbers 25:11. As an imaginative author, Hislop coveted such a role, attributing it to Prince Shem through the vehicle of the Osiris-Seth myth of Egypt. Drawn to the coincidence of Seth's name with Shem's ancestor, father of the godly Sethite line, Hislop concluded that Osiris' death at Seth's hands was a supreme act of righteous indignation--Shem's divine blow at the "gay-sinner," Prince Nimrod, the blasphemous Antichrist of Noahic times. Hislop poured into his portrait of Nimrod-Osiris, a diabolical hatred of Blacks under the assumption that Nimrod was visibly Negroid, as was his father Cush. In short, 'Two Babylon's' epitomizes much of the animus that has brought radical Protestantism into modern disrepute. Hislop's fellow Scott, L.A. Waddell, completed the process by adding the diabolical ingredients of anti-Semitism and Nordic supremacy. Together, the two books, 'Two Babylon's' and 'Makers of Race and Civilization' bring us to the cultural nadir opposite to the mythological-mythographic cause, first through a hasty devotion to the name of Shem, then through a hastier repudiation of the same name. A new monogenetic system must overcome the errors of the past; several steps are essential. One is to notice the elaborate structure of Genesis 10 as evidence of high-spirited creativity in the early post-diluvian world. Noah's community must be viewed in the light of cultural enterprise no matter what evils entered the scene. This enterprise was both geographic and genetic, and the genetic factor is perhaps the most crucial. We must adopt radical views of early post-diluvian marriage and suspends separatist notions of the 'godly seed,' simply by the fact that Noah was a Sethite, and all three of his sons were Sethites; and the entire human race, assuming a universal flood, is Sethite. Separatistic dualism did not go back into effect until after the call of Abraham and the birth of the nation of Israel through Abraham's grandson Jacob. Shem's Messianic line, in Genesis-11, is substantially genetic but chiefly political.*

*"In its monogenetic condition, Noah's family practiced [Divinely designed] incest and [non-random, but genetically controlled] polygamy according to a Utopian scheme for generating a plenitude of races. [Yet, in some cases, outside Noahic controls] we have discovered a potentially scandalous gap in the Semite line between Arphaxad-1 and Salah, filled by a woman variously known as Inanna, Ishtar, Ino, or Diti. Through her marriage to Sidon, firstborn son of Ham's son Canaan, the politically determined Semite line descended from the male line of Ham and Canaan, producing grave theocratic consequences, but without "polluting the godly seed." (10)*

## **GENESIS SINGLE ORIGIN**

The belief in the Biblical tradition of man's origin, which includes a universal flood, eight survivors, and a monogenesis of all the nations of the world, is of prime importance if there is to be any progress in the science of human origins. The early nineteenth-century mythographer, George S. Faber, in his 'Origin of Pagan Idolatry,' suggests that a close examination of the theology and mythologies of the heathen nations *"forces us to conclude that all mankind were once assembled*

*together in a single community, and that they afterwards spread themselves in detached bodies over the face of the whole earth. Holy Scripture asserts that such was actually the fact. (11)* Thus, the nations of the earth genetically arose from the Noahic family, which included the differing skin pigmentation (“races”), languages, and peoples of the modern world. The Bible shows itself to be a book of knowledge, of race, of ethnology as well as of salvation theology. In Genesis studies, it is a gold mine of historical information for the student. The genealogical and chronological data contained in the Genesis is of crucial importance for the proper study of pre-Abrahamic history. No other book in the world establishes a stronger foundation for the interpretation of man's ancient beginnings.

It is easy to notice, without much effort, that Genesis, chapters 10 and 11 are loaded with ethnological and genealogical information, which lists tribes, peoples, nations, and the names of many of the founding patriarchs. As far as historical information and biographies, the chapters are admittedly lacking much detail. They only give us names and genealogical ties with some historical motifs. Since much historical detail is absent from these chapters for a thorough historical synthesis, one must go to other biographies and histories for further commentary. Where does one go to find out more of Noah’s family and what they did to reestablish the nations of the earth? Besides the Hebrew account, we have other national records to ‘fill in the blanks.’ The missing chronicles are obtainable from the extra-Biblical cosmologies of the nations.

George Faber shows us that it is to the records of the Gentiles that we must go if we are to find the histories and details of Noah's family members. The myths, legends, genealogies, and king lists of the ancients are a rich supply of materials for Biblical monogenetic studies. Each cosmogony has its monogenesis, its flood, and cosmic beginning; its creation account and pantheon of gods (patriarchs), in support of the Biblical Genesis account. Even though the names differ and the stories vary between the accounts, the identities are mostly the same. Interestingly, one of the most important observations gained from comparative mythology is that there is no mention of evolution. The development of mankind is spontaneous and derivative of the actions of “the gods” or a god, and all come out from some cosmic abyss of celestial waters - the primeval chaos. There is no hint of any 'primates' preceding the civilized races of man; and justly so, for the re-creation times of Noah are more recent and surely would be remembered by his descendants over the original primordial creation.

Now, according to Mr. Faber, the reason that the various systems of pagan idolatry in different parts of the world correspond so closely (both in their evident purport and in numerous points of arbitrary resemblance), *“is because they cannot have been struck out independently in several countries, where they have been established. But must have all originated from some common source.”* It then follows, since each has a pantheon of gods or heroes, as Genesis has patriarchs, the mythical names, when compared to the Biblical names, become crucial focal points for the historian in the reconstruction of post-flood history. To reconstruct any history from such sources, a thorough chronological and genealogical study must be made of the major pantheons. Once done, a rough historical sequence of events will surface. The Genesis names and events will lose their fictional and legendary character, and the Gentile records will reveal their genuine historicity. These pagan gods and heroes become who they really are - the members of the royal house of Noah.

The following study in Hebrew and Gentile traditions is an attempt at just this: the re-establishment of a firm genealogical and chronological foundation upon which is built an authentic proto-history of man. Contrary to modern scientific cosmology, every tradition and mythology in the world attests to some form of monogenesis of man. There is not found one cosmology demonstrating a multiple or polygenetic origin or evolutionary process for man. Rather, the ancients, for the same reasons of the writer of Genesis, believed in a single creation ‘beginning’ of mankind, whether it was from a divine pair or a small family, or even a larger family than the Noahic octad. This is the one thing that Hebrew and Gentile cosmogony has in common, a monogenesis.

The following is not an anthropological nor an archaeological study of monogenism, but a literary-archaeological one. Every creation myth or myth of beginnings testifies to a 'Creation' or 'Beginning' in a monogenetic fashion, whether it is from some cosmic egg, a lotus flower, or cosmic ocean. If anyone is interested in following this up they may refer to “Primeval Myths” by Barbara C. Sproul, Harper and Row Publishers, New York, 1979.

## BIBLICAL GENEALOGIES

The importance of genealogies is evident in their extensive use in both Jewish and Gentile traditions. The Biblical and mythological chronicles of the nations are full of them. The ancient Hebrews, for instance, incorporated them in their Old Testament writings, which God Himself required them to record for memorializing their 'chosen' lineage. It was not different with the nations in their chronicles, which we call mythology.

To them it was important that they should be “*enrolled by such genealogies, according to their generations and the heads of their fathers' households*” (I Chronicles 7:9 and 9:1). With this record, future generations could look back with dignity and authority to a genealogical tradition extending back to humanity's first parents. However, as to the future, Israel could also know (from the promises and prophecies of God), that one day God would send them a Savior and Redeemer from the Messianic Line from Adam, through Noah, and Abraham. The Hebrew genealogical tradition is one of the oldest and most accurately recorded testaments. It extends back from modern times and the time of Christ to King David, the Judges of Israel, and to Abraham. The Genesis account continues this Messianic line all the way back to Noah, through the flood, and then back to Adam.

The early Christian Apostles also testify to the importance of Biblical genealogies. St. Matthew quotes from the Genesis account of Moses and brings the genealogy up to the birth of Christ, with the objective of showing the divine origin of the Messiah and fulfillment of God's promise of the coming Savior. St. Luke re-emphasizes the importance of the genealogical tradition and the messianic lineage in his chapter three. St. Paul in his letter to the Romans alludes to this also in his comparison between Adam, who brought death to all mankind, and the Savior, who brought life for all mankind. Without this genealogical system, such statements of the Prophets and Apostles would have no meaning.

## EXTRA-BIBLICAL GENEALOGIES

The other nations of the world also used genealogies extensively in their mythologies to memorialize 'their' heroes and ancestral fathers, which as we have pointed out were the same Noahic Family! Most of these patriarchs were so famous and heroic that later generations actually 'deified' them; thus, they introduced polytheism into the world. These mythic and sacred genealogies, though of different backgrounds, do have one thing in common. All of them seem to lead back to an original primitive pair, a small family of 'gods' (a pantheon), and record some “creation” story or cosmic disruption. The nations accounts sometimes vary in corruption according to time and distance. The potential historical trace-memories they contain are extremely important to the historian. When compared, these extra-Biblical accounts help to substantiate the Scriptural teaching of monogenesis of man.

Unlike modern anthropological polygenetic interpretations, monogenetic studies ultimately lead the historian to some creative cosmic intrigue. Without the consideration of such traditional materials, anthropological assumptions and evolutionary theories take over, discard Genesis, and distort the fabric of historical research, ironically creating a mythology in itself. The ultimate consequence is a scattered and confused past that has no answers. Professor George Smith in his 'Patriarchal Age' (1848) explains the cause of all this confusion about prehistory among modern scholars, when he says that the problem, “*...appears to be that authors regard the origin of nations as entirely unconnected with the primitive family of Noah and the light thrown upon the earthly history of mankind by Divine Inspiration.*” (12)

The only resolution to this confusion and the most important interpretive key to origin study is the Scriptural doctrine of monogenesis. Even the heathen myths testify to monogenesis, as Jacob Bryant points out in his 'New Analysis of Mythology: “*...from their evidence, and from what has preceded, we shall find, that the Deluge was the grand epoch of every ancient Kingdom. It is to be observed, that when colonies made any settlements, they engrafted their antecedent history upon the subsequent events of the place (settled).*” (13)

## THE FLOOD KEY

The Flood, therefore, is necessary for the revision of ancient history. Without it, no one can or ever will truly interpret man's origin. Ancient history will stay a hodge-podge of segmented

ethnological monographs. It is, therefore, a hasty act of the mind and unsound judgment to reject the admission of the Deluge because it does not suit one's pre-adopted theories. The more one studies geology, as Henry Morris has done (The Genesis Flood), the more they will be convinced that the opponents of the Mosaic account of the Noahic deluge have not advanced one single step in accounting for the present state of things. For, as it is an event that has really occurred, as every cultural mythology attests to, it will be as impossible to form a true theory of origins without it, as it would be to write a history of England without Roman, Saxon, and Danish invasions. (14)

### MONO-MYTHOLOGICAL TRADITION

The principle of monogenesis found in the traditions and genealogies of the world necessitate the assumption of a more mono-mythological tradition, rather than a polygenetic one. Each traditional genealogical record traces itself back to a common 'pantheon' of gods, and these usually trace back to some primal, divine pair. The Greeks, for instance, claim that the god Cronus was the son of Hellen, who was respectfully the son of the flood hero, Deucalion. Many other traditions claim a similar 'common' origin for man and his mythical traditions.

A comparison of these various traditions and genealogies demonstrate a universal similarity in the hierarchic structure of the early economy of the 'gods,' i.e. the patriarchs of the Genesis account. This also reveals the high probability of a common identification between the various pantheons as well as a single mythological tradition. The monogenesis revealed in Genesis, therefore, explains the commonality of all the mythic traditions of men. At least most of the primary myths are of universal importance.

The national cosmogonies and their pantheons of gods originate out of the single intrigue of Noah's Flood and Family. As these cosmogonies developed from a gradual corruption of Noahic patriarchalism, it necessarily follows that the great outlines of the latter were the outline of the former. With such being the case, George Faber, in his 'Origin of Pagan Idolatry,' could accurately state that "*pagan Idolatry will be (found to be) Noahic Patriarchalism in grotesque masquerade.*" (15) Regarding the previously discussed similarities of all the pagan systems of myth and ritual, Mr. Faber said, "*The fact is that the various theological systems of the Gentiles agree, not only in what is obvious and natural, but also in what is arbitrary and circumstantial. There is such a singular, minute, and regular accordance between them, both in fanciful speculations, and in artificial observances, that no person who takes the pains of thoroughly investigating the subject, can avoid being fully persuaded, that they must all have sprung from some common origin.*" (16) "*Now, the reason for this is because the theory of monogenesis is a fact of history and not a fictional representation. For, their various theories respecting this production are of such a nature as to show very evidently that they must have sprung from some common primeval origin. In many points, they bear so close a resemblance to the Mosaic cosmogony, that it can scarcely have been the effect of mere accident.*" (17) "*And, this Universal accordance, which it is almost superfluous to attempt formally to prove, can only be satisfactorily accounted for on the principle of the common origination of all the mythological systems of the Gentiles.*" (18) "*Available data, when arranged properly and applied to the monogenetic scheme, will reveal traces of the Noahic history. This will in turn facilitate the revision and reconstruction of the history of that whole period which ranges from the subsidence of the Flood to the birth of Abraham.*" (19)

### CHRONOLOGY REVEALED

The comparison of Jewish and Gentile traditions reveals a startling similarity of prehistoric chronological intrigues. The first and most prominent traditional motif is a flood - the cosmic chaos of waters. The next is the small group of survivors or pantheon of creator gods. In most of them the creation and flood are confounded together, giving the flood event greater prominence. The Sacred Mountain is another motif. In almost every mythology concerning Creation, a Sacred Mountain stands up out of the chaos of Creation or flood waters as symbolic of the gods' graces upon the survivors. In the myths, the mountains act as a home or heaven for the gods. Mt. Olympus, Etna, and Meru are only a few examples of the Biblical Mt. Ararat. In Mesopotamian tradition, it is Mt. Mashu; in Egypt and



the Near East, it is represented by pyramids and ziggurats. The Hindus of ancient India remember this sacred mountain as Meru or SuMeru, established and inhabited after Manu's legendary flood. Ancient Armenians called the mountain "Azatn Masis," which meant "holy" and "free" in the Old Armenian language. To Western Civilization, the most famous tradition of the Sacred Mountain, second to the Biblical Mt. Ararat, is Mt. Olympus, the dwelling place of the Greek gods. The tradition of Deucalion and his flood is duplicated in the legends of the Ogyges Flood and Mt. Etna (or Athos). The Sumerians, Akkadians, and Assyrians each believed that Mt. Ararat was not only the home of their gods, but also the source of their civilizations, as the waters of the Tigris and Euphrates Rivers flowed downwards from the mountain to fertilize the lands adjacent to their cities and settlements. Armenians have many myths and legends about the base of the Ararat Mountains, many of which predate Christianity, and include dragons, snakes, and other reptilian monsters... Movses Khorenatsi (c. 410-490s CE), an Armenian historian and the author of the History of Armenia, wrote that Armenians are the direct descendants of Noah through his son Japheth, and that "Haik," the mythical founder of Armenia and ancestor to all Armenians, established his nation within the vicinity of Mt. Ararat.\* [https://www.ancient.eu/Mount\_Ararat]

These stories, therefore, illustrate that the ancients retained in their cosmogonies the memories of a singular origin and historical period all derived from a sacred mountain and mountain range. Both Sacred and Profane writers often allude to these emblems, symbols, and motifs. The whole system of historical motifs, according to Jacob Bryant,\* was designed as "*a display of God's wisdom and goodness; and to transmit to latest prosperity memorials of the preservation of mankind. The symbols in ancient times were instead of writing; harmless, if not abused: nay, of great consequence when directed to a proper purpose. Such were the Serpent, the Ark, the Iris, and the Dove; together with many others, to which there are apparent allusions in Scripture.* He continues: *It is true, that these symbols were at least perverted; and the memorials above mentioned degenerated into idolatrous rites, and worship. It was accordingly, the purpose of Providence, in its dispensations to the Israelites, to withdraw them from this idolatry of the Gentiles; and this was affected, not by denying them the use of those characters, which were the current types of the world, and to which they had constantly been used; but to adapt the same to a better purpose, and defeat the evil by a contrary destination.* (20) [\* A New Analysis of Ancient Mythology.]

## POLYGENETIC REJECTIONS

Contrary to Biblical testimony, many modern historians have formulated multiple origin theories. It appears that for every continent there is a point of origin. Anthropologists suggest that all mythologies showing similarities in motifs and characters derive their similarities through a universal ideal and independent imaginative invention. When considering all the available data the theory becomes obviously spurious. Furthermore, it aims more at denying the Genesis account than at explaining the available facts. Comparative mythology records the historical testimony that anthropology cannot help but reject, because it cannot explain the Hebrew and the Gentile testimony of monogenesis.

A systematic analysis and comparison of the myths with the Genesis record substantiates their common origin. Each one tells the same basic tale but in different languages. Yet, each one is very clear as to a single origin of man. The Gentile myths also verify the credibility of the Hebrew cosmogony. In turn, the Genesis account reinforces the historicity of the Gentile cosmogonies. Modern genetic DNA research substantiates both.

The comparing of the pantheons of gods and hero men with the Genesis Patriarchs is the nucleus of ancient historical research. The 'gods' seem to biographically fill in the details that are lacking in the Genesis record; whereas, the Genesis Patriarchs give 'historical' reality to the gods and heroes of mythology. With the Genesis data, the two become compatible and form a unity of historical events helping to revise our modern views of ancient mankind. The historicity of Genesis 9-11 necessitates a euhemerist interpretation of mythology. The purpose of this study is to show the identities of the Genesis 9-11 patriarchs and the ancestors of Abraham as those mentioned in the records of other Nations.

## IN SEARCH OF HISTORIES

The Biblical patriarchs were very prominent and important figures in Noahic times. They were the originators of nations and empires. Other than the scant references in Scripture, where does the historian go to find detailed historical records? He goes to the records of the nations, of course; for before Abraham this is all that existed. Now, what are these mythological records but the historical memories of the various nations? As mentioned before, because the mythologies are the resources for Noahic history, the personages mentioned in the myths are necessarily the Genesis Patriarchs under different names. They are the counterpart histories of the Genesis record; but, if this is so, why then are all of the characters called 'gods' and 'goddesses' whereas, Genesis records them as mere humans? The answer lies in the origin of pagan idolatry and its consistent habit of deifying human heroes and villains. Notice in most myths that the so-called 'gods' possess mortal qualities in that they are enamored of the opposite sex, and they also die just as quickly as mortals. If one cares to believe that all the races of mankind originated out of Noah's family, then it is believable that all the different cultural myths have some common origin in the Noahic family as well. Consequently, the Genesis 10-11 figures are real historical figures and their histories are real events. The many gods were not 'gods' at all, but only deified by later ignorant and superstitious descendants of the Tower of Babel.

### GENESIS 10 - 11

The requirements for any true synthesis of a primitive history of Noah's time, are the recognition of an historical Noah, a Flood and the understanding that all mankind perished except eight persons; and, the acceptance that the Mosaic account in Genesis records the historical sons and descendants of this small family of eight super-human like people. Genesis is "*A Noahic record of the seminal nations of mankind.*" The localization theory of Genesis 10 is challenged if any non-Semitic Nation is traceable to just one of the Princes listed in the Genesis 10 group.\* Genesis actually records the systematic feudal system of the sons and tribes of Noah's family, for generating the nations, races, tongues, and languages of the world. Dr. Pilkey says, in his 'Origin of Nations' that Christian scholars have apparently failed to realize that adopting the localization theory utterly destroys the integrity of the Genesis record's intent and the Noahic tradition as a principle of historical science. He insists that, "*Studies of ancient history have been hampered by unimaginative reactions to the Biblical tradition of Genesis 9-11. Theological liberals and conservatives alike have missed the conceptual challenge offered by the Biblical explanation of world origins.*" (Letters, 1988) He continues to point out that if historians were to accept the monogenetic origin of all mankind, the Noahic Flood and the high longevities of Genesis 11, they would consequently "*arrive at more daring conceptions of antiquity than the prevailing ones.*"

[\* An example: The Irish claim descent from Japheth! The Chronicle of Leinster, (in the Book of Invasions - 'Lebor Gabála Éirenn') records the Irish Table of Nations, listing their lineage from Noah through Japheth to the founders of prehistoric Ireland. It records the monogenetic origin of man, especially the Japhethites, from the Noahic family: Noe with his three sons, Sem, Ham, Japheth, and their four wives Coba - the White Swan, Olla, Oliva, and Olivana; adding to Noe's son Sem, the extra son Persius (whom we derive the Persians), and to Japheth's other sons besides Gomer: Dannai, Gregus, Hispanius; and adding to Gomer two sons, Emoth and Ibath; and to Magog, the lineage Bimbend > Esru > Sru > Sera > and Partholan of Banba; with Nemed and the later Tuatha De Danann descending from Sru; and adding to Gomer's son Ibath, the grandsons Baath, from who descend the Gaedil, and the people of Scythia, and Baath's son Feinius Farsaid - all these latter were contemporaries of Nimrod, during the Tower of Babel, with Feinius Farsaid as one of the seventy-two chieftains and builders of the Tower.]

Now, the prevailing ideas of Genesis are conceptual disgraces and a compromise with the polygenetic worldview point. They re-interpret the stories of Adam, Eve, and Noah as mere fables. This, he says, is a slap in the face of every Patriarch, from Noah to the messiah and the Apostles. The great 18th Century historian and philologist Sir William Jones, in his 'Asiatic Researches,' points out the following even to his day and age: "*Either the first eleven chapters of Genesis (all the allowances being made for a figurative eastern style) are true, or the whole fabric of our national (Christian) religion is false; a conclusion which none of us, I trust, would wish to be drawn. I, who cannot help believing the divinity of the Messiah, from the undisputed antiquity and manifest completion of many prophecies, especially those of Isaiah, in the only person recorded by history to whom they are applicable, and obliged, of course, to believe the sanctity of the venerable books to which that sacred person refers as genuine.* (21)

To both Pilkey and Jones, Genesis is rather the 'inner anatomy of a cosmos,' the cosmos that Noah established to give mankind a second chance at civilization in light of Christ's Millennial Kingdom.

## SACRED AND PROFANE NAMES

To what extent are the Genesis 10 names identified with individual men? Some appear as names of men, others suggest tribes or nations. Some few even represent matriarchs. The conventional viewpoint refers to all the names, excluding the ones that are undeniably patriarchs, as names for nations, hence, 'The Table of Nations.' Yet, as mentioned earlier, on closer examination, the text shows that each name designates both a patriarch's name and his personal tribe or nation that he founded: Canaanites from Canaan; Hebrews from Heber or Eber (the Syrian Habiru); Assyrians from Assur, son of Shem (the Hindu Asuras). The most obvious are the Hamites from Ham; Semites from Shem; and the Japhetic nations from Japheth, and some Asians 'Asira' like the Sinites from Noah. Each nation or tribe listed does relay the name of its founder: Amorites-Amor; Jebusites-Jebus; Arkites-Ark or Arc, etc. The Genesis account lists some 78 names in the Noahic Cosmos. Of course, there were more, but these are the most important ones according to the writer.

## IDENTITIES, ETHOLOGY, GEOGRAPHY

Genesis 10-11 records not just a list of nations local to Palestine, but a complete catalog of male and female racial progenitors, men and women, who founded the nations we see today. The chapters house genealogies and vesselages (political alliances), along with conventional ethnological identities of these personages. The Genesis 10 record with possible ethnological identities and geography is as follows: (See "Kingship At Its Source" Chapter 9, pages 260-307).

<b>NOAH</b>		Ural-Altaics	Turanian (Sino-Tibetan)
Dedan		Dedans	N.W. Arabia
Lehab		Linyans	Lybia
Siton	Sitones (Finns)	Finland	
<b>JAPHETH</b>		Europeans	Scythian
Amun Re	White Egyptians	N. Egypt	
Lacedaemon	Lacedaemonians	Greece	
	(Spartans)		
Lugh	Lygians		German Poland
Maslah	Massylians		Tunisia
Suilap	Suiones (Swedes)	Sweden	
	Lapps	Lapland	
Sumuabu (Zuabu) Suevi		German Swabia	
<b>Gomer</b>		Germany, Crimea, Cambria, Celts, Irish	
Gomer	Cimmerians	Anatolia (Turkey)	
Cymru	Wales	Wales Brythonic Celts	
Gimarraí	River Halys	Turkey	
Gimira	Kushitic	East Africa	
Llyr	Lurs		Luristan (Iran)
Mont Mon Khmer		Cambodia	
<b>Magog</b>	Georgia		Scythians
Magog	Gaelic Scots	Scotland	
Nango-Capac 1 <sup>st</sup>	Incan King	Peru	
Hurricane	Southern Horites	Palestine	
	Hurrians		Khabur River (Syria)
Kalibum	Galibi (Caribs)	Caribbean	
	Kaline Caribs	Guiana	
<b>Madai</b>	Medes		Zagros Mts. (Iran)
	Aryans, E. Indians		
<b>Javan</b>	Ionians, Greeks, Coastlands		
Javan	Yavanas	Ionian (Turkey)	
Ibranum	Iberni (Iverni)	Ireland	
Soma	Somali	Kushitic subgroup	
<b>Tiras</b>	Teutons	Thrace	
Tyrsenus	Tyrsenoi	Phrygia (Turkey)	
	Etruscans	Tuscany (Italy)	
<b>Ashkenas</b>	Germany, Saxons, Scandinavia		
Ashkenaz	Ashanti	Ivory Coast, Ghana	

	(Ashganda)	Azande	Rep.of Sudan
	Kinshasa	Congo	Cent. African Rep.
	Kota	DaKOTAns	Dakotas, Lakota, Nakota
	Kota	Guti	W. Iran
			Cent. Africa
		Royal Scythians	Scythia
		Yakuts	Siberia
	Pelasgus	Pelasgians, Vlachs	Greece, Romania
	Wakanda	Kande	West Africa
<b>Riphath</b>		Carpathians	
	Absyrtus	Afars	Ethiopia
	Adamu	Fulani-Adamawa	Cameroon (Adamawa)
	Amor	Amorites	Jordan
	Daramulun	Australians	Australia
	Kikku-siwe-tempi	Kikuyu	Kenya
	Olifat	Wolof	Senegal
		Yoruba	Niger W. Bank (Nigeria)
<b>Togarmah</b>		Armenians	Armenia
	Bacchus	Filani-Bauci	Nigeria
	Sokar	Tocharians	Sinkiang
<b>Elishah</b>		Hellas	
	Elishah	Alashiya	Cypriotes (Cyrus)
		Eyeish (Aliche)	Louisiana
	Agenor	Canaanites	Palistine
		Cenomanni	Gaul
		Iceni	Britian
	Arakho	Arachosians	Afghanistan
	Alkla	Auliorci	Gaul
<b>Tarshish</b>		Spain	
	Bahina	Boli	Gaul, Bohemia
	Phoenix	Poeni (Phoenicians)	Phoenicia, Lebanon
		Pawnee	Kansas, Nebraska
		(Darazhazh)	“ “
<b>Kitt</b>		Cyrus	
	Cadmus	Caddo	Texas
	Lugal-kitum	Aquitani	Gaul
<b>Dodan (Rodan)</b>	Rhodians		Rhodes
	<b>Tubal (Eber)</b>	Tobolsk	
<b>Meshech</b>	(Joktan)	Moscow	Russians
<b>HAM</b>		Hamites	
	Cauca	Cauchi	River Weser, Germany
	Gurmu	Gurmu	Gourma (Mali)
		Guro Mande	Cent. Ivory Coast
	Kirghiz Khan	Kirghis	cent Asia
	Tamusi	Musi Algonquian	America
	Tammuz	Thamudeni	N. Arabia
		Thamuditae	N. Arabia
<b>Cush</b>		Kushites, Ethiopians	Ethiopia, E. Africa
		Coasetani	Spain
	Tane-mehuta	Melansians	Figi Islands
	Tupan	Tupi	Brazil
<b>Mizraim</b>		Egyptian	
	Ame-no-minka-nushi	Japanese	Japan
	Achaeus	Achaeans	Greece
	Aka	Accetani	Spain
		Achchitae	Arabia
		Akan	W. Africa
	Angle	Angli	Jutland, England
	Mandaru	Mandarin	Han China
	Mande	Mande Sierra Leone	
	Mushri	Mossi, Moshe	W. Africa
	Musri	Cappadocia	
	Tabaldak	Tabal	Cappadocia
<b>Phut</b>		Lybians	
	Aeolus	Aeolians	Asia Minor
	Dan (Den)	Danes	Denmark
	Iapetus	hellenes	Greece
	Tawhiri	Malayo-Japanese	Malaysia, Indonesia
	Berbers (Tawarek)		N. Africa
<b>Resen</b>			
<b>Seba</b>		<b>Meroe</b>	
<b>Havilah</b>		<b>Amerindians, Arabians</b>	
<b>Sabtechah</b>			

**Ramah**  
**Sheba**  
**Dedan**  
**Anam**  
**Lehab**  
**Naphtuh**  
**Casluh**

**Arabians**

**Philistines**

<b>CANAAN</b>	Canaanites		
Dorus	Dorians		Greece
Tu	Tagalas		Philippines, Taiwan
		Malagasy	
Tue	Teutones		Germany
<b>Coeus</b> (Greek) Trad. Goin			Gur speaking W. Africa
	Khoikhoi		Khoisan speaking
		S. Africa, Namibia	
<b>Creus</b> (Greek Trad.)			
Cree		Saskatchewan	Manitoba, Ontario, Canada
<b>Sabtah</b>	Sabeans		
Sabtah	Apataei		Arabia
	Sapothreni	Russia	
Ganed	Ganesha		
Ganda	Bantu		Uganda, Buganda
Lugal-Kingineshdudu	Bakoongo	Bantu C.African Rep.	
Kongo		Brazzaville Congo, Kinshasha Congo	
<b>Nimrod</b>	Babylonians, Ninevites		
Asshur	Assyrians	Assyria (Iraq)	
Heliur	Heliadae		Rhodes
Huni	Huns		Sinkiang (China)
Ion	Ionians		Ionia (Turkey)
Reu (Ragau)	Araucans	Chile	
Sagara	Sagara		Tanzania
Sargon (Argos) Algonquin		N. America	
<b>Zud</b> (Lud)			
Susanowo	Elamite Susa	Iran	
Shushuntara	Shoshi	Albania	
<b>Philist</b>	Philistines	Crete, Palestine	
<b>Caphtor</b>	Creteans		
Danu, Don	Dan Mande	Ivory Coast	
Dan	Ngere	Liberia	
<b>Sidon</b>	Sidonians		
Sidon	Sidoes		Poland, W. Of Vistula
Gudea	Goths		Italy, Spain
Karibu	Caribs		Caribbean
Kasyapa	Kassites		Kurdistan
Myrddan	Mirdita, province Albania		
<b>Heth</b>	Hittites, Cathay		
Heth	chatti (Hittites)	Anatolia (Turkey)	
Hades	Has		Albania
	Chatti (Hessians)	German Hesse	
Oman	Omani		German Poland
Uruash	Orosh		Albania
<b>Akurgal</b>	Koreans		Korea
<b>Aniarra</b>	Himyari		Arabia
<b>Arvad</b>	Arabes		Egypt
<b>Hamath</b>	Hamathites		Hamath (Syria)

**Jebus**  
**Amor**  
**Girgash**  
**Hiv**  
**Sin**  
**Temar**  
**Hamath**

**Amorites**

**Hivites**  
**Sino, Tibetans, Chinese**

<b>SHEM</b>	Semetic		
<b>Elam</b>	Elamites		
<b>Asshur</b>	Assyrians		
<b>Lud</b>		Lydia	
<b>Aram</b>	Arameans		
<b>Uz</b>	(Human) Comanches		Texas
	Cumans (Uzes)	Ukraine	
	Scythes, Scythiaqns	Russia	
<b>Hul</b>		Colchians	Russia
Gelonus	Galindae		Poland

	Khaldi	Chaldaei	Turkey
		Chaldeans	Kaldu (Iraq)
		Olmecs	Mexico
<b>Gether</b>	Agathysus	Agathysians	Baltic
		Akkadians	Akkad (Iraq)
		Gedrosians	Gedrosia, Pakistan
<b>Ark</b>	(Arcas)	Arcadians	Greece
	Arya	Ariana (Iran)	
<b>Mash</b>	Mashech	Massogetes	Turkestan
	Math	Aramaeans	Syria
		Mat	Albania
		Bathanaei	Arabia
<b>Arphaxad-I</b>		Hebrews	Padan-Aram
			(Syria, Israel)
	Hadoram	Aorsi	Baltic
	Saturnus	Latins	Italy
		Zadrima province	
<b>Sin</b> (Suen)	Sicani		Albania
		Sinim (Chinese)	Sicily
			China
<b>Shelah</b> (Salah)			
	Ares	Aryans	Ariana (Iran)
	Babilos	Babylonians	Iraq
	Buri	Lygian Buri	Poland
	Diklah (Tukla)	Siculi	Sicily
	Lugalbanda	Banda	Cent African Rep.
	Lutpan IL	Lithuanians	Lithuania
	Picus	Puka province	Albania
	Shelah	Shala	Albania
	Shilluks	Nilotic	Africa
<b>Eber</b>		Hebrews, Hibiru, Eblaites	Ebla, N.W. Syria
	Eber	Apiru	Elam
		Celtiberians	Spain
		Ebira	S. Nigeria
		Ebrie	Guinea Coast
		Ewe	Ewe W. Africa
		Ibo	Equatorial Guinea, Nigeria
	Elam	Elamites	Elam (Iran)
		Luma province	Albania
	Faunus	Fan	Albania
	Gilgamesh	Giligammae	N. Africa
	Nabu (Nebo)	Navajo	Athapascan, Arizona
	Nuabu	Nubians	Nubia (Sudan)
	Nuer		Nilotic Africa
	Samug	Samo	Gur speaking W. Africa
		Samoeds	Siberia, Low. Riv. Ob
	Tubal	Dibri	Albania
		Georgians	Caucasian Iberia
		Celiberi	Spain
	Athamas	Athapascans	N.W. Territory, Alberta
	Atys	Attie	Guinea Coast
	Bor	Fulani-Bornu	Nigeria (Bornu)
	Fulani-Borgu	Nigeria (Borgu)	
<b>Peleg</b>			
	Peleg	Lega	Kinshasa Congo
	Cernunnus	Gauls	France
	Gira	Gerraei	Arabia
	Irra	Fuliiru	Kinshasa Congo
		Iraqw	Nilotic E. Africa
		Iroquoians	New York
	Karaduku	Kardouchi (Kurds)	Iraq, Turkey, Iran
	Kingu	Kinga	E. Africa
	Latinus	Latini	Italy
	Lydus (Lud)	Lusitani	Portugal
		Luti Buri	Germanic Poland
		Lydians	Lydia (Turkey)
	Phrixus	Phrygians	Phrygia (Turkey)
		(Trojans)	
		Phrygandiones	Germanic Poland
	Puluga	Andamese	Andamese Islands
	Tasa (Iltasadum)	Contestani	Spain
<b>Joktan</b>			
	Joktan	Choctaw	Muskhogeans, Miss.

Aram	Aramaeans	Syria
Bes/Besh	Bassetani	Spain
	Bessi	Thrace
	Biessi	Sarmatia
Car	Carians	Caria (Turkey)
	Carpetani	Spain
Khitan	Arabs	Arabia, Iraq, Jordan
		Palestine, N. Africa
	Khitans	Inner Mongolia
Kubera	Hobaritae	Arabia
Mael (Mil)	Mili Kurds	Iraq, Turkey
Meshech	Mushki	Anatolia (Turkey)
Muskogee	Muskogean Alabama	
	Vascones (Basque)	Spain
<b>Serug</b>	Circassians	Caucasus
	(Chercasses)	
	Cherokee	Tenn., Oklahoma
Asa-Manja	Mandja	C.Afr. Rep.
<b>Nahor</b>	Nahuatl	Mexico
	Aztecs	
Karamba	Kamba	Kenya
	Kurumba	Gur speaking W. Africa
<b>Almodad</b>	Alumeotae	Arabia
Orpheus	Croats (Hrvath)	Croatia
	Serbs (S. Slavs)	Serbia
<b>Sheleph (not Shelah or Salah)</b>		
Asklepius	E. Slavs	Russia, Ukraine
Sheleph	Serbs (S. Slavs)	Serbia
<b>Hazarmaveth</b>	Chazars	Russia
Idrae	Sarmatia (Russia)	
Hadramaut (Hadra-Mot)	Arabs	Hadramaut, (Yemen)
Mot	Moesians	Moesia (Bulgaria)
<b>Jerah</b>	Jazyges	Dascia (Iasi, Romania)
		Hungary
<b>Obal</b>		
Hobal	Ophlones	Russia
Apollo	Poles (W. Slavs)	Russia
Utu	Utes	Utah
Shamash	Shoshoneans	Utah, Texas
<b>Uzal</b>	Azali	Pannonia (Hungary)
	Italo (Ausonians)	Italy
	Osi	Pannonian Germany
	Osyli	Russia
<b>Abimael</b>	Tanaitae	Russia
<b>Ophir (Sopfir)</b>	Africans, Dravidians	Africa, Indus Valley
	Afars (See “Seba”)	
<b>Havilah-I</b>		
Maia	Magyars	Hungary
	Mayas	Guatemala
<b>Sheba-I</b>	Sabaeans	Yemen
<b>Jobab</b>	Caucasoid	
Uma	Omanitae	Oman
Yumans		Arizona, Mexico
<b>Diklah</b>		

## MULTIPLE NAMES

The next question that comes to mind is why the names change from one tradition to another, if they are all the same patriarchs listed in Genesis. The answer is linguistics – each family member represented a language group, and after Babel in the dispersion, the Noahic history was remembered and later recorded in each different “tongue.”

Pre-Abrahamic traditions have identified Noah with cognate names, as well as non-cognate names. For example, some of his linguistic (mythological identities) variants are Nao, Noa, Nun, Oan, Sennao, Oannes, Sisuthrus, Oinas, Ionas, Odacon, Dagon, Ixora, Vish, Nou, and Vishnou or Visnu (Vishnu).

The Biblical principle of name changing, for whatever reasons, also supports this Gentile principle, as the former surely received it from the latter. Abram experiences a cognate name change to Abraham. His wife received the same treatment. Other persons involved in name changes were Israel, Moses, Nimrod (Amraphal), Canaan (Luke's Cainan), and that of Yahshua to the Greek Ie-Zeus

or Iesus or Jesus. The New Testament discloses this principle clearly with Saul, who is called Paul. This name changing principle seems to extend even into the future! It seems to be universal in scope. There were name changes in the Old Testament and name changes in the New Testament grace period. In looking ahead, we can see that name changing also takes place in heaven! The Revelation of St. John discloses to the reader that this principle still functions in the name changing of the Saints, when Jesus gives the Saints a new White Stone with a new name on it; a White Stone of Eternal Purity (Rev.2:17). These name changes all have something in common. The idea relates to some spiritual change in the person relative to some dispensational change. When God changes His tactics, people undergo "A Lamb's Book of Life" change.

Another historical example of name changing is exemplified in the Shem-Melchizedek identification. The Jewish Rabbinical writers identified Melchizedek with the Patriarch Shem, son of Noah. They based their equation upon the tradition of the Mesoretic- Hebrew 'short chronology,' and in their additional Genesis (manuscript) of the Book of Jasher. They contended for the reductionists' position of the Hebrew short chronology. They were in heated debate with the Extensionists', who supported the longer chronology, as contained in the Septuagint version of the Old Testament--the former subtracting and the latter adding 100 years to ten of the Patriarch's lives. The debate continues to rage even today in studies of chronology. The Hebrew shortened chronology would identify the two names with the same person, Shem, while the Greek 'lengthened' chronology would separate the two and identify them as separate people. The reduced chronology consequently makes Abraham a contemporary with Shem, which then, lends great credence to the view of Abram receiving his Commission from Shem, the Melchizedek of the Hebrew Genesis. The lengthened chronology gives the alternative of Melchizedek as the last of a line of priests spanning some 600-1000 years.

The records of the Gentiles favor the Rabbinical tradition of the Hebrew 'shortened' chronology. The Cheops Pyramid measurements mathematically calculate a flood date of 2532 BC. This date is much later than what the Greek Septuagint manuscript records. As evidence for the Pyramid's accuracy, the Rev. Bishop Cumberland, in his compilation of Sanchoniatho's Phoenician History, shows that the Phoenicians of Old Phoenicia retained very important and unadulterated identifications, as well as a short chronology. Concluding from his materials, studies show that the figure "SYDYC" is the mysterious figure Zedek or Melchizedek! The Phoenicians, he says, were relating these things prior to the Grecian adulteration, hence, retaining the more truthful chronology and identifications. The termination of the third syllable 'ZEDEC,' in the name Melchizedek, was the King and priest of Salem or old Jerusalem, situated in close proximity to Phoenicia, the home of Sanchoniatho. The Sydyc that he speaks of is the Zedek or Melchizedek of the Bible; Sydyc and Zedek are cognate, one is Hebrew and the other is the Phoenician spelling. ZDK and SDC are the same. We, therefore, have in this parallel tradition a confirmation of the Rabbinical claim that Shem is Melchizedek, and support for our claim of the ancient tradition of name changing. This supports the accuracy of the shortened chronology of the Mesoretic Hebrew text of Genesis, even though the Septuagint text otherwise is more accurate theologically.

## CULTURAL TRADITIONS

In the three volume work, "Mythology and Folklore of the Old Testament," James Frazer sets forth a series of cultural traditions of the Noahic Flood. Each account is a variation of the Biblical account and depicts, in various styles, the Great Flood, a group of survivors, and the intrigues that followed. The accounts vary as to the number of survivors, the extent of the flood, and construction of the ark. Yet, almost all of them relay that one figure is preeminent. In most of them, there is a type of Noah, even though, in more regional accounts, he is just an All-Father or aboriginal primordial creator or progenitor of the tribe. Each one varies somewhat from the Biblical account, yet each retains a strong 'Biblical' flavor. In only a few instances does the recorded name of the Patriarch have any cognizance to the name of Noah, the rest have no etymological similarity at all. Nevertheless, Frazer's compilation is an excellent example and illustration of the universality of the Flood tradition and of the memory of Noah. The collection of Noahic accounts represents a testimony to the historicity of the Genesis account. This name changing is not only evident with Noah but the principle proves universal to all the Genesis Patriarchs.



The following is a sample analysis of the first the four males of the Ark (See “Kingshiop At Its Source” Appendix-I, pages 455-469 and “Origin of the Nations” pages 72-110).

<b>Pantheon</b>	<b>NOAH</b>	<b>HAM</b>	<b>SHEM</b>	<b>JAPHETH</b>	
Hebrew	Lehab	Girgash	Jebus	Seba	
Hebrew	Dedan	Havilah	Melchizedek		
Hebrew	-	-		Raamah	
Hebrew	-	-		-	Maslum
Hebrew	-	-		-	Malsumis
Algonquin	-	-		-	Maslum
Sumerian	-	Ilshu	Dadasig		Meslim
Sumerian	King Etana	Ur-Nammu	Balih	Atab	
Sumerian	Kudda	Dumuzi	Enmeduranna	Ensipazianna	
Sumerian 1 <sup>st</sup>	Kish -	Enmebaragesi	Ishkur	Ningishzida	
Sumerian	-	Gurma	Lugalzagesi		
Sumerian	Ukush	-	Puzur-ili		
Sumerian	Ziusudra	-	Puzur-Sin		
Assyrian	-	-	Ramman		
Semitic	-	Tammuz			
Syrian	-	-	Adad		
Chinese	-	Ao-Ping			
Persian	-	Jemshid			
Persian	-	Yima			
Hellenic	Aeetes	Hellen	Herakles		Lacedaemon
Hellenic	-		Hermes	Zeus	
Hellenic	-		Uranus		
Hellenic	Inachus	-		Dardanus	
Teutonic	-	-		Thor	Fornjot
Teutonic Eddic-	-	-	Sig		
Prussian	-	-		Tar	
Hittite	-	-		Taru	
Elamite	-	-		Tata	Hatanish
Elamite	-	-		-	
Kedorlaomer					
Elamtite	-	-		-	
Luh-ishan					
Gallic	-	-		Teutates	Lugh
Hurrian	Alulu	-		Kumarbi	
Babylonian	Alalus				
Subarian	Anu-I				
Akkadian	Apsu	Anshar	Anzu/Zu		Lahmu
Akkadian	Utnapishtum				

Australian	Baiame				
Turkic	Bai-Ulgon				
Slavic	-	-	-		
	Svarog				
Ugaritic	Dagon	-		Aliyan Bal	
Amorite	King Didanu	Bera		Harharu	
	Zuabu				
Amorite	-		Hanu	-	Sumuabu
Egyptian	Geb		Heh		Amun
	Atum Re				
Egyptian	Nun/Nu	Shu		Seth	Kek
Egyptian	-		Zehuti/ Thoth	-	Re-
Harakhthe					
Egyptian	-		-	-	Snefru/
Snofru					
Algonquian	Glooskap				
E. Indian	Indra	-		Brahma	Prajapti
Indo-Aryan	Ikshvaku	-		Dyaus	
Mayan	Itzamna	Cauca			
Incan	-	-		-	Inti
Aztec	-	Mixcoatl		Ometeotl	
	Tonatiuh				
Altaic	Bai Ulgon	Kirghiz Khan	Tos Khan	Suilap	
Balto-Slavic	Menulis	Veles		Sem/Argl	
Roman	Neputus				
Gutian	Sarlagab	Hablum	Puzur-Sin	Iarlagab	
Finnish	Ukko				
Metelis	-	Hah			
Sicilian	-	Hybla			
Maori	-	Raki/Rangi			
Carib	-	Tamusi			
Adamese	-	-		Darya	
Thai	-	-		Phra Ram	Phra-Lak

### COMPARATIVE MYTHOLOGY - UNIVERSAL MOTIFS

It is not an easy task to form a clear picture of the succession of events of the times of Noah. The testimony of Scripture is scanty and what commentators add chiefly illustrates those few particulars given in Genesis. To supplement and expand the record it is necessary to sift through and examine the many Gentile traditions for the elements that agree with the Genesis account. Genesis is, therefore, the foundation of the structure of ancient history.

According to Genesis, the Flood is extensive and fatal, and therefore must have left lasting impressions upon the minds of the survivors. It must have had continual reflections by later descendants. The many memorials religiously preserved, come down to modern times in mythological form. These 'trace-memories' of Noah and his family reside in the mythologies with many apparently demonstrative of Noahic history, while others are too glossed by later descendants to make any sense. By arranging and comparing identifiable mythological elements with the Biblical ones, further details

of the Noahic history are revealed. The first requirement in approaching the traditions of the Gentiles is to locate and verify positive identifications of Noah and his family members within the Gentile pantheons (lists of gods). By doing this, the historical reliability of the myths will be demonstrated. Comparative studies will help augment the Biblical account of Noahic history. Correct historical revision drives from this more accurate method of identification and verification. Without this approach the *homo Papio* will continue to scavenge for his true heritage.

To identify the Biblical Noah in Gentile mythology, the first step consists of establishing a methodology, that is, a prospective method of verification. The second step is the application of this method to the available mythologies to remove the historical 'trace-memories' relative to the history of the first ages succeeding the Flood. The first entails identifying Noah and other Genesis 10 Patriarchs in Gentile tradition. To do this, a thorough survey of Gentile and Hebrew symbolism must be made. An analysis of Hebrew symbolism reveals a synoptic outline of chronological events. By comparing Gentile data to this outline, the removal of non-Biblical elements is easy. What is left can be placed aside for future use. The Gentile list should equal the Hebrew in elemental motifs at this point.

A synthesis of the outlines develops a picture of ancient post-flood events. Using some of the residual motifs and elements placed aside then helps to fill in some of the details missing in the Hebrew record. This approach is the one Mr. Bryant used to construct his 'New Analysis of Mythology:' *"...to compare sacred history with the profane and prove the general assent of mankind to the wonderful events recorded (in Genesis):... to divest mythology of every foreign and unmeaning ornament; and to display the truth in its native simplicity; (and) to show, that all the rites and mysteries of the Gentiles were only so many memorials of their principle [Noahic] ancestors; and of the great occurrences, to which they had been witnesses. Among these memorials, the chief were the ruin of mankind by a flood and the renewal of the world in one family. (22)*

The second step in identifying the Noahic family in the primitive accounts is observing the pagan myths of Creation, Chaos, and Floods and the subsequent associate figures - mothers, wives, sons, and daughters. Most cosmologies have some 'all-Father' figure or Creator god or divine pair surviving a flood or cosmic chaos. It is just a matter of isolating the all-father(s) and his consort. From this point, the associated family can be genealogically restructured. Mr. Bryant says, that the Gentiles had their account versions of the same Biblical figures and event(s) and that they had their memorials of Noah, just as the people of Eber. They had symbolical representations, by which these Biblical occurrences were commemorated, and the ancient hymns in their temples were to the same purpose. They all related to the history of the first ages, and to the same events, which are recorded by Moses. (22)

Another identification method is the events associated with these figures. As mentioned above, the Mosaic cosmology reveals a series of historical 'intrigues' or points of interest; motifs outlining the entire 'primary' events following the Great Flood. These key events are the essentials in the deciphering of Gentile mythological histories. Mr. Bryant states that the most obvious and important event of ancient times was the Biblical Flood, while the second most important event was the renewal of the world by one family of survivors. However, according to the Genesis account, there were other events of great importance too. For instance, the building of the Tower of Babel, a confusing of languages and the dispersion of the races to all parts of the Earth. The Genesis list of important chronological events runs as follows:

- Creation Accounts
- Chaos of Water
- Cosmological Creator Families - Tetrads, Quadrads
- Primordial First-Father - Monad
- Divine Creator Pair - Dyads
- Divine Triads - Offspring of the primordial father
- Flood Traditions
- Sacred Mountains
- Flood Subsides and Ark Landing
- Exodus from an Ark
- Flood Survivors

- The SEVEN Sages - Divine Septads
- The Four male and female progenitors - Divine Tetrads
- The Original (Noahic) Family - Ogdoads (Octads)
- First altar and sacrifice
- New Rainbow Covenant
- Geographic Quadrants – Cardinal Directions
- Land Allotments, Double Quartering of the Earth
- Four Matriarchs - divine (Mahadevi) Tetrads
- Colored Cardinal Directions
- Surveys and Settlement Camps
- Vineyards - First Fruits, Sacred Juices
- Defilement of the First-Father - Noah
- Cursing of Canaan
- Blessing on Shem and Japheth
- Hamitic/Canaanite Rebellion
- Mother-Son (Canaanite) Incest
- Nimrod's Reign
- Apostasy at Shinar
- Tower of Babel
- The Destruction
- Linguistic Confusion
- The Dispersion
- Migrations
- Colonization and city building

These motifs and events of Genesis are the substructure of Pagan mythological history. The myths are constructs upon the memorials of these events, especially the Flood. The Flood is a universal tradition, as is seen from any review of mythological literature. It was, it appears, the 'grand epoch' memorialized in almost every national mythology. Each nation, therefore, has its own version of these events coded in mythological terms, which only the Genesis account can decipher. James Frazer records hundreds of national mythologies containing varied types of the Genesis motifs.

Now, it must be remembered, that, when colonies made anywhere a settlement, they engrafted their antecedent history upon the subsequent events of the new location. In this way, they could carry up their genealogy of princes to the very source of their beginnings. Thus, it will be found, that the first 'King,' 'god,' 'Creator,' or 'Father-figure' in every national myth is usually identified as the Biblical Noah, or a later Patriarchal viceroy (mimic) of Noah. In observing closely these traditions, we find that the ancient mythologists compounded their Creation account with the tradition of the Flood. This presents an apparent problem, but one that can be resolved.

### **COSMOGRAPHIES CONFOUNDED**

To distinguish the Noahic cosmology from the Adamic it must be decided what elements are relative to Noah and what elements relate to Adam. Pagan accounts of Creation generally contain some strong allusions to the Flood. Similarly, other accounts of the Flood are frequently marked with elements of the Creation. Some cannot be distinguished as the flood or creation, but appear to represent a blended version of the two. The cause in both instances is the same. Nevertheless, the strongest sense of the compounds ring of the Noahic.

Because of the Pagan doctrine of the succession of similar worlds, with a chaos or catastrophe between each one, the Creation proper was not esteemed a proper creation or a production of something out of nothing. It was rather 'viewed' as a re-organization of old matter into new materials. Each one was described along with the great Father floating upon the cosmic waters of creation in some craft. Accordingly, the new appearing earth was viewed as the newly organized mundane system

out of the prior system; the Great Father once again appearing out of the chaos with his seven companions.

According to Pagan philosophy, there was no essential difference between the first creation and the world's successions of renovations. With such being the case, the heathen cosmologies, and the accounts of the Flood would be much intermingled together. To explain this problem further, a few things must be clarified. Pagan cosmogonies were not borrowed from that of Moses, nor did Moses simply copy and edit his Genesis from the Pagan accounts. It must be remembered, that originally, the traditions were independent of each other, separate and distinct with their own origin, but were later compounded together after Babel in order that the true history of Noah and God's Righteous Judgment with a flood might be forgotten. The flood chaos then becomes the chaos of Creation and the Father of post-flood civilization becomes the first created man or god, even the Creator god; with the creation over-shadowing the flood event. Since the two bear close resemblance, the Genesis account being the finer, they, therefore, in a monogenetic context, originate from a common mono-mythological source--the Tower of Babel.

### CREATION ACCOUNTS

World creation accounts are saturated with Noahic elements. In most flood traditions this first father or divine creator god is usually an aquatic styled god, associated with water and sometimes depicted as a half fish, half man god emerging from some chaos of cosmic waters or some flood. The Mesopotamian Canaanite deity Dagon was a half fish and half man figure. The Sumerian Apkallu, the seven creators or wise men associated with the creator god are either dressed with feathers or fish scales, or both. Most of the water deities, gods, and primordial first fathers of the national mythologies are aquatic related. Using this elemental symbolism and ancient root words, one may see the cognate relationship and possible identification between all these aquatic figures. Using Turkic "su" (water), and Semitic "no", and other ancient root words, we have for example: Sumerian "Ziu-SU-DRA", Hindu "InDRA", Akkadian "Ap-SU", Shintu "SUSanoo", Shinto "SUijin", Japanese "SUMiyoshi sanjin", Subarian "ANu", Armenian/Persian "ANahita", Sicilian "ANapos", Greek "INachus", Roman "NEptunus", Norse "Njord", Celtic "NOdens", Dogon "NOMmos", Inuit "NOOtaikok", Egyptian "NU" or "NUN", Hindu "VishNU".

### NUMERICAL SYMBOLISM IN NOAH'S FAMILY

An essential key to understanding Noahic design and thus Noahic history is through the meaning of ancient numerics. Noahic design incorporates a variety of numerical metaphysical values in reestablishing the races and nations of mankind. These divine numerical groupings (tads) are embedded throughout ancient historical documents and have creative as well as apocalyptic value. The connections and patterns of these cosmic groupings reveal the handiwork of God, and thus His "will" on this Earth as in Heaven. There is a typology between Heaven and Earth, and when building worlds, godly men like Noah followed certain divine archetypal values and geometries in designing the new world. These values are seemingly based on metaphysical or heavenly patterns as well as the creative limitations of human choice. There are only so many choices and thus only so many forms of government. Some political scientists list the five basic forms of government as monarchy, democracy, oligarchy, authoritarianism, and totalitarianism. Others identify eight types: monarchial, constitutional, democratic, dictatorial, distributional unitarian, confederation, and federal; five types under different terms: Anarchic, republican, socialistic, communistic, tribal. Whichever are the correct forms and numbers, the truth is, the types of governments are limited because the ideals are limited, no matter what names are used. Apparently, Noah's family considered the value of eight as the basis to forming the post-flood world. Other symbolic tad numbers range the basic numbers, and combinations of 1-9.

The arrangement of numerics is obvious, others are not and require deeper literary study. These patterns do not exist by random chance but by design. Each number grouping has a particular symbolic value and is associated to some spiritual equal in Heaven. The Creation itself is rubber-stamped with these geometries: *"To whom then will you compare Me, or who is My equal?" says the*

*Holy One. Lift up your eyes on high, and behold, who has created these things, who brings out their host by number*"(Isaiah 40:26 CLV).

The Creator designed and produced the universe based on mathematical laws, numbers, and principles that continue to govern the entire creation as well as human government. This sacred geometry is not only found in nature, but throughout human history as well. Just as God used mathematical laws to create everything,\* He built divine geometry into human thinking for designing human systems. The Holy Scriptures as well as national cosmologies exhibit this numerical design, which can only be explained by the direct inspiration of a divine being, "The Great Geometrician."

[\* The Fibonacci sequence or the Golden Ratio sacred geometry is found in the growth patterns of flower pedals, seed heads, pinecones, tree branches, the spiral conk shell, and in the spiral of galaxies and hurricanes, and in the smallest DNA spiral of the double helix...<https://io9.gizmodo.com/5985588/15-uncanny-examples-of-the-golden-ratio-in-nature>. The "Golden Ratio," Phi," or sacred proportion can be found in practically everything; <https://www.goldennumber.net/site-map/>. See also the Fibonacci Flowers; <https://www.pinterest.com/lianaghi/fibonacci-flowers/?lp=true>. And the golden ration geometry in music; <http://www.nntdm.net/papers/nntdm-20/NTDM-20-1-72-77.pdf>]

## NOAHIC DESIGN "TADS" GROUPINGS

Examples of divine geometry such as the "tad" groupings are seen in Biblical numerics and in most mythologies of the world. The comparison of the Biblical and extra-Biblical tads assures us of the mono-mythological origin of both systems - the Hebrew tradition and Gentile cosmologies. The Egyptians favored the numbers three, five, and seven,\* while three and nine were sacred to the Norse.\*\* In Celtic symbology numbers have always played an important part and were considered concepts, rather than just a simple number, each with a particular character of its own.

Some Biblical and mythological meanings of numerals are: Numeric value 1, divine **monads**, symbolize types of unity and primacy, an all father/mother, earth father, earth mother, etc., a creator god. Usually something to do with beginnings and origins; 2, **dyads** signify union, division, or verification, and is definitive of divine creator pairs. Usually the divine monad has a consort; 3, **triads** picture completeness, are associated with three-headed gods representing triune theological aspects of divinity or creation. Also, a divine dyad's offspring such as in the case of Christ, the son of God, and the Holy Spirit; 4, **quadriads** or **tetrads** relate to creation and creating, foundations, and directions as in the cardinal directions, four pillars or four corners of the earth, the geographical allotments of the four male procreators, the Ark survivors, and the four primal mothers; 5, **pentads**, in Biblical numerics are demonstrated in the five books of Moses, and in many nations are associated with dispensations or divisions of time as in the days of a week, as well as geographical locals; 6, **hexads**, or the value of six is associated with man and human default; 7, **septads**, allude to wisdom, completeness, perfection, and rest; 8, divine **octads** or **ogdoads**, represent new beginnings, a new order or creation. Octads are found in creation myths representative of divine god economies; 9, **enneads**, suggest completeness and finality; 10, **decads**, usually associate with law, order, and responsibility; 11, symbolizes disorder, chaos, and judgment; 12, **dodecads** is the basis to power, authority, and perfect governmental foundation, righteous judgment, illustrated in the twelve zodiacs, prophets, apostles, ; 13 symbolizes rebellion and lawlessness. Nimrod, for example, an antagonist of God (Genesis 10:9), was listed as the 13<sup>th</sup> in Ham's line; and thirteen represents all the governments created by men, and inspired by Satan, in outright rebellion against God. The phrase 'valley of Hinnom,' the scene of the evil-inspired rites of the pagan god Moloch, occurs 13 times in Scripture. 14 is associated with double perfection, genealogy, lineage; 24, priesthood - twenty-four thrones, elders, etc.

In extra-Biblical traditions, number one is of the utmost importance as it symbolizes the unity of things, the all-being, it represents the Sun, it represents the beginning of everything, the active principle. From the unity of one and two comes the primordial triangle of time. This triad has always been sacred as manifesting the unity of spirit, mind and body, of past, present and future. It is the basis of mathematics, of all science and the key to all numbers. Triadic phraseology is frequent in Celtic mythology. Number three was sacred and deities were portrayed in groups of three symbolizing three main classes - fire, breath and water. Earth, sky and sea represented the three-fold division of the universe. Three represents the Hindu trinity – Brahma, Vishnu and Shiva, and three can be seen on ornaments and architecture of all Hindu cultures. This links to the three-headed Celtic gods and goddesses. The Dagda, the Celtic father-god of the earth and ruler over life and death, had three

daughters, the three Bridgets, each one with a particular skill. Celtic works of art are grouped in threes, creatures with three heads, drawings repeated three times, one head with three faces, or one body with three heads. Number five in Celtic cosmology represented north, south, east, west, and centre, like the five provinces of Ireland. Number 5 is also the number of the senses, five fingers, five toes, five elements – earth, water, fire, air, ether. Celtic music was based on five tones. The pentagram, or five-pointed star, has been used by Egyptians, Sumerians, Hindus, Druids, and Celts. \*\*\*  
 [\*[https://en.wikipedia.org/wiki/Numbers\\_in\\_Egyptian\\_mythology](https://en.wikipedia.org/wiki/Numbers_in_Egyptian_mythology)  
 \*\*[https://en.wikipedia.org/wiki/Numbers\\_in\\_Norse\\_mythology](https://en.wikipedia.org/wiki/Numbers_in_Norse_mythology)\*\*\*<http://www.monoprints.com/tirnanog/contents/sacrednumbers.htm>]

## MYTHOLOGICAL MONADS

### WORLD PARENT, FIRST FATHER AND MOTHER GODDESS

The sacred principle of the monad usually centers around the all-father' or a creator figure, who usually accompanies the imagery of a flood, a cosmic chaos or creation account. According to Hippolytus, the worldview was inspired by the Pythagoreans, who called the first “thing” that came into existence the “monad,” which begat the divine dyad, which begat the other numbers. It meant divinity, the first being, or the totality of all beings, referring in cosmogony (creation theories) variously to a single source acting alone. For example, in the Babylonian Creation Epic of Marduk, the ‘Enuma-Elis,’ there is a Noah figure named Apsu,\* a name meaning ‘abyss of water.’ He is remembered as the first and great originator of all creation. Another is the Egyptian creator figure Nun (Nu or Nin), the Celestial Water God. Frozen within the icy memories of the Icelandic people, is Bergelmir, whom the Welsh call Dwyfan, while the people of Savoy call him by the Genesis Noah. In Tibet, he is remembered as Khun-Litang; in Assam and Burma as Chu-Liyang, Lip-Long, and Paw-Pow-Nan-Chuang; in southern China and Lolos as Du-Mu. In Sumatra he is Puti-Orla, while Borneo has him as Trow. The Floras Islands and the ancient Nagas of India call him Dooy. The Formoseans call him Kabitt and Aka, while the Australians name him Hepelle. The Persian-Iranian tradition remembers him as the original ‘Mashya.’

[\* “Proto-Turkic: “AP” (apa, appa), Altaic etymology meaning: “father”; “SU” (su, sular) aquatic, aqua, aqueous, bourn, bourne, meaning “water.” Thus, Apsu “Water-father”. Sumerian Abzu (Zu-Ab), “deep-water”.]

East Indian tradition has a parallel Creation symbolism comparable to the Hebrews with a first father figure. The Hindu warrior god Indra, like the Biblical Noah and family, participates in the creation of the cosmos and new world. Like the Mesopotamian Inki, who creates the seven Apkulla wise fish-men, Indra brings forth seven Rishis (Sages), that is “breaths,” “masters,” or “great teachers.”

*“In the beginning, the Universe [World] was non-existent, say the Rishis. [However, a question arises] “Who are these Rishis?” [Anon answers] They are breaths. (For) Before this entire Universe, they strove with toil, and austerity. This was the breath in the midst of Indra, who is the one who kindled [organized] them. He is the kindlier Indha, who they call Indra. They were kindled seven separate purusha [men-persons-Rishis].” (23)*

The imagery communicated through this cryptic phrase actually recalls to memory the Mosaic account of the Flood disruption and the succeeding historical events. This Vedic passage, mentioned by Mr. Moore, reveals two very important similarities to the Biblical event: 1) The Great all-father (Noah), monad (“**monarch**”) emerging out of Chaos, and 2) his association with a divine septad, the seven other Ark survivors. Like Noah, the mythical Indra toiled for many years prior to the Great Flood catastrophe and with the assistance of seven others, transcended the flood chaos and rebuilt the post-Flood world. As soon as this new creation or renovation was complete, Indra emerges as the first to partake of sacrificial drink as the Vedas relate: “...*Indra's greatness has been veritable, since that time [after the chaos/flood] when, as soon as he was born [emerged out of the chaos/flood], he did drink of the Soma Juice.*” (24)

In ancient Egyptian tradition, creation was seen proceeding out of Nun, the personified primeval waters, where a mound rose whence creation was set in motion; the idea mirrored the yearly experience of the emergence of land after the Nile flood. The waters of Nun were believed to immerse the whole world and surround the world. From out of this Nun succeeded a procession or hierarchy of

gods. Many of these gods were grouped as dyads: Isis and Nephtys, Horus and Seth, which when paired formed Ogdoads; also Triads: Amun/Re/Ptah, Amun/Mut/Khonsu, Osiris/Isis/Horus; Tetrads: the sons of Horus. Pentads: gods of the epagomenal days; Hebdomads (the sum of three and four = seven), such as the souls of the sun god, or the manifestations of Hathor; Ogdoads: the eight gods of Hermopolis, or the eight Heh deities supporting the legs of the cow goddess Nut; and Enneads (as the plural of plural), such as the nine gods of Heliopolis (sometimes only seven, or up to fifteen members; and Dodecads: the twelve goddesses of the night.\*

[\* Wilkinson, Richard H. "Groups of Deities." *The Complete Gods and Goddesses of Ancient Egypt*. New York: Thames & Hudson, 2003].

### **DYADS - DIVINE PAIRS**

Divine pairs represent the many binary aspects of Noahic design, and mostly are depicted as the divine parents of creation or the survivors of a cosmic flood. The all-father or creator of the world, in most cases, has a consort, a royal wife, some 'earth mother' or co-creator: Besides Adam and Eve, Noah and his wife, there are Sumerian Apsu and Tiamat, Finnish Ukko and Akka, and Maori sky mother and father Ranginui and Papatūānuku, to mention just a few examples. These first parents 'pairs' permeate almost every mythology of the ancient world and testify, through the primordial first-father monad, an original monotheism of the earliest Noahic (pre-Tower of Babel) times. Monotheism is the heritage of the Noahic family as it is that single theocratic principle central to the eight-fold structure of Noahic dispensational politics - the 'eight-fold' will of God as demonstrated in the eight Biblical names of God. Cosmological dyads also consist of other divine pairs such as in siblings - two brothers, two sisters, and other sacred combinations; Horus and Seth, Isis and Nephtys, the Lunar gods Thoth and Khonsu, the solar deities Re and Atum, the two brothers Peteese and Pihor, and Thoth and Horus.

### **TRIADS - TRINITY OF SONS AND GODS**

Divine triads are usually aligned with or are the direct off-spring of a first father or divine pair in creation accounts or flood cosmologies. They can be composed of brother-sister siblings, a series of descendants or a collection of political vessels. One Egyptian triad is Osiris, Isis and Horus being the most prominent example, and Amun- Mut-Khonsu a lesser one. Other groupings such as Amun, Re, and Ptah were for purely symbolic reasons, while others were groups according to role - Re (ram), Isis (lion), and Anubis (jackal). Triadic relationships are important design indications of theological completeness. The original sibling triad was Noah's three sons.

### **QUADRIADS or TETRADS**

#### **MATRIARCHS, PATRIARCHS, CASTES, AND CARDINAL DIRECTIONS**

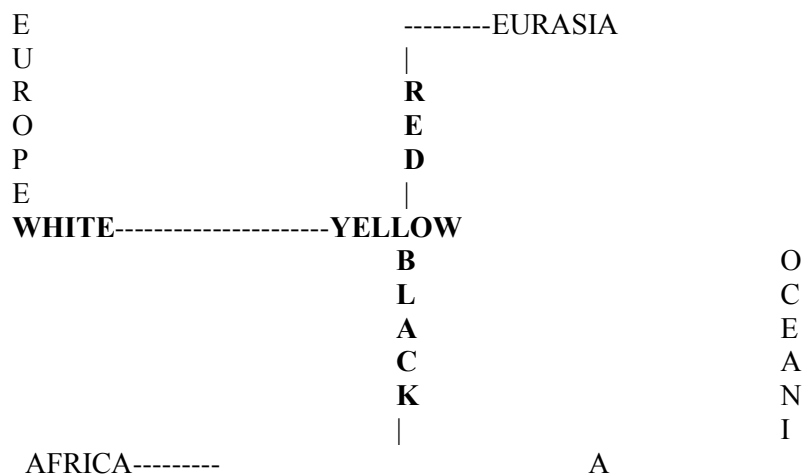
According to Richard Wilkinson, the mythological symbolism of the number four frequently signifies foundation as in the four cardinal directions and hence a kind of "spatial or geographic totality" or completeness. He says, this significance is seen in the Egyptian perception of the four 'races' of mankind: Egyptians (north), Near Easterners (east), Nubians (south) and Libyans (west) depicted in some New Kingdom tombs. It is also apparent in a number of groupings of four deities: the four supports of the sky personified as four individual deities or groups of deities, aligned with the four points or quarters of the heavens; the mortuary deities known as the four sons of Horus aligned geographically in representational contexts. In the underworld myths four forms of a given god or groups of four deities are frequently found and thus depicted in scenes in the papyri and decorations of the royal tombs. A tetrad is found in Ramessid times when the god Seth is named along with the three great deities Amun, Re, and Ptah. The four divisions of the Egyptian army were named after Seth and the other three deities in a group symbolizing tactical or strategic structural completeness. (Wilkinson, P.76-77).

Politico-economic tetradic divisions are seen in the East Indian caste system based partly on racial distinctions: the Brahmin priest caste, warrior Kshatras, merchant Vaisyas, and black Sudras, the slave caste, a derivative according to Dr. John Pilkey of the cursing of Canaan purposed by Noah



“to realign the prestige of the four royal couples of the cosmos by realigning the four royal heirs: white Canaan, yellow Arphaxad-I, red Sabtechah, and black Seba... the four geographical locations of Genesis 10:10 suggest capitals of local governor-ships under the four couples of the Egyptian Ennead.” He further details this in the Akkadian emperors... [imitative] works that were manifest in a world of nations. He says, their commission extended to four eras because they, like their Sumerian predecessors, interpreted the earth as a tetrad of cardinal directions. In each generation they colonized a quarter of the earth. They constituted a tribal dynasty four in number: Reu-Sargon; Serug-Manishtushu, his brother Rimush, and Nahor-Naram Sin. Following the process of the four Aztec Tezcatlipocas (See below), Sargon was to colonize the red East; Rimush, the yellow south; Manishtushu, the black west; and Naram Sin, the white north... through Marduk-Surya’s East Indian sign of victory, the clockwise Swastika design. (“Origin of the Nations,” John Pilkey, 1984.)

In Aztec mythology, Omēteotl [Shem] gave birth to (adopted) four (vessels) children, the four Tezcatlipocas, who each preside over one of the four cardinal directions. Over the West presides the White Tezcatlipoca, Quetzalcoatl [Ashkenas], the god of light, mercy and wind. Over the South presides the Blue Tezcatlipoca, Huitzilopochtli [Canaan], the god of war. Over the East presides the Red Tezcatlipoca, Xipe Totec [as yet unknown], the god of gold, farming and Spring time. And over the North presides the Black Tezcatlipoca, also called simply Tezcatlipoca [Cush], the god of judgment, night, deceit, sorcery, and the Earth. [Ref. The Aztecs by Michael E. Smith, 2nd Ed. Blackwell Publishing, 2005, and Pilkey NFS p. 336.]



According to the monogenetic premise of Genesis, the four racial types originated from the Edenic dyad Adam and Eve, and this four-fold ‘Adamic design’ carried forward into the postdiluvian world by four female wives selected by Noah for the same purpose with each one of the four claiming one of the four geographical cardinal divisions of the earth as a land allotment. This set of four (colored coded) females is remembered in East Indian tradition as the Mahadevi tetrad of black goddess Kali (Genesis ‘Ophir’), yellow Durga (‘Sheba’), white Uma (‘Jobab’) and red Mahadevi (Havilah’). These racial types arose from the original antediluvian tetrad black Adam, yellow Seth, white Cain, and red Abel. The Hellenic version of the Mahadevi tetrad is Chaos, the Red Matriarch; Earth, the Black Matriarch; Tartarus, the Yellow Matriarch; and Love, the White Matriarch, the most beautiful from the perspective of white Hellenes. Regionally, the Japanese figure as the yellow quarter of an Oceanic tetrad based on the sons of Ham: Tudia son of Min-Mizraim; the Melanesians - black Cush’s quarter of the Austronesian tetrad, the people of Tane-mehuta; the Caucasoid Ainu of Ham’s white son Canaan, Tu-matuenga of the tetrad (the Anu of the Babylonians); the brown Polynesians figure as the red quarter of the system, the people of Tawhiri-matea, Ham’s son Phut. In this way the Austronesians became a southeastern microcosm of the greater Hamite world. [“Noah’s Family Speaks”, p.31, 72, 114, Pilkey, 2003]

John Pilkey in *Origin of the Nations* suggests an alliance tetrad of political loyalists at heart of the anti-Akkadian cause, the Gallic tetrad of Shem-Teutates, Arphaxad-Taranis, Joktan-Esus and himself as Peleg-Cernunnos. The Teutates panel of the Gundestrup Caldron shows four horsemen in front of Teutates each distinguished by an insignia on his head - the other three members of the Gallic

tetrad plus a figure whose insignia is a boar. This fourth figure is interpreted as Eber, whose name in German means a boar. [NFS p. 121]

Shem's [Thor, Herakles] sons in Genesis 10:23 are a four-race tetrad analogous to Noah and his three postdiluvian sons of 10:3, Ham's four sons of 10:6 and Noah's four daughters at the close of the Canaanite list... these four sons of Shem turn up as sons of Herakles in Hellenic tradition and of Thor in the Teutonic. The red son Uz (Job's ancestor) is identified by two names of a Central Asian tribe that settled in Ukraine, the Uzes or Cumans. Appearing elsewhere as Human, Umman, and the Amerindian Comanche, this is Thor's son Magni and Herakles' son Scythes, eponym of the Scythians of Central Asia and Sarmatia-Russia. The black son Hul appears decisively as Thor's son Hullr and Herakles' son Hyllus. Yellow Gether is Herakles' son Agathysus, eponym of the Agathysians of the Baltic region of Sarmatia. The white son Mash is Thor's son Madhe, also the Ugaritic Math son of Shem-Aliyan Bal and his white sister Anath as well as Math son of Mathonwy in Welsh tradition. [NFS p. 336]

Apparently, Noahic designed numerical-metaphysical patterned 'tads' (in this case, tetrads) are primary design factors in being "fruitful and multiplying" and "replenishing the earth."

### PENTADS (5)

In light of Biblical pentads such as the Genesis 10:22 Shemite siblings (Elam, Ashur, Arphaxad, Lud, and Aram), the early Irish and Indian sources demonstrated not four but five directions; five primeval trees (in Early Irish, Gnostic, and Manichaeism cosmologies); and the divisions of time as in the pentad of Aeons or ages (or divine emanations from the godhead). Geographically, from the Neolithic and Early Dynastic period, Egypt took a central position in connecting 'four' other ancient geographies within a geographic pentad: Africa, the Levant, Asia Minor, and Mesopotamia, with Egypt being the fifth. Pentadic geographic design can be seen in ancient colonization patterns. The five greatest rivers of the Far East within the sphere of Sino-Tibetan speakers are the *Irrawaddy*, *Mekong*, *Hsi*, *Yangtze* and *Huang Ho*. As a reasonably complete (colonization) pentad, they correspond to the five sons of Heth, the five colonizing Emperors in Chinese legend. Dr. John Pilkey charts the Chinese colonial pentad as follows;

Dates	Location	People	Emperor	Son of Heth
2188-2182	River Huang Ho	Mandarin Han	Huangdi	Akurgal
2182-2176	River Yangtze	Hakka	Zhuanxu	Ankura
2176-2170	River Hsi	Yue Cantonese	Diku	Sirim
2170-2164	River Mekong			
	Upper Mekong	Vietnamese	Chinese Min	Thai
		Emp. Yao		Kampilya
2164-2158	River Irrawaddy			
	Upper Irrawaddy	Burmese	Chinese Wu	
		Tibetans	Emp. Shun	Baridishshu

Hellenic mythology attributes to the legendary Iapetus a pentad of sons: Atlas, Prometheus, Menoetius, Epimetheus, and Hesperus. These five (artificial) sons, like the Chinese Emperors, depict and identify five regions and nations. Dr. Pilkey determines that the "five sons of Iapetus" are a political-allegorical record of an alliance (of the Subarian Empire) with Peleg (added).

"Sons" of Iapetus and the Subartu Pentad.

Titan Sons of Iapetus	Location	Name	Local Name	Nations	Derivative
Hesperus		Musri	Mizraim	Musri	Egyptians
Atlas	Harran		Cush		Ethiopians
Epimetheus	Upper Tigris		Canaan		Canaanites
Menoetius	Gutium		Phut	Imta	Berbers
Prometheus	Aratta	<b>Peleg</b>	Lord of Aratta	Celts	

## Subarian Empire of the Sons of Ham.

Dates	Aryan Branch	Source	Destination	Sons of Ham
2338-2331	Brythonic Celts	Sippar	Musri	Mizraim (Mynogan)
2331-2324	Italics	Nippur	Haran	Cush (Quirinus)
2324-2317	Teutons	Lagash	Upper Tigris	Canaan (Tue)
2317-2310	Hellenes	Eridu	Aratta	Phut (Iapetus)

[Ref. Kingship At Its Source p. 294, 298]

## SACRED SIBLING SEPTADS (7)

Ancient traditions point to a single mythological 'memory' of the most important post-Flood figure in all history - the Patriarch Noah. This cosmic flood or chaos survivor is sometimes associated with seven other figures. They are remembered as the seven-companion survivors, sages, or wise men. This small economy of beings is variously described as a septad or octad. The most primitive family is numbered at seven, with the monad father numbering the eighth. Each of the seven represent a patriarch or founding father of a line of people. Just as the Book of Revelation divides the Church into seven assemblies, with seven angels or messengers, and divides time, events and judgments as septads, so the ancients numbered divine economies into seven distinct images.

The number seven is associated with pagan deities in different ways. The sun god Re was said to have seven bau or souls, and several other deities were considered to be 'sevenfold' or to have seven forms. The many different manifestations of Hathor were frequently consolidated into a more manageable and comprehensible group of seven, but the fact that different Hathors existed - comprised of different goddesses - shows that the sevenfold grouping was symbolically more important than the specific deities included. The number also appears in groups of different deities which were brought together. The company of gods revered at Abydos comprised seven gods, for example, and it is also probably not coincidental that the number of the 42 judges who sat in the tribunal of the afterlife to judge the deceased was a multiple of seven. The seven cows found in chapter 148 of the Book of the Dead also provide a good example of this kind of group. While these bovines were sometimes identified as aspects of the goddess Hathor as the so-called 'seven Hathors' and individually named as 'Mansion of kas', 'Silent One', 'She of Chemnis', 'Much Beloved', 'She who protects', 'She whose name has power', and 'Storm in the sky', They usually bear no clear association other than that of their own grouping and the fact that they fulfilled a cosmic role as the goddess of fate (Wilkinson, P.77).

The Ancient Greeks believed there was a connection between the number of colors (seven colors) in the spectrum and the number of days in the week, the number of notes in a musical scale and the number of objects then known in the solar system. The god Atlas had seven daughters known as "the Pleiades": Maia, Taygate, Electra, Alcyone, Calacno, Sterope, and Merope.

In Hebrew tradition, after creating the world God rested on the seventh day and the seven-day week. The word "created" is used seven times in the Book of Genesis. Seven symbolizes the unity of the four traditioncorners of Earth with the Holy Trinity. The number seven occurs some 700 times throughout the Bible. The Book of Revelation refers to seven churches, seven angels, seven seals, seven trumpets and seven stars, and a red dragon with seven heads and diadems. Israel captured the city of Jericho after marching around it seven times, Solomon took seven years to build his temple; the Seal of Solomon symbolizes the sacred number seven by the six points and the invisible seventh element of transformation. The sum of divinity ('three') and humankind ('four') gives 'seven' and expresses the relationship between God and the world: we have seven days of creation, seven heavens and seven deadly sins, and seven Christian virtues to counter. Job had seven sons and the great flood came seven days after Noah went into his ark. In the story of Joseph in Egypt there were seven years of plenty followed by seven years of famine and Christ spoke seven words from the cross.

In the Orient, Buddha has often been depicted as being shadowed by a seven headed serpent or

“Naga.” In Hindu , Shesha, the great king of all serpent deities is depicted with seven heads. There are seven sacred planets. In other religions the universe is made of seven heavens. The Koran often speaks of seven heavens. In Christianity, Judaism and Islam, God resides above the seventh heaven. In Hinduism there are seven higher worlds and seven underworlds. In the ancient Vedic form of the religion the sun god’s chariot is pulled by seven horses and the human body has seven basic chakras or “wheels of energy.” Similar to the seven Akkadian Apkallu (aquatic demi-gods of wisdom), Japanese mythology has seven gods of fortune responsible for good health. The ancient world had seven wonders: the Great Pyramid of Giza, the Hanging Gardens of Babylon, the Temple of Artemis at Ephesus, the Statue of Zeus at Olympia, the Mausoleum at Halicarnassus, the Colossus of Rhodes, and finally the Lighthouse of Alexandria.

[<https://www.express.co.uk/news/uk/469565/The-magnificent-7-The-meaning-and-history-behind-the-world-s-favourite-number>]

## OCTADS/OGDOADS (8)

### THE ALL-FATHER AND SEVEN SAGES

In Egyptian mythology, the divine Ogdoad family ("the eightfold") of the ancient Khemnu or Khmun meant 'eight town' They were eight primordial deities worshiped in Hermopolis as the descendants of the Sun god Re or Amun-Re. They were “the eight original ones,” the eight Egyptian gods responsible for creation, and were composed of the four divine pairs, representing the eternal and unchanging concepts of the original Noachic universe (Nun/Naunet, “Water”; Heh/Hauhet, “Infinity”; Kek/Kauket, “Darkness”; Amun/Amaunet, “Hiddenness”).

The Babylonian Enuma Elis creation epic records the Noachic family as the four pairs of primeval gods, the ogdoad Apzu and Tiamat, Lahmu and Lahamu, Anshar and Kishar, Anu and Nudimmud, while the Hindus record them as the eight elemental gods, the Asta-Vasus Indra and his seven attendants. The Greeks perverted the divine family into the twelve “Olympian Gods.”

The Hebrew Genesis cosmology depicts the Noachic family as an ogdoad of four males and four females or matriarchs, which is the foundation to all origin traditions. As in gentile accounts of the gods, each Noachic member represented an eighth aspect or ideal, a potential racial type, language, and politic of the will of God, and was adopted and later demonstrated in the eight-fold symbolism throughout ancient cosmologies. Each flood survivor member was given a particular heraldic system of symbols and images representative of the eight-fold creative ideal for restoring the human race, for colonizing and “replenishing the earth.” As God was known under eight different names, so there were eight different aspects to God’s working His plan of restoration through the eight members of the Ark. The following chart is self explanatory as to the correlations between sacred scripture and national traditions.

Noachic Member	Hebrew Tradition	Elemental Symbol	dingir- (god-class)	Sum-Akkad (god-cult)	Lingusitic Stock	
Noah	El-Elyon		Heaven	anna	Dingir-ANu-ship	Turanian
Japheth	Adonai-Yah	Shepherd		ka	Dumuzi-ship	Hamitic
Ham	Elohim		Air	ankia	Enlil-ship	Semitic
Shem	Yahweh	Storm	karkara	Ishkar-ship	Indo-Eur	
R-Wf /Arphxd	El-Shaddai	Moon	hursagga	Nanna-ship	Amerind	
Y-Wf/ Obal	Yah-Sabaoth	Sun		sharshara	Utu-ship	SinoTibet
B-Wf/Nimrod	El-Gibbar		War	kilagash	Ninurta-ship	Austrones
W-Wf/Sidon	El-Olam	Water	galgal	Enki-ship	Sumerian	

## ENNEADS (9) THE NINE CREATOR GODS OF EGYPT

In Heliopolis, the tradition varies from that of Hermopolis: the nine gods of the psdt (“Ennead”), the sun god, and eight of his descendants, were responsible for creation. Atum (or Re-Atum) self-generated and emerged from the primordial waters, and produced out of himself (by spitting,

sneezing, or masturbating) the next generation with Shu ("Air") and Tefnut ("Moisture"), which then produced Geb ("Earth") and Nut ("Sky"). Out of these first generations of "universal" elements were born the gods of social concepts: Osiris, god of the underworld; Seth, god of chaos, always endangering order; Isis, the throne deity; and Nephthys, a parallel to Isis. Finally, Osiris and Isis produced Horus, the god of kingship, thereby making kingship part of the natural divine order.

In the Memphite Theology features the god of crafts, Ptah Tatenen ("Ptah of the Primeval Mound"). He created Atum "through his heart and through his tongue," by plan and word, and founded Maat and kingship. The gods of the Ennead were his manifestations.

The Egyptian creation story of the Heliopolitan priests recounts the world originally consisting of the primordial waters of pre-creation personified as Nun. From this cosmic chaos arose a mount, upon which sat Atum (also equated with the sun god Ra), the self-begotten one evolved from Nun. Atum then spat and produced the air god Shu, the moisture also producing Tefnut. These two offspring then produced the earth personified as Geb, and the nighttime sky personified as Nut. Geb and Nut were the parents of Osiris and Isis, and of Set and Nephthys, who became respective couples in turn. The emanation of the Divine Ennead is as follows: The Memphite Theology subjugates the Ennead, as derived from the god Ptah. PTAH > Nun (Atum, Ra) > Shu and Tefnut > Geb and Nut > Osiris and Isis, and Set and Nephthys > (Horus, son of Osiris, added by variant accounts).\*

In Roman and Greek myth, Hydra, the mythological monster had nine heads. The Styx circled hell nine times, while mystics in ancient times, formed a magic circle with a diameter of nine feet for summoning the spirits of the dead. The number nine is composed of three trinities and is often associated with a goddess. The number nine was a sacred number for the Muses: Calliope, Urania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe and Thalia.

The Chinese Phoenix is the nine-headed bird ("Jiu Feng" also called "Nine Phoenix"), a monster in Chinese mythology. It has a bird's body and nine heads with human faces, and was worshiped by ancient natives.\*\*

[\* See Wilkinson, Richard H. *"The Complete Gods and Goddesses of Ancient Egypt."* Series. New York: Thames & Hudson, 2003. \*\* <http://www.ancientpages.com/2016/10/29/nine-headed-bird-mythical-creature-worshiped-in-ancient-china/>]

## ELEMENTAL SYMBOLISM

Throughout all the different mythologies of the world, the gods are classified by elemental symbols such as Sun, Moon, Fire, and Water. The principle god is usually called the Sun God. Others are called by various other elements. These symbols are universal to all mythology and are a major key in comparative studies. A common identification of the gods is possible through these elemental symbols. For instance, the Grecian Sky God Ouranus is equivalent to his predecessor, the Sumerian Sky or Heaven God Anu-I, while Cronus, the son of Ouranus, is the Greek version of the Sumerian Air God Enlil. These are only two out of the many examples available in comparative mythological studies. The Hebrew tradition, unfortunately, does not lend itself to such elemental symbolic interpretation, but rather saw God as eight-fold named

for the Hebrew's apparently avoided adopting the pagan elemental system. Therefore, to form any associations between the two systems, other comparative identification methods must be employed.

The myths also demonstrate a uniform tradition of royal hereditary descent of the gods. This Kingship descent principle is found in the more ancient and comprehensive mythologies. These sons of the gods are described variously as avatars, kings, and incarnations. The Sumerians of Mesopotamia began their royal lineage in their King list with 'the descent of Kingship out of Heaven.'

The Hindus also have their ancestral lineage recorded in the incarnations of Vishnu and Manu. The Teutonic tribes of Europe remember their ancestors in the multiple versions of Odin-Thor, etc. The Greeks also seem to have applied the same principle to Jupiter, who appears as more than one god. Many traditions retain some succession order, though others display a more isolated system of distinct names. This system of royal descent appears to commemorate some kind of royal line of hero men like the Hebrew lineage of the Genesis Patriarchs. If there is any Hebrew parallel at all, it must be that of the political rulers and sons of Noah, as found in the Genesis 10-11 lists.

Another fascinating mythological parallel that has some historical basis is the exiled infant motif.

This universal myth finds its historicity in the life of the infant Moses, who, set adrift by his mother down the Nile River, was eventually found and adopted by the Royal House of the Pharaoh. This legendary motif can be traced to the more ancient myths of the Pagans. The Greeks have their infant Perseus; the Akkadians have Sargon-I; the Hindus have their Mahabharata Epic Karna and the ancient Japanese have their Kojiki figure Susa-No-Wo, the Leach-Child or Sun-Lad. Surely the principle of a mono-mythological source is demonstrated here.

The Descent of the Earth Mother into Hades or the Nether World is another universal motif. In many older myths the Earth Mother is trapped in her decent into the underworld. She is then prohibited from eating certain 'hellish' foods. Her hellish act causes her transformation into the hellish Goddess of Death. There are many examples: The Sumerians have Inanna occupy this position; the Babylonians have Ishtar; the Greeks claim it was Persephone and/or Aphrodite; the Romans call her Venus; the Northerners list Herthus, Frigg, and Freya, while the Japanese record Izanami or Tisikinopokami.

Another universal motif is the War between the Gods. The duplication of a single divine battle is evident in their elemental similarities. The Hindu Mahabharata War is a later reenactment of the Epic Ramayana War, which have close parallels to the Mesopotamian War between ancient Erech (Uruk) and Aratta, described in the Enuma-Elis Epic of Marduk. The Greeks have their apocalypse in the Titan-Olympian War. The ancient historian Nonnus records an equal in the Bactrian War. In the Babylonian Creation Myth of the Enuma-Elis Epic, old Mother Hubur 'Tiamat,' wife of Apsu, is shown gathering an army of eleven monsters (or clans) against the god Marduk. This same scene is found in the later Hindu Ramayana Epic, where eleven monkey tribes are gathered against the evil Surya-Ravana, the King of Lanka. The dissimilarity is the former Epic has Marduk the hero, while the latter has him as the villain 'Ravana.' These parallel legendary battles demonstrate an ancient feud within the ancient Near East.

India seems to have retained many of the Near Eastern myths, but under different names and titles and political views. Another myth in support of this connection is the myth of the Sleep Spell. The Near Eastern Enuma-Elis records the story of Ea/Enki conjuring up a sleep spell against the god Apsu and his vizier Mummu, where Ea is shown stealing Apsu's sacred garments. The Hindu Puranic myths record this same legend in the person of Indra. With this comparative study, Indra and Apsu seem to be acknowledged as the same person-god. Both were, after all, gods of the Water.

Other comparisons can be made with the many royal triads, the Regents of the four quarters of Earth or cardinal points; the primeval septads; the divine octads; the four rivers and many others. The Biblical theory that answers this question of how so many parallels can be found, is the Biblical doctrine of monogenesis from a single common source as testified to by a universal mono-mythological tradition.

### **GENEALOGICAL ELEMENTS**

Before any reconstruction of Pre-Abrahamic events can be made, a thorough analysis of Noahic genetics must be made. The primary interpretive key is monogenesis. The understanding of a single origin for all mankind is vital for the removal of all polytheistic elements from mythology. It follows, that a 'euhemeristic' re-evaluation of the gods in light of the early Genesis Patriarchs ultimately leads to an identification of all the so-called gods with the Genesis figures.

The next step is the identification of all the mythological First-Father figures with the Biblical Noah. The third, is genetic chains inherent in the mythological genealogies or what we should call genealogical segments.' Most of the early myths will commence with the First-Father figure or Water God of the Abyss. Exceptions to the rule, will begin with different political figures and descendants.

The most important 'Biblical' genealogical segment chains are:

Hebrew:

- 1) Noah > Ham > Canaan > Sidon > Salah
- 2) Noah > Shem > Arphaxad > Obal > Shelah

Some of the most important Gentile mythological chains are:

GRECIAN:

3) Deucalion > Ouranus > Cronus > Poseidon > Belus

SUMERIAN:

4) Apsu > .Anu > Enlil > Enki/Ea > Bel-Marduk

Apsu > Anshar > Anu-2 > Ea > Marduk

EAST INDIAN:

5) Indra > Sunda > Pulastya > Visrava > Ravana

Vishnu > Kama > Marichi > Kasyapa > Surya

Establishing genetic segments within the mythologies is of prime importance for the synthesis of proto-historical events and for the expanding of Genesis biographies. Such segments, when recorded and analyzed, can be used like pieces of a puzzle to piece together segments of lost history. Comparing various mythological segments through associating similar motifs, can expand the testimonial range of the Genesis account. A small sample of this type of experimentation is the comparing of the following 'known' segments. One is from the Greek and the other is from the Bible, while the third is from the Babylonian mythologies.

SYMBOL:	Hebrew	Greek		Babylonian
	Segement-1	Segment-2	Segement-3	
First-Father	Noah	Chaos/Deucalion		Apsu/Abzu
Heaven God	Ham	Ouranus	Anu	
Air God		Canaan (Cush?)	Cronus	Enlil
Sea God		Sidon	Poseidon	Enki/Ea

The Sea God motif, for example, helps to substantiate the genetic segment link between Poseidon, Cronus, Ea, and Enlil. Thus, elemental motifs help to verify genetic identifications between different traditions. Elemental motifs or symbols lend much support to other genetic identifications. Elemental genealogical segments are scattered throughout all the traditions, but are less common than the formal genealogies. In the Greek myths the God of Chaos marries the elemental Earth Goddess and they give birth to the Heaven God. The complete 'elemental' segment runs as follows:

- 1) Chaos and Earth Mother beget
- 2) The Heaven God, who beget
- 3) The Air God, who beget
- 4) The Sea God

Another example is the ancient Near Eastern tradition of Water/Chaos > Heaven > Air > Sea > Sun. A somewhat different genealogy is the East Indian segment: Chaos > Fish God > Storm God > Lunar/Moon God or King > Solar/Sun King.

The process is simple. Once a segment is established, identified and found complete (without any breaks), all the varied motifs become spatially fixed, while all the rest become either duplicates or later versions of the originals. The segments from Genesis, the Greek and the Babylonian myths are identified from their comparison with the Genesis Patriarchs. Greek traditions are designed after the Babylonian and Egyptian myths. Thus, the Greek segments are duplicates of the Babylonian, with the names changed according to language.

MOTIF	HEBREW	GREEK	BABYLONIAN
-------	--------	-------	------------

Water God	Noah	Chaos/Deucalion	Apsu
Heaven God	Ham	Ouranus	Anshar
Air God	Canaan	Cronus	Enlil
Sea God	Sidon	Poseidon	Ea(Enki)

Genealogical charts can be constructed using just the 'elemental' motifs or epithets. These are primarily the under-currents or layers for the verification of the more formal genetic genealogical segments.

- 1) Primeval Chaos & Earth**
- 2) Heaven God**
- 3) Storm God**
- 4) Air God**
- 5) Moon God**
- 6) Sea God**
- 7) War God**
- 8) Sun God**
- 9) Sun God-II**

Other identifications can be made through more detailed studies in the various elemental clusters or marital relationships in the genealogies. For instance, the wives or consorts of the primeval Water God of Chaos are as follows:

Once a complete genealogical analysis and identification of the genetic segments is made and all the methods of verification are employed for validating the equations, a well-established genealogical reconstruction can be made. Once the reconstruction is finished, a thorough analysis and correlation of all the political intrigues and religious philosophical positions can be established. This all, then, consolidates into a coherent chronological history.

The following comparative genealogy chart of the different cultural mythologies explains the common identity of the Hebrew Patriarchs and the Pagan gods. Numbers 1-5 are the Sumerian, Babylonian, Greek, Hindu, and West Semitic Ugaritic names for Noah. The lines connecting them are identification lines. Running obliquely are the genetic lines of descent. Thus, Apsu, Anshar, Anu-II, Ea, and Marduk describe the paternal descent of Marduk's family line. Where there is no genetic connecting line, the genetics are questionable or non-existent. The figure may or may not be the father, etc.

The Mesopotamian (Sumerian) pantheon appears to be a genetically based lineage, when compared to the more generalized or obscured Ugaritic one. The Semitic Ugaritic does have a few genetic ties, but nothing comparable to the Sumerian or Babylonian. Baal is mentioned as the son of Dagon and the father of Math, plus a Buffalo or Wild Ox. He has four wives who include his sister Anath, while Bull-El is shown as the father of Yamm, Mot, and Nahor. Asherah also has four sons. The rest are vague and obscure.

The East Indian genealogies are more genetically comprehensive compared to the Ugaritic ones. The Indian one covers both the patriarchal and matriarchal lines, delineating the paternal and maternal linkages on both sides, while favoring the Shemite Line. The Indian has much longer genetic segments. The Greek and Babylonian genealogies, though, favor a more comprehensive Hamite lineage on the paternal side of Belus, while completely neglecting the other side for obvious Hamitic political reasons. The Sumerian only gives a hint as to the composition of the paternal Hamite side, and neglects the maternal side altogether. This leaves Lugalbanda out, isolated as a cultural hero--a legendary figure "without father or mother." Overall, the Ugaritic or Canaanite list seems to be the most vague, probably because of its late composition.

Beginning with Alulim (No.1) and finishing with MahaVishnu (No.42) spans the whole chart. A bibliography of each will be given along with what I believe to be the best comparative synthesis of each identity equation. Indra and Brahma will be dealt with more extensively for two reasons. First, they are the most important; secondly, they are more extensively documented in the Indian myths. The



others will serve to explain the genealogical family descents.

The following are the chart and the pantheon lists from the different mythologies relative to the Genesis 10 studies. The elemental motifs and the Biblical identities are correlated to each god for easy reference.

## THE MAJOR PANTHEONS

### A. Sumerian Pantheon:

1. (Noah)-----Alulim-----Netherworld(Abzu)
2. (Ham)-----Anu-I-----Heaven God
3. (Canaan)---Enlil-----Air God
4. (Sidon)-----Enki-----Water God
5. (Shelah)---Shulpae---
6. (Noah)-----Ninazu---
7. (Shem)-----Ishkur----Storm God
8. (Arphaxad)-Nanna---Moon God
9. (Uzal)-----d.Inanna--Fertility Goddess
10. (Shelah)---Shulpae
11. (Obal)-----Utu-----Sun God

### B. Babylonian(Semitic) Pantheon:

1. (Noah)----- Apsu-----God of the Abyss
2. (Ham)-----Anshar
3. (Canaan)---Anu-II
4. (Sidon)-----Nudimmud/Ea-Water/Sea God
5. (Shelah)---Marduk---Sun God
6. (Noah)---
7. (Shem)-----Mummu-----Apsu's Vizier
8. (Arphaxad)-Sin-----Moon God
9. (Uzal)-----d. Damkina--Mother of Marduk
10. (Shelah)---Marduk-----Creator/Sun God
11. (Obal)-----Utunapishtum--Sun God-II

### C. Greek Pantheon:

1. (Noah)-----Deucalion---Flood Survivor Hero
2. (Ham)-----Ouranus---Heaven God
3. (Canaan)---Cronus-----Air God of Time
4. (Sidon)-----Poseidon---Sea God
5. (Shelah)---Belus/Asclepius/Typhon
6. (Noah)-----
7. (Shem)-----Hercules/Dardanus
8. (Arphaxad)-Herowles
9. (Uzal)-----Aphrodite/Ino/Venus
10. (Shelah)---

### D. East Indian Pantheon:

1. (Noah)-----Indra-----Thunder God
2. (Ham)-----Sunda/Kama-Love God
3. (Canaan)---Pulastya/Marici
4. (Sidon)-----Vishrava/Kasyapa
5. (Shelah)---Ravana/Surya--The Lanka Sun God
6. (Noah)-----Indra-----MahaVishnu
7. (Shem)-----Brahma---Creator God
8. (Arphaxad)-Daksha
9. (Uzal)-----Aditi/Diti

10. (Shelah)---Ravana/Martanda,Vedic Sun God

**E. Syrian Ugaritic West Semitic Pantheon:**

- |   |         |
|---|---------|
| 1. (Noah)-----Dagon/Elum/Alilu/Alalus--Fish                   | Man God |
| 2. (Ham)-----Anus(Hittite)--Antagonist to                     | Alalus  |
| 3. (Canaan)---  |         |
| 4. (Sidon)-----Kothar---Hayyin, Craftsman God                 |         |
| 5. (Shelah)----Bull-El / Tr-II                                |         |
| 6. (Noah)-----Dagon)  |         |
| 7. (Shem)-----Baal/Hadad-----Rider of the<br>Clouds/Storm God |         |
| 8. (Arphaxad)-Yerikh  |         |
| 9. (Uzal)-----Shapsh-----Torch, the Sun                       | Goddess |
| 10. (Shelah)----Bull-El-----Creator of Creatures              |         |

The first of the biographies consists of a selection of primeval fathers found throughout the major mythologies. Some appear as water-gods, or gods of chaos--the Abyss. Others appear as survivors of catastrophes and cosmic floods. Yet, the one thing they all have in common is that they are the first-mentioned being to exist and to procreate the gods and mankind.

**THE TOWER MOTIF**

The principle of confusing truth also applies to Babel. The dispersion was politically resentful to the forced exodus and thus, like Pharaoh striking the name of Moses from Egyptian records, much of the dispersion either silenced or reinterpreted the events in their national records. All but few, such as the Assyrian's account of the "tazimat" retain little about the Tower of Babel event. The Sumerians conceal much of it under their Sumerian flood. What cultures do remember the Tower stripped it of its Near Eastern details and either transposed it upon their own local geography or say no more about it than what is written in Genesis – it was a collective effort and 'something' confused the languages.

Some purpose of the builders is found in an account of this catastrophe among the aborigines of Central America. Ixtlilxochitl, after narrating the story of the Deluge, which brought to a close the first world age, Atonatiuh, and destroyed most of mankind, described the catastrophe that ended the second age or Ehecatonatiuh—"the sun of wind." Then, as men were thereafter multiplying they constructed a very huge Zacualli, which means "a very high tower" in order to protect themselves [probably from other potential floods], when again the second world might be destroyed. At the crucial moment, their languages were confounded, and as they did not understand one another, they went into different parts of the world. [Don Fernando de Alvarado Ixtlilxochitl, *Obras Historicas* (Mexico, 1891), Vol. I, p. 12.]

Other Meso-American accounts, concerning the foundation of the pyramid of Cholula in Mexico chronicle that after the waters of the Deluge had receded, one of the survivors came to Cholula, and began to build a large structure for the purpose to raise a mighty edifice to the clouds. But, as the story recounts, the gods were offended and brought fire from heaven down upon the pyramid, and the building remained unfinished. [J. G. Frazer, *Folk Lore in the Old Testament* Vol. I [London, 1918]. Frazer adds that at the time of the Spanish conquest the inhabitants of Cholula preserved a large stony (silicate) meteorite, which according to them was the very thunderbolt that fell on the pyramid and set it on fire. [E. B. Tylor, *Anahuac* p. 277].

Another Mexican tradition tells of giants who built a tower that almost reached the heavens, when it was destroyed by a thunderbolt. [Diego Duran, *Historia de las Indias de Nueva Espana y las Islas de Tierra Firme*, Mexico, 1867, pp. 6.]

The Babylonian account, as transmitted by Abydenus (c. 200 B.C.), tells that when men "built a high tower where now is Babylon, and when it was already close to heaven, the gods sent winds and ruined the entire scheme. . . . then, men, having till then been all of the same speech, received [now] from the gods many languages." [Abydenus, quoted by Cyril, *Adversus Julianum* Bk. I, and by Eusebius, *Praeparatio Evangelica* IX, 14.]

Other accounts give the some impression that the Tower was stricken by lightning. In the Babylonian Talmud it is said: “*A third of the tower was burnt, a third sank [into the earth] and a third is still standing.*” [Tractate Sanhedrin XI (fol. 109A) of Seder Nezikin, transl. by H. Freedman, London, 1935, p. 748.]

The Tower of Babel story is found in the many remote parts of the world prior to the arrival of missionaries, thus before the Biblical account became known to the aborigines. For instance, on the island of Hao, of the Tuamotu islands in Polynesia, the people tell that after a great flood the surviving sons of Rata, erected a building to reach the sky and see the creator god Vatea (Atea). But, exactly like every other account, an angry god chased the builders away, destroyed the building, and changed their language. When questioned about Biblical influence, the natives replied that their tradition was known before the arrival of the white man. [R. W. Williamson, *Religious and Cosmic Beliefs of Central Polynesia*, Cambridge, 1933, vol. I, p. 94; and A.-C. Eugene Caillot, *Mythes, legendes et traditions des Polynesiens* (Paris, 1914), p. 16]

The Popol Vuh, the sacred book of the Quiche Mayas, as well as the Andean tradition remember the confusion of language. [Brasseur de Bourbourg, *Histoire des nations civilises du Mexique*, 1857, vol. I, p. 72; and Pedro Sarmiento de Gamboa in his *Historia de los Incas*, ch. 7]

The Kaska Indians narrate that a great darkness came on, and high winds drove the boats hither and thither. The people became separated and later could not understand one other tribes. [Kaska Tales, by James A. Teit, in *Journal of American Folklore*, No. 30, 1917, p. 442]

Unlike the much more clear account in Genesis, the Gentile however, defaced the truth, both by rejecting the belief in the true proper Creation and by confounding their cosmogonies. The matching typology was obvious; the confounding simple enough and the results to the true history of Noah disastrous.

From all the havoc of the rebellious sons of Noah at Babel, only the Genesis account has stood out among all the others as the key to unraveling the mysterious confusion found in the world's national mythologies. This would answer the question of why Moses wrote such an account as Genesis in the first place, when he had so many 'others' from which to choose. He had the Egyptian Cosmogony to choose, as well as Syrian and other Mid-Eastern Cosmogonies. The accounts are similar, but the specifics are different. The dissimilarities between them and the Biblical versions give Moses' record its uniqueness. This betrays its authenticity and the seal of accuracy.

## MORE BOOK CONTENTS:

### NOAH’S FAMILY SEAKS

By John Pilkey, Ross Marshall

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# KINGSHIP AT ITS SOURCE: by Dr. John D Pilkey.

(Soon to be republished “The Noahic Family and the Colonization of the World”.

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## NOAH'S POSTDILUVIAN TIMELINE

(a.k.a. A Mesopotamian Timeline)

By Dr. John D Pilkey

Editing, Annotations, R. S. Marshall

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Chronologically Arranged Topics

*Kingship at Its Source* is arranged thematically rather than chronologically. The strategy of the opening chapters is to call attention to the central importance of the Uruk-Aratta war and to feature its aftermath in the punitive exile of defeated populations to the coasts of Arabia and from there to the ends of the earth. This new composition of 2008, attempts to create a stricter chronological sequence from the Flood forward. Its successive topics are as follows.

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# A CONTINUOUS NARRATIVE OF POST-DILUVIAN HISTORY:

By John D Pilkey, Ross S Marshall

(a.k.a. Continuous Narrative of Post-flood History- Noah to Abraham

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# NOAH’S DESIGNED WORD:

(Other title: “A Designed World”)

By Dr. John D . Pilkey & R. S. Marshall (Editor)

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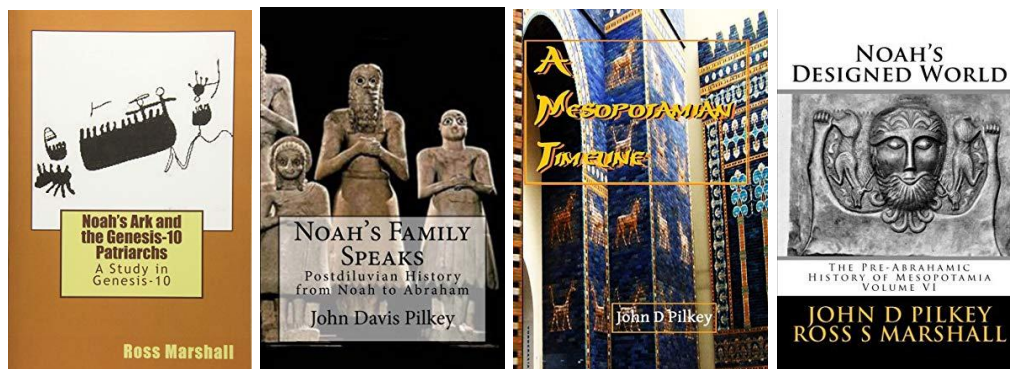
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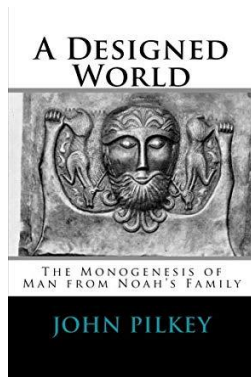
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